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CHRISTIAN'S, SCHOLAR'S, *and* FARMER'S

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THEOLOGY.

ASTRO-THEOLOGY,

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

(Continued from page 131.)

WHO can reflect on the heavenly bodies, and not perceive and admire the hand that actuates them, the contrivance and power of an omnipotent workman! Where we have such manifest ſtrokes of wiſe order, counſel, and management; of the obſervance of mathematical proportions, can we conclude there was any thing leſs than reaſon, judgment, and mathematical ſkill employed? or that theſe bodies could have been formed by any other power but that of an intelligent being, who had wiſdom and power for ſuch a work? According to the reaſoning of the ſtoic in Cicero, who pleads thus: "If thou ſhouldeſt ſee a large and fair houſe, thou couldſt not be brought to imagine that houſe was built by mice and weaſels, although thou ſhouldſt not ſee the maſter thereof: ſo, ſaith he, couldſt not thou think thyſelf very plainly to play the fool, if thou ſhouldſt imagine ſo orderly a frame of the world, ſo great a variety and beauty of the heavenly things, ſo prodigious a quantity and magnitude of ſea and land, to be thy houſe, thy workmanſhip, and not that of the immortal gods?" When we ſee ſuch order, ſuch due proportion, in theſe regions of the univerſe, and have good reaſon to conclude the ſame may be throughout the whole, can we, without great violence to reaſon, imagine this to be any other than the work of God?

We come now to the motions of the heavenly bodies themſelves; and we ſhould conſider them as a demonſtration of the being and attributes of God.

While we treat concerning the motions of the heavenly bodies, it will be neceſſary to take in that of the earth alſo, it being difficult to ſpeak of the one without the other. And here are two things that point out the preſcience and regard of God; firſt, that ſuch bodies ſhould move; and, ſecondly, that their motion ſhould be ſo regular.

Firſt, The motion of all thoſe vaſt bodies muſt of neceſſity be cauſed by a being that had power to put them in motion; for, as Lactantius well argues, there is indeed a power in the ſtars, and the like may be ſaid of the reſt of the globes, to perform their motions; but it is the power of God, which orders and governs all things, and not of the ſtars themſelves that are moved;

for it is impoſſible for ſuch lifeleſs, dull, unwieldy bodies, to move themſelves; but what motion they have, they muſt receive from ſomething able to move them.

But this, ſome will ſay, may be effected by the vortices ſurrounding the ſun, the earth, or other primary mover; or from a vortorial power or emanation of the ſun or other like primary mover, carrying about and puſhing on ſuch bodies as move about them. Allowing that it is poſſible it might be ſo, ſtill we muſt recur to ſome firſt mover, ſome primary agent, who was able to ſet that principle mover into motion. And then the caſe amounts to much the ſame, and the argument hath the ſame force, whether we attribute the motion of one or all the ſeveral globes to the power of God; for in our ſolar ſyſtem, for inſtance, if it ſhould be thought that the ſix primary planets revolving round the ſun received their motion from his revolution round his axis, let us conſider whether it is poſſible for ſuch a prodigious maſs to be carried round for ſo long a time by any natural cauſe. "For which reaſon (ſays Plato) I aſſert God to be the cauſe, and that it be impoſſible it ſhould be otherwiſe."

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

THE MOSAIC ECONOMY.

(Concluded from page 513.)

IN every city, town, or village, ſome of the moſt reſpectable of the inhabitants, or elders of the people, were to be appointed judges, and in the adminiſtration of juſtice, they were ſtrictly commanded to act impartially. No reſpect was to be paid to the characters or ranks of perſons; and a curſe was pronounced againſt ſuch as ſhould take bribes.

Judges ſitting in the gates of cities, point out, firſt, that juſtice and equity are the moſt ſecure guards and ſafety of a people. Secondly, that juſtice, in its executive part, ſhould be in that place which divides citizens from ſtrangers. Laſtly, it was, that juſtice might be public, that all thoſe who were going to, or coming from the city, might be impreſſed with a proper ſenſe of the laws, the nature of rewards and puniſhments, the neceſſity they were under to obey them, the force of moral obligations, and above all, the fear and love of God. There was, however, an appeal from theſe inferior courts, whether relating to matters of a civil or criminal nature. The party, who tho't himſelf injured, entered his appeal before the ſupreme judge, or the king, who called to his aſſiſtance the whole body of prieſts and Levites, and the majority of the votes determined the affair. If either of the contending parties refuſed to abide by the final deciſion, he was condemned to ſuffer death; for not to acknowledge ſuch a ſolemn judgment, was to deny the authority of God himſelf, who had delegated his authority to the judges, prieſts and Levites.

The perſon who ſpoke diſreſpectfully of a judge, was conſidered as a blaſphemer; and if he was found guilty, by the evidence of two or three witneſſes, he was to be put to death; for to revile a judge was to revile God, he being conſidered as his repreſentative on earth.

The nature of ſervitude among the Jews, has never been properly attended to, and the Moſaic law has been cenſured merely becauſe the weak could not, and the wicked would not underſtand it. If we conſider the ſtate of a people living without commerce, confined to agriculture, we muſt naturally believe, that many perſons would be often out of employment; and had many of theſe perſons been ſet at liberty, they would have periſhed for want of ſubſiſtence. The Jewiſh ſlavery was two-fold, and aroſe from a variety of circumſtances. When men were reduced to poverty, it was in the power of their creditors to ſell them; but they were

not to be treated as ſtrangers; they were to be treated in the ſame manner as we do hired ſervants, and when the year of jubilee took place, they and their wives, with their children, were to be ſet at liberty, and they were to return to the poſſeſſions of their anceſtors. Theſe perſons thus purchaſed, or in other words, who were took into a ſtate of ſervitude, were not to be ſold by their maſters, nor were they to be treated with any ſort of ſeverity. When ſuch a ſervant was diſcharged, his maſter was to give him as much, corn, wine, oil and other neceſſaries, as he and his wife and children could carry home to their houſes. This was done to keep them in mind of the ſlavery they had ſuffered in the land of Egypt, and the liberal manner in which God, by an act of his almighty power, delivered them from bondage.

In the patriarchal age, the power of maſters over their ſervants was unlimited, for they had a right to put them to death whenever they pleaſed; but after the children of Iſrael had returned from Egypt, this power was confined within proper bounds. Such as engaged for a limited time, were to have leave to go out at the expiration thereof; and if he had been married in a ſtate of ſervitude, his wife and children were alſo to be ſet at liberty; but if his maſter gave him a wife, both ſhe and the children were to remain the property of the maſter. This circumſtance, however, ſeldom took place, for the law had provided a remedy.

It frequently happened, that when the term of ſervitude expired, the ſervant, having no proſpect of procuring a ſubſiſtence, and, at the ſame time, unwilling to part with his wife and children, told his maſter he would ſerve him during the remainder of his life. In ſuch caſes, the maſter took him before the elders, or judges, and, in their preſence, an awl was boared through his ear, which was fixed to a poſt in the gate of the city, after which ceremony, he, with his wife and children, were to ſerve their maſter till their deaths. It was the ſame with women ſervants, who were bound by the ſame obligations.—From the humanity that runs thro' every part of the Moſaic law, we may naturally and reaſonably conclude, that the ſervant himſelf was not put to much pain, but that the ceremony was rather formal than cruel. With reſpect to ſtrangers, or the people who came from other countries, they were, at all times, permitted to redeem themſelves, and this was to be done in an equitable manner before judges. All the arrears due to them, were to be paid, and if the time of their ſervitude was not expired, then they were to make a proper deduction, ſo that the maſter ſhould not receive the leaſt injury.

The children of thoſe who lived in the heathen nations, were to be treated by the children of Iſrael as ſlaves; they were to be bought and ſold as private property, but they were to be treated with tenderneſs. This practice was not wholly confined to the Jews, for we find many inſtances of it in the hiſtories of the other nations. The heathens, who lived around the land of Paleſtine, were divided into ſmall tribes, under chieftains or commanders, who led them out annually to rob and plunder; and during theſe excurſions it often happened, that many innocent perſons were made captives, and ſold as ſlaves. Theſe perſons were transferred to all thoſe who purchaſed the eſtate upon which they reſided and they were to remain perpetual ſlaves, unleſs they could redeem themſelves. It was common to aſſign ſome of thoſe ſlaves as a marriage portion to a bride, and of this we have many inſtances in the Greek and Roman hiſtory. Nay, we may add, to the diſhonour of Chriſtians, the preſent age affords us many melancholy examples of this inhuman practice.

When a maſter ſtruck his ſervant, and the wound proved mortal, ſo that the ſervant died within the compaſs of a day or two, then the crime was to be conſidered as capital, and the maſter was to ſuffer death for it; but if he lived beyond that time, then the maſter was to be diſcharged, becauſe the ſlave was his property. It is needleſs to make any comments on this part of the Jewiſh law, becauſe the circumſtances of the times required ſome ſort of ſeverity; and the children of Iſrael being a hard-hearted people, it was neceſſary that their minds ſhould be properly impreſſed with the nature of rewards and puniſhments in this life. When a maſtar ſtruck out an eye or tooth of his ſervant, then he was obliged to let him go free, becauſe, in ſuch an inſtance, the maſter exceeded the bounds preſcribed by the law, and inflicted ſuch cruelty as was inconſiſtent with the dictates of natural reaſon and religion.

When a man died without having children, and if he had a brother alive unmarried, then the batchelor was to eſpouſe the widow, for the two following reaſons: Firſt, that by deſcendants, the name of the family might be kept up; but the firſt-born child was to ſucceed to the name and eſtate of the firſt huſband. Secondly, it was done to prevent them from intermixing with the heathen nations, which might have been the means of introducing idolatry among them.

It was in the power of parents to ſell their daughters; a practice that obtained in the eaſtern nations, from the moſt early ages; but when the maſter ſeduced a damſel, it was not permitted him to ſell her, becauſe he had not acted towards her conſiſtent with the nature of moral obligation. However, if the maſter betrothed the young woman to his ſon, ſhe was to be treated as a free-born ſubject: but if the young man took another wife, then he was to deliver up every thing belonging to the ſlave, and ſhe was to be free to act in what manner ſhe pleaſed. When a ſlave ran away from his maſter, he was not to be reclaimed by him, but was to remain with the perſon where he choſe to ſettle; and this was a rational principle, for we naturally ſuppoſe, that in thoſe ages, and in that nation, no ſervant would have left his maſter, unleſs he had been treated with cruelty.

The power that fathers had over their children was great, but it was ſuited to the circumſtances of the times and the place. If a ſon refuſed to obey his father or mother, or treated them with indignity, they were to chaſtiſe him; and if no reformation took place in his conduct, he was to be taken before the elders, or judges of the city, who, upon hearing ſuch evidence as ſerved to prove his guilt, he was delivered over to the common executioners, who immediately ordered him to be ſtoned to death.

It was the cuſtom of the Heathens to boil kids in the milk of the dam; but by the Moſaic law, this was forbidden; becauſe the practice itſelf was unnatural, ſo that it was utterly prohibited for any perſon to ſeethe a kid in his mother's milk. The Moſaic law was a tranſcript of the law of nature; it was deſigned to point out the ſtate of fallen man, with the character of the divine attributes, and from this alone can our ſtate in this world be known.

Many of the Heathen nations lived in the moſt inceſtuous manner, but this practice was not tolerated under the law of Moſes. The degrees of conſanguinity were ſo ſtrictly attended to, that no perſon was to break through them. This was in all reſpects extremely neceſſary; becauſe, had it been otherwiſe, confuſion would have taken place, parents would not have attended to the duty they owed their children, and children, in many inſtances, would have been aſhamed to acknowledge their parents.

As nothing was more odious among the Jews, than for men and women to live unmarried, ſo, if the brother-in-law refuſed to marry his ſiſter-in-law, to preſerve the name of his family, the widow was to go before the judges in the gate of the city, and there exhibit her complaint. This being done, the brother-in law was called before the judges, and examined concerning the nature of his objections, and when it was found that he abſolutely refuſed to marry the woman, then ſhe was called in, and the refuſal intimated to her. The judges then were to tell her, to act according to the law of Moſes; upon which ſhe ſtooping down, unlooſed the ſhoe from off his right foot, and, ſpitting in his face, declared her abhorrence of the man who refuſed to perpetuate the name of his family, and the name of his brother; and from that time, he was called, *The man whoſe ſhoe had been looſed in Iſrael.*

A woman was not to marry into any tribe but that to which her father belonged; and this ſeems to have been done to keep up the grand diſtinctions among the twelve tribes, eſpecially that of Judah; from whom, according to the fleſh, the Meſſiah was to come, to enlighten a darkened world.

Divorces between married perſons are generally attended with unhappy circumſtances; the deiſts have therefore objected that they could never make a part of the divine law. To this it is anſwered, that divorces did not take place in the patriarchal ages; and our Saviour diſputing with the Jews, told the Phariſees, that from the beginning it was not ſo. However, as the Jews had reſided many years in Egypt, Moſes, by divine inſpiration, ſuffered a man to put away his wife, and both parties were permitted to marry again. But if a huſband divorced his wife, and ſhe married a ſecond huſband, who afterwards died, the firſt huſband was not to take the woman again, and this was done to diſcourage divorces as much as poſſible.

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

CENTURY V.

(Continued from page 520.)

THE next famous hereſy we ſhall treat of, is that which took its riſe in the eaſt,* and became the cauſe of many fatal diſſentions.—Neſtorius, biſhop of Conſtantinople, was a very eloquent man, to whom the church is much indebted; but his zeal againſt the heretics carried him too far. The queſtion being ſtarted at Conſtantinople, whether we ought to give the title of mother of God, to the bleſſed virgin; the biſhop was of opinion we ought not to uſe that epithet, but call her the mother of Chriſt; not that he entirely rejected the firſt of theſe appellations,† but he would have the ſenſe of it fully determined, and not have it uſed too frequently, leſt they ſhould fall into the error of the Apollinariſts. Theodorus of Mopſueſtes, to whom Neſtorius was a diſciple, had wrote againſt this ſect. The moſt cele-

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* We have a very extenſive work in French, entitled, Hiſtoire du Neſtorinaniſme, by F. Louis Doucin. John Garnier has wrote on this ſubject in the preface to the 2d vol. of the works de Marius Mercator. Du Pin is the moſt exact in tom. iii. part 2. de ſa Bibliotheque, which contains Les Actes du Concile d'Epheſe.

† Which appears from the expreſſions ſo frequently repeated by Neſtorius himſelf in his ſermons, as is evidently proved by Chriſtian Auguſtus Salig, in his Eutychianiſmus ante Entychem, cap. xxix. p. 290.

brated of Neſtorius's adverſaries explained the epithet of mother of God, as if Mary had brought not only a God into the world, but the divine nature itſelf; and he not agreeing to this aſſertion, was alledged as a crime againſt him. Neſtorius‡ ſhewing himſelf averſe to the uſe of this term, in proportion to the abuſe they made of it, his adverſaries took occaſion from thence to accuſe him of denying the divinity of the Son of God, or at leaſt of deſtroying in him the perſonal union of the two natures, divine and human, to ſubſtitute in its place two ſons, or two perſons, united ſolely by the common ties of ſociety and friendſhip; that is to ſay, Jeſus the man, and the Son of God, who aſſiſted the humanity. Though many of Neſtorius's expreſſions in this controverſy may appear very ſingular to us, we ought to regulate our judgment, not by them, but by the cuſtom of thoſe times; for many learned men, who are fully acquainted with theſe matters, are of opinion, that Neſtorius was very unjuſtly accuſed of hereſy.

Among the multitude of antagoniſts who from all parts declared themſelves againſt Neſtorius, none oppoſed him with greater warmth, nay, we may even ſay, with greater malice, than St. Cyril, biſhop of Alexandria, who, after having endeavored to refute Neſtorius, by twelve cenſures which he called anathemas, iſſued out a writ of excommunication againſt him, and engaged ſome other biſhops to do the ſame. Neſtorius, to eſcape this oppreſſion, had recourſe to the emperor Theodoſius the younger, and obtained of him a general council for the deciſion of this controverſy.* This council was aſſembled at Epheſus in 431; it was the third of thoſe called œcumenical or general. At the opening of the council, as John the patriarch of Antioch, with the biſhops of his dioceſe were not yet arrived, Cyril acted as preſident; and, as the whole was conducted by his directions, things were carried on tumultuouſly,† and without any regard either to order or equity:—but when the eaſtern biſhops arrived, they informed themſelves of all that had paſſed, annulled the preceding deliberations, diſcharged Neſtorius, and condemned Cyril and all their adherents, whom they degraded from the epiſcopal dignity. From this time the diſpute was carried on with greater vehemence than ever; there was nothing ſeen but condemnations and depoſitions from either party; and it was impoſſible to foreſee when, and in what manner theſe troubles would end; when, all of a ſudden, the emperor, who till then had been favorable to Neſtorius, conceived a diſlike to him.‡ The effect of this

NOTE.

‡ Many writers, both proteſtant and Roman Catholic, have ſpoken of Neſtorius, and moſt favorably.—Mr. Jablonſki, beſides Exercitatio de Neſtorianiſmo, has wrote a diſſertation De origine & fundamento Neſtorianiſmi, and another De meritis Neſtorii.

NOTES.

* Many authors both ancient and modern, give a different account; but Mr. Jablonſki has proved it.

† The tranſactions of this council are very exactly mentioned in Dupin's hiſtory.

‡ Mr. Salis, in his Eutychianiſmus ante Eutychem, ſays, that Cyril gained the emperor's protection by preſents. It will eaſily be credited that the eunuchs and other domeſtics of this prince, in whom he ſolely confided, could make him believe what they pleaſed. This appears more than once in the letters which were written near the time of the councils, on the ſubject of Neſtorius and his doctrine, and of which the learned men, Chriſtian Wolf, Garnier, and Baluzius, have made a very uſeful collection, and publiſhed under the title of Syno-

change was fatal to Neſtorius; he was depoſed, and obliged to end his life in a melancholy exile, of which he was even often forced to change the place; ſo that he paſſed thro' the moſt deplorable ſituations, till death delivered him from them.—His doctrine, in conſequence of this, was anathematized, as heretical and impious, and proſcribed by the church. However, ſome of the followers of Neſtorius, made a ſort of peace with Cyril, of which the principal condition was, that they ſhould pronounce an anathema againſt Neſtorius, and his doctrine, which the greateſt part of them were conſtrained to do. The other friends of Neſtorius, being fully perſuaded of the juſtice of his cauſe, and reſolutely oppoſing the ill treatment this perſuaſion drew on them, were ſent into exile, or baniſhed the whole extent of the Roman empire.

They retired into the neighboring countries, and particularly into the eaſtern provinces,* under the Perſian government; where they founded ſeveral churches, which at laſt ſpreas themſelves through-out all Aſia. And continued for a long time very flouriſhing. There are ſome remaining to this day.

While they were thus with great warmth refuting the hereſy of Neſtorius, many divines fell into the oppoſite extreme;† Eutychius, an Archimandrite of Conſtantinople, rejecting the doctrine of two natures in Jeſus Chriſt, which they imputed to Neſtorius, went ſo far as to ſay, that we ought to acknowledge but one nature ‡ in Chriſt, which tenet he propoſed in ſuch a manner, as apparently to confound the two natures together, ſo that one ſeemed to be converted into the other. This opinion diſpleaſed many, even of thoſe who had declared againſt that of Neſtorius; and Flavius, biſhop of Conſtantinople, aſſembled on this occaſion a ſynod, in the year 448, in which Eutychius was condemned and excommunicated. Cyril was then dead; but his friends and followers oppoſed this deciſion. Dioſcorus, who ſucceeded Cyril in the ſee of Alexandria, was the moſt diſtinguiſhed amongſt them; he aſſembled at Epheſus a new council, in which the doctrine of Eutychius was approved, and Flavius condemned and expoſed to the greateſt indignities, and ſent into exile. In this manner Eutychianiſm triumphed, during the remainder of the life of Theodoſius the younger.

After the death of that emperor, Marcian, who ſucceeded him, being very deſirous of appeaſing the troubles cauſed by the quarrel of Eutychius, ſummoned another general council. This was the fourth, and it was held at Chalcedon, in 451.* Many diſorders paſſed in this council, unworthy of ſuch an aſſembly; which were principally raiſed by

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dicon Caſſinenſe, from the place where they were found. See the 31ſt of this Synodicon, in the Nova collectio conciliorum of Baluzius, col. 7, 30.

* See Mr. Aſſemani, 4th Vol. of his Biblioth. Orient. wherein he has collected with the greateſt care all that the Greek and Oriental writers have left us reſpecting this diſperſion of the Neſtorians.

† See the 2d vol. of Vigile de Tapre, againſt Eutychus, ch. x. p. 81.

‡ In the acts of the council of Conſtantinople, we ſhall find an exact account of the opinions of Eutychius. See the collection des Conciles de Labbe, vol. iv. col. 150.—See alſo a diſſertation de Eutychianis, by James Baſnage, which Mr. Vogth has printed in vol. ii. of his Biblioth. Hæreſ..

* We have a very exact and elegant account of the acts of this council, in the Nov. Biblioth. of Mr. Dupin.

the followers of Dioſcorus. However at laſt a quiet and impartial examination of the tenets of Eutychius was with difficulty obtained.—The conſequence of which was, that the fathers of the council condemned that of the unity of one nature in Jeſus Chriſt, and alſo declared its chief defender Dioſcorus, attainted and convicted of many crimes, and ſeparated from the communion of the church. The emperor ſent him into baniſhment, where he died at the end of three years. The errors of Eutychius, Dioſcorus, and the Monoſophytes, being thus rejected, the fathers of the council fixed the true doctrine of the perſon of Jeſus Chriſt, in the ſame form it is now held in the orthodox church; confeſſing Jeſus Chriſt to be perfectly God, and perfectly man, co-ſubſtantial with the Father as to the divinity, co-ſubſtantial with man as to the humanity, the two natures being united in him without converſion, without confuſion, and without diviſion.—The celebrated letter of Pope Leo the great, to Flavius, contributed much to this deciſion; it received the higheſt applauſe from the council, but was held as an object of execration by the Eutychians and the Monoſophytes, who always comprehended it in their anathemas, againſt the council of Chalcedon.—In the 28th canon of the ſame council, they confirmed a deciſion made by the ſecond œcumenical council of Conſtantinople; which was, that the privileges of the ſea of Conſtantinople ſhould be equal to thoſe of the ſea of Rome. The Legates of Leo oppoſed this with all their power, however without ſucceſs.

Thus the fathers of the council of Chalcedon eſtabliſhed the pure doctrine in the church; but they in vain attempted to reſtore its peace, and to bring back to its communion thoſe whoſe errors had ſeparated them from it. The diſciples of Dioſcorus, commonly called Eutychians, were divided into many ſects; and their members in many countries greatly prevailed over the orthodox, particularly in Egypt and in Syria. Although the whole difference of their doctrine, and that of the council of Chalcedon, was a mere form of expreſſion; they were moſt cruelly incenced againſt the memory of that aſſembly; and ſo great was their fury againſt thoſe who acknowledged its authority, that they made no ſcruple of ſhedding their blood on many occaſions. The Greek Emperors, in their turn, oppoſed the followers of Dioſcorus*, and made them ſuffer the greateſt tortures, which ſerved only to augment their reciprocal animoſity†.

The Emperor Zenon took a different method, thereby conciliating the minds of the different factions. He publiſhed in the year 482, the celebrated edict of union; well known in the church hiſtory, by the name of Henoticon‡. They

NOTES.

* We cannot read, without horror, of the cruel treatment the Chriſtians received from the Eutychians of Alexandria and of Antioch. Mr. Jablonſki has collected all the teſtimonies of the ancients on this ſubject, in his diſſertation de Hæretico Zenonis. Many cruelties, ſtill more ſhocking, were committed, by the Monks of that faction, in Jeruſalem and in Paleſtine. See L'Hiſtoire des Papes, by Mr. Bower, Tom. ii. p. 262, &c.

† We ſhall find ſeveral examples of this, in L'Hiſtoire des Patriarches d'Alexandrie, par Renaudot, p. 122, 134, 163. See Mr. Aſſemani's diſſertation ſur les Monophyſites fol. 27, 28, to which we may add, La Lettre de Du Bernat au Comte de Toulouſe; we ſhall find it at the end of Tom. ii. des Nouveaux Memoirs des Miſſions des Jeſuits dans le Levant.

‡ This Henoticon was brought into Greece by Evagrius, in his Hiſt. Eccleſ. lib. iii. ch. 14. and by Liberatus, ch. 18. of his Breviare. Mr. Jablonſki has inſerted the different

thereby gave an eaſy and proper explanation of the orthodox doctrine, concerning the perſon of Jeſus Chriſt; without uſing the term of two natures, or mentioning the council of Chalcedon, ſo much abhorred by all the Monophyſites. The Emperor flattered himſelf that the orthodox, and the heretics, might with ſafe conſciences both ſubſcribe to this edict. Indeed it was ſigned by Peter Mongus, Patriarch of Alexandria; and Peter le Toulan, Patriarch of Antioch; the ſame who was accuſed of altering the hymn, well known to the Greeks, by the name of Triſagion*. But the greateſt number both of the Eutychians and the orthodox had a great averſion to this Henoticon, as appeared more fully under the reign of Anaſtaſius Dicorus. Which obliged Juſtin his ſucceſſor to aboliſh the edict of Zeno, and to put things on their former footing.

NOTE.

opinions of the learned on this edict, in his above mentioned diſſertation, printed at Francfort on the Oder in 1739. See Mr. Rambech, on the Henoticon, in a note on p. 74. vol. iii. of his tranſlation of the Hiſtory of the Popes, by Mr Bower.

* He there added theſe words, "who ſuffered for us:" from whence they made the hereſy of the Theophoſytes, and from whence aroſe the queſtion, that gave riſe to many ſtrange diſputes, namely "Whether we may ſay with truth, that one of the Trinity was fixed to the croſs." See the diſſertation of Cardinal Noris, intitled, Hiſtoria Controverſiæ de uno e Trinitate paſſo, in the third vol. of his works. We may likewiſe conſult many other writers, particularly F. Daucin, lib. iv. de l'Hiſtoire de Neſtorianiſme. Thus the purity and ſimplicity of the goſpel was daily degenerating, and at laſt gave place to vain ſubtilties, which were but the preludes to ſcholaſtic errors and the indecent queſtions propoſed in the ſchools.

The Donatiſts, a ſect, which took its riſe in the beginning of the preceding century, and had been condemned at ſeveral different times by the decrees of councils and the ſevere edicts of princes, were however tolerated by the Catholics; and received ſome marks of ſupport and good will from them. But this could not ſoften their inflexibility; on the contrary, many amongſt them (and particularly thoſe known by the name of Circumcellians) often took up arms, excited ſeditions, invaded by force the catholic church; pillaged it, killed their biſhops and other eccleſiaſtics, or at leaſt uſed them exceſſively ill, and were guilty of public robberies.

But while they thus openly declared war to the Chriſtians, they were far from being united among themſelves; the Rogatiſts, the Maximianiſts, the Primians, different ſects amongſt them, treated each other with nearly the ſame violence. The church of Africa, was by this means reduced to a moſt deplorable condition; to remedy which, the Emperor Honorius ordered, in 411, a conference to be held at Carthage, between the Catholics and the Donatiſts; this conference was very famous. Marcellus, a man of very mild and peaceful temper, preſided in the name of the Emperor. Every thing being maturely conſidered, the Donatiſts were clearly proved to be in the wrong, and condemned, under ſevere puniſhments, to break up their aſſemblies, and to rejoin the catholic church. This conſiderably diminiſhed the party in Africa, but did not entirely deſtroy them, as we ſee by the troubles they occaſioned in the 6th century.

There were many other great diſputes in this century, which diſunited the Eaſtern and Weſtern churches, but were not of the ſame fatal conſequences with the ſchiſm of the Donatiſts nor of ſo long duration. The firſt of theſe diſputes began almoſt with the century, on

account of St. John Chryſoſtom, the ſeverity of whoſe life and converſation drew on him many enemies. There came to Conſtantinople, in 402*, ſome monks whom Theophilus had expelled Egypt, on account of their attachment to Origeniſm. Chryſoſtom received them with humanity, which greatly offended Theophilus; who being called to Conſtantinople, by the Emperor Arcadius, joined himſelf to the enemies the biſhops had in that city. They carried their hatred to ſuch a degree, that St. Chryſoſtom was condemned and depoſed, in the year 403, by a ſynod held in the ſuburbs of Chalcedon. The Emperor added to it the puniſhment of exile, and the depoſed biſhop was carried to Bithynia. The emotion that the people expreſſed, at the unjuſt treatment of their worthy paſtor, obliged Arcadius to recall him immediately; but it was not for long; they ſoon pretended to find reaſon to recondemn him, in a ſynod held in 404: he was again exiled, and ſent for into Cucuſas, in Armenia, where he ſuffered great hardſhips, and ſaw the end of his misfortunes but with that of his life, in 407. His enemies, not ſatisfied with having thus oppreſſed him, ſtrove to diſhonor his memory, by perſuading the Emperor to ſtrike his name out of the liſt of the Diptyques†. Innocent the firſt, who then held the ſee of Rome, would not ſuffer ſuch an injury to be done to one of the moſt reſpectable prelates the church ever poſſeſſed, and declared abſolutely againſt all communion with the Eaſtern churches, until ſuch time as they had replaced the name of St. Chryſoſtom in the Diptyques. This however had no effect, and things remained on the ſame footing during the life of Arcadius. But when this Prince, and ſoon after him Theophilus died, the heat of the quarrel abated, and the name of St. Chryſoſtom was again placed in the Diptyques of the Eaſtern church; and the Greek and Latin churches were again reconciled.

Towards the cloſe of this century, there aroſe another diſpute, much more vexatious than the laſt, and which became the cauſe of many calamities, and the ſource of infinite ſcandal. In the year 482, Timotheus biſhop of Alexandria died, ſtrongly attached to the council of Chalcedon. Thoſe who were of the ſame party with him, elected to his place John Talaja, he being of the ſame ſentiments; but Zeno wanted to ſet aſide the election, as John had been convicted of perjury, and many other crimes. The Emperor, by the ſuggeſtions of Acaſius, patriarch of Conſtantinople, reſolved to reſtore the ſee of Alexandria to Peter Mongus, who had formerly been, though unlawfully, elected to it. Peter was at that time at the head of the followers of Dioſcorus, in Egypt; but he had promiſed Acaſius, to uſe every means to maintain the peace of the church; and, after that, he voluntarily ſub-

NOTE.

* We ſhall find the full account of this affair in the life of St. Chryſoſtom, by Mr. Hermant, in books v. ix. We may likewiſe conſult Cave and Du Pin, &c. As to the time in which theſe things happened, ſee P. Pagi, in the years 400, 401, 402, 403, and 404. But he is wrong when he aſſerts that St. Chryſoſtom, oppreſſed by an unjuſt ſentence, appealed to the biſhop of Rome. See Hiſtoire des Papes, per M. Bower, tom. 1. p. 468, 469. P. Pagi has better ground for ſaying, in the year 404, that the diſpute between the Greeks and Latins did not come to an open rupture.

NOTE.

† They were public regiſters, on which were inſcribed the names of the conſuls, and other great magiſtrates amongſt the Romans; and, ſince Chriſtianity, thoſe of the biſhops, and other diſtinguiſhed perſons.

ſcribed to the Henoticon of Zeno, or rather of Acadius, who was the real author of it. John Talaja did not tamely ſuffer their proceedings againſt him, but not being able to gain admittance to the court of the Emperor, he at firſt addreſſed himſelf by writing to Simplicius, biſhop of Rome; and ſoon after went himſelf to conſult him. This Pope, after the example of his predeceſſors, did not neglect ſo favorable an opportunity of extending his power; and gave a ſentence by which he declared John the lawful biſhop of Alexandria, whilſt Peter, long ſince condemned, was now depoſed.—After which, Simplicius was very urgent with Zeno and Acaſius, that they ſhould confirm his decree. But as they refuſed to do it, the Pope determined to excommunicate Acaſius; but death prevented him. Felix II. his ſucceſſor, executed what he had but projected; and, finding ſuch inſuperable reſiſtance in Acaſius, he degraded him from the epiſcopacy and excommunicated him, which excommunication Acaſius returned with another. Felix, one of the moſt arrogant prelates that ever exiſted, would not be reconciled to the ſucceſſors of Acaſius; but on condition that they ſhould efface his name out of the Diptyques, which they would not conſent to. The enmity between the Eaſtern and Weſtern churches, ſtill continued. The Popes, who ſucceeded Felix, Gelaſius, Anaſtaſius the IId, Symmachus, and Hormiſdas, acted with as much obſtinacy and haughtineſs as he had done. Anaſtaſius indeed expreſſed greater mildneſs and love of peace than the others. During the pontificate of Hormiſdas, Juſtin the Firſt, ſucceſſor of Anaſtaſius Dicorus, Emperor of the Eaſt, not only aboliſhed the Henoticon of Zeno, but ſubmitted to the unjuſt conditions that had been preſcribed by the biſhops of Rome, and agreed to by Hormiſdas. By this means peace was re-eſtabliſhed between the Eaſtern and Weſtern churches*.

The churches which were not under the ſubjection of the Roman Emperors ſuffered many perſecutions during this century. We have ſeen, in the preceding one, the beginning of that of Perſia; it gathered new ſtrength, when in 419†, Abdas, biſhip of Suſa, had the imprudence to deſtroy the temple of the Magi, and the obſtinacy not to re-build it‡. This greatly increaſed the rigorous treatment the Chriſtians already ſuffered in Perſia, which continued till 449. In Great Britain, the Anglo-Saxons§, who were become maſters of that iſland, and who were given up wholly to idolatry, uſed every means both by fire and ſword, to deſtroy the Chriſtian church, which till that time had greatly flouriſhed. In Africa, the Vandal Arians, under the command of their King Genſeric, having ſubdued and got poſſeſſion of this fine part of the Roman empire in 429, took every poſſible means to extirpate the orthodox faith. During 37 years, the Chriſtians ſuffered, from Genſeric, a more cruel perſecution, than they had ever endured

NOTES.

* Nothing in this century made ſo much noiſe, as did this diſpute, as we may ſee by conſulting L'Hiſtoire des Papes par Mr. Bower. Les Vies de Simplicius, de Felix II. de Gelaſe, d'Anaſtaſe II. de Symmachus, & d'Hormiſdas.

† See La Biblioth. Orient. de Mr. Aſſemani, vol. iv. fol. 61, alſo Tom. i. p. 182, 183, and 248. Among the Greek authors, Theodoret has related the origin and circumſtances of the perſecution, Hiſt. Eccleſ. lib. v. ch. 19.

‡ Bayle ſpeaks very fully on this action of the biſhop of Suſa, in the article ABDAS, of his dictionary.

§ See the Antiquit. Britann. Eccleſ. d'Uſſer, ch. xii. p. 387, of the Dublin Edition, in 4to.

from the Pagan Emperors. Hunneric, ſon of this tyrant Gundaband, his nephew, and his other ſucceſſors followed his example. We have a very exact hiſtory of theſe perſecutions left us by Victor, biſhop of Vite, in Africa; who was an eye witneſs to part of them.

We ſee by the hiſtory of this century, that the proſperities of the church, were not unaccompanied with misfortunes. Beſides the hereſies and ſchiſms of which we have been treating, many ſuperſtitious cuſtoms were introduced even into the orthodox churches. The fear of giving offence deterred many from cenſuring theſe innovations as they deſerved; and Vigilantius, who was almoſt the only one, that ventured to attack them, was ſeverely reproved for ſo doing by St. Jerom. The pride and arrogance of the Roman Pontiffs increaſed daily; but there were ſtill ſome churches who oppoſed them with all their power. The church of Africa diſtinguiſhed itſelf in this particular, and condemned by more than one council, the appeals of Outremer; by which all cauſes were referred to the Pope. In ſhort, we need only read the work of Salvian, to ſee how much the morality of the Chriſtians was corrupted, and how greatly degenerated from its primitive purity.

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

(Concluded from page 258.)

SATURDAY, *April* 3.

WE went about mid-day to ſee the function of the Holy Fire. This is a ceremony kept up by the Greeks and Armenians, upon a perſuaſion, that every Eaſter Eve, there is a miraculous flame deſcends from heaven into the holy ſepulchre, and kindles all the lamps and candles there, as the ſacrifice was burnt at the prayers of Elijah. 1 Kings xviii.

Coming to the Church of the Holy Sepulchre, we found it crowded with a numerous and diſtracted mob, making a hideous clamour very unfit for that ſacred place, and better becoming bacchanals than Chriſtians. Getting with ſome ſtruggle through this crowd, we went up into the gallery on that ſide of the church next the Latin Convent: whence we could diſcern all that paſſed in this religious frenzy.

They began their diſorders by running round the holy ſepulchre with all their might and ſwiftneſs, crying out as they went *huia*, which ſignifies, *this is he*, or *this is it*: an expreſſion by which they aſſert the verity of the Chriſtian religion.—After they had, by theſe vertiginous circulations and clamours, turned their heads, and enflamed their madneſs, they began to act the moſt antic tricks and poſtures, in a thouſand ſhapes of diſtraction. Sometimes they dragged one another along the floor all around the ſepulchre; ſometimes they ſet one man upright on another's ſhoulders, and in this poſture marched round; in a word, nothing can be imagined more rude or extravagant than what was acted upon this occaſion.

In this tumultuous frantic humour they continued from twelve till four of the clock, the reaſon of which delay was, becauſe of a ſuit that was then in debate before the Cadi, betwixt the Greeks and Armenians. The former endeavoring to exclude the latter from having any ſhare in this miracle. Both parties having expended (as I was informed) five thouſand dollars between them. In this fooliſh controverſy, the Cadi at laſt gave ſentence; that they ſhould enter the holy ſepulchre together, as had been uſual at former times. Sentence being thus given, at four of the clock, both nations went on with their ceremony. The Greeks firſt ſet out, in a proceſſion round the holy ſepulchre, and immediately fol-

lowed the Armenians. In this order they compaſſed the holy ſepulchre thrice, having produced all their gallantry of ſtandards, ſtreamers, crucifixes, and embroidered habits upon this occaſion.

Towards the end of this proceſſion, there was a pigeon came fluttering into the cupola over the ſepulchre; at ſight of which, there was a greater ſhout and clamour than before. This bird, the Latins told us was purpoſely let fly by the Greeks, to deceive the people into an opinion that it was a viſible deſcent of the Holy Ghoſt.

The proceſſion being over, the Suffragan of the Greek Patriarch (he being himſelf at Conſtantinople) and the principal Armenian Biſhop approached to the door of the ſepulchre, and cutting the ſtring with which it was faſtened and ſealed, entered in, ſhutting the door after them; all the candles and lamps within having been before extinguiſhed, in the preſence of the Turks, and other witneſſes. The exclamations were doubled, as the miracle drew nearer to its accompliſhment, and the people preſſed with ſuch vehemence towards the door of the ſepulchre, that it was not in the power of the Turks, ſet to guard it, with the ſevereſt drubs, to keep them off. The cauſe of their preſſing in this manner, is the great deſire they have to light their candles at the holy flame, as ſoon as it is firſt brought out of the ſepulchre: it being eſteemed the moſt ſacred and pure, as coming immediately from heaven.

The two miracle mongers had not been above a minute in the holy ſepulchre, when the glimmering of the holy fire was ſeen, or imagined to appear, through ſome chinks of the door, and certainly bedlam itſelf never ſaw ſuch an unruly tranſport, as was produced in the mob at this ſight.

Immediately after out came the two prieſts, with blazing torches in their hands, which they held up at the door of the ſepulchre, while the people thronged about with inexpreſſible ardor; every one ſtriving to obtain a part of the firſt, and pureſt flame. The Turks, in the mean time, with huge clubs, laid them on without mercy; but all this could not repel them, the exceſs of their tranſport making them inſenſible of pain. Thoſe who got the fire applied it immediately to their beards, faces and boſoms, pretending that it would not burn like an earthly flame. But I plainly ſaw none of them could endure this experiment long enough to make good that pretenſion.

So many hands being employed, it could not be long before innumerable tapers were lighted. The whole church, galleries, and every place ſeemed inſtantly to be in a flame, and with this illumination the ceremony ended.

It muſt be owned that thoſe two within the ſepulchre, performed their part with great quickneſs and dexterity. But the behavior of the rabble without very much diſcredited the miracle. The Latins take a great deal of pains to expoſe this ceremony, as a moſt ſhameful impoſture, and a ſcandal to the Chriſtian religion: perhaps out of envy that others ſhould be maſters of ſo gainful a buſineſs. But the Greeks and Armenians pin their faith upon it, and make their pilgrimages chiefly upon this motive, and it is the deplorable unhappineſs of their prieſts, that, having acted the cheat ſo long already, they are forced now to ſtand to it, for fearing of endangering the apoſtacy of their people.

Going out of the church, after the rout was over, we ſaw ſeveral people gathered about the ſtone of unction; who having got a good ſtore of candles, lighted with the holy fire, were employed in dawbing pieces of linen with the wicks of them and the melting wax, which pieces of linen were deſigned for winding ſheets; and it is the opinion of theſe poor people, that if they can but have the happineſs, to be buried in a ſhrowd ſmutted with

this celeſtial fire, it will certainly ſecure them from the flames of hell.

SUNDAY, *April* 4.

This day being our Eaſter, we did not go abroad to viſit any places, the time requiring an employment of another nature.

MONDAY, *April* 5.

This morning we went to ſee ſome more of the curioſities which had been yet unviſited by us. The firſt place we came to was that which they call St. Peter's Priſon, from which he was delivered by the angel—Acts xii.——It is cloſe by the Church of the Holy Sepulchre, and ſtill ſerves for its primitive uſe. About the ſpace of a furlong from thence we came to an old church, held to have been built by Helena, in the place where ſtood the houſe of Zebedee. This is in the hands of the Greeks, who tell you, that Zebedee, being a fiſherman, was wont to bring fiſh from Joppa hither, and to vend it at this place. Not far from hence we came to the place where they ſay ſtood anciently the iron gate, which opened to Peter of its own accord. A few ſteps further is the ſmall church built over the houſe of Mark, to which the apoſtle directed his courſe, after his remarkable goal delivery. The Syrians (who have this place in their cuſtody) pretend to ſhew you the very window at which Rhoda looked out, while Peter knocked at the door. In the church they ſhew a Syriac manuſcript of the New Teſtament, in folio, pretended to be 852 years old, and a little ſtone font, uſed by the apoſtles themſelves in baptizing. About 150 paces farther in the ſame ſtreet, is that which they call the houſe of St. Thomas, converted formerly into a church, but now a moſque. Not many paces farther is another ſtreet croſſing the former, which leads you, on the right hand, to the place, where they ſay our Lord appeared, after his reſurrection, to the three Maries—Mat. xxviii. 9.—Three Maries, the friar tells you, though in that place of St. Matthew mention is made but of two. The ſame ſtreet carries you, on the left hand, to the Armenian convent.—The Armenians have here a very large and delightful ſpace of ground; their convent and gardens taking up all that part of Mount Sion, which is within the walls of the city.——Their church is built over the place where, they ſay, St. James the brother of John was beheaded—Acts xii. 2. In a ſmall chapel on the north ſide of the church is ſhewn the very place of his decollation. In this church are two altars ſet out with extraordinary ſplendor, being decked with rich miters, embroidered copes, croſſes, both ſilver and gold, crowns, chalices, and other church utenſils, without number.—In the middle of the church is a pulpit made of tortoiſe-ſhell and mother of pearl, with a beautiful canopy, or cupola, over it, of the ſame fabric. The tortoiſe-ſhell and mother of pearl are ſo exquiſitely mingled, and inlaid in each other, that the work far exceeds the materials.——In a kind of anti-chapel to this church, there are laid up, on one ſide of an altar, three large rough ſtones, eſteemed very precious; as being, one of them, the ſtone upon which Moſes caſt the two tables, when he broke them, in indignation at the idolatry of the Iſraelites; the other two being brought, one from the place of our Lord's baptiſm, the other from that of his transfiguration.

Leaving this convent, we went a little farther to another ſmall church, which was likewiſe in the hands of the Armenians. This is ſuppoſed to be founded in the place where Annas's houſe ſtood. Within the church, not far from the door, is ſhewn a hole in the wall, denoting the place, where one of the officers of the high prieſt, ſmote our bleſſed Saviour—John xviii. 22. The officer, by whoſe impious hands that buffet was given, the friars will have to be the ſame Malchus, whoſe ear

our Lord had healed. In the court before this chapel is an olive tree, of which it is reported, that Chriſt was chained to it, for ſome time, by order of Annas, to ſecure him from eſcaping.

From the houſe of Annas we were conducted out of Sion gate, which is near adjoining to that which they call the houſe of Caiaphas; where is another ſmall chapel belonging alſo to the Armenians. Here, under the altar, they tell us, is depoſited that very ſtone which was laid to ſecure the door of our Saviour's ſepulchre—Mat. xxvii. 60. It was a long time kept in the church of the ſepulchre, but the Armenians, not many years ſince, ſtole it from thence by a ſtratagem, and conveyed it to this place. The ſtone is two yards and a quarter long, one yard high, and broad. It is plaiſtered all over, except in five or ſix little places, where it is left bare, to receive the immediate kiſſes and other devotions of pilgrims. Here is likewiſe ſhewn a little cell ſaid to have been our Lord's priſon till the morning, when he was carried from hence before Pilate; and alſo the place where Peter was frightened into a denial of his maſter.

A little farther without the gate is the church of the Cœnaculum; where they ſay Chriſt inſtituted his laſt ſupper. It is now a moſque, and not to be ſeen by Chriſtians. Near this is a well, which is ſaid to mark out the place at which the apoſtles divided from each other, in order to go every man to his ſeveral charge, and cloſe by the well are the ruins of a houſe in which the bleſſed virgin is ſuppoſed to have breathed her laſt. Going eaſtward a little way down the hill, we were ſhewn the place where a Jew arreſted the corps of the bleſſed virgin as ſhe was carried to her interment; for which impious preſumption, he had his hand withered wherewith he had ſeized the bier. About as much lower in the middle of the hill, they ſhew you the grot, in which St. Peter wept ſo bitterly for his inconſtancy to his Lord.

We extended our circuit no farther at this time, but entered the city again at Sion gate.——Turning down, as ſoon as we had entered, on the right hand, and going about two furlongs cloſe by the city wall, we were led into a garden, lying at the foot of Mount Moriah, on the ſouth ſide. Here we were ſhewn ſeveral large vaults, annexed to the mountain on this ſide, and running at leaſt fifty yards under ground.—— They were built in two iſles arched at top with huge firm ſtone, and ſuſtained with tall pillars, conſiſting each of one ſingle ſtone, and two yards in diameter. This might poſſibly be ſome under ground-work, made to enlarge the area of the temple. For Joſephus ſeems to deſcribe ſome ſuch work as this erected over the valley on this ſide of the temple —Ant. Jud. lib. 15. cap. ult.

From theſe vaults we returned toward the convent. In our way we paſſed through the Turkiſh Bazars, and took a view of the beautiful gate of the temple. But we could but juſt view it in paſſing, it not being ſafe to ſtay here long by reaſon of the ſuperſtition of the Turks.

TUESDAY, *April 6.*

The next morning we took another progreſs about the city. We made our exit at Bethlehem gate, and turning down on the left hand, under the caſtle of the Piſans, came, in about a furlong and half, to that which they call Bathſheba's Pool.

A little below this pool begins the valley of Hinnom; on the weſt ſide of which is the place called anciently the Potters Field, and afterwards the Field of Blood, from its being purchaſed with the pieces of ſilver which were the price of the blood of Chriſt; but at preſent, from that veneration which it has obtained among Chriſtians, it is called Campo Sancto. It is a ſmall plat of ground not above thirty yards long, and a-

bout half as much broad. One moiety of it is taken up by a ſquare fabric twelve yards high, built for a charnel-houſe. The corpſes are let down into it from the top, there being five holes left open for that purpoſe, looking down through theſe holes we could ſee many bodies under ſeveral degrees of decay; from which it may be conjectured, that this grave does not make that quick diſpatch with the corpſes committed to it which is commonly reported. The Armenians have the command of this burying place, for which they pay the Turks a rent of one zequin a day. The earth is of a chalky ſubſtance hereabouts.

A little below the Campo Sancto is ſhewn an intricate cave or ſepulchre, conſiſting of ſeveral rooms, one within another, in which the apoſtles are ſaid to have hid themſelves, when they forſook their maſter, and fled. The entrance of the cave diſcovers ſigns of its having been adorned with painting in ancient times.

A little farther the valley of Hinnom terminates, that of Jehoſaphat running croſs the mouth of it. Along the bottom of this latter valley runs the brook Cedron, a brook in winter time, but without the leaſt drop of water in it all the time we were at Jeruſalem.

In the valley of Jehoſaphat, the firſt thing you are carried to is the well of Nehemiah, ſo called, becauſe reputed to be the ſame place from which that reſtorer of Iſrael recovered the fire of the altar, after the Babyloniſh captivity—2 Mac. i. 19. A little higher in the valley, on the left hand, you come to a tree, ſuppoſed to mark out the place where the evangelical prophet was ſawn aſunder. About one hundred paces higher on the ſame ſide is the pool of Siloam. It was anciently dignified with a church built over it. But when we were there, a tanner made no ſcruple to dreſs his hides in it.—Going about a furlong farther on the ſame ſide, you come to the fountain of the bleſſed virgin, ſo called becauſe ſhe was wont (as is reported) to reſort hither for water; but at what time, and upon what occaſions, it is not yet agreed. Over againſt this fountain, on the other ſide of the valley, is a village called Siloe. On the ſame ſide, and not far diſtant from Siloe, they ſhew another Aceldama, or Field of Blood, ſo called, becauſe there it was, that Judas, by the juſt judgment of God, met with his compounded death—Mat. xxvii. 5. Acts i. 18, 19. A little farther on the ſame ſide of the valley, they ſhewed us ſeveral Jewiſh monuments. Amongſt the reſt there are two noble antiquities, which they call the ſepulchre of Zachary and the pillar of Abſolom. Cloſe by the latter is the ſepulchre of Jehoſaphat, from which the whole valley takes its name.

Upon the edge of the hill on the oppoſite ſide of the valley, there runs in a direct line, the wall of the city. Near the corner of which there is a ſhort end of a pillar, jetting out of the wall. Upon this pillar, the Turks have a tradition, that Mahomet ſhall ſit in judgment at the laſt day, and that all the world ſhall be gathered together in the valley below, to receive their doom from his mouth. A little farther northward is the gate of the temple. It is at preſent walled up, becauſe the Turks here, have a prophecy, that their deſtruction ſhall enter at that gate, the completion of which prediction, they endeavor by this means to prevent. Below this gate, in the bottom of the valley, is a broad hard ſtone, diſcovering ſeveral impreſſions upon it, which you may fancy to be footſteps. Theſe the friars tell you are prints made by our bleſſed Saviour's feet, when, after his apprehenſion, he was hurried violently away to the tribunal of his blood-thirſty perſecutors.

From hence, keeping ſtill in the bottom of the valley, you come, in a few paces, to a place, which they call the ſepulchre of the bleſſed virgin. It has a magnificent deſcent down into it of forty-ſeven ſtairs:

On the right hand, as you go down is the ſepulchre of St. Anna, the mother, and on the left that of St. Joſeph, the huſband of the bleſſed virgin.

Having finiſhed our viſit to this place, we went up the hill toward the city. In the ſide of the aſcent, we were ſhewn a broad ſtone, on which, they ſay, St. Stephen ſuffered martyrdom; and not far from it is a grot, into which, they tell you, the outragious Jewiſh zealots caſt his body when they had ſatiated their fury upon him. From hence we went immediately to St. Stephen's gate, ſo called from its vicinity to this place of the proto-martyrs ſuffering; and ſo returned to our lodging.

EVIDENCES IN FAVOR OF CHRISTIANITY.

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

(Continued from page 523.)

The Goſpel enforced by the moſt venerable Authority.

THE authority by which this ſyſtem of religion and morals is enforced, is the moſt venerable, and was abſolutely neceſſary to give its injunctions their proper weight and moment with mankind. When our Saviour had ended his ſermon on the mount, it is obſerved, *that the multitude was aſtoniſhed at his doctrine*; and the reaſon of this effect is alledged—becauſe he taught them as one having authority, cloathed with a divine commiſſion, and ſolemnly addreſſing them in the name and authority of the great God. It is not enough to crowd together in a volume a number of detached maxims and moral ſentiments, to be the rule and guide of life, and from various authors to compile a number of ſayings and reflections into a body of theology and morals—all this is uſeleſs and inſignificant, if this ſyſtem, at laſt, is not recommended by an authority proper to give it its due weight and validity as the ſtandard of human conduct. For does the ſaying of ſuch a philoſopher ſtamp it with any authority? Is it enough to enforce it, as an univerſal principle of conduct, that ſuch an eminent Sage ſaid ſo and ſo, when others, as wiſe, ſaid and did the very contrary? All the didactic precepts and leſſons of uſeful inſtruction the wiſe ancients ever delivered, in a great meaſure loſe their efficacy, in the reformation of mankind, by their having no other authority to ſeal and ſanctify them but what was merely human*. Socrates was ſo convinced of this, that he paſſionately wiſhes for a future meſſenger from heaven, authorized with proper credentials, to teach men morality with greater efficacy than he had done. A well atteſted divine authority was greatly wanting to give the dogmata of human philoſophy their proper ſeal and ſanction. The Platonic, the Peripatetic, the Stoic, the Epicurean philoſophy widely differed. Where muſt the common people in heathen countries go for inſtruction? Their wiſe and eminent Sages were divided—their aſſertions and names did not give their reſpective ſyſtems any proper validity. Some of their ſyſtems were atheiſtical and deteſtable; ſome viſionary and romantic. What power had theſe philoſophers to reclaim and reform the world? What authority could they plead, except the authority of their ſpeculative dreams and ideal reveries, to enforce their doctrines, and gain them a general reception among men? What good effects did the

NOTE.

* See this argument moſt excellently repreſented and largely diſcuſſed by the great Mr. Locke, in his Reaſonableneſs of the Chriſtian Religion, vol. 2d of his works, p. 535—539, fourth edition.

philoſophy of Socrates, Plato, Cicero, and Antoninus produce in the lives and morals of the bulk of mankind? Did they ever make converts of a ſingle country, or a ſingle village? We find that moſt of the philoſophers and lawgivers of antiquity were obliged to have recourſe to pious frauds, and to falſify and counterfeit the authority of ſome of their deities, in order to give their laws and injunctions a proper moment and weight with the people. How infinitely, therefore, hath the Chriſtian religion the advantage of theſe motley heterogeneous bodies of human Philoſophy, which is ſealed with the ſignet of God, and ratified and confirmed by the moſt venerable and ſacred authority of him who came from heaven inveſted with a divine commiſſion to reform and inſtruct the world!

ORIGINAL SERMONS.

SERMON VII.

The following is the Subſtance *of a Sermon from* 1 Cor. ii. 2.

For I determined not to know any thing among you, ſave Jeſus Chriſt, and him crucified.

ALL ſcripture, we are informed, was written for our inſtruction. Among the many important particulars it affords us the knowledge of, it declares the manner of the holy apoſtles in preaching the goſpel.

In the church of Corinth, there were teachers of diverſity of characters; ſome proſelited from Judaiſm; and others from Paganiſm;—and, in conſequence of this, there were thoſe who departed from the ſimplicity of the goſpel, by adding to it various articles of human philoſophy; and others, by ſubjoining to this diſpenſation of mercy, ſome of the moſaic rites and ceremonies; which were abrogated by the death of Chriſt, they being only "ſhadows of good things to come."

But our holy apoſtle, was ever mindful of the nature, end and deſign of Chriſtianity; that its merciful intention is to effect the ſalvation of men, through Chriſt; knowing there is "no other name given among men, whereby we can be ſaved, but the name of Jeſus;" he, therefore, was moſt careful in all his public addreſſes, to make Chriſt his theme; and not the applauſe of mankind; not any earthly conſiderations, could divert him from this laudable practice.

Inflexible he was in the proſecution of this mode of preaching:—Agreeable to the words of our text, he "determined," as a teacher of religion, to "know nothing;" to publiſh, to inculcate nothing, "ſave Jeſus Chriſt, and him crucified."

Permit us to attend, a moment, to this reſolution of St. Paul:

And to notice the propriety of his conduct in this inſtance.

There were certain things which the apoſtle, as a preacher of the goſpel, reſolved not to know, or to diſregard.

Being a perſon of literature, and of eminence among the principal ſect of the Jews, it is very probable, had he continued in the Jewiſh religion, he might have attained ſome office of dignity and importance;—but having obtained a ſenſe of the excellence of the Chriſtian diſpenſation, and having his heart expanded with benevolence to all mankind, he was willing to be employed in the ſervice of Chriſt, at the expence, not only of all earthly honors and emoluments, but alſo of worldly eaſe, ſafety, and pleaſure.

What toil, dangers, ſorrows, and trials, did he endure in the diſcharge of his ſacred office! "In labors," he "was more abundant," than others; "in ſtripes, above meaſure; in priſons, more frequent; in deaths, oft. Once was he ſtoned, and thrice he ſuffered ſhipwreck. A night and a day, he was in the deep. In journeyings he was often; in perils of waters; in perils of robbers; in perils by

his own countrymen; in perils by the heathen; in perils in the city; in perils in the wilderneſs; in perils in the ſea; in perils among falſe brethren. And frequently was he in wearineſs, and in watchings; in hunger, thirſt, and faſtings; in cold," and other diſtreſs.

Theſe particulars of miſery, which the apoſtle experienced, at the ſame time that they evince his diſintereſtedneſs in declaring the goſpel to the world, induce us rationally to believe that he thought Chriſtianity was divine, and he muſt have been competent to have decided on this point. Had he not have believed the goſpel to have been from heaven, we are altogether unable to conceive, how, with a diſpoſition to relinquiſh each worldly bleſſing, and a willingneſs to part, even with his life, (which, in the end, he ſacrificed for the truth,) he ſhould have become a propagator of that religion, which once, with ſo much zeal, he endeavored to extirpate!

Believing the religion of Jeſus to be from God, and that in publiſhing it, all attempts to embelliſh it, by human art, would be to detract from its excellence; St. Paul therefore, determined, not with an oſtentatious ſhew of eloquence, but with great plainneſs of ſpeech, conformable to the example of his divine maſter, (diſclaiming "the enticing words of man's wiſdom,") to declare and enforce the knowledge of Chriſt, and him crucified, for the ſalvation of ſinful men.

Divine ſubject! Happy truth!—And this the apoſtle dwelt on with pleaſure.

He was perfectly convinced, that the Jewiſh economy was only preparatory to the diſpenſation of the goſpel: and that no heathen ſyſtem of theology was from God;—and, therefore, reſolved to declare Jeſus only, "as the way, the truth and the life!"

It cannot be doubted, however, but St. Paul, in his preaching, recurred to the nature and demerits of ſin; ſhewed that it expoſes men to the malediction of the divine law, or to eternal death:

That he contemplated the divine goodneſs, in making us the overtures of ſalvation:

That he adverted to thoſe propheſies, types and figures, under the law, which pertained to Chriſt:

That he inſiſted on the divine and human nature of our Saviour; and enforced all his doctrines and precepts, promiſes and threatenings, and his example alſo of purity:

That he proved, by the power of miracles, and arguments deduced from the holy ſcriptures, that "Jeſus was the Chriſt;" that "prophet whom the Almighty promiſed the Jews he would raiſe up, from among them, like unto Moſes, whom they ſhould hear:"

That he mentioned the ſeveral offices of Chriſt; his prophetic, prieſtly, and regal; his reſurrection alſo; aſcenſion; mediatorial character in heaven, and future advent to judge the world:

But, in a very particular manner, he diſplayed the merits of the ſufferings of our Lord; the all-ſufficiency of his oblation for human guilt; and taught, that we muſt obtain juſtification from our offences, through faith in his blood; and ſanctification, renovation of heart, through the operations of the divine ſpirit:

For theſe are fundamental doctrines of the goſpel, and often inculcated by our apoſtle; who affirms, that Chriſt Jeſus of God, is made unto us not only "wiſdom and redemption," but alſo, "righteouſneſs and ſanctification."

The latter is neceſſary to qualify us for celeſtial enjoyments; for without a diſpoſition of holineſs, we cannot partake of the pleaſures of the God of holineſs: of neceſſity, therefore, we muſt, in the language of our Saviour, be "born again;" or, in the words of St. Paul, "be renewed in the ſpirit of our minds," before we can "enter into the kingdom of heaven!"

With respect to the former of these particulars, justification, thro' faith in Christ, no doctrine is more explicitly revealed in the sacred writings than this.

We are assured that "Christ was delivered for our offences, and raised again for our justification;"—that "those who believe in him, are justified from all things from which they could not be justified by the law of Moses;"—that our salvation is "of grace through faith;"—that "a man is not justified by the works of the law, but by faith in Jesus Christ;"—and that "being justified through faith in him, we have peace with God."

Not any doctrine can be more desirable, nor so consoling to the breast of guilt, as that which thus, without any merit on our part, entitles us to heaven, and delivers us from condemnation!

Not any thing but absolution from sin, through faith in Christ, can justly afford us happiness in life, peace in death, nor confidence in judgment!

And to reject this doctrine, is to declare that the sacrifice of Christ is superfluous, and consequently, to occasion our destruction!

Our holy apostle was so sensible that "the blood of Christ only, can cleanse us from the impurity of sin;" that, however great were his own moral attainments, he renounced all confidence in them, to obtain justification, at the divine tribunal, and resolved "to be found in Christ, not having on," said he, "mine own righteousness, which is of the law, but that which is thro' faith in him!"

Most just, therefore, was his determination, "to know nothing but Jesus Christ, and him crucified."

The propriety of this conduct, we shall now farther notice.

Had Saint Paul discoursed only on the dignity of human nature, and the excellence, the charms of moral virtue, he might, indeed, have been regarded as a pagan moralist, but not as a preacher of the gospel!

Had he amused men with polemic disquisitions, or abstruse speculations, or indulged them with false hopes of salvation; with some of the prophets of Israel, "healed the wounds of iniquity slightly," crying, "Peace, peace, when there was no peace;" (and unhappy as such conduct is, it hath ever, perhaps, been grateful to some persons;) had he not, equally regardless of the smiles and frowns of men, "delivered the whole council of God;" and, in every respect, properly performed the duties of his sacred office; to God, how criminal would have been his conduct; and to mankind and himself, how unfriendly?

No office is of so great importance as that of preaching the gospel; attended with more happy effects to those employed in its service, if they duly discharge their duty; nor with more unhappy consequences, to such as shall be unfaithful, in the performance of this sacred service.

"Son of Man," saith the Almighty, to the prophet Ezekiel, "I have set thee a watchman to the house of Israel; therefore, thou shalt hear the word at my mouth, and warn them from me.——When I say unto the wicked, O wicked man! thou shalt surely die! If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand! Nevertheless, if thou shalt warn the wicked of his way, to turn from it; if he shall not turn from his way, he shall die in his iniquity, but thou hast delivered thy soul." "And cursed," we read, "is he who doth the work of the Lord deceitfully!"

To our fellow-creatures, and ourselves, what barbarity should we be guilty of, should we contribute to effect their and our everlasting destruction!

The apostle, duly considering the importance of salvation to mankind; and the end of the mission he received from Christ, to wit, to be instrumental in "turning men from

darkneſs to light; from the power of ſatan to God," he, therefore, always regarded the benevolent intention of the goſpel; and, with proper animation, endeavored ſo to "warn every man; to teach every man, in all wiſdom; that he might preſent every man perfect in Chriſt Jeſus;" habited with the robe of his righteouſneſs; poſſeſſed of purity of heart; a capability to enjoy the exalted, the ſublime pleaſures of heaven!

Bleſſed example!—Moſt worthy of imitation!—May we properly revere it?

Shall we not add? May you alſo, duly regard your duty! "Be not only hearers, but doers alſo, of the divine work? So believe in Chriſt, that you may avail yourſelves of the benefits of his death and paſſion!

And for us did a Saviour bleed?—On account of our ſins, were we obnoxious to the penalty of the divine law—"eternal death?"—And did the Father of Mercies, compaſſionate our ſtate of woe?—Did he "ſo love the world as to give his beloved Son to become a piacular victim for its ſins, that whoſoever believeth in him ſhould not periſh, but have everlaſting life?"

And did the Son of God, freely lay down his life for us; endure a death moſt painful, and ignominious?—To exalt us to honor, did he ſuffer reproach?—To reſtore us to happineſs, did he endure miſery?

What ſenſations of gratitude, therefore, ſhould be ours for his unmerited, ineffable condeſcenſion and love towards us?

His ſufferings, how inconceivable—how aſtoniſhing!

The ſun, that bright luminary of heaven, declined beholding the tragic ſcene of his death, and all nature was convulſed, when the God of Nature ſuffered!

But how few of us recognize, at the ſacred altar, his holy paſſion, in the way preſcribed by him?

By declining this moſt reaſonable ſervice, do we not ſin againſt God; and, alſo againſt our own ſouls; deprive ourſelves of much conſolation—of many ſpiritual bleſſings?

And how vain, hereafter, will be thoſe apologies we now make for our diſregard of this intereſting duty?

Thoſe of us, who ſhall now repair to the holy table of our Lord, "to ſhew forth his death," by a reception of the ſymbols of his love, ſhall we not partake of them with a diſpoſition of love to all mankind; with unfeigned contrition alſo, for ſin; fixed purpoſes of a future life of holineſs, as well as faith in a crucified Saviour, and thankfulneſs for his divine affection?

Shall any of us permit ourſelves ſo to be attached to the objects of time and ſenſe; ſo to be governed by folly and impiety, as to occaſion us to diſregard the condeſcenſive offers of grace through Chriſt?

For us, ſhall he die in vain?—In vain mercifully call on us to revere the dictates of wiſdom; our duty and our intereſt?

Shall he poſſeſs ſo much affection for us; ſo regard our happineſs, and we have no eſteem for our own felicity?

Whither hath fled our reaſon?—Our underſtanding—prudence?

Shall beings, who, in a ſhort period, are, for ever, to bid adieu to things terreſtrial, beſtow on them their affections?

Shall thoſe who are candidates for heaven, have no ambition that ſucceſs ſhould attend them?

Shall thoſe who are haſtening to the bar of heavenly juſtice, have no ſolicitude to avoid condemnation?

Shall thoſe who poſſeſs ſouls of immortality, have no concern whether, for ever, they ſhall be attended by happineſs or miſery?

May ſuch ſtupidity be far from us! May wiſdom and piety predominate in us, and direct our ſteps to the croſs of Chriſt!

With hearts of penitence, and an eye of faith, may we behold the ſuffering Saviour!

May we be intereſted in his merits! Honor his holy precepts! And

regard it as our higheſt privilege; our greateſt glory, or chiefeſt good, to "know him, as crucified" for our ſins; riſen for our juſtification, and now, our interceſſor, at the right hand of God!

Will God Almighty, of his infinite mercy, grant it: for the ſake of the merits of the divine, compaſſionate Jeſus; to whom, with the Father and divine Spirit, three perſons but one God, be the aſcription of all honor and glory, adoration and praiſe, now, henceforth, and for ever!

CHRISTIAN BIOGRAPHY.

The LIFE *of* BISHOP WARBURTON.

THIS learned prelate was born at Newark upon Trent, Dec. 24, 1698. His father was George Warburton, an attorney, and town-clerk of the place. The biſhop received the early part of his education under Mr. Weſton, then maſter of Okeham ſchool in Rutlandſhire; where he ſhewed no indication of ſuperior genius. His original deſignation was to the profeſſion of his father: and he was accordingly placed clerk to an attorney, with whom he remained until he was qualified to engage in buſineſs on his own account. He was then admitted to one of the courts at Weſtminſter, and for ſome years continued the employment of an attorney and ſolicitor at the place of his birth. The ſucceſs he met with as a man of buſineſs was probably not great. It was certainly inſufficient to induce him to devote the reſt of his life to it; and it is probable, that his want of encouragement might tempt him to turn his thoughts towards a profeſſion in which his literary acquiſitions would be more valuable, and in which he might more eaſily purſue the bent of his inclination. He appears to have brought from ſchool more learning than was requiſite for a practiſing lawyer. This might rather impede than forward his progreſs, as it has been generally obſerved, that an attention to literary concerns, and the buſtle of an attorney's office, with only a moderate ſhare of buſineſs, are wholly incompatible; it is therefore no wonder that he preferred retirement to noiſe, and relinquiſhed what advantages he might expect from the law.

In the year 1724, his firſt work, conſiſting of tranſlations from Cæſar, Pliny, Claudian, and others, appeared, under the title of "Miſcellaneous Tranſlations, in Proſe and Verſe, from Roman Poets, Orators and Hiſtorians." It is dedicated to his early patron, Sir Robert Sutton; and ſeems to have laid the foundation of his firſt eccleſiaſtical preferment. At this period, it is probable, he had not abandoned his profeſſion, though it is certain he did not attend to it much longer. About Chriſtmas, 1726, he came to London, and while there, was introduced to Theobald, Concanen, and others of Mr. Pope's enemies, with whoſe converſation he was extremely pleaſed. It was at this time that he wrote a letter* to Concanen, dated Jan. 2, 1726, which by accident falling into the hands of the late Dr. Akenſide, was produced to moſt of that gentleman's friends, and by that means became the ſubject of much ſpeculation. About this time he alſo communicated to Theobald ſome notes on Shakeſpeare, which afterwards appeared in that critic's edition of this great dramatic poet. In 1727, his ſecond work, intitled, "A Critical and Philoſophical Enquiry into the Cauſes of Prodigies and Miracles, as related by Hiſtorians," &c. was publiſhed. He was at this time in orders, and on the 25th of April, 1728, had the honor to be in the king's liſt of maſter of arts, created at Cambridge on his majeſty's viſit to that univerſity. In the ſame year, he was preſented by Sir Ro-

NOTE.

* Publiſhed in Malone's ſupplement to Shakeſpeare.

bert Sutton to the rectory of Burnt Broughton in the county of Lincoln, a living which he retained till his death, at which he ſpent a conſiderable part of his middle life in a ſtudious retirement, devoted entirely to letters; and there planned, and in part executed, ſome of his moſt important works. Several years elapſed, after obtaining this perferment, before Mr. Warburton appeared again in the world as a writer. In 1736, he exhibited a plan of a new edition of Velleius Patercolus, which he printed in the "*Bibliotheque Britannique, pour les Mois Juillet, Aout, & Sept. 1736. A la Haye.*" The deſign never was completed. Dr. Middleton, in a letter to him, dated April 9, 1737, returns him thanks for his letters as well as the journal, which, ſays he, "came to my hands ſoon after the date of my laſt. I had before ſeen the force of your critical genius very ſucceſsfully employed on Shakeſpeare, but did not know you had ever tried it on the Latin authors. I am pleaſed with ſeveral of your emendations, and tranſcribed them into the margin of my editions, though not equally with them all. It is a laudable and liberal amuſement, to try now and then in our reading the ſucceſs of a conjecture; but in the preſent ſtate of the generality of the old writers, it can hardly be thought a ſtudy fit to employ a life upon, at leaſt not worthy, I am ſure, of your talents and induſtry, which inſtead of trifling on words, ſeem calculated rather to correct the opinions and manners of the world." Theſe ſentiments of his friend appear to have had their due weight; for, from that time, the intended edition was laid aſide, and never afterwards reſumed.

It was in the year, 1736, that he may be ſaid to have emerged from the obſcurity of a private life into the notice of the world. The firſt publication which rendered him afterwards famous now appeared, under the title of "The Alliance between Church and State; or, the Neceſſity and Equity of an Eſtabliſhed Religion and a Teſt Law; demonſtrated from the Eſſence and End of Civil Society, upon the fundamental Principles of the Law of Nature and Nations." At the end was announced the ſcheme of "The Divine Legation of Moſes," in which he had at this time made a conſiderable progreſs. The firſt volume of this work was publiſhed in January 1737-8, under the title of "The Divine Legation of Moſes demonſtrated on the Principles of a religious Deiſt, from the Omiſſion of the Doctrine of a future State of Rewards and Puniſhments in the Jewiſh Diſpenſation. In ſix books. By William Warburton, A. M. Author of the Alliance between Church and State;" and met with a reception which neither the ſubject, nor the manner in which it was treated, ſeemed to authoriſe. It was, as the author afterwards obſerved, fallen upon in ſo outrageous and brutal a manner, as had been ſcarce pardonable, had it been "The Divine Legation of Mahomet." It produced ſeveral anſwers, and ſo much abuſe from the authors of "The Weekly Miſcellany," that in leſs than two months he was conſtrained to defend himſelf, in "A Vindication of the Author of the Divine Legation of Moſes, from the aſperſions of the country clergyman's letter in the Weekly Miſcellany of February 24, 1737-8," 8vo.

Mr. Warburton's extraordinary merit had now attracted the notice of the heir apparent to the crown, in whoſe immediate ſervice we find him in June 1738, when he publiſhed "Faith working by Charity to Chriſtian Edification, a Sermon, preached at the laſt epiſcopal Viſitation for Confirmation in the Dioceſe of Lincoln; with a preface, ſhewing the reaſons of its publication; and a poſtſcript, occaſioned by ſome letters lately publiſhed in the Weekly Miſcellany. By William Warburton, M. A. chaplain to his royal highneſs the prince of Wales." A

ſecond edition of "The Divine Legation" alſo appeared in November 1738. In March 1739, the world was in danger of being deprived of this extraordinary genius by an intermitting fever, which with ſome difficulty was relieved by a plentiful uſe of the bark. The "Eſſay on Man" had been now publiſhed ſome years; and it is univerſally ſuppoſed, that the author had, in the compoſition of it, adopted the philoſophy of the lord Bolinbroke, whom, on this occaſion, he had followed as his guide, without underſtanding the tendency of his principles. In 1738, M. de Crouſaz wrote ſome remarks on it, accuſing the author of Spinoziſm and Naturaliſm; which falling into Mr. Warburton's hands, he publiſhed a defence of the firſt epiſtle, and ſoon after of the remaining three, in ſeven letters; of which ſix were printed in 1739, and the ſeventh in June 1740, under the title of "A Vindication of Mr. Pope's Eſſay on Man, by the author of the Divine Legation." The opinion which Mr. Pope conceived of theſe defences, as well as of their author, will be beſt ſeen in his letters. In conſequence, a firm friendſhip was eſtabliſhed between them, which continued with undiminiſhed fervor until the death of Mr. Pope, who, during the remainder of his life, paid a deference and reſpect to his friend's judgment and abilities, which will be conſidered by many as almoſt bordering on ſervility. In 1741, the ſecond part of the "Divine Legation," in two parts, containing books IV. V. VI. was publiſhed; as was alſo a ſecond edition of the "Alliance between Church and State." In the ſummer of that year Mr. Pope and Mr. Warburton, in a country ramble, took Oxford in their way, where they parted; Mr. Pope after one day's ſtay going weſtward; and Mr. Warburton, who ſtayed a day after him, to viſit Dr. Coneybeare, then dean of Chriſt's Church, returning to London. On that day, the vice-chancellor, Dr. Leigh, ſent a meſſage to his lodgings, with the uſual compliment, to know if a doctor's degree in divinity would be acceptable to him; to which ſuch anſwer was returned as ſo civil a meſſage deſerved. About the ſame time, Mr. Pope had the like offer made him of a doctor's degree in law, which he ſeemed diſpoſed to accept until he learnt that ſome impediment had been thrown in the way of his friend's receiving the compliment intended for him by the vice-chancellor. He then abſolutely refuſed that propoſed to himſelf. Both the degrees were therefore laid aſide; and the univerſity of Oxford loſt ſome reputation by the conduct of this buſineſs, being thus deprived of the honor of two names, which certainly would have reflected credit on the ſociety of which they were to have been enrolled. Mr. Pope's affection for Mr. Warburton was of ſervice to him in more reſpects than merely increaſing his fame. He introduced and warmly recommended him to moſt of his friends, and amongſt the reſt to Ralph Allen, Eſq. of Prior Park, whoſe niece he ſome years afterwards married, and whoſe great fortune at length came to his only ſon. In conſequence of this introduction we find Mr. Warburton at Bath in 1742; there he printed a ſermon, which had been preached at the Abbey-church on the 24th of October, for the benefit of Mr. Allen's favorite charity, the General Hoſpital or Infirmary. In this year alſo, he printed a diſſertation on the origin of books of chivalry, at the end of Jarvis's preface to a tranſlation of Don Quixote, which Mr. Pope tells him, he had not got over two paragraphs of, before he cried out, *Aut Eraſmus, aut Diabolus.*

In 1742, Mr. Warburton publiſhed "A Critical and Philoſophical Commentary on Mr. Pope's Eſſay on Man. In which is contained a Vindication of the ſaid Eſſay from the Miſrepreſentations of M. de Reſ-

nal, the French tranſlator, and of M. de Crouſaz, Profeſſor of Philoſophy and Mathematics in the Academy of Louſanne, the commentator." It was at this period, when Mr. Warburton had the entire confidence of Mr. Pope, that he adviſed him to complete the Dunciad, by changing the hero, and adding to it a fourth book. This was accordingly executed in 1742, and publiſhed early in 1743, with notes by our author, who in conſequence of it, received his ſhare of the ſatire which Mr. Cibber liberally beſtowed on both Mr. Pope and his annatator.

In the latter end of the ſame year, he publiſhed complete editions of "The Eſſay on Man," and, "The Eſſay on Criticiſm;" and from the ſpecimen which he there exhibited of his abilities, it may be preſumed, Mr. Pope determined to commit the publication of thoſe works which he ſhould leave, to Mr. Warburton's care. At Mr. Pope's deſire, he about this time, reviſed and corrected the "Eſſay on Homer," as it now ſtands in the laſt edition of that tranſlation. The publication of "The Dunciad" was the laſt ſervice which our author rendered Mr. Pope in his life time. After a lingering and tedious illneſs, the event of which had been long foreſeen, this great poet died on the 30th of May 1744; and by his will, dated the 12th of the preceding December, bequeathed to Mr. Warburton one half of his library, and the property of all ſuch of his works already printed as he had not otherwiſe diſpoſed of or alienated, and all the profits which ſhould ariſe from any edition to be printed after his death: but at the ſame time directed that they ſhould be publiſhed without any future alterations.

In 1744, Mr. Warburton turned his attention to the ſeveral attacks which had been made on the "Divine Legation," and defended himſelf in a manner which, if it did not prove him to be poſſeſſed of much humility or diffidence, at leaſt demonſtrated, that he knew how to wield the weapons of controverſy with the hand of a maſter. His firſt defence now appeared, under the title of "Remarks on ſeveral occaſional reflections, in anſwer to the Rev. Dr. Middleton, Dr. Pococke*, the Maſter of the Charter-houſe,† Dr. Richard Grey, and others; ſerving to explain and juſtify divers paſſages in The Divine Legation, objected to by thoſe learned writers. To which is added, "A General Review of the Argument of the Divine Legation, as far as it is yet advanced; wherein is conſidered the relation the ſeveral parts bear to each other and the whole. Together with an appendix, in anſwer to a late pamphlet, intitled, An Examination of Mr. W—'s ſecond propoſition. This was followed next year by "Remarks on ſeveral occaſional Reflections, in anſwer to the Rev. Doctors Stebbing and Sykes; ſerving to explain and juſtify the Two Diſſertations in the Divine Legation, concerning the Command to Abraham to offer up his Son, and the Nature of the Jewiſh Theocracy, objected to by theſe learned writers. Part II. and laſt." Both theſe anſwers are couched in thoſe high terms of confident ſuperiority, which marked almoſt every performance that fell from his pen during the remainder of his life.

On the 5th of September, 1745, the friendſhip between him and Mr. Allen was more cloſely cemented by his marriage with Miſs Tucker.—

At this juncture the kingdom was under a great alarm, occaſioned by the rebellion breaking out in Scotland. Thoſe who wiſhed well to the then eſtabliſhed government, found it neceſſary to exert every effort which could be uſed againſt the invading enemy. The clergy were

NOTES.

* Biſhop of Meath.

† Nicholas Mann, Eſq.

not wanting on their part; and no one did more ſervice than Mr. Warburton, who printed three excellent and ſeaſonable ſermons at this important criſis: I. "A faithful Portrait of Popery, by which it is ſeen to be the Reverſe of Chriſtianity, as it is the Deſtruction of Morality, Piety, and Civil Liberty. Preached at James's, Weſtminſter, Oct. 1745." II. "A Sermon occaſioned by the preſent unnatural Rebellion, &c. preached in Mr. Allen's Chapel, at Prior-Park, near Bath, Nov. 1745." III. "The Nature of National Offences truly ſtated. Preached on the General Faſt Day, December 18, 1745, 1746."

On account of the laſt of theſe ſermons, he was again involved in a controverſy with his former antagoniſt, Dr. Stebbing, which occaſioned "An Apological Dedication to the Rev. Dr. Henry Stebbing, in anſwer to his Cenſure and Miſrepreſentations of the Sermon preached on the General Faſt, &c."

Notwithſtanding his great connections, his acknowledged abilities, and his eſtabliſhed reputation; a reputation founded on the durable baſis of learing, and upheld by the decent and attentive performance of every duty incident to his ſtation; yet we do not find that he received any addition to the preferment given him in 1728, by Sir Robert Sutton (except the chaplainſhip to the Prince of Wales) until April, 1746, when he was unanimouſly called by the Society of Lincoln's Inn to be their preacher.

In November he publiſhed "A Sermon, preached on the Thankſgiving appointed to be obſerved the 9th of October, for the ſuppreſſion of the late unnatural Rebellion." In 1747, appeared his edition of Shakeſpeare, and his preface to Clariſſa; and in the ſame year he publiſhed, I. "A Letter from an Author to a Member of Parliament concerning Literary Property." II. "Preface to Mrs. Cockburn's Remarks upon the Principles and Reaſonings of Dr. Rutherforth's Eſſay on the Nature and Obligations of Virtue, &c." III. "Preface to a Critical Enquiry into the Opinions and Practice of the ancient Philoſophers, concerning the Nature of a Future State, and their Method of teaching by double Doctrine." (By Mr. Towne) 1747, 2d edition. In 1748, a third edition of "The Alliance between Church and State, corrected and enlarged."

In 1749, a very extraordinary attack was made on the moral character of Mr. Pope, from a quarter where it could be the leaſt expected. His "Guide, Philoſopher and Friend," Lord Bolingbroke, publiſhed a book, which he had formerly lent Mr. Pope in MSS. The preface to this work, written by Mr. Mallet, contained an accuſation of Mr. Pope's having clandeſtinely printed an edition of his Lordſhip's performance, without his leave or knowledge. A defence of the poet ſoon after made its appearance, which was univerſally aſcribed to Mr. Warburton, and was afterwards owned by him. It was called, "A Letter to the Editor of the Letters on the Spirit of Patriotiſm, the Idea of a Patriot King, and the State of Parties, &c. occaſioned by the Editor's Advertiſement, &c." which ſoon afterwards produced an abuſive pamphlet, under the title of "A familiar Epiſtle to the moſt impudent Man living;" a performance, as hath been truly obſerved, couched in language bad enough to diſgrace even gaols and garrets. About this time the publication of Dr. Middleton's Enquiry concerning the miraculous Powers, gave riſe to a controverſy, which was managed with great warmth and aſperity on both ſides; and not much to the credit of either party. On this occaſion Mr. Warburton publiſhed an excellent performance, written with a degree of candor and temper, which, it is to be lamented, he did not always exerciſe. The title of it was "Ju-

lian; or, A Diſcourſe concerning the Earthquake and fiery Eruption which defeated that Emperor's attempt to rebuild the Temple at Jeruſalem, 1750." A ſecond edition of this diſcourſe "with additions," appeared in 1751, in which year he gave the public his edition of Mr. Pope's Works, with notes, in nine volumes 8vo; and in the ſame year printed "An Anſwer to a Letter to Dr. Middleton, inſerted in a pamphlet intitled, "The Argument of the Divine Legation fairly ſtated, &c." and "An Account of the Prophecies of Ariſe Evans, the Welch Prophet in the laſt Century;" the latter of which pieces afterwards ſubjected him to much ridicule.

In 1753, Mr. Warburton publiſhed the firſt volume of a courſe of ſermons preached at Lincoln's Inn, intitled, "The Principles of Natural and Revealed Religion occaſionally opened and explained;" and this in the ſubſequent year was followed by a ſecond. After the public had been ſome time promiſed, it may, from the alarm which was taken, be almoſt ſaid threatened with, the appearance of Lord Bolingbroke's Works, they were about this time printed. The known abilities and infidelity of this nobleman had created apprehenſions in the minds of many people of the pernicious effects of his doctrines; and nothing but the appearance of his whole force could have convinced his friends, how little there was to be dreaded from arguments againſt religion ſo weakly ſupported. Many anſwers were ſoon publiſhed, but none with more acuteneſs, ſolidity and ſprightlineſs, than "A View of Lord Bolingbroke's Philoſophy in two Letters to a friend, 1754;" the third and fourth letters were publiſhed in 1755, with another edition of the two former; and in the ſame year a ſmaller edition of the whole; which, though it came into the world without a name, was univerſally aſcribed to Mr. Warburton, and afterwards publicly owned by him. To ſome copies of this is perfixed an excellent complimentary epiſtle from the Preſident Monteſquieu, dated May 26, 1754.

At this advanced period of his life, that preferment which his abilities might have claimed, and which had hitherto been withheld, ſeemed to be approaching towards him. In September 1754, he was appointed one of his Majeſty's Chaplains in Ordinary; and in the next year was preſented to a Prebend in the cathedral of Durham, on the death of Dr. Mangey. About the ſame time the degree of Doctor of Divinity was conferred on him by Dr. Herring, then archbiſhop of Canterbury. A new impreſſion of the Divine Legation being now called for, he printed a fourth edition of the firſt part of it, corrected and enlarged, divided into two volumes, with a dedication to the Earl of Hardwicke. The ſame year appeared "A Sermon preached before his grace Charles Duke of Marlborough, preſident, and the governors of the hoſpital for the ſmall pox and for innoculation, at the pariſh church of St. Andrew, Holborn, April the 24th, 1755." And in 1756, "Natural and Civil Events the inſtruments of God's Moral Government, a Sermon, preached on the laſt public faſt-day, at Lincoln's Inn chapel." In 1757, a pamphlet was publiſhed, called "Remarks on Mr. David Hume's Eſſay on the Natural Hiſtory of Religion;" which is ſaid to have been compoſed of marginal obſervations, made by Dr. Warburton, on reading Mr. Hume's book; and which gave ſo much offence to the author animadverted upon, that he thought it of importance enough to deſerve particular mention in a ſhort account of his life.

On the 11th of October in this year, our author was advanced to the deanry of Briſtol; and in 1758,

republiſhed the ſecond part of "The Divine Legation," divided into two parts, with a dedication to the Earl of Mansfield, which deſerves to be read by every perſon who eſteems the well-being of ſociety as a concern of any importance. At the latter end of the next year, Dr. Warburton received the honor ſo juſtly due to his merit, of being dignified with the mitre and promoted to the vacant See of Glouceſter. He was conſecrated on the 30th of January, 1760, and on the 30th of the ſame month preached before the houſe of lords. In the next year, he printed "A Rational Account of the Nature and End of the Sacrament of the Lord's Supper." In 1762, he publiſhed "The Doctrine of Grace; or the Office and Operations of the Holy Spirit vindicated from the Inſults of Infidelity, and the Abuſes of Fanaticiſm," 2 volumes 12mo: and in the ſucceeding year drew upon himſelf much illiberal abuſe from ſome writers* of the popular party, on occaſion of his complaint in the houſe of lords, on the 15th of November, 1763, againſt Mr. Wilkes for putting his name to certain notes on the infamous "Eſſay on Woman."

In 1765, another edition of the ſecond part of "The Divine Legation" was publiſhed, as volumes III, IV, and V. the two parts printed in 1775 being conſidered as volumes I, and II. It was this edition which produced the well known controverſy between him and Dr. Lowth. On this occaſion was publiſhed "The ſecond part of an Epiſtolary Correſpondence between the biſhop of Glouceſter and the late profeſſor of Oxford, without an Imprimatur, *i. e.* without a cover to the violated Laws of Honor and Society, 1766." In 1776, he gave a new edition of "The Alliance between Church and State," and a "Sermon, preached before the incorporated Society for the Propagation of the Goſpel in Foreign Parts; at the Anniverſary Meeting in the Pariſh Church of St. Mary-le-bow." The next year produced a third volume of his ſermons, dedicated to Lady Mansfield; and with this, and a ſingle "Sermon, preached at St. Lawrence Jewry, April 30, 1767, before his royal highneſs Edward Duke of York, preſident, and the governors of the London hoſpital, &c." he cloſed his literary labors.

His faculties continued unimpaired for ſome time after this period; and in 1769, he gave conſiderable aſſiſtance† to Mr. Ruffhead, in his life of Mr. Pope. He transferred 500l. to Lord Mansfield, Judge Wilmot, and Mr. Charles Yorke, upon truſt, to found a lecture, in the form of a courſe of ſermons, to prove the truth of revealed religion in general, and of the Chriſtian in particular, from the completion of the prophecies in the Old and New Teſtament, which relate to the Chriſtian church, eſpecially to the apoſtacy of Papal Rome. To this foundation we owe the admirable Introductory Lectures of Hurd, and the well adapted Continuation of Halifax and Bagot.

It is a melancholy reflection, that a life ſpent in the conſtant purſuit of knowledge, frequently terminates in the loſs of thoſe powers, the cultivation and improvement of which are attended to with too ſtrict and unabated degree of ardour. This was in ſome degree the misfortune of Dr. Warburton. Like Swift and the great Duke of Marlborough, he gradually ſunk into a ſituation in which it was a fatigue to him to enter into general conver-

NOTE.

* See Churchill's Duelliſt.

NOTE.

† His lordſhip gave no other aſſiſtance to Mr. Ruffhead, than a bundle of original letters of Mr. Pope and his correſpondents, with other papers: but no part of the memoirs was written by the biſhop.

ſation. There were, however, a few old and valuable friends, in whoſe company, even to the laſt, his mental faculties were exerted in their wonted force; and at ſuch times he would appear chearful for ſeveral hours, and on the departure of his friends retreat as it were within himſelf. This melancholy habit was aggravated by the loſs of his only ſon, a very promiſing young gentleman, who died of a conſumption but a ſhort time before the biſhop, who himſelf reſigned to fate in the 81ſt year of his age.

MISTRANSLATIONS *of* SCRIPTURE *rectified.*

(Continued from page 139.)

XXVII. OUR tranſlation makes God ſay of Pharaoh; *For this end have I raiſed thee up, that I might make my power known.* As if God had created Pharaoh on purpoſe to make him an example of his ſeverity and vengeance; whereas the words, according to the original, ſhould be rendered; *For this cauſe have I made thee to ſubſiſt.* Intimating, that though this prince had long before deſerved to be deſtroyed, God thought proper to ſpare him, and cauſed him to ſubſiſt a conſiderable time, that the divine power might be diſplayed by divers miracles, wrought in Egypt; and alſo, by giving deliverance to the people of Iſrael, by a *ſtrong hand and outſtretched arm*, in oppoſition to all the power of Pharaoh; by which it ſhould be made manifeſt to all, who ſhould be acquainted with theſe things, *that the God of the Hebrews, was the great and powerful God*, who ruleth over all, and that none can reſiſt his power.

XXVIII. OUR verſion (1 Kings xxii. 22, 23.) makes God ſay, in ſpeaking to the evil ſpirit; *Go forth and do ſo. Now therefore behold the Lord hath put a lying ſpirit in the mouth of all theſe thy prophets.* But if God had commanded a lying ſpirit to have ſeduced Ahab, might he not have been regarded as a favorer of falſe prophets? He has, however, expreſsly declared, that he will cut off all liars, and denounced the ſevereſt vengeance againſt falſe prophets: And critics obſerve, that the imperative often denotes nothing more than a ſimple permiſſion; and alſo, that, ſometimes, it is to be underſtood ironically, as Eccleſ. xi. 9. *Rejoice, O young man, in thy youth, and let thy heart chear thee in the days of thy youth, and walk in the ways of thine heart, and in the ſight of thine eyes!*—As the verb tranſlated here *to put*, ſignifies only a bare permiſſion, this text, therefore, we apprehend, ſhould be thus rendered; *Thou wilt go and do ſo. Behold the Lord hath permitted a lying ſpirit to enter into the mouth of all thy prophets.* This verſion leaves Ahab without excuſe; whereas the other ſeems to exculpate him from the charge of guilt.

XXIX. SOME moderate divines make fine reflections on the modeſty and charity of the apoſtles, who would not ſay that Judas Iſcariot was damned, but that *he went to his place*, without daring to paſs a judgment on his fate. There are others, however, who apprehend, that this expreſſion denotes, that the traitor muſt have had a *particular place* of damnation, on account of the heinouſneſs of his crime. But if the original ſhall be duly conſidered, it will appear, that the words do not reſpect *Judas* but *Matthias*, and that they ſhould, in this manner, be tranſlated; *Thou, Lord, who knoweſt the hearts of all men, ſhew whether of theſe two thou haſt choſen, that he may take poſſeſſion of this miniſtry and apoſtleſhip* (from which Judas by tranſgreſſion fell) *to go to his own place or office.* Each apoſtle having, as Norton Knatchbull hath juſtly obſerved, his particular juriſdiction or office.

A View of various DENOMINATIONS *of* CHRISTIANS.

(Continued from page 543.)

XI. LIBERTINES.

THIS sect arose in Flanders about the year 1525; the heads of this party were one Copin, and one Quintin of Picardy.

The doctrines they taught are comprised in the following propositions.

I. That the deity was the sole *operating cause* in the mind of man, and the immediate *author* of all human actions.

II. That, consequently, the distinctions of *good* and *evil*, that had been established with respect to those actions, were false and groundless, and that men could not, properly speaking, commit sin.

III. That religion consisted in the union of the spirit or rational soul with the Supreme Being.

IV. That all those who had attained this happy union, by sublime contemplation and elevation of mind, were then allowed to indulge, without exception or restraint, their appetites and passions, as all their actions were then perfectly innocent.

V. That after the death of the body, they were to be united to the Deity.

This sect permitted their followers to call themselves either Catholics or Lutherans.

Broughton's Historical Library, vol. ii. p. 543.

Mosheim's Eccles. Hist. vol. iv. p. 122, 123.

THE CHRISTIAN MINISTER.

NUMBER XII.

The COMPOSITION *of a* SERMON.

(The subject continued from No. XI.)

TEXTS *to be discussed by way of* EXPLICATION.

THERE are texts of explication, in which the difficulty arises neither from equivocal terms, nor from the different senses, in which they may be taken nor from objections, which may be formed against them, nor from the abuse, which heretics have made of them: but from the *intricacy of the subject itself*, which may be difficult to comprehend, and may require great study and meditation. On such texts you need not, you must not, amuse yourself in proposing difficulties, nor in making objections: but you must enter immediately into the explication of the matter, and take particular care to arrange your ideas well, that is to say, in a natural and easy order, beginning where you ought to begin; but if you do not begin right you can do nothing to purpose; and, on the contrary, if you take a right road, all will appear easy as you go on to the end.

If, for example, we were to preach from this text, *The law was given by Moses; but grace and truth came by Jesus Christ:* We would divide this text into two parts. The first should regard the ministry of the law; the second that of the gospel: the one expressed in these words, *The law was given by Moses;* the other in these, *Grace and truth came by Jesus Christ.* We should subdivide the first into two parts, the *law*, and its *author*, Moses.

We would then enter into the matter by saying, that we could not give a more just idea of the law than by placing it in opposition to grace and truth, so that to consider it well, we must observe it in two respects; as a ministry of *rigour* opposed to *grace;* and as a ministry of *shadows* and imperfections opposed to *truth.*

To explain the law as a ministry of *rigour*, we would observe, that, in the design of God in sending his Son into the world, and in bringing men to salvation, it was necessary, before he began the work, to prepare the way, and to remove those obstacles, which, had they not been removed, would have frustrated his

deſign. One of theſe obſtacles was man's *ignorance* of himſelf and God. He was ignorant of himſelf; for he was a ſinner immerſed in crimes, an object of the eternal vengeance of the Creator, deſerving to be plunged into hell, a ſlave of unrighteouſneſs, of himſelf incapable of the leaſt degree of holineſs, and yet more ſo of delivering himſelf from the curſe, under which he was, and of entering into communion with God. Yet, ignorant of his ſtate, he believed himſelf worthy of the love of God, capable of acquitting himſelf well of his duty, and of anſwering the whole end of his creation, enjoying himſelf with as much pride, quietneſs, and haughtineſs, as if he had been the happieſt of all creatures.

On the other hand, man had, indeed, ſome confuſed ideas of the divinity, and before the coming of Chriſt, he could not but ſee, in the works of nature, the providence, the juſtice, and the majeſty of God: but all theſe ideas were entombed in an almoſt infinite number of errors, and all became uſeleſs by the infinite diſſipations, which worldly objects cauſed, by the natural blindneſs of his mind, and hardneſs of his heart. In one word, he ſlept a double ſleep, equally ignorant of his miſery and his duty. The ſword of divine juſtice was upon him, but he did not feel it; and although the condition of his nature, and his dependance upon God, bound him to almoſt infinite obligations, yet he did not perceive them.

It was, therefore, needful, before Chriſt came into the world, to awaken man from his double ſecurity——He muſt be made to feel the greatneſs of his ſins, the curſe, that he had drawn upon himſelf, the horror of hell, which he deſerved, the excellent glory, that he had loſt, and the Creator's indignation, to which he was expoſed. It was needful to diſcover to him his inability to raiſe himſelf from that profound abyſs, into which he was fallen, to make him ſee, in all their extent, the rights of God, what mankind were obliged to render to him, and how far they were from an ability to do it. It was needful to mortify their vanity, to abaſe their pride, and to conduct them, all trembling, confounded and afraid, to the foot of God's tribunal, in order that they might receive, with joy, the declaration of his mercy.

This was the end, which God propoſed in the miniſtry of the law, and for this purpoſe, 1. He manifeſted himſelf from the higheſt heavens in all the magnificence of infinite majeſty, to which all that pompous train belongs, which accompanied the publication of the law, and ſurrounded Mount Sinai with thunderings and lightenings.

2. He declared all his rights over the creature, and the duty, which a creature naturally owes him, by that admirable moral law, the words of which he cauſed them to hear from the midſt of flaming fire, and which at length he wrote with his immortal finger on tables of ſtone.

3. He ſhewed moſt clearly and intelligibly, what a juſt and innocent creature might naturally hope for from him; and, on the contrary, what a ſinner had to fear. *Do this* (ſaid he) *and thou ſhalt live*; and, on the other hand, *Curſed is every one, who continueth not in all things written in the law to do them.*

4. Moreover, as all this tended to diſcover to man his ſin, God was pleaſed to declare to him the neceſſity of ſatisfaction, without which he might not hope for mercy. This declaration he made by ordaining a great number of propitiatory ſacrifices, the uſe of which he ſettled among them; for all the parts of the ceremonial law were ſo many public informations, that divine juſtice muſt be ſatisfied, before mankind could hope for mercy,

5. To ſhew yet farther the ſovereign dignity, and infinite glory of God above the creature, and to abaſe man in his preſence, and reduce him as it were to duſt and aſhes, he loaded the Iſraelites, to whom all the economy belonged, with a yoke

of ceremonies, heaping them one upon another, and ordaining the obſervation of all under the ſame penalty of a curſe, which had accompanied the publication of the moral law.

Finally, Becauſe all this exterior revelation would have been uſeleſs on account of the natural blindneſs of all mankind, God accompanied the law with a degree of his ſpirit, or of that inward light, which, by illuminating the eyes of the underſtanding, produces not any true regeneration, nor any real conſolation, but only opens a man's eyes to ſee the greatneſs of his ſin and miſery, diſcovering thoſe ſad objects, and exciting thoſe painful agitations, which St. Paul deſcribes in the viith of the Romans, which terminate in this exclamation, *O wretched man that I am! who ſhall deliver me from the body of this death?*

After you have thus explained the law, as it is a miniſtry of *rigour*, in oppoſition to *grace*, you muſt proceed to conſider it in the other view, as oppoſed to *truth*.

You may obſerve, that the term *truth* is in the holy ſcripture put in oppoſition to *promiſe:* inaſmuch as truth is the accompliſhment and execution. God, to ſoften the great rigour of the law, which of itſelf could only produce deſpair in the ſouls of the Iſraelites, and render their condition more miſerable than that of other people, mixed in that economy a revelation of mercy; and the firſt diſcoveries of this mercy are in the promiſes and prophecies, which God gave them touching the Meſſiah. Immediately after the fall he ſaid, *I will put enmity betwixt the woman and the ſerpent, her ſeed ſhall bruiſe the ſerpent's head, and the ſerpent his heel.* He repreſented it more fully to Abraham in the covenant made with him, and afterward reminded them in Jacob's bleſſing, that *the ſceptre ſhould not depart from Judah, nor a lawgiver from between his feet until Shiloh came, and unto him ſhould the gathering of the people be.* And Moſes himſelf filled them with hopes in theſe admirable words, *A prophet ſhall the Lord your God raiſe up unto you from among your brethren, him ſhall ye hear.*

2. *Truth* is alſo taken in ſcripture for *ſubſtance*, in oppoſition to figures and *ſhadows;* and here it means that of which God had given a model in the Jewiſh diſpenſation. His divine wiſdom placed in full view a thouſand beautiful images of what he intended to do for the redemption of men. Here you may obſerve the principal figures under the law, and ſhew the uſe of them, for they were intended to maintain the hope, and ſupport the ſouls of the Iſraelites till the Meſſiah came, before whoſe coming eternal ſalvation was declared to them.

You may add, 3dly, That the term *truth* is taken alſo for perfection, in oppoſition to the beginnings and ſeeds of the goſpel in a degree ſufficient for the ſalvation of the people of Iſrael. The mercy of God was manifeſted to them not only for ages to come, but for themſelves in particular: for they were called, the remiſſion of their ſins was promiſed, their eternal ſalvation declared, the Meſſiah propoſed not only to their ſpeculation, but alſo to their faith; the ſpirit of adoption, conſolation and perſeverance, was communicated to them. Yet if all this be compared with the New Teſtament diſpenſation, you will find only beginnings and foretaſtes, in compariſon with that admirable plenitude, which we have received by Jeſus Chriſt.

4. You may ſubjoin, that whatever advantages the Iſraelites had, or whatever degree of grace was diffuſed in the Moſaic miniſtry, all together, however, it is called *law:* the reaſon is, that the denomination of an economy muſt be taken from the predominant part of it. It is certain, in that diſpenſation juſtice prevailed above mercy, the meaſure of the ſpirit of bondage exceeding that of the ſpirit of adoption, for which reaſon St. John makes no difficulty

of including all under the name of *law*. *The law*, ſays he, *came by Moſes*.

Having thus explained what the law is, go on to its *author*, Moſes. And firſt refute, in a few words, the falſe erroneous ſenſe which may be given of theſe words, that Moſes was the firſt and principal author of the law. You may obſerve, that St. John did not intend to take from the law the glory of its divinity.—God was the firſt and principal author of it, as is evident: Becauſe the law was a fulfilment of what God promiſed to Abraham in the covenant made with him: Becauſe in all that economy, there was too great wiſdom to be the work of man:—And, in fine, becauſe it was attended with ſo many miracles, and with ſo much happy ſucceſs. In all this, it is impoſſible not to acknowledge the finger of God. In this diſpenſation, then, Moſes was only the diſpenſer, the ſervant of God.

The true ſenſe of St. John's words being thus eſtabliſhed, you muſt enquire *wherein the miniſtry of Moſes conſiſted*, and make it appear, that he was not a true mediator, who by his merit or dignity inclined God to be reconciled to man. For, as men were ſinners, he, who had power to reconcile God to men, muſt ſuffer for ſin, and offer to the Divinity a ſufficient propitiation: but this Moſes could not do, as he was a ſinner, and had need of a propitiation himſelf; we muſt not, therefore, attribute that glory to him.—Entirely to prevent ſuch a thought, divine wiſdom has related three remarkable things in Moſes's hiſtory. 1. The ſins and failings of Moſes—2. That the prieſthood was aſſigned to Aaron his brother, and not to him: And, 3. That not he, but Joſhua, had the honor of leading the Iſraelites into the land of Canaan.—Moreover, to be the real mediator of a covenant between God and men, it would have been neceſſary for him to have been maſter of the hearts of men, that he might anſwer to God for their obedience to his commands, and perſeverance in his love. Moſes could not do this. He ſpoke to the ear, he exhorted, cenſured, promiſed, threatened, he did all, that a mere creature could do: but he could not abſolutely govern their hearts and minds, nor bend and turn them as he would; God only was capable of a dominion ſo great.

In what then did the miniſtry of Moſes conſiſt! We anſwer, in three great advantages. 1. He was a mutual *interpreter* between God and the people. He aſcended the mountain to preſent to God the people's promiſes of obedience, and their engagements to his ſervice; and, when God had given him his orders, he came down to ſpeak, on the Lord's part, to the people, to declare his ordinances, to make them underſtand his laws, and to collect, in the name of God, the ſolemn amens, by which the people conſented to the bleſſings, and to the curſes: thus he was reciprocally the interpreter of God to the Iſraelites, and of the Iſraelites to God. What the people ſaid, when they ſaw the majeſty of God upon the mountain, and when trembling, they cried, *Let not the Lord ſpeak to us, but ſpeak thou with us and we will hear*—Exod. xx. 19. implies the office, of which I ſpeak.

The ſecond advantage of the miniſtry of Moſes was this: it was accompanied with the ſupreme and infinite power of God, who, according to his promiſe, when he called him, wrought *miracles* by him:—*I will ſtretch out my hand and ſmite Egypt with all my wonders, and thou ſhalt take this rod in thine hand, wherewith thou ſhalt do ſigns*. Indeed the miracles, that God wrought by the miniſtry of his ſervant, were very great; he turned the waters into blood, &c.

The *inſpiration* of Moſes was his third advantage. Having delivered the Iſraelites from bondage—having ſeparated them from all other people—having aſſociated them in

one body—having eſtabliſhed a covenant between God and them—having prepared in the midſt of them an ordinary ſervice and ſettled religion; God choſe him to write the whole hiſtory, and filled him with the holy ſpirit, to enable him to perform a work ſo important. It was he who firſt began to compoſe that admirable book called the *ſcripture*, which is the church's eternal rule, the foundation of our conſolation, inſtruction and hope.

Having thus explained the firſt part, paſs to on the ſecond, *Grace and truth came by Jeſus Chriſt*. You muſt explain what grace is, and what truth is; you may apply both to the perſon of Jeſus Chriſt, and to the manner of his converſation here upon earth; for there were two perpetual qualities diffuſed through all his converſe, *affability* and *ſincerity;* affability, or ſweetneſs, expreſſed by *grace*, and integrity, or ſincerity, expreſſed by *truth*. Sinners are generally governed by two contraries, anger and deceit.

Aſtutum geſtant rabido ſub pectore vultum.

They are profound, myſterious and impenetrable, and under ſpecious appearances they hide the moſt fatal deſigns, like thoſe clouds, which, under luminous aſpects, conceal thunder and lightning, and hail and ſtorm. The heart of Jeſus Chriſt was all love, peace and benevolence towards men, and all his exterior was ſincerity and ſweetneſs.

But, although this be true, yet this is not the ſenſe of theſe words, *Grace and truth* are put here for the *goſpel* of Jeſus Chriſt. *Grace* in oppoſition to the rigours of the law: *truth* in oppoſition to prophecies, figures, and imperfect beginnings.

DIFFERENT MODES *of* EXPLAINING SCRIPTURE.

THE Jews, ſays a learned Swiſs, uſed various methods of expounding ſcripture. Aben Ezra reckons *five* ways, which prevail among them. The *firſt* is the method of the eaſtern Jews, and, properly ſpeaking is *no method at all*. It is a collecting of heterogeneous articles. —Thus Rabbi Iſaac publiſhed two large volumes on the firſt chapter of Geneſis. The *ſecond* is the Sadducean method, which, rejecting all comments, takes the *literal* meaning only. The *third* rejects the literal ſenſe, and turns all into *allegory*. The *fourth*, admits the allegorical method, and *fancifully* extracts doctrines from *points*, *numeral letters*, &c. The *fifth* explains the literal, genuine, and grammatical ſenſe, admits and inveſtigates the doctrine, that ariſes from the text ſo explained, and refutes and rejects other ſenſes. *Hottengeri Theſaur. Philol.* l. i. cap. 2. ſ. 1. *De Theol. in genere.*

A man, who allows his fancy to play with ſcripture, may make any thing of it. The following parallel, delivered in a ſermon at St. Paul's, London, before the gentlemen of Nottinghamſhire, on the day of their yearly feaſt, may ſerve for an example. "The town of *Nottingham* doth run parallel with *Jeruſalem*. Was Jeruſalem ſet upon precipitous hills, and is not Nottingham ſo?—And as the mountains ſtood about Jeruſalem, do they not ſo about Nottingham? And as there were two famous aſcents in Jeruſalem, is it not ſo in Nottingham?—I need not tell you, that the ſoul of man is a precious thing, and the loſs thereof ſad in any country; yet methinks in the agueiſh parts of Kent and Eſſex, where I have ſeen ſometimes a whole pariſh ſick together, the ſouls, that miſcarry thence, ſeem but to go from purgatory to hell; but thoſe, that periſh out of Nottinghamſhire, go from heaven to hell. When a ſoul miſcarries out of Nottinghamſhire, methinks in melancholy viſions I ſee the infernal ſpirits flocking about it, and ſaying, Art thou come from thoſe pleaſant mountains to theſe Stygian lakes?" &c. &c.—Was it worth a man's while to come, as the preacher tells his auditors he did, "twenty-four miles in ſlabby weather" to preach ſuch ſtuff as

this?——*Everlaſting Covenant, by Marmaduke James.*

Monſ. Du Pin, among various methods of expounding ſcripture, ſpeaks of what he calls *literal commentaries*, "Theſe explain the true ſenſe and meaning of the words of the text; nor are they confined only to the immediate ſignification of the words and terms, but take in alſo all the proper, natural and neceſſary ſenſes of the text; and thus the allegorical ſenſe of the firſt ſort of commentaries will come into theſe, as well as the literal. The earlieſt fathers, although they ſeem to have had more regard to the allegorical than the literal ſenſe, in their diſcourſes and commentaries addreſſed to *Chriſtians*; yet they did not for that reaſon neglect or deſpiſe the literal ſenſe, as is evident from their dogmatical treatiſes againſt the *Jews* and *heretics*. They knew very well, that thoſe *arbitrary ſenſes were not to be brought in proof of any thing*, but that the *natural and neceſſary ſenſe* of the prophets, or other paſſages of ſcripture, was *only fit to be uſed in confirmation of their doctrines*. Thus St. Juſtin, in his dialogue with Trypho, clears up the natural ſenſe of the prophecies, and examines their proper ſignification. In like manner alſo Irenæus, in his works Adverſus Hæreſes, oppoſes to the allegorical explications of the Valentinians and Gnoſtics, to prove their fabulous doctrines, the true and natural ſenſe of the ſame paſſages they ſo abuſed. Therefore Jerom ſays upon Matth. xiii. Pius quidem ſenſus, ſed nunquam parabola et dubia ænigmatum intelligentia poteſt ad authoritatem dogmatum proficere. The fathers always in their dogmatical works, adhered cloſely to the literal ſenſe of holy ſcripture; nevertheleſs, in their commentaries, which were either homilies, or other works made for the inſtruction and edification of the faithful, they took the liberty to make uſe of *allegorical* and *arbitrary* ſenſes, without dwelling long upon the literal. Diodorus, of Tarſus, was one of the firſt that applied himſelf to this literal way of commenting, and he was followed by Theodoret, Theophylact, Oecumenius, Procopius, of Gaza, the learned Iſidore and Chryſoſtom; the latter is certainly the man who has excelled moſt, & has given proof of the beauty and advantage of this way of writing."——*Du Pin's Meth. of Stud. Divin. chap.* viii.

What Monſ. Du Pin calls *allegorical*, and *arbitrary* ſenſes of holy ſcripture, have been pleaded for by ſome good men, on account of the excellent *effects* which are produced by them on the hearers. We beg leave to obſerve *two* things.——1. *None but ſterling moral effects can be admitted in evidence here.*——A great concourſe of hearers, a cloſe attention to the preacher, an affectionate moving of the paſſions, loud acclamations of praiſe, and many other ſuch effects, we all know, may be produced by a thouſand circumſtances foreign from the energy of the holy ſpirit; none of theſe, therefore, ought to be conſidered as demonſtrative of the preſence and *approbation of the Supreme Being* in point of religion. 2. *The nobleſt moral effects have been ſometimes produced by means, which were neither ſpiritual, nor good in themſelves.*—Some have been converted to Chriſtianity by reading Virgil. Is Virgil's fourth eclogue *therefore* a good and *ſpiritual ſenſe of Holy Scripture?*

The beſt Engliſh preachers have always aimed at the *moral* good of their hearers, and they have ſuppoſed, that what Monſ. Du Pin calls the *natural* and *neceſſary ſenſe* of ſcripture, was beſt calculated to produce moral effects.

The following remarks of the Archbiſhop of Cambray, are not foreign from this article. "If the clergy applied themſelves to the ancient way of making homilies, we ſhould then have two different ſorts of preachers. They who have no vivacity or a poetical genius, would *explain the Scriptures clearly*, without imitating its lively noble manner:

and if they expounded the word of God judiciouſly, and ſupported their doctrine by an exemplary life, they would be very good preachers.—They would have what St. Ambroſe requires, a chaſte, ſimple, clear ſtile, full of weight and gravity; without affecting elegance, or deſpiſing the ſmoothneſs and graces of language. The other ſort having a poetical turn of mind, would *explain the Scripture in its own ſtile and figures*, and by that means become accompliſhed preachers. One ſort would inſtruct people with *clearneſs*, force and dignity: and the other would add to this powerful inſtruction, the ſublimity, the *enthuſiaſm*, and vehemence of ſcripture: ſo that it would (if I may ſo ſay) be entire, and living in them, as much as it can be in men who are not miraculouſly inſpired from above."—*Fenelon's Dialogues on Eloquence, dial.* iii.

SELECT EXPRESSIONS OF THE FATHERS.

(Continued from page 161.)

XLVII. UPON Nero's being the firſt of the Cæſars who perſecuted Chriſtianity, Tertullian remarked, That it is our glory that ſuch a man began to condemn us; for he that knows any thing of Nero, will readily conclude, that he could only condemn what was excellent and infinitely valuable.

XLVIII. St. PAULIN, on the love that God requires of us, thus expreſſes himſelf. What thanks do we owe to God, who, though we are ſo much indebted to him, demands our love only to diſcharge our debts! Doth he not hereby teach us, that poor and inſolvent as we are, we may be freed from all we owe him? Let no man, therefore, ſay it is impoſſible he can pay this debt; for no man can ſay he has not an heart! No ſacrifices; no preſents; no painful labor are required of us,——We have, in ourſelves, a ſufficiency to ſatisfy our creator and divine benefactor; for we are maſters of our own love. Offer that to God, and no more will be required.

XLIX. Philoſophers, ſays St. Jerom, highly eſteem the thought of Plato, *That all the life of wiſe men is a meditation of death.* But St. Paul's expreſſion is much ſtronger, *I die daily.* For to act, is very different from endeavoring to act;—and there is a great diſtinction between living to die, and dying to live.

L. St. Jerom, inviting a Roman lady to retire to Bethlehem, compares that village to Rome in the following manner. In this obſcure place, ſays he, the creator of the world was born. Here he was wrapped in ſwaddling-cloaths; owned by ſhepherds; diſcovered by a ſtar, and worſhipped by wiſe men. To me this place appears more holy than the capitol. There, indeed, are the trophies of the apoſtles and martyrs; there the faith was preached, and idols were thrown down; and there alſo, the Chriſtian name daily becomes more glorious. But there likewiſe, ambition, pride and vanity reign; there compliments are exchanged; there flattery and falſehood triumph; there men hear and tell news; are always in a crowd and hurry, which is entirely oppoſite to a retired ſpirit, and the repoſe of ſolitude.

LI. The ſaint, laſt mentioned, ſays of the amiable Marcella; Who has ever heard any thing diſagreeable of her that he could believe? Who could believe ill of her, without condemning himſelf, at the ſame time, for ill nature; without thinking himſelf wicked and infamous? Speaking of her apparel, he ſays: She had garments that would preſerve her from the cold, but not offend modeſty. She could not endure gold in her ring nor in her ſeal; ſhe choſe rather to diſperſe her wealth among the poor, than to decorate her perſon with it, or keep it in her coffer.

LII. You line the walls of your houſes, ſaid St. Ambroſe to rich miſers, with the fineſt tapeſtry, and, at the ſame time, ſtrip men of their apparel! A man of poverty begs at your door for alms, and inſtead of being anxious for his relief, your great concern is with what ſort of marble you ſhall make the pavement of your galleries! A man, in vain, aſks bread, while your horſes champ gold between their teeth! The people die with hunger, while the diamond in your ring might ſave the lives of thouſands! The poor are made uſe of to ſearch for gold in the bowels of the earth, and yet, in their diſtreſs, gold is denied them!

LIII. St. JEROM, to men of this character, ſays; Gold ſhines throughout all your houſes; on the walls; on the ceilings; on the pillars; while Chriſt, in the perſon of the poor, dies with hunger before your door!

THE CENSOR.

NUMBER XII.

If there be found ſome who are laborious in reading and Study, and yet idle in Buſineſs and Action, this proceeds not from Learning, but from ſome Weakneſs or Softneſs of Body or Mind, ſuch as Seneca ſpeaks of; "*Quidam (ſaith he) tam ſunt umbratiles ut putent in turbido eſſe quicquid in luce eſt.*

LORD BACON.

SHOULD perſons poſſeſſed of uncommon abilities, either natural or acquired, be reſpected only in proportion to their utility in the world, how often would wit and knowledge become the ſubject of cenſure and contempt!

How many have ſuffered the luſtre of ſuperior talents to be obſcured by retirement; become uſeleſs by indolence, or pernicious through vice! Neither their own honor and felicity: Nor yet, a regard for the happineſs of others, could occaſion them to act with propriety; and inſtead of being a bleſſing to mankind, they have been to ſociety, either an incumbrance, or the cauſe of every ſenſible unhappineſs.—Such deportment, however, can not, agreeable to our Motto, be juſtly regarded as a reproach to learning.

Several examples of ſuch a character, even of the preſent period, might be exhibited; but to avoid perſonality to the living, liberty will be taken with the name of one, who, for more than two centuries paſt, hath been removed from this earthly ſcene, and who, therefore, is as incapable of being injured by the cenſure, as of receiving benefit from the applauſe of men.

As no injuſtice is done to his memory, and as his defective conduct is diſplayed only for the advantage of others, it is preſumed the action will be deemed juſtifiable, which preſents a ſketch of his memoirs.

The perſon alluded to may juſtly be regarded as a prodigy of literature; he received his education at St. Andrews, in Scotland, and was known by the appellation of the "admirable CRIGHTON." And though it does not appear he was indolent, nor deſirous to propagate vice, his very extraordinary underſtanding, however, did not prevent his being affected by vanity, and attached to ignoble pleaſures, which were his unhappineſs, and the cauſe of his untimely death.

It is related of him, that ſuch was his proficiency in learning, that when only in the twenty-firſt year of his age, he repaired to Paris, and affixed on the gate of the College of Navarre, a challenge to the learned of that univerſity, inviting them to diſpute with him, on a certain day; offering his opponents, whoever they ſhould be, the choice

of ten languages, and of all the faculties and ſciences.

At the time appointed, three thouſand auditors aſſembled, and four Doctors of the church, and fifty maſters were his antagoniſts. One of which ingeniouſly confeſſed, that the Doctors were vanquiſhed; that he gave proofs of knowledge above the attainment of man; and that even an hundred years, paſſed by any other genius, without conſuming time for the reception of food, and for the purpoſe of ſleep, would not be ſufficient for the acquiſition of his learning.

After a diſputation of nine hours, he was preſented by the Preſident and Profeſſors, with a diamond and purſe of gold, and diſmiſſed with repeated acclamations.

From Paris he went to Rome. At this city, he made a ſimilar challenge to that at Paris, and, in the preſence of the Pope and Cardinals, obtained the ſame ſucceſs.

After this, at Venice, he contracted an acquaintance with Aldus Manutius, by whom he was introduced to the learned of that place.

He next viſited Padua, where he engaged in another public diſputation, beginning his performance with an extemporal poem in praiſe of the city and aſſembly, then preſent, and concluded with an oration, equally unpremeditated, in praiſe of ignorance.

He afterwards publiſhed another challenge, in which he declared himſelf ready to detect the errors of Ariſtotle, and all his commentators, either in the common forms of logic, or in any which his antagoniſts ſhould propoſe of an hundred different kinds of verſe.

Theſe acquirements of learning, however ſtupendous, were not gained at the expence of any pleaſure which youth generally indulges, nor by the omiſſion of any accompliſhment which can adorn a gentleman.

He practiſed, in great perfection, the arts of drawing and painting; he was an eminent performer in muſic both vocal and inſtrumental; he danced with uncommon gracefulneſs, and on the day ſucceeding his diſputation at Paris, he exhibited his ſkill in horſemanſhip before the Court of France, where, at a public match at tilting, he bore away the ring upon his lance fifteen time together.

He excelled alſo in domeſtic games of leſs dignity and reputation: And in the interval between his challenge and diſputation at Paris, he ſpent ſo much of his time at cards, dice and tennis, that a lampoon was fixed upon the gate of the Sorbonne, directing thoſe who would ſee this monſter of erudition, to look for him at the tavern.

So extenſive was his acquaintance with life and manners, that in an Italian comedy, compoſed by himſelf, and acted before the Court of Mantua, he is ſaid to have perſonated fifteen ſeveral characters. In all which, indeed, he might happily have ſucceeded without difficulty, ſince he had ſuch a power of retention, that on once hearing an oration of an hour in length, he would perfectly repeat it, and in the recital follow the ſpeaker through all his variety of tone and geſticulation.

The perſon of Crighton was particularly comely; and he poſſeſſed ſuch activity and ſtrength, that, in fencing, he would ſpring at one bound, the length of twenty feet upon his adverſary; and he uſed the ſword, in either hand, with ſuch force and dexterity, that ſcarce any one had courage to encounter him.

His ſkill in arms was not leſs than his learning; nor was his valor inferior to his ſkill.

Agreeable to the cuſtom of the barbarous age in which he lived, at Mantua, there was a prize fighter, who had defeated the moſt celebrated maſters of this art, in many parts of Europe; and in Mantua, wherein he then reſided, had killed three who entered the liſt againſt him,

and the Duke repented his having granted him protection.

Crighton, beholding this terror of the univerſe with indignation, offered to ſtake fifteen hundred piſtoles, and mount the ſtage againſt him.

The Duke of Mantua, with ſome reluctance, conſented to the action, and on the day allotted, the combatants appeared. Their weapon was that of a ſingle rapier, then newly introduced into Italy.

The prize fighter advanced, in a manner moſt violent and fierce. Crighton contented himſelf calmly to ward his paſſes, and ſuffered him to exhauſt his vigor by his own fury, and then himſelf became the aſſailant; he preſſed on his antagoniſt with ſuch force and agility, that thrice he pierced him through the body, and ſaw him expire. He then divided the prize he had won among the widows, whoſe huſbands this perſon had ſlain.

But what was the end of Crighton himſelf?

The Duke of Mantua, being ſenſible of his accompliſhments, entruſted him with the tuition of his ſon Vincentio di Gouzaga; a libertine prince of turbulent diſpoſition.

But the honor of Crighton was of ſhort continuance. For in one of his nocturnal ambulations of pleaſure, through the ſtreets, with his guitar in his hand, he was unexpectedly attacked by ſix men in maſks.

In this exigence, neither his courage nor ſkill deſerted him; he oppoſed them with ſuch activity and ſpirit, that they were ſoon diſperſed, and their leader diſarmed, who, unmaſking, diſcovered himſelf to be the prince, his pupil.

Crighton, falling on his knees, took his own ſword by the point, and preſented it to the prince, who inſtantly ſeized it, and inſtigated, as ſome conceive, by jealouſy, or, agreeable to the opinion of others, by the rage of intoxication and brutal reſentment, thruſt him thro' the heart.

Thus was the admirable Crighton reduced to that ſtate, in which he could excel the meaneſt of mankind only by a few ſhadowy honors paid to his memory. The court of Mantua teſtified their eſteem for him by a public mourning; cotemporary wits were profuſe in their encomiums on him, and the palaces of Italy were ornamented with pictures, repreſenting him on horſeback, with a lance in one hand, and a book in the other.

Had his conduct been governed by ſobriety and wiſdom, how uſeful might he have been to the world! How honorable to himſelf and to virtue! How ornamental to ſcience and humanity!

TRUTH ENFORCED.

SOCIAL intercourſe is imprinted in the very nature and form of our conſtitutions. It is an article of ſo great importance to our preſent welfare, that we cannot poſſibly long ſubſiſt without it. "We are members one of another," and therefore ought to guard againſt every circumſtance, that may tend, in any reſpect, to weaken the bonds of ſociety. Truth is the band of union, and the baſis of human happineſs. As nothing is ſo eſſential to the promotion of mutual confidence, as a ſtrict regard to truth; ſo nothing is ſo likely to ſubvert ſociety, as the violation of this virtue. For mutual confidence is the chief cement of all ſocial intercourſe, and is founded upon fidelity: without truth there is no reliance upon language, no confidence in friendſhip, and no ſecurity in promiſes and oaths. If men as members of ſociety, either refuſe to diſcharge their engagements, or deviate from the truth, they not only ſap the very foundation of ſocial intercourſe, but alſo forfeit their own credit, and the confidence of mankind.

Truth is so requisite to promote as well as preserve a good understanding between individuals, that every man not only expects, but desires it from others. Even the most common liar, the falsest witness, and the most perfidious covenant breaker, are very anxious to have others tell the truth to them; and none are more ready to complain than they, if they have it not. Hence if we observe the very obvious rule of equity, viz. "of doing as we would be done unto,' we shall not only take care to speak truth ourselves, but have a right to claim it from others.

But falsity and deceit are never so culpable in any one, as when they are perpetrated under the cloak of righteousness. None are capable of deceiving their fellow-creatures so effectually, as when they previously ingratiate themselves into their favor, by being disguised under the mask of probity, fidelity or veracity. Consequently the greater diligence a man uses to procure the confidence of any one, the more heinous is his offence, if he does it purposely to deceive. For what treachery can be more aggravated, what villainy more base and ungrateful, than first to raise a confidence and then deceive it.

A person addicted to the vice of lying, is not only an enemy to society, but to his own private interest; for whatever present advantage he reaps, it is purchased at the expence of his character and good name, which he will hardly redeem. If falsehood and deceit once serve his turn, it is as much as he has a right to expect from it, particularly if he is detected. When a man has forfeited his credit, nothing will serve his turn, neither truth nor falsehood; he will scarcely gain credit to what he says, even when he speaks truth; but so long as he is true and just in all his dealings, he is entitled to all the advantages of society. If mankind cannot charge him with the violation of truth, in any respect, they will of course credit what he says. But if he is convicted of falsehood, who will believe his report. Even his oath is disputable. For the same base motive that hath induced him to break his word, or to speak what is not true, may probably enduce him to break his oath. The least impeachment of a man's veracity, very justly weakens his credit, and deprives him of all mutual confidence.

It is the universal consent of mankind, in general, to treat a liar with that scorn and contempt he so justly merits. And yet this, though very disagreeable, is not the worst consequence arising from this vice; for while he is thus scorned and despised by men, as having perverted the very basis of conversation, he is "held in abomination" of that being, who is very eminently stiled a God of Truth, and who hath destined to perdition, "whosoever loveth or maketh a lie."

Mankind should maintain a strict regard to truth in conformity to the character of their heavenly father, "whose words are true." His promises are sure and certain; falsehood is as impossible to him as any other imperfection. "God is not a man that he should lie." With him there is no variableness nor shadow of turning. And, therefore, if men are desirous to merit the title of being his children, they must strive to imitate him in this part of his moral character.

They should likewise maintain a strict regard to truth, in conformity to the example of their immaculate Saviour. He came into the world "to bear witness to the truth." He was a faithful and true witness, and revealed the will of God with the greatest exactness; his conversation was free from all evil; "no guile was found in his mouth."

But as truth is exemplified in the characters of our heavenly Father, and in his only begotten Son, so is it also enforced, by many injunctions in the holy scripture. "Let every man speak truth with his neighbor." "Do nothing against

the truth." "Whatsoever things are true, think on these thing."—And the prohibition of lying is in both the Old and New Testament absolute. "Lie not one to another." Such injunctions and prohibitions sufficiently explain to us the divine will in this respect, and ought so far to influence our conduct, as to make us very cautious to maintain the strictest attachment to veracity, in all our words and actions. The pleasures and rewards of it are inexpressibly great, and afford the greatest satisfaction; it frees us from all the anxiety and confusion, into which the opposite conduct would involve us; for truth is so plain and simple, it requires no art. It is always consistent with itself, and needs nothing to help it out; whereas a lie is troublesome and needs many more to confirm it. Truth gives boldness to the countenance, as well as firmness and intrepidity to our actions. Cultivate, therefore, sacred truth, as a fund of self-complacence of respect and love to others, and of favor with Almighty God! Labor to attain that venerable character of "an Israelite indeed in whom is no guile!" Be sincere and undissembled in discourse; and in particular avoid strong and positive assertions, for they generally promote oaths and curses in order to support and confirm them, and thus too often add the guilt of profaneness to that of falsity. Never indulge in the too common practice of telling marvellous and extraordinary relations; for either your credulity will be ridiculed, or your veracity doubted. In short, maintain on all occasions, plain, simple natural truth; and then you will not only support society, but preserve your integrity, and, in some measure obtain the approbation of your heavenly Father! For be assured, "that the lips of truth shall be had in honor, shall be established for ever; but a lying tongue is but for a moment."

A Paraphrase *on* Psalm XII.

THIS psalm, which is thought to have been written on the occasion of David's flight to the mountainous parts of Judea, alludes to the counsel of Ahithophel, and the outrage David had received from the cursing of Shemei. He comforteth himself with God's judgment on the wicked, and confidence in God's mercy.

Ver. 1. Help *thou me*, O Lord, for the *upright* man is *not to be found*, for the faithful fail among the children of men.

2. They speak *falsehood* every one with his neighbor, with flattering lips, and with a *deceitful* heart.

3. *But* the Lord shall cut *them* off, and *every* tongue that speaketh *vain imaginations*, *like the counsels of Ahithophel*, and proud things.

4. *They say*, with our tongue, and *vain councils*, will we prevail; our lips are our own, who is Lord over us?

5. For the oppression *of my servant*, *for his* sighing *and distress*, now will I arise, (saith the Lord) I will *in opposition to the proud boaster* set him in safety.

6. *And I know for my encouragement*, the words of the Lord are pure, as silver tried in a furnace seven times.

7. For thou *wilt* keep the godly, O Lord, thou shalt preserve them from this *rebellious people*, *and* for ever.

8. *Nor need I be cast down at their evil devices; for I know* the wicked walk on every *side of me*, *such as Shemei*, when the vilest men are exalted.

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

An Address to Youth.

WHEN entering upon the stage of life, when just beginning to act your part, will you deliver

yourſelves up, at ſo critical a time, to ſloth and pleaſure? Will you refuſe to liſten to any counſellor but humour? Will you attend to no other purſuit than that of amuſement? Will you allow yourſelves to float careleſsly on the ſtream of life, ready ro receive any direction which the current of faſhion may chance to give you? What can you expect to follow from ſuch beginnings! While ſo many around you are undergoing the ſad conſequences of a like indiſcretion for what reaſon ſhall not thoſe conſequences extend to you? Shall happineſs grow up to you of its own accord, and ſolicit your acceptance, when, to the reſt of mankind, it is the fruit of long cultivation, and the acquiſition of much labor?—Deceive not yourſelves!—— Whatever be your rank, Providence will not, for your ſake, reverſe its eſtabliſhed order. The Author of your being hath enjoined you to "ponder the paths of your feet; to remember your Creator in the days of your youth." He hath decreed, that they only "who ſeek after wiſdom, ſhall find it;" that "fools ſhall be afflicted becauſe of their tranſgreſſions;" and that "whoſo refuſeth inſtruction, ſhall deſtroy his own ſoul." By liſtening to theſe admonitions, and tempering the vivacity of youth with a proper mixture of ſerious thought, you may enſure chearfulneſs for the reſt of life.

Look forward to thoſe plans of life, which either your circumſtances have ſuggeſted, or your friends have propoſed, you will not heſitate to acknowledge, that in order to purſue them with advantage, ſome previous diſcipline is requiſite.—— Whatever is to be your profeſſion, no education is more neceſſary to your ſucceſs, than the acquirement of virtuous diſpoſitions and habits. This is the univerſal preparation for every character, every ſtation in life. Bad as the world is, reſpect is always paid to virtue. In the uſual courſe of human affairs it will be found, that a plain underſtanding, joined with acknowledged worth, contributes more to proſperity, than the brighteſt parts without probity or honor. Whether ſcience, or buſineſs, or public life be your aim, virtue ſtill enters, for a principal ſhare, into all thoſe great departments of ſociety. It is connected with eminence in every liberal art; with reputation, in every branch of fair and uſeful buſineſs; with diſtinction, in every public ſtation. The vigor which it gives the mind, and the weight which it adds to character; the generous ſentiments which it breathes, the undaunted ſpirit which it inſpires, the ardor of diligence which it quickens, the freedom which it procures from pernicious and diſhonorable avocations, are the foundations of all that is high in fame, or great in ſucceſs, among men.

Do you poſſeſs ornamental or engaging endowments? Virtue is a neceſſary requiſite, in order to their ſhining with proper luſtre. Feeble are the attractions of the faireſt form, if it be ſuſpected that nothing within correſponds to the pleaſing appearance without. Short are the triumphs of wit, when it is ſuppoſed to be the vehicle of malice. By whatever arts you may, at firſt, attract the attention, you can hold the eſteem, and ſecure the hearts of others, only by amiable diſpoſitions, and the accompliſhments of the mind. Theſe are the qualities whoſe influence will laſt, when the luſtre of all that once ſparkled and dazzled ſhall have paſſed away.

Shall, then, the ſeaſon of youth be barren of improvement, ſo eſſential to your future felicity and honor? Now is the ſeed-time of life; and according to "what you ſow, you ſhall reap." Your character is now, under divine aſſiſtance, of your own forming; your fate is, in ſome meaſure, put into your own hands.— Your nature is yet pliant and ſoft. Habits have not eſtabliſhed their dominion. Prejudices have not preoccupied your underſtanding. The world has not had time to contract and debaſe your affections.——All

your powers are more vigorous, diſembarraſſed and free, then they will be at any future period. Whatever impulſe you now give to your deſires and paſſions, the direction is likely to continue. It will form the channel in which your life is to run; nay, it may determine its everlaſting iſſue. In the ſucceſſion of the ſeaſons, each, by the invariable laws of nature, affects the productions of what is next in courſe; ſo, in human life, every period of our age, according as it is well or ill ſpent, influences the happineſs of that which is to follow. Virtuous youth gradually brings forward accompliſhed and flouriſhing manhood; and ſuch manhood paſſes of itſelf, without uneaſineſs, into reſpectable and tranquil old age. But when nature is turned out of its regular courſe, diſorder takes place in the moral, juſt as in the vegetable world. If the ſpring put forth no bloſſoms, in ſummer there will be no beauty, and in autumn no fruit. So, if youth be trifled away without improvement, manhood will be contemptible, and old age miſerable. If the beginnings of life have been vanity, its latter end can be no other than vexation of ſpirit.

Having thus endeavored, to convince you of the neceſſity of an early attention to your conduct in life, and to the duties of religion, I ſhall now point out thoſe virtues, with which, while you are ſtudious to ornament your perſons, I heartily wiſh you would adorn your mind.

Firſt, I would recommend piety to God. With this I begin, both as the foundation of good morals, and as a diſpoſition particularly graceful and becoming in youth. To be void of it, argues a cold heart, deſtitute of ſome of the beſt affections which belong to that age. Youth is the ſeaſon of warm and generous emotions. The heart ſhould then, ſpontaneouſly, riſe into the admiration of what is great, glow with the love of what is excellent, and melt at the diſcovery of tenderneſs and goodneſs.——Where can any object be found ſo proper to kindle thoſe affections, as the Father of the univerſe, the Author of all felicity? Unmoved by veneration, can you contemplate that grandeur of majeſty, which his works every where diſplay? Untouched by gratitude, can you view that profuſion of good, which, in this pleaſing ſeaſon of life, his beneficent hand pours around you?—Look up to the Supreme Being, as the inſpirer of all the friendſhip which has ever been ſhown you by others; himſelf, your beſt, your firſt friend; formerly, the ſupporter of your infancy, the guide of your childhood; now, the guardian of your youth, and the hope of your coming years. View religious homage, as a natural expreſſion of gratitude to him for all his goodneſs. Conſider it as the ſervice of the God of your fathers; of him, to whom your parents devoted you; of him, whom in former ages your anceſtors honored; and by whom they are now rewarded, and bleſſed in heaven. Connected with ſo many tender ſenſibilities of ſoul, let religion be with you, not the cold offſpring of ſpeculation, but the warm dictate of the heart.

Yet remember, that underſtanding is requiſite to give a proper direction to devout affections. You muſt endeavor, therefore, to acquire juſt views, both of the great principles of natural religion, and of the peculiar doctrines of the goſpel. For this end ſtudy the ſacred ſcriptures.—Conſult ſuch books chiefly which are repoſitories of uſeful knowledge; whereby your paſſions may be controuled, your faith ſtrengthened, your ideas enlarged, and your conduct regulated.

Let no wantonneſs of youthful ſpirits, no compliance with the intemperate mirth of others, ever betray you into profane ſallies. Beſides the guilt which is thereby incurred, nothing gives a more odious appearance of petulance and preſumption to youth, than the affectation of treating religion with levity. Inſtead of being an evidence

of ſuperior underſtanding it diſcovers a ſhallow mind; which, vain of the firſt ſmatterings of knowledge, preſumes to make light of what the reſt of mankind revere.

Do not imagine, that when exhorted to be religious, you are called upon to become melancholy, or to erect yourſelves into ſupercilious reprovers of thoſe around you. The ſpirit of true religion breathes gentleneſs and affability. It gives a native, unaffected eaſe to the behavior. It is ſocial, kind and chearful; far removed from that gloomy and illiberal ſuperſtition which clouds the brow, ſharpens, the temper, dejects the ſpirit, and teaches men to fit themſelves for another world, by neglecting the concerns of this.—Let your religion, on the contrary, connect preparation for heaven, with an honorable diſcharge of the duties of active life. Let it be aſſociated in your imagination, with all that is manly and uſeful; with whatſoever things are true, are juſt, are pure, are lovely, are of good report, wherever there is any virtue, and wherever there is any praiſe. Of ſuch religion diſcover, on every proper occaſion, that you are not aſhamed; but avoid making any unneceſſary oſtentation of it before the world.

To piety join modeſty and docility, reverence of your parents, and ſubmiſſion to thoſe who are your ſuperiors in knowledge, in ſtation, and in years. Dependence and obedience belong to youth. Modeſty is one of its chieſeſt ornaments; and has ever been eſteemed a preſage of riſing merit. When entering on the career of life, it is your part not to aſſume the reins as yet into your hands, but to commit yourſelves to the guidance of the more experienced, and to become wiſe by the wiſdom of thoſe who have gone before you.

Among the follies incident to youth, there are none which either deform its preſent appearance, or blaſt the proſpect of its future proſperity, more than ſelf-conceit, preſumption, and obſtinacy. They frequently produce miſchiefs, which can never be repaired. Yet theſe are vices too commonly found among the young. Full of their own abilities, they deride the admonitions which are given them by their friends, as the timorous ſuggeſtions of age. Too wiſe to learn, too impatient to deliberate, too forward to be reſtained, they plunge, with precipitant indiſcretion, into the midſt of all the dangers with which life abounds.

Poſitive as you now are in your opinions, and confident in your aſſertions, be aſſured, that the time approaches when both men and things will appear to you in a different light. Many characters which you now admire, will, by and by, ſink in your eſteem; and many opinions, of which you are at preſent moſt tenacious, will alter as you advance in years. Diſtruſt, therefore, that glare of youthful preſumption, which dazzles your eyes. Abound not in your own ſenſe.——Put not yourſelves forward with too much eagerneſs; nor imagine, that by the impetuoſity of juvenile ardour, you can overturn ſyſtems which have been long eſtabliſhed, and change the face of the world. Learn not to think more highly of yourſelves than you ought to think, but to think ſoberly. By patient and gradual progreſſion in improvement, you may, in due time, command laſting eſteem!

Genuine LETTER *from* Mrs. Mary Love *to her Huſband*, the Reverend Chriſtopher Love, *juſt before he was* beheaded *on Tower-Hill, London, on account of his religious Principles*, and his anſwer.

LONDON, Aug. 21, 1651.

SWEET HEART!

I BESEECH you to obſerve that it is your wife that writes to you. I hope, thou haſt freely given up thy wife and children to the Lord God! who ſaid, leave thy fatherleſs children, I will preſerve them alive, and let thy widows truſt in me.—O! that the Lord would keep thee from having one troubled thought about thy relations. I deſire to give

thyſelf freely into the Father's hands, and not only look upon it as a crown of glory for thee to die for Chriſt, but as an honor to me, that I ſhould have a huſband to leave for Chriſt.

I dare not ſpeak to thee, nor have I a thought within myſelf of my unſpeakable loſs, but wholly keep my eye fixed upon thy unſpeakable and inconceivable gain. Thou leaveſt but a ſinful mortal wife, to be everlaſtingly married to the King of Glory: Thou leaveſt but children, and brethren, and ſiſters, to go to the Lord Jeſus, thy eldeſt brother:—Thou leaveſt friends, to go to the enjoyment of holy angels, and to the ſpirit of juſt men made perfect: Thou doſt but leave earth for heaven; and, if natural thoughts begin to riſe, I hope that ſpirit of grace, that is within thee, will quell them, and knowing that all things below are but dung and droſs, in compariſon of thoſe things above. I know thou keepeſt thine eye fixed upon the loſs of earth, my dear! I know that God hath not only prepared glory for thee, and thee for it, but, I am perſuaded, he will ſweeten the way for thee, to come to the enjoyment of it. And when thou art putting on thy cloaths that morning, think thou art putting on thy wedding cloaths, to go to be married to thy Redeemer!—When the meſſenger of death comes to thee, let him not be dreadful to thee; but look upon him as the meſſenger that brings thee good tidings of eternal life! When thou goeſt up to the ſcaffold remember what thou toldeſt me, "It was but the chariot to draw thee to thy father's houſe." When thou layeſt down thy dear head, to receive the laſt ſtroke, remember what thou ſaidſt to me—"that though thy head was ſevered from thy body, yet thy ſoul ſhall be united to Jeſus Chriſt, the head in heaven." And though it may ſeem bitter, that, by the hands of men, we are parted a little ſooner than otherwiſe we would have been, yet let us conſider, it is the will of the Father; beſides we could not have lived much longer together on earth; it will not be long 'ere we ſhall enjoy one another in heaven. Oh! let us comfort one another with theſe ſayings. Oh! be comforted; it is but a little while 'ere thou ſhalt be where the weary are at reſt, and where the wicked ſhall ceaſe from troubling thee. Oh! remember, that though thou eateſt thy dinner with bitter herbs, yet thou ſhalt have a joyful ſupper with Jeſus Chriſt at night. And, my dear, by what I write to you, I do not undertake to be a teacher to thee, for this comfort I have received of the Lord by thee.—I hear a warrant is come to the Lieutenant; I am ready to think it may be concerning thee, to ſend thee to thy journey ſend to-morrow, and that becauſe they may poſſibly be hindred if they ſtay until the day appointed; but, I am perſuaded, thou art ſo far from being afraid of it, that thou doſt long for the day, which, next under God, to hear of thy willingneſs to die, will be the greateſt comfort in the world.

I can write no more, but commit thee to the hand of that God with whom thou and I, ere long, ſhall be. Farewell, farewell.

MARY LOVE.

ANSWER.

My gracious Beloved!

I AM now going from a priſon to a palace. I am now going to receive my wages. I am going into heaven, where there are two of my children, and leaving you on earth, where there are three of my babes. Thoſe two above need none of my care, but thoſe three below need yours. It comforts me to think two of my children are in the boſom of Abraham, and three of them will be in the arms of ſuch a godly mother: I know you are a woman of a ſorrowful ſpirit, yet be comforted; though your ſorrows be great on account concerning your huſband's going out of this world, yet your pains ſhall be the leſs in bringing up your children in the world. You ſhall be a

joyful mother, though you be a ſad widow. God hath many mercies in ſtore for you: the prayers of a dying huſband for you will not be loſt. —To my ſhame I ſpeak it, I never prayed ſo fervently for you when I was at liberty, as I have done in priſon. I cannot write much, but I have a few practical councils to leave with you, viz.

1ſt. Keep under a ſound orthodox ſoul-ſearching miniſtry.—Oh! there are many deceivers gone out into the world; but Chriſt's ſheep know his voice, and a ſtranger they will not follow. Attend any miniſter that teaches the way of God in truth, and follow David's advice—Pſalms xix. 27.

2d. Bring up your children in the knowledge and admonition of the Lord: the mother ought to be the teacher in the father's abſence——Prov. xxxi. 1. "The words that his mother taught him," and Timothy was inſtructed by his grandmother —1 Tim. i. 5.

3d. Pray in your family daily, that your's may be in the families which call upon God.

4th. Labor for a meek and quiet ſpirit, which in the ſight of God is of great price—1 Pet. iii. 4.

5th. Pore not on the comforts you want, but upon the mercies you have; look rather at God's end in afflicting, than to meaſure any degree of your affliction.

6th. Labor to clear up your evidence in heaven, when God takes from you the comforts of earth; ſo that, as your ſufferings do abound, your conſolation in Chriſt may abound much more. Though it be good to maintain a holy jealouſy of the deceitfulneſs of the heart, yet it is ill for you to cheriſh fears and doubts touching the truth of your graces.

If ever I had confidence touching the grace of another, Peter ſaid of Silvanus, I am perſuaded that this is the grace of God wherein ye ſtand —1 Pet. v. 12.

7th. O, my dear ſoul! wherefore doſt thou doubt whoſe heart has been upright; whoſe walk has been holy; I could venture my ſoul this day in your ſoul's ſtead, ſuch a confidence have I in you.

8th. When you find your heart ſecure, proud and preſumptuous, then pore upon corruption more than grace; and when you find your heart doubting and unbelieving, then look upon your graces without your infirmities.

9th. Study the covenant of grace and mercies of Chriſt; and you are intereſted in ſuch a covenent that accepts purpoſes for performances, deſires for deeds, ſincerity for perfection, the righteouſneſs of Jeſus Chriſt, as if it were your own alone. Oh, my love! reſt, reſt thou in the love of God, in the boſom of Chriſt.

10th. Swallow up your will in the will of God. It is a bitter cup we are to drink, but it is the cup our fathers hath put into our hands.

When Paul was to ſuffer at Jeruſalem, the Chriſtians could ſay—— "The will of the Lord be done! O, ſay ye ſo when I go to Tower-hill, the will of the Lord be done!"

11th. Rejoice in my joy.

The joy of the Lord is my ſtrength.

Oh! let it be your's alſo.

Dear wife, farewell; I will call you my wife no more. I ſhall ſee thy face no more, yet I am not much troubled, for now I am going to the bridegroom the Lord Jeſus, to whom I ſhall be eternally married.

12th. Refuſe not to marry, when God offers unto you a fair opportunity; but be ſure you marry in the Lord, and one of a good diſpoſition, that he may not grieve you, and one of a comfortable livelihood in the world.

Farewell, dear love! and again I ſay farewell: the Lord Jeſus be with your ſpirit: the maker of heaven and earth be a kind huſband to you, and the father of our Lord Jeſus Chriſt be a father to your children. So prays

Your dying, yet moſt affectionate friend,

CHRIST. LOVE.

From the Tower of London, the 22d day of Auguſt, 1651, the day of my glorification.

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.

ASTRONOMY.

WE muſt never hope to be able to determine with certainty the preciſe time when men began to ſtudy the courſe of the ſtars.—The origin of aſtronomy, if by this expreſſion we underſtand the firſt obſervations which were made on the motions of the heavenly bodies, is loſt in the abyſs of antiquity. We ſee from the ſacred books, that, in the very firſt ages, men muſt have had ſome method of meaſuring time. The calculation which Moſes gives us of the length of the firſt patriarchs lives, and the manner in which he deſcribes the circumſtances of the deluge, leave us no room to doubt of this. The memory of theſe things was undoubtedly preſerved by the poſterity of Shem, otherwiſe Moſes could not have informed us of the facts we have mentioned.

Theſe remains of aſtronomical knowledge, however, which might eſcape the deluge, could not be of much ſervice to the bulk of the deſcendents of Noah. The deluge ſeems to have ſwept away every monument of the arts and ſciences from all mankind, except Noah, and a few of his diſcendents, who continued in the place where that patriarch had ſettled after he left the ark.

Neceſſity ſoon obliged the new inhabitants of the earth to ſtudy the courſe of the ſtars. The operations of agriculture are regulated by the obſervation of the ſeaſons. Navigation depends on the motions and revolutions of the heavenly bodies. Nothing but the diviſion of time into years, months, &c. could introduce order into the affairs of civil ſociety, and diſtinguiſh the ſeaſons deſtined to religious ſolemnities. Men would ſoon apply therefore to the ſtudy of a ſcience of ſuch general utility. Yet as there is no ſcience which depends ſo much on the length of time as aſtronomy, it muſt have been very long before it arrived at any great perfection.

The nations who were firſt ſettled under a regular form of government, would make the firſt improvements in this ſcience. The advantages of a ſettled ſtate and happy ſituation, would enable them to make the earlieſt and the greateſt progreſs in this kind of knowledge. In Egypt and ſeveral parts of Aſia, the air is perfectly pure and ſerene almoſt through the whole year; this gave their inhabitants a favorable opportunity of contemplating the heavens, and obſerving the various motions of the ſtars, and of repeating the ſame obſervations as often as it was neceſſary. If mens talents are unfolded in proportion to the opportunities they have of exerciſing them, how many aſtronomers would appear in Egypt, Chaldea and Arabia, countries ſo happily ſituated for the ſtudy of that ſcience? Accordingly the Babylonians and Egyptians were more famous than any other ancient nations, for their ſkill and conſtancy in obſerving the motions of the heavenly bodies.

Every thing contributed to the improvement of aſtronomy among the Babylonians. The great antiquity of their government, the beauty of their climate, the ſituation of Babylon, in the midſt of an immenſe plain, open on all ſides, affording an unbounded proſpect, the moſt proper for aſtronomical obſervations.

The way of life too of the firſt inhabitants of Chaldea favored the progreſs of aſtronomy. Tending their flocks was one of their chief employments. Agriculture too was practiſed by them in very early times; ſo that paſſing the greateſt part of their days and nights in the open fields, they had the various motions of the heavenly bodies conſtantly in view.

We may add further, that never any nation had ſo great occaſion for the knowledge of aſtronomy, as the people of Chaldea. Theſe countries conſiſt, for the moſt part, of immenſe plains, where looſe ſands, driven about by the winds, leave no traces of any road. The ſtars, therefore, are their only guides in their journeys, eſpecially as the exceſſive heat of the climate does not permit them to travel in the day-time.

The Chaldeans alſo have been eſteemed by all antiquity the inventors of judicial aſtrology. This vain and ridiculous ſtudy would oblige them to find out methods of determining the motions and aſpects of the ſtars. Without the knowledge of theſe things they could not draw their horoſcopes. So that aſtronomy owes its greateſt improvements to this frivolous art of reading the fates of men in the face of heaven.

After theſe reflections, it will not appear ſurpriſing, that the Chaldeans were ranked among the firſt obſervers of the heavenly bodies. Belus, one of the firſt kings of Babylon, is even conſidered as one of the inventors of aſtronomy. But there are no monuments of theſe ancient diſcoveries now remaining. They tell us, it is true, of a courſe of aſtronomical obſervations ſent to Ariſtotle from Babylon, by Calliſthenes, who attended Alexander in his expedition. This comprehended, as they pretend, a ſpace of 1907 years, from the commencement of the Babylonian monarchy to the expedition of Alexander into Aſia. According to this calculation, the Chaldeans made their firſt aſtronomical obſervations in the year 115 after the flood.

But this ſtory deſerves no credit. It was firſt publiſhed by a very modern writer, Simplicious, a Peripatetic philoſopher, who flouriſhed only in the ſixth century of the Chriſtian æra. This commentator does not even pretend to have found this ſtory in any of Ariſtotle's writings; he took it from Porphyry, a Platonic philoſopher, not much more ancient than himſelf. Theſe authorities are too modern to merit any regard. Hipparchus and Ptolomy, who lived long before Porphyry and Simplicious, knew nothing of theſe pretended obſervations, though they had made a very diligent ſearch after the writings of the moſt ancient aſtronomers. They could meet with no obſervations made at Babylon before the reign of Nabonaſſer. We may take it for granted, therefore, that we have no authentic information of the ſtate of aſtronomy at Babylon before the reign of that prince, who aſcended the throne in the year 747 before J. C. every thing preceding this is only vague tradition, about which we can form no certain judgment.

What we have ſaid concerning the motives which occaſioned the firſt improvements in aſtronomy among the Babylonians, may very well be applied to the Egyptians. They were equally infatuated with judicial aſtrology, had the ſame advantages in the antiquity of their monarchy, their early application to agriculture, and the excellence of their climate. In this reſpect the Egyptians were even more happily ſituated than the Chaldeans. Being placed pretty near the equator, they

could discover the greatest part of the stars, and the revolutions of the heavenly bodies would not appear so oblique to them, as to the Chaldean astronomers. We may add to all these considerations, that high relish and constant application to all the sciences with which the Egyptians were endowed.

We have somewhat better information of the ancient astronomical discoveries of the Egyptians than of the Chaldeans. It is acknowledged by all antiquity, that they were the first who gave a certain form to their year. They divided it, says Herodotus, into twelve months, by the knowledge they had of the stars. These months, at first, had no particular names, but the first month, the second month, the third month, &c. It is impossible to determine the form and duration of the original Egyptian year of twelve months, whether it was at first only a lunar year, consisting of three hundred and fifty-four days, or whether it consisted of 360, from the time of its first institution. We know only, that the year of 360 days was of great antiquity in Egypt, and had been used before the age of Moses. This is evident, because it is by this year that legislator reckons the years of the world, and particularly of the deluge.

The facts which are recorded in history on this subject, are so few, and so general, that they cannot enable us to form a judgment of the state of Astronomy in these remote ages we are now examining. We are not informed of the methods originally used for discovering and measuring the course of the stars, nor of the successive improvements made in this science. Let us, however, endeavor, by collecting all the little light we have, to form some probable conjectures about the beginnings of this science, at all times so necessary and useful to society.

We have reason to believe, that the institution of that short period of seven days, called a *week*, was the first step taken by mankind in dividing and measuring their time. We find, from time immemorial, the use of this period among all nations, without any variation in the form of it. The Israelites, Assyrians, Egyptians, Indians, Arabians, and, in a word, all the nations of the east, have in all ages made use of a week, consisting of seven days. We find the same custom among the ancient Romans, Gauls, Britons, Germans, the nations of the north, and of this Continent. Many vain conjectures have been formed concerning the reasons and motives which determined all mankind to agree in this primitive division of their time. Nothing but tradition concerning the space of time employed in the creation of the world, and give rise to this universal immemorial practice.

But this measure of time was too short, and of little use for regulating the labors of the husbandman. There was a necessity for finding out some other, more proportioned to the business and occations of society. It could not be long before men observed, that the moon passed through all the various changes of her phases in four weeks, and that, at the end of that time, she began again to pass through the same changes. It was easy then, by adding the number of days which the moon took up in each of her four changes, to find out the space of her entire revolution from west to east. Such was probably the origin of months.

We find, that, in the first ages, the year, in almost all nations, consisted of only one lunar month. This is a demonstration, that, in these ages, men knew nothing of the year properly so called, and that they had no longer measure of time than a lunar revolution. It is even probable, that as the moon comes in conjunction with the sun in somewhat more than twenty-nine days and an half, the first men, not very exact in observing small differences, would fix the duration of their months at first at thirty days.

Such an incorrect method of measuring time could only subsist a little while in the infancy of the world. The various productions of the earth required the use of some longer period than a lunar revolution. The distinction of the seasons, to which they also gave the name of years, came next into use. It is for this reason we find years of three, four, and six months, mentioned in ancient authors. The negroes of Gambia, at this day, reckon their years by the periodical rains which fall in their country. By degrees men found out a measure of time approaching nearer to our present year. They could not be very long in taking notice, that twelve revolutions of the moon visibly brought about the same seasons, and the same temperature of the air. After this discovery it was not difficult to divide the year into twelve parts, nearly equal. In tracing this genealogy of the measures of time, we clearly perceive the reason why the year was at first lunar, consisting of 354 days. This was the form of the year amongst the most ancient nations. They retained this form a longer or a shorter time, according to their slower or quicker improvements in science, and their various ways of life. The Tartars, Arabians, and all other nations who derive their subsistence more from the flesh and milk of animals, than from the fruits of the earth, make use of the lunar year to this day.

The manner in which we have said the months were originally regulated, might, it is true, give us room to think that the year, in these primitive times, must have been longer than we have supposed it. We have seen, that probably the first men reckoned a synodical revolution of the moon thirty days. It would be natural to conclude from thence, that their year of twelve months consisted of 360 days. Yet we do not imagine, that this was really the case. There is reason to believe, that this computation of thirty days to a month was only, if we may so speak, provisional, and did not take place where they came to form their years into twelve lunations. They then rectified the former computation, by suppressing some days, according to the real time of the moon's revolutions. We know that this was practised by all the nations of antiquity. In the first ages, they reckoned the beginning of the month from the day of the moon's first appearance. Accordingly we find, that some months consisted then of thirty, and others only of twenty-eight days. This way of regulating the months of the lunar year is still practised in several countries.

Even this regulation of the year could not continue very long, wherever agriculture was the principal occupation. The difference between the lunar and the real solar year is so considerable, that, in less than seventeen years, the seasons would be quite inverted, summer taking the place of winter, and winter of summer. They would in a little time be constrained to make some reformations in their way of reckoning, which probably at first were but very imperfect.

Though the course of the moon was certainly the first rule which men followed in measuring their time, we cannot doubt, but that they very soon began to make observations on the motion of the sun. The approach and departure of that luminary, the longer and shorter days, the vicissitude of seasons, must have been the objects of human study and observation, in the very first ages of the world. They must soon have taken notice of the variations in the largeness of the meridian shadows: these are so striking, that they could not long escape their observation. They must have perceived also, that, at the distance of some time, the sun very visibly changed the place of its rising and setting in the horizon. From observing all these appearances, they would come to find out, that an an-

nual revolution of the ſun conſiderably exceeded twelve lunar months. It is to be ſuppoſed, that they would then endeavor to find out ſome method to determine how much this exceſs was.

Several means might have been employed in theſe primitive times, to find out the annual revolution of the ſun; ſuch as the return of that luminary to the ſame ſtars, which they formerly believed to be fixed; the inequality of ſhadows in each ſeaſon; the notice they took of the different points of the horizon where the ſun ſeemed to riſe and ſet.

That prodigious multitude of ſtars, which appear during the night, confuſedly ſcattered in the heavens, without any ſeeming order, were in the firſt ages only objects of idle curioſity. There is room to think it would be ſome time before men ſo much as ſuſpected, that theſe ſtars could afford them any direction or inſtruction. But probably this period was not very long. Agriculture and navigation, which have been the real ſources of aſtronomy, and the chief cauſes of its improvement, would ſoon lead men to ſtudy the order and poſition of the fixed ſtars. They could not be long in perceiving, that their appearance, a little before the riſing, or a little after the ſetting of the ſun, might furniſh them with ſome very eaſy and uſeful inſtructions. The moon could not be of ſuch great utility. They would therefore have recourſe to the ſtars, whoſe heliacal riſing and ſetting is evidently uniform from year to year.

As ſoon as men begin to obſerve the apparent courſe of the fixed ſtars, they would perceive, that the ſun had a peculiar movement of its own, and contrary to that which ſeemed every day to carry the whole firmament along with it. From thence they would begin to look for ſome fixed point in the heavens, to which they might refer, and with which they might compare the motion of that luminary, and by this means determine the courſe which it purſued. They would begin with taking notice of, and naming theſe ſtars, which the ſun obſcured each month at his ſetting, and thoſe which ſucceſſively emerged from his rays, and ſhowed themſelves before his riſing. It was thus, by making themſelves acquainted with every ſtar under which the ſun paſſed, from his departure from any particular ſtar choſen at pleaſure, to his return to that ſame ſtar, that they might originally come to determine the bounds of the annual courſe of that luminary.

We may imagine too, that the obſervation of the meridian ſhadows might be of ſome ſervice in leading men to the knowledge of the duration of the ſolar year. This method ſeems to have been much uſed among the Egyptians, Peruvians, and Chineſe. Gnomons were the firſt aſtronomical inſtruments invented by theſe nations. Nature has pointed out theſe meaſures to men. Mountains, trees, buildings, are ſo many natural gnomons, and ſuggeſted the idea of artificial ones, which have been erected in almoſt every country.

It appears likewiſe probable, that the obſervation of the points in the viſible horizon, where the ſun aroſe and ſet, might originally contribute to determine the length of the ſolar year. The firſt men paſſed a great part of their time in the open fields. About the time of the equinoxes, they might obſerve, that, on ſuch a day of ſuch a month, the ſun aroſe or ſet behind a certain tree, rock, or mountain. The next day they would take notice, that this luminary ſet or aroſe at ſome diſtance from that place, ſince, at the equinoxes, the ſun's declination changes ſenſibly every day. Six months after, they would obſerve the ſun's return to the ſame point, and at the end of twelve months they would obſerve the ſame again. This method of determining the duration of the year is exact, and at the ſame time very ſimple. We are inclined

to think, that this method was uſed in the firſt ages: for, of all the terms to which they could refer the courſe of the ſun, the viſible horizon is the moſt obvious and ſtriking. This too is an obſervation, which it was in every one's power to make.

Whatever were the methods, originally employed for diſcovering the annual revolution of the ſun, theſe diſcoveries would for a long time be very imperfect for want of aſtronomical inſtruments, and machines proper for meaſuring the different diviſions of time with preciſion. According to all appearances, all that they aimed at, for a long time, was to make the ſolar and the lunar months agree, by adding ſix days to every twelve lunar months. In conſequence of this, they formed their civil year of 12 months, conſiſting of 30 days each, which make 360 days. By this means, that total inverſion of the ſeaſons, which was brought about in leſs than ſeventeen years, while the year conſiſted of 354 days, was not produced till after 34 years. As this reformation was ſtill imperfect, we have reaſon to ſuppoſe, that from time to time they added or ſuppreſſed a certain number of days or months, as they found occaſion, to reduce things into ſome tolerable order. We learn from hiſtory, that ſuch expedients have been often uſed. It appears more natural to admit of this conjecture, than to imagine, contrary to the teſtimony of all antiquity, that the length of the ſolar year had been fixed in the very firſt ages after the flood at three hundred and ſixty-five days.

It is demonſtrable, that, in Moſes's time, the year conſiſted only of 360 days. We may ſoon convince ourſelves of this by examining his calculation of the duration of the deluge. We there ſee, that the year, which he makes uſe of, conſiſts of 12 months of 30 days each; and he ſays nothing that can give us any reaſon to think, that they then knew any thing of the neceſſity of adding any days to the 360, in order to make the civil year of the ſame duration with one annual revolution of the ſun.

The unanimous teſtimony of ancient authors aſſure us alſo, that the greateſt part of the nations of antiquity, even the moſt enlightened, for many ages, knew no other year but that of 360 days.

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

CHRONOLOGY.

CHronology is the ſcience that teaches the method of meaſuring time and diſtinguiſhing its parts. It is more difficult, than may at firſt appear, to determine the preciſe idea, and clearly to explain the nature of time. To determine a fixed and ſenſible meaſure of duration, it is neceſſary to find ſome motion that is conſtantly uniform, which may ſerve as a ſcale for that meaſure. From the creation of the world, it has been obſerved that the courſes of the heavenly bodies afforded the moſt univerſal meaſure of motion to all the inhabitants of the earth. As it was originally imagined that the ſun turned round the earth, its annual and diurnal revolutions were fixed on for the common meaſure of time; and by this meaſure they divided the duration of beings into years, months, weeks, days, hours, minutes and ſeconds.

Since Copernicus has diſcovered that the earth moves in its orbit round the ſun, it neceſſarily follows, that the meaſure of time ariſes from the motion of our globe. But as chronology is founded on apparent aſtronomy, or on that part of it which conſiders the celeſtial bodies and their motions as they

appear to our ſenſes, and forms its calculations in conſequence, all that we ſhall ſay of its operations, will therefore relate to that part of aſtronomy which is regulated by appearances.

The term chronology, when taken in its full extent, has two objects that may ſeem to be in a manner two different ſciences, but which have a natural connexion. The firſt is the meaſuring of time and its different diviſions; this part of chronology is regulated by aſtronomical calculation, and conſequently makes a part of mathematics. And it is by this method that we are enabled to make complete calendars or almanacs. The ſecond part of chronology conſiſts in fixing the dates of all thoſe events that are related in hiſtory, and of ranging them in the ſeveral diviſions of time in which they occurred: and by this means chronology becomes one of the eſſential parts of hiſtory. This ſecond part of chronology draws its principles from the firſt; but it has need of other ſupports, as of criticiſm, of the teſtimony of authors, of ancient coins, medals, inſcriptions, &c. of ſuch epochs in hiſtory as are inconteſtable; of eclipſes of the ſun and moon, and other aſtronomical obſervations, &c. We ſhall now make the analyſis of chronology according to this natural diviſion, and ſhall conſider it from theſe different points of view.

The natural day is divided into four-and-twenty hours, the hour into ſixty minutes, and the minute into ſixty ſeconds. As the point of mid-day or noon can be obſerved, by means of the meridian, with the greateſt preciſion, aſtronomers begin the day at that point, and count twenty-four hours in ſucceſſion; which, when thus counted, are called aſtronomic hours. The common people, on the contrary, begin the day at midnight, and count twelve hours to mid-day, and from thence twelve hours more to midnight; and theſe are called European hours.

The ancient Arabs, and ſome other nations, began their day with aſtronomers; but the Egyptians and Romans at the ſame time we do. The Italians and Chineſe (as did alſo the Athenians) begin their day at ſunſet; and the modern Greeks, by the example of the Babylonians, begin it at ſunriſe. The hours therefore that are counted after the former method are called Italian, and the latter Babylonian hours: and in both methods they count twenty-four hours in ſucceſſion.—The Jews begin the day alſo at ſunſet: anciently they divided each day, whether long or ſhort, into twelve hours, and the night the ſame. Theſe unequal hours are called Judaic or planetary hours: the Judaic hours therefore are long or ſhort, according to the duration of the day. The Chaldean ſcruple is the 1, 1000 and 80 part of an hour. The Jews Arabs, and other oriental nations, make uſe of this diviſion, and call theſe ſcruples Helakim. Eighteen Chaldean ſcruples are equal to one minute, and conſequently 15 minutes are equal to 270 ſcruples.

A week is the ſpace of ſeven days. This diviſion of time took its origin from the creation. It was adopted by the patriarchs and other Jews, and has paſſed from them to other nations. We owe the names of the days to the Egyptians and aſtrologers, who have given to each day the name of that planet, which, according to them, reigns over the firſt hour of that day, beginning with Saturday.—They therefore range the days as follows:

Dies Saturni,	or	Saturday.
Dies Solis,		Sunday.
Dies Lunæ,		Monday.
Dies Martis,		Tueſday.
Dies Mercurii,		Wedneſday.
Dies Jovis,		Thurſday.
Dies Veneris,		Friday.

Chriſtian aſtronomers and chronologiſts have preſerved theſe ſigns of the Latin names in their almanacs; but we begin the week with Sunday *(Dies Solis)* the day that Chriſtians conſecrate to devotion, and to the memory of the reſurrection of our Saviour; their week therefore ends with Saturday, or the day of the Jewiſh Sabbath.

A ſolar month is the ſpace of time that the ſun employs in paſſing through a ſign of the Zodiac. The ſolar months are equal among themſelves, and, according to the mean motion, each ſolar month is equal to 30 days, 10 hours, 29 minutes, 5 ſeconds. But this kind of month cannot be uſed in the common affairs of life, as we can there only count by whole days. A lunar month is the ſpace of time from one new moon to another. The duration of a lunar month being 29 days, 12 hours, 44 minutes, and 3 ſeconds, cannot, for the ſame reaſon, be obſerved in common life.

A ſolar year is the time in which the ſun runs through all the twelve ſigns of the Zodiac, and is conſequently compoſed of twelve ſolar months. But there are here two neceſſary obſervations to be made. The firſt is, that the ſolar year, conſiſting of 365 days, 5 hours, and 49 minutes, cannot likewiſe be obſerved in common life; and great confuſion would ariſe if the year did not conſtantly begin on the ſame day. The ſolar year, therefore, is reduced to 365 days only, and when the odd hours and minutes amount to a day, it is added to that year, which then conſiſts of 366 days. The ſecond obſervation is, that when 365 is divided by 12, the quotient is 30, 5-12; therefore, as the ſolar year conſiſts of twelve months, ſeven of theſe months ſhould have 30 days, and five 31; and when the year conſiſts of 366 days, there ſhould be ſix months of 30 days, and ſix of 31. But in our chronology a different method is obſerved. In the common year, of 365 days, the months of January, March, May, July, Auguſt, October and December, have 31 days each; thoſe of April, June, September and November, 30; and the month of February 28 days: but when the year conſiſts of 366 days, February has 29 days: ſuch a year is called Biſſextile, or Leap year, and the day that is added is called the Intercalary day. It is alſo neceſſary to obſerve, that as the time above 365 days conſiſts of 5 hours 49 minutes, there will be in a century, beſide the 24 intercalary days, a ſurplus of 5 hours and 40 minutes, which, in 400 years, will amount to 22 hours 40 minutes, or almoſt a day, which muſt therefore be alſo intercalated at the end of the fourth century.

The lunar year is compoſed of 12 lunar months, and conſiſts of 354 days, 8 hours, 38 minutes, and 36 ſeconds: conſequently the difference between the ſolar and the lunar year, amounts to 10 days, 21 hours, 24 ſeconds. Chronology therefore demonſtrates, by the aid of aſtronomic calculation, that, in an hundred lunar years, there muſt be intercalated about 53 months; unleſs we would have the beginning of the year run through all the ſeaſons, and fall ſometimes in ſummer, and ſometimes in winter.

The common Julian year has 365 days, and the biſſextile 366. The fourth year is always biſſextile. The emperor Julius Cæſar, the reformer of the Roman calendar, fixed the ſolar year, by the advice of his aſtronomer Soſigenes, at 365 days, 6 hours, and conſequently at 11 minutes more than the truth; and which produced, in an hundred years, a difference of 18 hours and 20 minutes. The Julian year was uſed throughout all Chriſtianity till the year 1582, when pope Gregory again altered the calendar.

The common Gregorian year conſiſts, like the Julian, of 365 days, and the biſſextile of 366. But as in an hundred years there can be only 24 biſſextiles, at the end of four hundred years there will conſequently

be a ſurplus of 42 hours; Gregory therefore appointed the biſſextile every fourth year, but at the end of the century he directed there ſhould be three common years together, and has fixed the biſſextile only at the end of the fourth century: which makes a difference with the true ſolar year of 1 hour and 20 minutes in 400 years, and conſequently a whole day in 7200 years. On the other hand, the Gregorian year begins, in 400 years, always three days ſooner than the Julian year. This difference had increaſed, from the time of the council of Nice to the pontificate of Gregory, to 10, and at the beginning of the preſent century, to 11 days. Theſe 11 days have therefore been reſcinded from the calendar, and this laſt reformation is called the New Stile, and has been adopted by all the nations of Europe.

The names of the months, and the number of days they contain, are to be found in all almanacs. The Romans reckoned at firſt only 10 months, from whence came the names September, October, November, December. They had alſo a peculiar method of counting the days. The firſt day in each month they called the Calends. The calends were followed in the months of March, May, July and October, by ſix Nones, and in the other months by four Nones. Theſe Nones were alſo followed by eight Ides, and the reſt of the days were called the Calends of the ſucceeding months.

We begin the year with the firſt day of January, as did Julius Cæſar; and which is nearly at the time that the ſun enters the ſign Capricorn.

The Egyptian years of Nebuchadnezzar are all of 365 days, and the twelve months each of 30 days, which making only 360; they added five days to the end of each year, which they called the ſupernumerary days. Nebuchadnezzar king of Babylon began to reign in the year of the world 3257, and, by the agreement of all chronologiſts, 747 years before the common æra. The æra and the year of Nebuchadnezzar ſhould be clearly determined, in order to be made uſe of in drawing lights from the aſtronomic obſervations of Ptolemy. The year of the Moors was much the ſame with that of the Egyptians.

The Perſians had anciently the Yezdegird year, which agreed in all reſpects with that of Nebuchadnezzar, except that it began on the 16th of July, and that of Nebuchadnezzar on the 26th of February, of the Julian year. The five days that were added they called Muſteraka: but, under the reign of the ſultan Gelal, they changed their year, and adopted the ſpace of the ſolar year; that is, 365 days, 5 hours, 49 min. 15′, 0‴, 48⁗. They ſtill reckoned 30 days to each month, and the 5 Muſteraka at the end of the year: but after inſerting ſix or ſeven times in the fourth year an intercalary day, they made once, in five years only, a biſſextile. They called it the Gelalian year; and it proves that the Perſians have been very expert in aſtronomy; that they knew very accurately the ſpace of the ſolar year, and how to intercalate the days in the moſt proper manner, in order to make the equinoxes and ſolſtices fall always on the ſame days of the year.

The Syriac year agrees in all things with the Julian, except that the months bear other names, and that the beginning of this year falls in the month of October of the Julian year. Ulugh Beigh, Albategnius, and other oriental authors, count by Syriac years.

The Attic year of the Greeks is a lunar year, and conſiſts of 12 months, which have alternately 29 and 30 days. But to prevent it from beginning at all the ſeaſons of the ſolar year, the Greeks made a biſſextile of 13 months, and counted the ſixth month twice. So that in a revolution of 19 years, the 3, 5, 8, 11, 14, 16 and 19th, were always biſſextile years. The beginning of

this year was fixed to the day of the new moon which immediately preceded the ſummer ſolſtice. In the time of Meton and Eudoxus, they placed it on the 8th of June; and, in the time of Timocharis and Hipparchus, it was fixed on the 27th of July. The Greeks were of all people the moſt wretched aſtronomers, and their chronology is conſequently full of confuſion. The lunar year of the Macedonians agreed with the Attic, and the ſolar year with the Julian. The Macedonians ſometimes divided the year, moreover, into four equal parts, on the ſun's entrance into the four cardinal points, and they allotted to each quarter 91 days.

The Arabic or Mahometan year is a lunar year that has 354 days. But as the Arabs adopted the lunar aſtronomic year of 354 days, 8 hours, 48 minutes, they ſometimes inſerted a day at the end of the year, ſo that in the ſpace of 29 years, the 2, 5, 7, 10, 13, 15, 18, 21, 24, 26, and 29th years were biſſextiles. Their months were alternately of 29 and 30 days; and in the biſſextile years the laſt month, Dulheggia, was alſo of 30 days. The firſt year of this period began on the 15th July of the Julian calender.

The year of the modern Jews is alſo a lunar year of 354 day, and has twelve months that conſiſt alternately of 29 and 30 days. They ſometimes added to the month Odar, or March, another entire month of 30 days, which they called Veodar, or more than March. Their intercalary years are, in 19 years, the 3, 6, 8, 11, 17, and 19th. The Jewiſh year begins on the day of that new moon, which, according to the moon's mean motion, is neareſt to the autumnal equinox. Sometimes they reſcind from the common year, as well as from the biſſextile, a day of the month Kiſlow, or December; ſo that the common year then conſiſts of 353 days only, and the biſſextile of 383 — Sometimes alſo they add a day to each of theſe ſorts of years, and then the former is of 355, and the latter of 385 days; the reaſon of which is, becauſe they muſt not celebrate the new moon of the month Tiſchri or October, on the 1, 4, or 6th days of the week, or begin the new year on thoſe days, as that would be contrary to the inſtitutions of their anceſtors.

The ſolar year of the Jews is exactly the ſame as the Julian. It is divided into four equal parts; which are called Tekuphas, and are ſeverally named Tekupham Tiſchri, Tebeth, Niſan and Tamuz: and are diſtinguiſhed by the ſun's entrance into the four cardinal points, Aries, Cancer, Libra, and Capricorn; and theſe days they celebrate with great ſolemnity.

The point of time, from whence any number of years is begun to be counted, is called a period, era, or epoch. The word era comes from the Latin æs, becauſe the Romans marked their years with a kind of ſmall braſs nails. The difference between the terms era and epoch is, that the eras are certain points fixed by ſome people or nation, and the epochs are points fixed by chronologiſts and hiſtorians. The idea of an era comprehends alſo a certain ſucceſſion of years, proceeding from a fixed point of time, and the epoch is that point itſelf. Thus the Chriſtian era began at the epoch of the birth of Jeſus Chriſt.

Chronological characters are thoſe marks by which one point of time is diſtinguiſhed from another; which, by its reſemblance, might otherwiſe be miſtaken for it. As the eclipſes of the ſun and moon, the ſun's entrance into the four cardinal points, the new and full moons, the relative poſitions of the planets, and other celeſtial phenomena, can be calculated to the greateſt preciſion, they may be regarded as infallible marks of time. Therefore, when we know the year of any people, and find a fact related by an author according to the chronologic date of another people, and that author alſo makes mention of another event

that happened at the ſame time among the former people, we may find, by the known year of one of theſe people, the unknown year of the other. According to theſe two methods of calculating, we may alſo find, by years that are known, how many years have paſſed between them and the time any event has happened, the preciſe date of which has not been marked by hiſtorians. For example, the year that a prince came to the crown may not be mentioned in the annals, but we may find that in a certain known year of his reign there was a remarkable eclipſe of the ſun; from whence we may eaſily calculate the preciſe year that he began to reign.

Mathematic chronology teaches us, moreover, the method of reducing, by means of calculation, the different years and periods of different people to one common meaſure; to compare the one with the other, and thus to find the preciſe time in which every event recorded in hiſtory has arrived. By theſe means we are enabled not only to range the facts of various nations, whoſe hiſtory is known to us, with their dates, in a regular ſeries; but alſo to reduce all theſe events either to the Chriſtian era, or that of the creation of the world.

The cycle of the ſun is a revolution of years, at the end of which, the letters that mark the Sundays and other feaſts return in the ſame order in which they were in a former year. This revolution is performed in 28 years. The ſun has no particular relation to this period, and it is only ſo called becauſe the letter of Sunday is principally ſought after. Chronology furniſhes rules alſo for finding the Sunday or Dominical letter, and conſequently thoſe of the other days of the week.

The cycle of the moon is a revolution of 19 years; at the end of which, the new and full moon fall on the ſame day of the Julian year. This method was invented by Meon the Athenian, who firſt obſerved, that after this term the lunations were the ſame. But this lunar cycle will not hold true for longer than 310 years in ſucceſſion. The number that ſhows the year when the lunar cycle begins is called the golden number.

The epacts are the ſupernumerary days and hours that the Julian and Gregorian months have more than the lunar months. Theſe latter months being of 29 days, 12 hours, 44 minutes, 3 ſeconds, it follows that a common month of 31 days muſt have 1 day, 11 hours, 15 minutes, 57 ſeconds, and a month of 30 days will have 11 hours, 15 minutes, 57 ſeconds, more than a lunar month. The annual epacts form in like manner the difference between a ſolar or civil year, and a lunar aſtronomic year.

The cycle of indiction, or Roman cycle, is a revolution of 15 years. This method of computing was made uſe of by the ancient Romans, and it is ſtill uſed in bulls and apoſtolic reſcripts, as well as in inſtruments drawn up by German notaries. It is not certain by whom, or for what purpoſe, this cycle was firſt invented; but, by comparing it with the number of years from the birth of Chriſt, its firſt year falls three years before our Saviour's birth; though it does not clearly appear that the indiction was then in uſe.

In the Chriſtian calendar the feaſts or feſtivals are divided into moveable and immoveable. The moveable feaſts, or thoſe that do not always fall on the ſame day of the year, are Aſh-Wedneſday, Good-Friday, Eaſter-Sunday, Aſcenſion-day, Whitſunday, Trinity-Sunday, &c. The immoveable feaſts are New-Year's day, the Epiphany, Lady day, St. John Baptiſt, Michaelmas, Chriſtmas day, &c. By virtue of the canons or decrees of the council of Nice, "The feaſt of Eaſter is to be for ever celebrated on the firſt Sunday that follows the firſt

full moon after the vernal equinox; and if that full moon fall on a Sunday, Easter-day shall be kept the Sunday following." Mathematical chronology shews different methods of calculating, according to this decree, which is followed by all Christian nations, the day of the year on which Easter will always fall; as well in the Gregorian as Julian calendar.

Lastly, this part of chronology teaches the method of constructing a complete calendar, as follows: 1. To find the feast of Easter, and the dominical letter. 2. To divide the calendar into weeks, and regulate the moveable feasts by that of Easter; inserting at the same time the immoveable feasts, with the names of those saints appointed for each day. 3. To extract, from those tables called Ephimeres, the place of the sun and moon in the zodiac, as well as of the other planets; to find the rising & setting of the two former, the duration of the twilight, and the length of the days and nights; and to insert all these matters in their proper places. 4. To remark when a planet is visible to us, and when it is hid by the sun's rays. 5. At the beginning of each month to make observations on the seasons, and to give account of the eclipses of the sun and moon, and of other celestial phenomena.

Thus far we have treated of mathematic chronology. We should now, had we room, in as brief a manner as possible, make the analysis of historic chronology, or of that science which teaches to distinguish the several events related in history according to the order of time in which they happened. It is in this science that Julius Africanus, Eusebius of Cæsarea, George Cyncelle, John of Antioch, Denis, Petau, Cluvier, Calvisius, Usher, Simson, John Marsham, and many other learned men, have excelled. It consists of four principal parts, that form the foundations on which all its learned researches rest. These are,

1. Astronomic observations, and particularly on the eclipses of the sun and moon, combined with the calculations of mathematic chronology on the different eras and years of different nations.

2. The testimonies of credible authors.

3. Those epochs in history which are so determined and evident that no one has ever contested them.

4. Ancient medals, coins, monuments, and inscriptions.

HISTORY.

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

(Continued from page 578.)

MODERN SCEPTICS.

IT may easily be supposed, that numbers, who had long been witnesses of the futility and the arrogance of several sects, should conceive a contempt for all. Their contempt was just; but their conduct was ill founded in rejecting every part of a science, because one part of it was found faulty. They, therefore, set themselves with as much obstinacy to doubt of all opinions, as other philosophers did to maintain them; and they began to infect all reasoning with principles more dangerous than those of the ancient Sceptics, as the moderns brought in enthusiasm to support theirs: For as they supposed reason insufficient to guide men to truth, they imagined, to remedy this defect, a sort of divine inspiration illuminated the soul, and guided it in its researches. Among those who professed this system, which was miscalled philosophy, there were several who attempted to revive the syncretism of antiquity, and to unite all sects into one.

We should be guilty of injustice, if we should tax all the modern Sceptics equally with a design of destroying every science, and thus drawing religion into the general ruin. There were some whose views

were more virtuous, and their opinions juſt. Some had only a deſign of refreſhing human pride, and of confounding the arrogance of ſome teachers, who gave their ſlighteſt ſurmiſes for the moſt infallible proofs. Others were of opinion that there were no means of converting heretics ſo ſpeedy as that of ſhewing the inſufficiency of reaſon, and of forbidding its uſe: Thus they introduced Scepticiſm, in order to ſtrengthen the authority of the church, and to inculcate the neceſſity of a Chriſtian revelation. But the largeſt and ſtrongeſt body of tho Sceptics, only ſought with contrary aims to undermine religion, and to give a cover to impiety; and ſome indeed among them have rather ſhewn the weakneſs of human reaſoning by their example than by their arguments. In a word, thoſe who embraced Scepticiſm from motives of modeſt diffidence, and who doubted only to be informed, were extremely few.

All the abſurd ſophiſms and puerile ſubtleties of the ancient Pyrrhoniſts were aboliſhed by the modern reſtorers of the ſect, who wiſely obſerved that the times were altered, and that they could gain no proſelytes by the ſubtleties of the ancient ſchools of Scepticiſm. They took a more judicious courſe, beginning by ſhewing the narrowneſs of the human underſtanding; and afterwards by exaggerating the difficulties attending the purſuit of truth, ſo as to render even the ſearch fruitleſs. The better to conceal their real deſigns, they ſeemed ſtrongly attached to the authority of revealed religion, and ready to ſubmit to the deciſions of the church: At the ſame time, however, they propoſed a number of doubts which tended only to ſhake Chriſtianity, and to invalidate all eccleſiaſtical ſubordination. Their chief ſtudy was to ſhow the incompatibility of reaſon with revelation, ſo that deſtroying the one by the other, they left man devoid of principles within, or external direction. It muſt, notwithſtanding, be confeſſed, that the objections of Scepticiſm have been of ſervice in weakening the arrogance of ſectaries, and have put men upon their guard in giving their aſſent to things which were only ſupported by the confidence or enthuſiaſm of the promulgator.

Francis Sauchez, a Portugueſe, profeſſed philoſophy and medicine at Tholouſe, and died in 1632. Being well appriſed that the philoſophy which he was obliged to teach was fraught with abſurdities and contradictions, he was induced to attack it by a ſmall treatiſe upon ſcience; in which he attempted to prove that we know nothing.

Jerom Hyrnachin, an abbot of one of the monaſtic orders of Prague, wrote alſo a treatiſe, which he entitled *De typho humani generis*, in which, endeavoring to ſubvert philoſophical pride, he attacks reaſon itſelf, and diſallows the human underſtanding any power of judging truth.

Montagne is one of the moſt pleaſing and ingenuous defenders of Scepticiſm, and conſequently more dangerous as more ſeducing.

Francis la Motte le Vayer, preceptor to the duke of Anjou, died in 1686. His works are numerous and well known. He was a man of extenſive erudition, and wrote well for the time in which he lived. In his ſceptical dialogues, however, he has turned the arms of Scepticiſm againſt religion under a pretence of defending it.

Peter Daniel Huet, biſhop of Avranches, was one of the moſt learned men of the laſt age. He was perfectly maſter of the Latin, Greek, and Hebrew languages, and underſtood philoſophy perfectly, particularly that of the ancients. He was a declared enemy of the Carteſian ſyſtem; and having written a demonſtration of Chriſtianity, he began to ſow the ſeeds of Scepticiſm in his *Queſtiones Aſnetanæ*; and in the end declared himſelf an entire

convert to the principles of Sextus Empiricus, in his little treatiſe entitled, *Sur la foibleſſe de l'eſprit humaine*, or on the weakneſs of the human underſtanding. He died in 1719.

Peter Bayle, born at Carlat in the province of Foix in France, is by moſt ſcholars conſidered as the greateſt genius that ever exiſted; yet he is for this only the more culpable, as having turned that genius to the moſt unprofitable purpoſes. He was in the firſt part of life a profeſſor at Sedan, and latterly, after the revocation of the edict of Nantz, he was made hiſtorical and philoſophical profeſſor at Rotterdam.—His diſputes with Monſieur Jerieu having deprived him of this employment, he led a private life till his death in 1706. We cannot, without injuſtice, deny him thoſe praiſes which his learning and penetration merit. His eaſy manner of writing, and the number of curious and intereſting particulars interſperſed through his works, will give him credit even with the moſt remote poſterity. His dictionary in particular will ſtill continue to be eſteemed; and yet it is but a repoſitory for Scepticiſm, a book in which the doubts of mankind are placed in the ſtrongeſt light, without any ſatisfactory ſolution of them. No book was ever ſo ſucceſsful in corrupting the underſtanding as this; and what is ſtill more deplorable, the venom which tinctures the mind, ſeldom fails of paſſing to the heart. The praiſes, therefore, of Bayle, and his writings, are in reality ill founded: The greater his beauties, the more dangerous his deſigns.—His whole view is equally to eſtabliſh both ſides of an argument, and ſo by balancing forces oppoſe them to each other, till both are entirely deſtroyed. He contraſts without end the truths of reaſon, and thoſe of revelation; and when he gives the preference to the latter, it is generally in a manner the moſt cruelly ironical.

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

(Continued from page 581.)

ORACLES.

Q. WHAT was the authority of oracles, among the ancient Greeks?

A. Their anſwers finally decided upon all matters, whether public or private, upon which any deliberation or doubt aroſe.

Q. In what manner were oracles delivered.

A. Either by the mouth of interpreters, who delivered the words of the God who was conſulted, to the votary, or immediately from the God himſelf; or they were returned by dreams, which were ſuppoſed to be ſent from the ſame God; or by lots, which they imagined were directed by him; or in ſome other manner, which the votaries were perſuaded was a revelation of the will of the Deity; and ſome oracles uſed two or three of theſe ways, to diſcover their will.

Q. Who was the father of oracles?

A. Jupiter, who kept the books of fate, and revealed more or leſs, as he pleaſed.

Q. What God was thought to have the greateſt ſkill in oracles?

A. Apollo, whoſe office it was to preſide over and inſpire all predictions of futurity, and all prophets and diviners in general, but this was only at ſecond hand from Jupiter.

Q. What uſe were oracles in the political inſtitutions of government among the Greeks.

A. Very great, ſince by pretending to conſult them, the projectors of new laws, cuſtoms, expeditions, &c. received a ſanction for their ſeveral deſigns. Thus Crœſus, before he durſt venture to declare war againſt the Perſians, conſulted not only all the moſt famous oracles of Greece, but ſent ambaſſadors as far as Libya, to aſk advice of Jupiter Hammon. Minos, the Cretan lawgiver, converſed with Jupiter, and

received inſtructions from him, how he might new-model his government. Lycurgus alſo made frequent viſits to the Delphian Apollo, and received from him that platform, which afterwards he communicated to the Lacedemonians.

Q. You ſay that Jupiter was the father of oracles; what place then was moſt famous for his oracle?

A. Dodona, which ſome ſay lay in Theſſaly, ſome in Epirus, but moſt probably in the latter; though a great many will have it, that there were two oracles of that name, one in Theſſaly, and another in Epirus.

Q. By whom was Dodona built?

A. By Deucalion, who upon the general inundation of all Greece, reſorted to Dodona, which being a high ground, ſecured him from the waters; when the inundation went off, all they who in the other parts of Greece had eſcaped it, reſorted to Deucalion, and with them he peopled his new built city.

Q. Why was it called Dodona.

A. Either from a ſea-nymph of that name, or Dodon the ſon of Donone, the daughter of Jupiter and Europa; or from the river Dodon, or Dori; or, as ſome ſay, from Dodanim, the ſon of Javan, who (they tell us) was captain of a colony ſent to inhabit thoſe parts of Epirus.

Q. By whom was the temple of Dodona founded, where the oracle reſided?

A. By Deucalion.

Q. At what time did the oracle come to reſide there?

A. That is uncertain; but it ſeems to have been a conſiderable time there, before the temple was built. For Herodotus reports, that it was the moſt ancient of all oracles in Greece; which would be falſe, had it not been before Deucalion's time.

Q. What was the original of it, according to that hiſtorian?

A. The account which he tells us he received from the prieſts of Jupiter, at Thebes, in Egypt, is this: That the Phœnicians had carried away two prieſteſſes from that place, one of which they ſold into Libya, the other into Greece; that each of thoſe had erected the firſt oracle in thoſe nations, the one of Jupiter Hammon, and the other of Jupiter Dodonæus.

Q. Does he give no other account of the original of this oracle?

A. One, which he ſays was given them by prieſteſſes, and the other miniſters at the temple of Dodona itſelf; that two black pigeons flying from Thebes into Egypt, one of them flew into Lybia, where ſhe ordered an oracle to be erected to Hammon; the other to Dodona, where ſitting upon an oak tree, and ſpeaking with a human voice, ordered there ſhould be in that place an oracle of Jupiter, and directed the manner in which he was to be worſhipped.

Q. But what is the opinion of Herodotus himſelf upon this matter?

A. He thinks that if the Phœnicians did really carry two women from Thebes, one of which they ſold in Libya, and the other into Greece, it is probable that ſhe who was carried into Greece, was ſold to the Theſprotians in that country, which in his time was called Hellas, but formerly Pelaſgia, where ſhe inſtituted the oracle to Jupiter, and gave inſtructions after what manner it was to be worſhipped.

Q. Have we no other opinion as to the original of this oracle?

A. Yes; Strabo and others ſay, that it was founded by the Pelaſgians, who were the moſt ancient nations of all Greece, and this opinion he founds upon the teſtimonies of Homer and Heſiod.

Q. Who were the perſons who delivered this oracle?

A. At firſt they were men, as Strabo and Euſtathius have obſerved out of Homer: But in latter ages, the oracles were delivered by three old women.

Q. When was this change made?

A. It was made, according to Strabo, when Jupiter admitted Dione to inhabit, and to be worſhiped in this temple.

Q. Was it not unuſual for two deities to be worſhiped in the ſame temple?

A. No; Apollo and Bacchus were worſhiped at Delphi, and Jupiter and Apollo at Miletus.

Q. Were not the Bœotians entitled to ſome particular privileges?

A. Yes; they received their anſwers from men, when all others, who conſulted this oracle, from women.

Q. What was the reaſon of this cuſtom?

A. In a war betwixt the Pelaſgians and the Bœotians, the former coming to Dodona to conſult Jupiter as to its ſucceſs, they were anſwered, that they ſhould have ſucceſs, if they would act wickedly.—The Bœotians expecting that this was a trap laid for them in favor of their enemies, the Pelaſgians, ſeized the propheteſs, caſt her into the fire, and juſtified the lawfulneſs of the action. But being obliged to ſubmit to be tried by the two remaining, with whom they obtained, that two men ſhould be joined in commiſſion, they were condemned by the women, and acquitted by the men. Whereupon (as was uſual, when the number of voices on both ſides were equal) the Bœotians were acquitted and diſmiſſed: Ever after it was eſtabliſhed, that men only ſhould give anſwers to the Bœotians.

Q. How were the prieſts and prieſteſſes of this temple called?

A. The prophets of this temple, were commonly called Tomuri, the propheteſſes Tomuræ, from Tomurus, a mountain in Theſprotia, at the foot of which ſtood the temple. And this word became ſo common, that at laſt it became a general name for any prophet.

Q. What were the moſt remarkable things about the temple?

A. There was a ſacred grove full of oaks, thought to be inhabited by the Dryades, the Fauni, and the Satyri, whom they imagined were frequently ſeen dancing and wantoning under the ſhade of theſe trees.

Q. Was there nothing peculiar to the oaks themſelves?

A. Yes; they were thought to be endued with a human voice, and prophetical ſpirit, and were called ſpeaking and propheſying oaks.—Argo, the ſhip of the Argonauts, being built with the trees of this wood, had the ſame power of ſpeaking.

Q. What was the reaſon of this fiction?

A. Becauſe the prophets uttered their oracles, ſitting either among the branches, or within the trunk of one or other of thoſe trees, and therefore the oracle was thought to be uttered by the oak itſelf.

Q. Was there no other way of propheſying uſed in this place?

A. Yes; by brazen kettles, ſo artificially placed about the temple, as to communicate the ſound of the ſtroke given on one of them, to all the others.

Q. When did this oracle ceaſe?

A. That is uncertain; but doubtleſs it was mute in the time of Auguſtus Cæſar, and had been ſo for ſome time before.

Q. Were there no other oracles of Jupiter?

A. Yes; the Olynthian oracle was once famous, but did not continue ſo long. And the temple in which it ſtood, ſtill preſerved its ancient ſplendor, and was adorned with magnificent ſtructures, and enriched with preſents from every part of Greece, in the days of Strabo, who flouriſhed under Auguſtus Cæſar. There was another oracle of Jupiter in Crete, which was held under ground, and where the will of the Deity was revealed by dreams, and in which the Gods converſed familiarly with their votaries.

Q. Which was the chief oracle of Apollo.

A. That at Delphos, which was called the Pythian oracle, and the prieſteſs who delivered it Pythia; either from Python, the ſerpent which lay in the pit, from whence the oracle came, afterwards killed by Apollo, who poſſeſt the place by

conqueſt; or from Pytho, another name of Delphos, the place of this oracle, which came from Pythus the ſon of Delphos, the ſon of Apollo; or perhaps from ſome other original, upon which the learned are not yet well agreed.

Q. Was their nothing peculiar in the ſituation of the city of Delphos itſelf?

A. Yes; it was thought to be the middle of the world, and therefore was called its navel. The poets came to know this by two eagles, (ſays Pindar) crows, ſay ſome, and others, ſwans, which being let fly by Jupiter, met both in that place.

Q. Who begun this oracle, and how was it diſcovered?

A. Some ſay Tellus, and ſome Themis; and that it happened, when the place was a common; the goats that fed there coming to a den very large below, with a little mouth, and looking in, on a ſudden fell a leaping and making a ſtrange noiſe. The Goat-herd ſeeing this, ran to the place to ſee what the matter was, and falling into the ſame frolic, propheſyed too; and thus it fared with ſeveral others, who came thither for the ſame purpoſe. Nay, a great many with the breath that came out of the earth expired, or grew delirious, and fall ing into the hole were ſuffocated.

Q. What happened after this?

A. They ſet a three-footed ſtool, or tripos upon the hole, and a maid upon it, conſecrated for a prieſteſs, whoſe common name (as I ſaid be fore) was Pythia, and her office to put the oracle into verſe and deliver it out.

Q. What was the proper time for conſulting the oracle?

A. Only one month in the year, which was in the ſpring, and the ſeventh day of which, they called Apollo's birth-day, and on that day he was very liberal of his anſwers. We are told by ſome authors, that at firſt, the Pythia gave anſwers on no other day but this.

Q. What was required of thoſe who came to conſult this oracle?

A. To bring conſiderable preſents to the God, who ſeems not to have been a very diſintereſted Deity in that reſpect: In the next place, they were to propound their queſtions with the greateſt brevity their matters could admit of: And laſtly, they were to offer ſacrifice to Apollo, which ſacrifice was a kind of warrant for the prieſteſs to proceed, which ſhe did, if the omens attending that ſacrifice proved favorable, but not otherwiſe.

Q. How many prieſts aſſiſted at theſe ſacrifices?

A. Five, who were called holy, aſſiſted the prophets, and performed many other offices with them, being ſuppoſed to be deſcended from Deucallon; there was one who preſided over theſe, and another who aſſiſted the propheteſs in manag ing the oracle.

Q. In what language was this oracle delivered?

A. In Greek, for Cicero thinks that the famous line

Aio te, Æacida, Romanos vincere poſſe,
You the valiant Romans ſhall o-vercome,

was not genuine; becauſe it is a Latin line, a language which the oracle never uſed; and becauſe in the days of Pyrrhus, to whom this oracle was returned, the oracle had left off giving anſwers in verſe, which had been always her cuſtom before.

Q. Of what nature were theſe veries?

A. According to Plutarch they were rude and unpoliſhed, yet, ſaith he, this is no reflection upon Apollo, the patron of poets, becauſe he only communicated the knowledge to the Pythia, which ſhe delivered in what dreſs ſhe pleaſed; the ſenſe therefore was his, the words her own.

Q. Was it always a conſtant rule to deliver thoſe anſwers either in verſe or proſe?

A. We have many inſtances to prove that the cuſtom of anſwering in verſe, never obtained ſo univer-

ſally, but ſometimes anſwers were given in proſe; nor that of giving anſwers in proſe, ſo univerſally, but that they were given ſometimes in verſe.

Q. Were the meaning of thoſe anſwers plain to the enquirer?

A. No; they were very obſcure and dark, though not ſo much ſo as ſome other cotemporary oracles, for the meaning of whoſe anſwers, the votaries were ſometimes obliged to apply to the Delphic oracle, which very often explained them.

Q. What was the opinion of the antients, with regard to the veracity of this oracle?

A. It was ſo very great, that its anſwers became to be uſed proverbially for infallible truths. But in latter times the caſe was very much altered; for about the days of Demoſthenes, or afterwards, the oracles ſeem rather to have been inſpired by the power of gold, than the influence of the Gods.

Q. When did this oracle ceaſe?

A. That is uncertain; but in the time of Auguſtus Cæſar the authority of it was very low, and about the time of Domitian, it ſeems to have been quite extinct. Lucan tells us, that before the ruin of the Roman republic, it was quite dumb; but all this ſeems to have been only a temporary dumbneſs, for it is certain, that it ſometimes loſt its prophetic faculty, and ſoon after recovered it; for it appears, that ſo low as Julian the apoſtate, both this and the other oracles were conſulted.

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

(Continued from page 592.)

COLUMBUS, ſtill intent on diſcovering the mines which yielded gold, continued to interrogate all the natives with whom he had any intercourſe concerning their ſituation. They concurred in pointing out a mountainous country, which they called *Cibao*, at ſome diſtance from the ſea, and farther towards the eaſt. Struck with this ſound, which appeared to him the ſame with *Cipango*, the name by which Marco Polo, and other travellers to the eaſt, diſtinguiſhed the iſlands of Japan, he no longer doubted with reſpect to the vicinity of the countries which he had diſcovered to the remote parts of Aſia; and, in full expectation of reaching ſoon thoſe regions which had been the object of his voyage, he directed his courſe towards the eaſt. He put into a commodious harbour, which he called St. Thomas, and found that diſtrict to be under the government of a powerful cazique, named *Guacanahari*, who, as he afterwards learned, was one of the five ſovereigns among whom the whole iſland was divided. He immediately ſent meſſengers to Columbus, who, in his name, delivered to him the preſent of a maſk curiouſly faſhioned, with the ears, noſe, and mouth of beaten gold, and invited him to the place of his reſidence, near the harbour now called Cape-François, ſome leagues towards the eaſt. Columbus diſpatched ſome of his officers to viſit this prince, who, as he behaved with greater dignity, ſeemed to claim more attention. They returned, with ſuch favorable accounts both of the country and of the people, as made Columbus impatient for that interview with Guacanahari to which he had been invited.

He ſailed for this purpoſe from St. Thomas, on the twenty-fourth of December, with a fair wind, and the ſea perfectly calm; and as, amidſt the multiplicity of his occupations, he had not ſhut his eyes for two days, he retired at midnight, in order to take ſome repoſe, having committed the helm to the pilot, with ſtrict injunctions not to quit it for a moment. The pilot, dreading no danger, careleſsly left the helm to an unexperienced cabin-boy, and the ſhip, carried away by

a current was dashed against a rock. The violence of the shock awakened Columbus. He ran up to the deck. There, all was confusion and despair. He alone retained presence of mind. He ordered some of the sailors to take a boat, and carry out an anchor astern; but, instead of obeying, they made off towards the Nigna, which was about half a league distance. He then commanded the masts to be cut down, in order to lighten the ship; but all his endeavors were too late; the vessel opened near the keel, and filled so fast with water, that its loss was inevitable. The smoothness of the sea, and the timely assistance of boats from the Nigna, enabled the crew to save their lives. As soon as the islanders heard of this disaster, they crowded to the shore, with their prince Guacanahari at their head. Instead of taking advantage of their distress in which they beheld the Spaniards, to attempt any thing to their detriment, they lamented their misfortune with tears of sincere condolance. Not satisfied with this unavailing expression of their sympathy, they put to sea a number of canoes, and, under the direction of the Spaniards, assisted in saving whatever could be got out of the wreck; and by the united labours of so many hands, almost every thing of value was carried ashore. As fast as the goods were landed, Guacanahari in person took charge of them. By his orders, they were all deposited in one place, and armed centinels were posted, who kept the multitude at a distance, in order to prevent them not only from embezzling, but from inspecting too curiously what belonged to their guests. Next morning this prince visited Columbus, who was now on board the Nigna, and endeavored to console him for his loss, by offering all that he possessed to repair it.

The condition of Columbus was such, that he stood in need of consolation. He had hitherto procured no intelligence of the Pinta, and no longer doubted but that his treacherous associate had set sail for Europe, that he might have the merit of carrying the first tidings of the extraordinary discoveries which they had made, and might so far pre-occupy the ear of their sovereign, as to rob him of the glory and reward to which he was justly intitled. There remained but one vessel, and that the smallest and most crazy of the squadron, to traverse such a vast ocean, and carry so many men back to Europe. Each of those circumstances was alarming, and filled the mind of Columbus with the utmost solicitude. His desire of overtaking Pinzon, and of effacing the unfavorable impressions which his misrepresentations might make in Spain, made it necessary to return thither without delay. The difficulty of taking such a number of persons aboard the Nigna, confirmed him in an opinion, which the fertility of the country, and the gentle temper of the people, had already induced him to form. He resolved to leave a part of his crew in the island, that, by residing there, they might learn the language of the natives, study their disposition, examine the nature of the country, search for mines, prepare for the commodious settlement of the colony, with which he proposed to return, and thus secure and facilitate the acquisition of those advantages which he expected from his discoveries. When he mentioned this to his men, all approved of the design; and from impatience under the fatigue of a long voyage, from the levity natural to sailors, or from the hopes of amassing vast wealth in a country which afforded such promising specimens of its riches, many offered voluntarily to be among the number of those who should remain.

Nothing was now wanting towards the execution of this scheme, but to obtain the consent of Guacanahari; and his unsuspicious hu-

plicity soon presented to the admiral a favorable opportunity of proposing it. Columbus having, in the best manner he could, by broken words and signs, expressed some curiosity to know the cause which had moved the islanders to fly with such precipitation upon the approach of his ships, he informed him that the country was much infested by the incursions of certain people, whom he called *Carribeans*, who inhabited several islands to the south east. These he described as a fierce and warlike race of men, who delighted in blood, and devoured the flesh of the prisoners who were so unhappy as to fall into their hands; and as upon the first appearance of the Spaniards, they were supposed to be Carribeans, whom the natives, however numerous, durst not face in battle, they had recourse to their usual method of securing their safety, by flying into the thickest and most impenetrable woods. Guacanahari, while speaking of those dreadful invaders, discovered such symptoms of terror, as well as such consciousness of the inability of his own people to resist them, as led Columbus to conclude that he would not be alarmed at the proposition of any scheme which afforded him the prospect of an additional security against their attacks. He instantly offered him the assistance of the Spaniards to repel his enemies; he engaged to take him and his people under the protection of the powerful monarch whom he served, and offered to leave in the island such a number of his men, as should be sufficient, not only to defend the inhabitants from future incursions, but to avenge their past wrongs.

The credulous prince closed eagerly with the proposal, and tho't himself already safe under the patronage of beings sprung from heaven, and superior in power to mortal men. The ground was marked out for a small fort, which Columbus called *Navidad*, because he had landed there on Christmas day. A deep ditch was drawn around it. The ramparts were fortified with pallisades, and the great guns, saved out of the admiral's ship, were planted upon them. In ten days the work was finished; that simple race of men laboring with inconsiderate assiduity in erecting the first monument of their own servitude. During this time Columbus, by his caresses in liberality, labored to increase the high opinion which the natives entertained of the Spaniards. But while he endeavored to inspire them with confidence in their disposition to do good, he wished likewise to give them some striking idea of their power to punish and destroy such as were the objects of their just indignation. With this view, in presence of a vast assembly, he drew up his men in order of battle, and made an ostentatious but innocent display of the sharpness of the Spanish swords, of the force of their spears, and the operation of their cross-bows. These rude people, strangers to the use of iron, and unacquainted with any hostile weapons, but arrows of reeds pointed with the bones of fishes, wooden swords, and javelins hardened in the fire, wondered and trembled. Before this surprise or fear had time to abate, he ordered the great guns to be fired. The sudden explosion struck them with such terror, that they fell flat to the ground, covering their faces with their hands; and when they beheld the astonishing effect of the bullets, they concluded that it was impossible to resist men, who had the command of such destructive instruments, and who came armed with thunder and lightning against their enemies.

After giving such impressions both of the beneficence and power of the Spaniards, as might have rendered it easy to preserve an ascendant over the minds of the natives, Columbus appointed thirty-eight of his people to remain in the island. He entrusted the command of these to Diego de Arada, a gentleman of Cordova, investing him with the same powers which he himself had

received from their Catholic Majeſties; and furniſhed him with every thing requiſite for the ſubſiſtence or defence of this infant colony. He ſtrictly enjoined them to maintain concord among themſelves, to yield an unreſerved obedience to their commander, to avoid giving offence to the natives by any violence or exaction, to cultivate the friendſhip of Guncanahari, but not to put themſelves in his power by ſtraggling in ſmall parties, or marching too far from the fort. He promiſed to reviſit them ſoon, with ſuch a reinforcement of ſtrength as might enable them to take full poſſeſſion of the country, and to reap all the fruits of their diſcoveries. In the mean time he engaged to mention their names to the king and queen, and to place their merit and ſervices in the moſt advantageous light.

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

(Continued from page 593.)

THE OBSERVATORY.

THERE is a ſeaſon of vacation, at Paris, from the beginning of Auguſt to the end of September; during which, the public repoſitories, that are uſually open to ſtrangers, are ſhut up. This put me to ſome inconvenience, becauſe there was no gaining acceſs to them without ſome intereſt and a particular application. Many of the principal people in office were alſo out of town. Three places yet remained which I wanted very much to ſee; the Royal Obſervatory, the Library of St. *Genevieve*, and the King's Cabinet, together with the gardens.

A worthy proteſtant gentleman, who reſides at Paris, and who did me many kind offices, introduced me to one of the aſtronomers, Monſieur *Jeaurat*, who very politely gave himſelf the trouble of ſhewing me the Obſervatory. It is a building, compoſed of ſtones, exactly ſquare, and uncommonly maſſy. By the flatneſs of the roof, which is paved with bricks, the wet has penetrated, and, by waſhing the mortar from the joints of the ſtone, has hurt the whole ſtructure. Why it was not covered with lead I cannot conceive, as the arches of ſtone underneath were ſtrong enough to bear any weight that might be neceſſary for their own preſervation. From the northern window there is a delightful proſpect of the city of Paris. The domes that ariſe in different quarters, the palaces, monaſteries, churches, and public buildings, every where diſtributed, and the rural verdure of gardens and public walks, intermixing itſelf with the whole, form as rich a view as can be preſented to the eye; and the perfect clearneſs of the air, in which no ſmoke is viſible, permits us to take in every part of it without interruption. If Oxford were ten times as big as it is, the adjacent country level on all ſides, and the water which ſurrounds it went through the middle of the city, it would have much the ſame appearance with Paris. Through the center of the whole building of the obſervatory, there is a circular well, which is continued as far under the ground as the building itſelf is raiſed above it; and at this depth, to which we deſcend by a winding ſtaircaſe of ſtone, of one hundred and ſeventy ſteps, there are ſubterraneous paſſages, or narrow alleys, with ſtone walls on each ſide, which ſeem more extenſive than the building itſelf, and branch out into many directions. They conduct us to a cave or grotto, from the roof of which the water, having penetrated all the way from the top of the obſervatory, diſtils conſtantly to the floor, and there forms a petrified cruſt. It was the office of a poor bare-footed woman and her child to atted us, with a lighted torch, through all the various turnings of this cold and damp

labyrinth; and, it seemed to me, as if we must have been irrecoverably lost if the light had gone out.

This edifice was erected in the reign of Louis the fourteenth, when all the arts and sciences, as the French express themselves, were ready to run at his command. On the floor of the upper story there is a line of brass upon the pavement, which is the meridian that was afterwards continued to the south of France by a succession of trigonometrical operations, and even into Spain itself. The observatory being now in a ruinous condition, and the apartments, where the best instruments were kept, absolutely fallen into rubbish, I could hear of no instruments that are still retained, except one mural quadrant, which Mr. *Jeaurat* shewed me in his own apartment. Its radius is no more than four feet, and, instead of a nonius-plate for the subdivisions, of the arc, it has only the plain diagonal lines, with a screw, which works at the index, to distinguish the single minutes. There are instruments at Paris, made, as I am informed, by Mr. Bird, of the best modern construction; but they are not found at the Observatory. I could not help boasting of the flourishing state of astronomy in our university of Oxford, whose new Observatory is more completely and sumptuously furnished than any other in the world, and will rather be improving in years to come, as we have reason to hope, than falling into ruin. The day after I had been at the Observatory, I was telling a learned person that I had seen it: to which he answered only in these two words—*vidisti ruderа!*

BIOGRAPHY.

MEMOIRS *of* MRS. CATHARINE MACAULAY, *now* MRS. GRAHAM.

(From a British Publication.)

THIS celebrated lady is the daughter of John Sawbridge, of Olantigh, in Kent, Esq; and the sister of the present Mr. Sawbridge, one of the aldermen and representatives in parliament for the city of London.

The earlier part of Mrs. Macaulay's life (for by this time she is still best known) was marked by no other peculiarity than a studiousness of disposition, and an application to reading the best historical writers, both ancient and modern.

But it was not till after her marriage with Dr. Macaulay, a physician and man-midwife, but who seems to have been less eminent as a professional man than as the husband of Mrs. Macaulay, that her literary talents were displayed. Since that event, but principally since the death of this husband, she has enriched the republic of letters with the following valuable productions.

1. History of England, in a series of letters, 5 vols. 4to.

2. A sixth volume, containing a continuation of the history since the revolution.

3. Loose remarks on Mr. Hobbes's Philosophical Rudiments of Government and Society.

4. A Modest Plea for Copy-Right.

5. Observations on a Pamphlet, entitled, Thoughts on the Cause of the present Discontents.

6. Address to the people of England, Scotland, and Ireland.

Some years after the death of Dr. Macaulay, by whom she had a daughter, who is still living, similarity of political sentiments produced an intimacy between Mrs. Macaulay and Dr. Wilson, one of the prebendaries of Westminster; a patriotic divine, well known in the cities of London and Westminster; and to this reverend patron the letters are addressed which contain this lady's History of England.

The warmth of the Doctor's friendship to Mrs. Macaulay afforded, for a considerable length of time, a general topic for conversation; not that we would be understood to insinuate, that the breath of scandal ever propagated a report, in the

ſmalleſt degree derogatory to the virtuous fame of this truly reſpectable couple of friends. Ridicule, indeed, took great liberties with the eſtabliſhment of Alfred Houſe, in Bath; and envy hiſſed at the unneceſſary as well as premature zeal of the admiring doctor, in his proviſion for perpetuating the memory and fame of this female champion of liberty, by a monument "made with hands," when both were effectually eternized by works which ſhall ſurvive the monumental braſs and ſculptured marble.

Yet we cannot help lamenting the rigid purity of thoſe decrees which deſtined the removal of ſo delicate a teſtimony of diſintereſted friendſhip; nor recollect, without regret, the beautiful church of St. Stephen's, Walbroke, ſtripped of one of its three great ornaments; though two (the rector and the ſteeple) ſtill remain, to reſcue it from being grouped with the ordinary parochial places of aſſembly for public worſhip.

And ſorry we are that biographic and hiſtoric truth compels us to record the diſunion of this chaſte, this holy connection. But, though the doctor had 'deſcended far into the vale of years,' and having now nearly reached his ninetieth year, had conquered all his earthly and corporeal affections, and extinguiſhed his fires, except the gentle, lambent flame of friendſhip: yet ſuch was not altogether the caſe with the lady; who, not having run much more than half this courſe, and foreſeeing the termination of her preſent intimacy in the courſe of a very few years; thought it prudent to provide againſt the melancholy event, by binding to her, in ties more likely to be laſting, a young and agreeable partner, with whom ſhe might travel the journey of life in comfort, when the felicity of the preſent moment ſhould be unavoidably interrupted.

Of the lady's preciſe age we profeſs ourſelves ignorant; (a declaration we ſhall generally hold it prudent to make in female biography, whenever we apprehend it may be found between twenty and ſeventy;) nor do we think it material to deſcribe the perſon of a lady to whom we wiſh a long enjoyment of her preſent happineſs, without needing the aſſiſtance of her charms to procure her another huſband.

Of her writings we are inclined to ſpeak with great reſpect. Her ſtyle is lively, perſpicuous, and ſufficiently nervous; her language pure, eaſy, and familiar; her ſentiments liberal, glowingly warm, and, in many inſtances, ſtriking and captivating.—Her hiſtory, which breathes throughout a popular ſpirit, is, in all parts of it, entertaining, and, in ſome, peculiarly intereſting; throwing new lights on particular hiſtorical points, and exhibiting certain characters in new and (we conceive) very advantageous points of view. Her ſanguine admirers, in the enumeration of the various excellencies of this work, ſcruple not to include ſtrict impartiality in the catalogue; but, without meaning to depreciate the writings of this author, we apprehend this is a ſpecies of praiſe which, in moſt caſes, ariſes more from the mind and opinions of the reader, than from the work.

And, with great deference to the ingenious and elegant author, we apprehend ſhe might, with rather more propriety, have given this work the title of "Eſſays on the Hiſtory of England," than that of a Hiſtory; as the chronologic claim of events is by no means correctly preſerved, nor even, in all caſes, important occurrences noted in their proper places: but the whole is thrown together in ſuch an unfiniſhed way, as to ſerve rather for a ſample of the author's abilities, than as an effort of laborious judgment.—Her other productions are pertinent and ſpirited; her remarks, in moſt caſes, juſt, in many, ſevere; her reaſoning cloſe and analagous; and her arguments well applied, and convincing. And, upon the whole, Mrs. Macaulay, whether conſidered as an eſſayiſt or hiſtorian, is intitled

to great praiſe, and to, at leaſt, an equal rank with any cotemporary writer.

MISCELLANEOUS.

EDUCATION.

EXTRACTS *from a* TREATISE *on* BRITISH EDUCATION, *by* Thomas Sheridan, A. M.

MR. SHERIDAN'S fundamental principle is, that "our manners depend upon our notions and opinions, and that our opinions and notions are the reſult of education."

He proceeds to ſhew that education in this country has no tendency to inculcate ſuch notions and opinions as will form proper manners.

"When a boy can read Engliſh, ſays Sheridan, with tolerable fluency, which is generally about eight years old, he is put to ſchool to learn Latin and Greek; where ſeven years are employed in acquiring but a moderate ſkill in them; at about fifteen he is removed to the Univerſity, where he paſſes four years more, in procuring a more competent knowledge of theſe languages, in learning the rudiments of logic, natural philoſophy, aſtronomy, metaphyſics, and the heathen morality. At the age of nineteen or twenty a degree in the arts is taken, and here ends the education of a gentleman; yet it would be hard to ſay what ſingle duty of ſociety, or what ſingle office, as a citizen, he is qualified to diſcharge or ſuſtain?'

Yet the evil of our education does not ſo much ariſe from its faults, as its defects; the rudiments of the arts are taught as if they were deſirable for their own ſakes, but their uſes for the purpoſes of life are never pointed out: If a gentleman is deſirous to finiſh his education, he cannot do it in England; and for this reaſon he either goes to a foreign academy, or travels, both which are attended with the worſt conſequences.

To render education adequate to its purpoſes, it muſt, in every ſtate be a fundamental maxim, that it ſhould be particularly adapted to the nature of government, and the principle by which the community is ſupported, ſhould be ſtrongly inculcated on the minds of every individual, for the beſt education upon other principles, though it may make good men, cannot make good citizens.

Monteſquieu has obſerved, that the principle of a republic is virtue, of a monarchy honor, and of deſpotiſm fear. Mr. Sheridan thinks the Britiſh government cannot be referred to either of theſe principles, but that it requires a union of the three. In the bulk of the people, fear of the laws, which ſhould be conſidered as veſted with deſpotic power; in the legiſlative, or republican part; virtue, and in the royal authority, or executive part, honor; but he ſuppoſes another principle neceſſary to preſerve the balance between theſe, to reſtrain them within due limits, and confine them to their proper objects; this other principle is *religion*. "The principles of Chriſtianity, ſays Monteſquieu, deeply engraven in the heart, would be infinitely more powerful than the falſe honor of monarchies, the humane virtue of republics, or the ſervile fear of deſpotic ſtates." Theſe principles, therefore, ſays Mr. Sheridan, ſhould be chiefly inculcated in education.

When Mr. Sheridan proceeds to ſhew how the principles of religion and virtue are to be inculcated, he comes to his favorite topic oratory, about which he appears to have formed the moſt fanciful and romantic notions.

He ſays, that in the great republics of Athens and Rome, after having inſtilled the principles of virtue into youth, the chief attention was to inſtruct them in oratory, of which he enumerates the advantages. It may here be obſerved, that he makes

the teaching of virtue previous to that of oratory, and it may be presumed, that to him who is already taught virtue, oratory is of little consequence; it may, perhaps, enable him to teach virtue to others, but if that education, which first teaches virtue, is general, this purpose is precluded: If, by education, the individuals of any state are, in general, rendered virtuous, there will be little need of oratory to quell popular commotions, enforce upright measures, or direct to a just sentence.

He says, that in every point in which oratory was necessary to the ancients, it is necessary to us; but in this he is mistaken.

Mr. Sheridan, however, very justly observes, that oratory has an object among us that it had not among the ancients, for that no single *branch* of our religion, as he expresses it, can be well *executed* without skill in speaking. But in proportion as it is necessary to inculcate religion and virtue from the desk and the pulpit, the work of education must have been imperfect, and therefore a system of education that would make men good Christians in principles and practice, would preclude the necessity of eloquence in our clergy. If the British education, recommended by Mr. Sheridan, was to be confined to the clergy, and the author of Christianity had rendered its efficacy dependant upon the teaching of oratory, his thesis would be less indefensible. Mr. Sheridan prefers speaking to writing, and perhaps justly, supposing the composition to be equal; but Paul, with respect to himself, was of another opinion—"his bodily presence was mean, and his *speech contemptible*" in the opinion of those, who acknowledged, that in his writings there was power. The first preachers of the gospel had plain facts to tell, which required no eloquence—they had no need of the "*enticing words* of man's wisdom," but the operation of divine grace made the *foolishness* of preaching the power of God.

Mr. Sheridan proceeds to consider the use of oratory with respect to knowledge, the liberal arts and politeness.

He says, that it was to the care taken in cultivating their languages that Greece and Rome owed that splendor which eclipsed all the world:—This splendor, however, upon examination, will appear to be nothing that the people of Greece and Rome were the better or the happier for: Mr. Sheridan says, that we should not have known their superiority, but for their language; granted, but what is this to them? he admits that other nations may have produced greater lawgivers, commanders, and philosophers, whose institutions, actions, and knowledge, might be superior to theirs, and surely it is from the having these, and not from being known to have had them after they are dead, that their country derives advantage.—Mr. Sheridan says, that their language furnished them with the means of *acquiring* as well as of preserving and displaying knowledge; but this is not true of their language in consequence of any perfection that made it permanent: If their language had been as mutable and evanescent as ours, it would have been equally the vehicle of knowledge for the time being.

He says, they were inflamed with a desire of performing glorious actions by the certain hope of having them blazoned to the world, not only in their own time, but through all future generations. But in these glorious actions the parties had a more important and immediate interest, and were urged by motives more powerful and pressing; when Brutus killed Cæsar, Cato himself, and Virginius his daughter, were they at leisure to reflect whether their language was permanent or transitory? or can it be imagined that such a thought could find entrance into the mind of Scipio or Regulus when it was, as it were, absorbed in its own heroic virtue, and struggling in a conflict by which

the desire of beauty and the love of life were surmounted? Mr. Sheridan supposes too, that the durableness of the language excited the writers of antiquity to give a perfection to their works which otherwise they would have thought not worth the labor; but this too is an idle dream; a poet is urged to write, as the hero is to dare, by the desire of pleasure, profit, or reputation, certain and immediate.——Would Shakespeare, Milton, or Pope, have written better if they had known the English language would have lasted as long as Latin and Greek? Can it be supposed that they suffered a single inaccuracy or negligence to pass, in consequence of their conviction of the contrary?

"It was not, says Mr. Sheridan, to superior knowledge or skill in sciences, or pre-eminence in virtue, that the Greeks and Romans owed the distinguished rank they ever held above other mortals, it was to *their language alone*, without which the highest degree of wisdom and virtue are as evanescent as their possessors." Surely this is strange reasoning. The language of the Greeks and Romans perpetuated the knowledge of their wisdom and virtue, therefore their country was benefited not by their wisdom and virtue, but by their language. They owe the rank they hold now in the estimation of those who knew their wisdom and virtue, only from the works in which they are recorded, to their language; but what portion have they of "this fancied life in other's breath?" Their wisdom and virtue, as far as they were of value to them, were so independent of the durability of the language in which they were to be related to other generations. We shall not, therefore, attend Mr. Sheridan in his enquiry how our language may be rendered as permanent as Latin and Greek.

He says, that one considerable advantage of making a good taste, with respect to language, in general, would be, that the multitude of pernicious books which are now written in a bad stile would not be read. But the same cause that would prevent the reading of books written in a bad stile, would prevent a bad stile from being written, except some contrivance could be thought of for excluding all from Mr. Sheridan's British Education, who might be tempted to write pernicious books. The power of eloquence to do good and evil is equal: If education makes men virtuous, the good it might do is in a great degree precluded: If it leaves them vicious, the evil it might do will be a clear superaddition of mischief to the state.

Mr. Sheridan has endeavored to shew that the liberal arts never flourished where oratory was neglected, and that it is much more probable that oratory raised and supported the liberal arts, than that the liberal arts raised and supported oratory. —He would fain persuade us, that without oratory there could be no good painter or statuary, and that nothing but oratory is wanting to give us virtue, religion, wisdom, elegance, power, wealth, excellence in every work of art, and universal and permanent celebrity. He has not laid down a single principle with respect to education, which, he says, should principally inculcate virtue and religion, but that our schools should teach oratory.

Oratory, as well with respect to composition as utterance, is certainly a desirable thing; but it is an unaccountable opinion that the consequence of expressing such ideas as are conceived with propriety, elegance and force, will be the conception of right ideas; or that a power of diffusing, by eloquence, such principles as are adopted, will be a means of adopting just principles.

A SYSTEM *of* POLITE MANNERS.

(Continued from page 601.)

EMPLOYMENT *of* TIME.

EMPLOYMENT of time, is a subject, that from its importance, deserves great attention. Most young

gentlemen have a great deal of time before them, and one hour well employed, in the early part of life, is more valuable and will be of greater use, than perhaps four and twenty, some years to come.

Whatever time you can steal from company, and from the study of the world; employ it in serious reading. Take up some valuable book, and continue the reading of that book, till you have got through it; never burden your mind with more than one thing at a time: And in reading this book do not run over it superficially, but read every passage twice over, at least do not pass on to a second till you thoroughly understand the first, nor quit the book till you are master of the subject; for unless you do this, you may read it through, and not remember the contents of it for a week.

Any business you may have to transact, should be done the first opportunity, and finished, if possible, without interruption; for by deferring it, we may probably finish it too late, or execute it indifferently. Business of any kind should never be done by halves, but every part of it should be well attended to: For he that does business ill, had better not do it at all. And, in any point, which discretion bids you pursue, and which has a manifest utility to recommend it, let no difficulties deter you; rather let them animate your industry. If one method fails, try a second and a third. Be active, persevere and you will certainly conquer.

Never indulge a lazy disposition; there are few things but are attended with some difficulties, and if you are frightened at those difficulties, you will not compleat any thing. Indolent minds prefer ignorance to trouble; they look upon most things as impossible, because perhaps they are difficult. Even an hour's attention is too laborious for them, and they would rather content themselves with the first view of things, than take the trouble to look any farther into them. Thus, when they come to talk upon subjects to those who have studied them, they betray an unpardonable ignorance, and lay themselves open to answers that confuse them. Be careful then, that you do not get the appellation of indolent; and, if possible, avoid the character of frivolous. For,

The frivolous mind is always busied upon nothing. It mistakes trifling objects for important ones, and spends that time upon little matters, that should only be bestowed upon great ones. Dress, butterflies, shells, and such like, engross the attention of the frivolous man, and employ all his time. He studies the dress and not the characters of men, and his subjects of conversation are no other than the weather, his own domestic affairs, his servants, his method of managing his family, the little anecdotes of the neighborhood, and the idle stories of the day; void of information, void of improvement; and these he relates with emphasis, as interesting matters.

Learning *not the* Road *to* Fortune.

THEY are very much mistaken (says the learned Huet) who study with a view of obtaining riches or honors. Every one knows the book which is entitled, *Of the Infelicity of Men of Letters*; but no book has yet appeared which treats of their felicity. Indeed, that retired life which study requires, that inactivity, that want of attendance, and seeming neglect of men in power, that secret and obscure diligence, that inward recollection of the mind, always absent, always abstracted, the unfitness for common affairs, all these are roads directly opposite to that of fortune. Democritus, far from aspiring to riches or honors, put out his own eyes (if we may credit the history of it) to be no longer exposed to the sight of objects which might excite in his heart the desire of them. Epimenides,

to give himself up entirely to the ſtudy of nature, renounced the ſociety of mankind, and condemned himſelf to a retirement of fifty-ſeven years. Zamolxis, the diſciple of Pythagoras, ſhut himſelf up for three years, in a ſubterraneous cavern, which he had prepared. Theſe great men thought themſelves well rewarded for their voluntary loſs of the favors of the world, by the pleaſures of the mind, more poignant, more lively, and more noble than all other pleaſures. He therefore, whom the muſe has beheld at his birth with a favorable eye, will contemn the applauſes of the vulgar, the faſcination of riches, the allurement of honors; he will ſeek no other reward for his labor, but what his labor itſelf beſtows, and will not be diſcouraged by the length of it, which is infinite, nor diſguſted by the unprofitableneſs of his pains.—His paſſion for learning, on the contrary, will daily increaſe; and the more ſciences he acquires, the more ſenſible he will be of the immenſity of thoſe that are wanting, and he will redouble his pains to acquire them.

Theſe are not vain exaggerations; I write nothing but what I feel, and what I have felt during the whole courſe of my life, and if any thing could make me wiſh for longer life, it would be to have time to learn what yet I do not know. But if ſome, after having run a long courſe in learning, have at laſt retreated, inſtead of advancing, it muſt be aſcribed to the natural imbecility of their age, the ſprings of their underſtanding having been relaxed by too long an attention.

As to what Joſeph Scaliger pretends, that if he had had ten ſons, he would not have bred one of them a ſcholar, but would have ſent them all to the courts of princes; (*Scaligerana*, p. 313.) it is a ſaying unworthy his eminent character for learning; beſides, he gave the lye to this aſſertion by his own practice, for he conſtantly applied himſelf to ſtudies with the utmoſt aſſiduity to the end of his life. But he thought he derogated from the dignity of his chimerical principality by that kind of life to which his inclination had led him; for this inclination, however ſtrong, was ſtill leſs prevalent in him than his ambition. He thought himſelf diſhonored by it, as he himſelf ſays, (*Scaligerana*, p. 317.)—He taxes fortune with blindneſs, for not having made him a king; and in his writings, perpetually reproaches the age in which he lived, till he quite ſurfeits the reader, for not owning the greatneſs of his merits, and for not erecting altars to him. He inherited this profound vanity from his father, who from a ſurgeon, aſpiring to the degree of a doctor, made himſelf a cordelier, with a view of gaining a Cardinal's cap by theſe means, and afterwards the papacy. But fortune not having favored his noble ambition, and his juſt pretenſions, he thought fit to moderate them, and was contented with making himſelf prince of Verona.

An ESSAY *on* LAW.

IT is the intention of law, that we protect, and not devour each other; and therefore Ariſtotle well obſerves, Man is the beſt creature with the law, but the worſt without it: The end and aim for which men enter into ſociety, is not barely to live; this they may do diſperſed; but to live happily, anſwerable to the dignity of mankind, which end they cannot accompliſh without ſubmiſſion to the laws, and living according to their preſcriptions.

Religion and juſtice are the two ſupporters of every commonwealth, they are the pillars of all government; without them the whole ſtate, civil and eccleſiaſtical, will, like a melted veſſel, run into confuſion and diſorder. The law of a nation is the ſoul of a nation; it is the rudder, by which the veſſel of

the commonwealth is steered, it is the yoke wherewith all are kept in obedience; and that commonwealth, where men, and not laws govern, will be quickly like the field of the sluggard, all grown over with thorns and nettles. To what purpose do laws enjoin punishments, if they are not put in execution? Laws must not be like cobwebs, to catch only small flies and to be broken by great ones; it were better not to make any laws, for this makes every particular man's offence the sin of the public; to omit the punishment of an offence under our charge is to commit it. The due observation of the laws of God, and the careful execution of the laws of men, make a nation flourish. All human laws have their dependance upon the laws of God, who is the great law giver, and the nearer our copies approach to that original, the better they are, and the more like to continue. Without governors or government, one man would be bread for another; and we should be as the fishes in the sea, the great would devour the small. But if magistrates, who are employed about the public administration of justice, follow it only as a trade, the formalities of justice will only serve to suppress right; and what was ordained for the common good, will, through the abuse of it, be the cause of common misery. The laws without execution, is putting arrows into a quiver from whence they are not drawn out; this is to make the magistrate an immoveable statue. The law without execution is a *chimera*, which only serves to fright.

Justice and fortune are painted blind, to shew us what the one should do, and what the other should not do; for the one gives without respect, and the other is in no respect to take; for none should execute the office of justice, but such whose eyes are blind from respecting persons, and whose hands are closed from accepting rewards.—Civillians say, the magistrate is the living law, and that his good example should be a lively and perpetual promulgation of that law; for example prevails much more than precept, and reduces more to obedience, than the law with all its enforcements; the reason is obvious; the arms of law only strike the body, but the shafts of example penetrate the soul; and we see men daily trust more to their eyes than to their care; more to what they see than what they hear. We shall never see legislators frame the manners of an age unlike themselves. Under Romulus, Rome was warlike; under Numa, religious; under the Fabricii, continent; under the Cato's regular; under the Lucullus's and Antonies, intemperate and dissolute; under Julian, idolatrous; under Valens, Arrian; and the example of king Jeroboam caused all the people to commit idolatry; whereas under the reigns of king David and Josias, religion and piety flourished.

An ancient father hath said, *He that is not a good husband, cannot be a good magistrate*; for he that rules not his family well, cannot govern others, which is a rational deduction; but he that is not an honest man cannot be a good magistrate; for he that will make shipwreck of his own reputation, will never take care of the commonwealth. The justice every man owes to himself, obliges him first to regulate his own affections and passions, and then he will be more capable to render justice to others. The just and good man is a rule and measure for all others; since being what all men ought to be, he shews what all men ought to do. Integrity is so necessary in a magistrate, that without it all other qualities are but instruments of particular profit, and public loss. All the Grecian commonwealths were ruined for want of integrity. A good magistrate must not look upon private interest, but the public, and submit his particular affairs to the interest of the

whole: *Virtutis pretium eſt non poſſe pretio capi;* her reward is, that ſhe cannot be allured by reward.

The love of the public is the inſeparable quality of a good commonwealths-man, without which he is not a man but an idol. *That hath eyes and ſees not, ears and hears not!*

THOUGHTS *on* GOVERNMENT.

By the Hon. Robert Boyle, Eſquire.

THE art of government is both noble and difficult, becauſe a prince is to work upon free agents, who may have private intereſts and deſigns, not only different from his, but repugnant to them.

Wiſdom alone can make authority obeyed with chearfulneſs.

The greateſt prince's actions ought not only to be regulated, but to be judged by reaſon.

A monarch may command my life or fortune, but not my opinion. I cannot command this myſelf, it ariſes only from the nature of the thing I judge of.

To think that all things done by men in power, are done with wiſdom, is too great an impoſſibility to be a duty.

The being poſſeſſed of power neither implies nor confers the ſkill to make a right uſe of it.

A crown adorns the outſide of an head, without enriching the inſide of it.

The juriſdiction of reaſon extends to thrones themſelves.

The ſplendor of a crown may dazzle the perſon who wears it, but will hardly impoſe upon a judicious beholder.

It may be much queſtioned, whether the reſpect we pay to moſt princes, is grounded on our own reaſon and inward thoughts; but though I ſee the folly of a prince never ſo great, I ought to pay him a decent reſpect.

We may reverence authority in the weakeſt men, yet this is ſo difficult to do, that it is not often practiſed.

We ſhould uſe the fathers of our country as Noah's children did their ſick father; who, when they ſaw his nakedneſs, covered it, being willing to ſee no more of it than was neceſſary to hide it.

Though the vulgar ought not too raſhly to judge of the actions of thoſe in power, yet men of parts, who know their intereſts and deſigns, may judge of their councils, and diſcover their errors.

Affection and diligence in the ſervice of the public may, in ſpite of ſome miſcarriages, prevent or leſſen the ruin of a ſtate.

It is no breach of loyalty to queſtion the prudence of a governor.

Councils capable of ſeveral circumſtances, ought to be cenſured favorably.

A throne not only affords temptations to vice, but engagements to virtue.

Though ſo high a ſtation may make a man giddy, it certainly ought to make him circumſpect.

A generous mind muſt make a prince ambitious of glory, and this can never be attained but by great and good actions.

The examples of princes influence ſtrongly either to virtue or vice, and the introducing good cuſtoms is a much more noble prerogative, if rightly uſed, than to coin metals into money, and to make it current.

What a great account muſt princes one day give, who have ſuch obligations upon them to be ſtrictly juſt, and ſuch a multitude of people committed to their care!

Princes, who have any ſenſe of ſhame, or honor, will conſtantly remember, that there are too many eyes upon them to keep their faults ſecret, or themſelves from cenſure.

CHARACTER *of the* SPANIARDS.

By Francis Carter, Esq; F. S. A.

Character of the Spaniards of Malaga.

THE people of Malaga, a trading ſea-port town, that has a conſtant intercourſe with foreigners from all parts, differ widely, and are greatly degenerated from the ancient virtue and ſimplicity of their forefathers. A love of diſſipation, and public amuſements, univerſally reigns among them; and, as their traffic is lucrative and their property extenſive, each ſeems to vie with his neighbor in ſhow and expence, and every one endeavors to move and maintain himſelf in a ſphere above him; the mechanic appears a tradeſman; the ſhopkeeper, a merchant; and the merchants, nobles.—The ancient Spaniſh black dreſs is exchanged for the tawdry laces of France, whoſe maſquerades they awkwardly imitate during the carnival; and the ſeguidillas and fandangoes have made way for the country dances of England; but in the inland towns and villages we ſtill behold the Spaniards pretty nearly in the ſtate the Romans left them.

Dreſs of the Spaniſh Shepherds.

A Spaniſh ſhepherd is a moſt reſpectable figure; in the hotteſt as well as in the coldeſt ſeaſons his dreſs is the ſame: a leather waiſtcoat, ſhort and laced before, upon which he wears a ſheep's ſkin with its fleece, whoſe thickneſs equally preſerves his back from the cold in winter, and from the piercing rays of the ſummer's ſun.——Over his knees hang a ſlip of leather, to defend him from the briars; his feet are always bare, and ſhod with hempen ſandals: The montero, or Spaniſh cap, is both warm and convenient.

Character of the Spaniſh Peaſants.

Temperate in their diet, abſtemious, ſober above all nations, fond of their country, obedient and faithful to their king, theſe peaſants make moſt excellent ſoldiers; and, as the levies in Spain are for three or five years only, each diſtrict aſſembles annually and chuſes out, among its young men, thoſe who are unmarried, and can beſt be ſpared: By this wiſe method, their troops are armies of volunteers, and the whole country a militia that have all ſeen regular ſervice. The Spaniſh huſbandmen ſtill preſerve the cuſtom of their forefathers, by travelling on foot not only from village to village, but over the whole peninſula of Spain. A piece of bread in one of their pockets, and a horn-cup in the other, is their only proviſion; they carry their cloaks, doubled longways, over their left ſhoulder; and in their right hand bear a porra, or ſtrong ſtaff, with the aſſiſtance of which they leap over the rivulets they meet with in their journey. As they go through the towns, they recruit their ſtock of bread; they ſeldom chuſe to lie in them, to avoid the expence of an inn; but when night overtakes them they ſleep beneath a ſhady tree, or the ſhelving of a rock, covered with their cloaks. In the year 1760, one of my ſervants at Seville, after having eſcaped from a long and dangerous illneſs, aſked my leave to perform a vow he had made, to viſit the ſhrine of St. Jago in Gallicia, promiſing to return in five weeks, which, to my aſtoniſhment, he fulfilled, although that town is 170 leagues diſtant from Seville. What ſervices may not be expected from troops thus enured to temperance and fatigue! The Spaniard, if on foot, always travels as the crow flies, which the openneſs and dryneſs of the country permits; neither rivers nor the ſteepeſt mountains ſtop his courſe, he ſwims over the one, and ſcales the other, and by this means ſhortens his journey ſo conſiderably, that he can carry an expreſs with greater expedition than any horſeman.——The large ſums of money tranſmitted continually to Velez

from the factory of Malaga, for the payment of the fruit brought up there, are always ſent by the common carriers or theſe footmen, ſtiled Propios, unguarded and alone, without affording an inſtance of their ever having abuſed the confidence repoſed in them. I, who have known the country ſo many years, owe it this teſtimony of their integrity.

Deſcription of the Dreſs of the Spaniſh Women.

The women in the country villages and farms wear their garments long and modeſt; their waiſts ſhort, like the ladies of ancient Rome, and without the unnatural ſupport of whalebone. Their long flowing hair is plaited and confined behind by a golden bodkin in the faſhion of the times of the Empreſs Fauſtina, as may be ſeen on her coins. Publicly, and in the churches their heads are ever covered with the veil: this diſtinguiſhed part of their dreſs, which they borrowed from the Moors, was worn by them of wrought ſilk; but the Spaniſh dames, leſs rich, for above a century were contented with veils of woollen; by degrees they were fabricated of black taffaty, and lately have been improved into the fineſt cambric and tranſparent muſlin. It is in this veil that are centured all the magic and attractions of the Spaniſh beauties; at the ſame time that it adds an inconceivable luſtre to their native charms, it captivates the heart with every virtuous idea of modeſty and reſerve. The modern love ſongs, paſtoral poems, and ſeguidillas of this country are full of the moſt beautiful metaphors and alluſions to the veil; as were thoſe of the eaſtern poets before them, one of whom, ſpeaking in raptures of his miſtreſs, ſays, "that "from the border of her veil which "ſhe removed from her cheek, the "ſun and moon aroſe."

Whether it proceeds from the generous warmth and perpetual ſerenity of this climate, or the vivacity and lively wits of the Spaniſh countrymen, it may be truly ſaid, that let their work be what it will, they do it ſinging; ſo that you may commonly hear a man in a vineyard long before you ſee him; and as their talents are totally uncultivated, and the couplets they are perpetually chanting of their own compoſition, the ſimilies uſed by them are ſtrictly in the paſtoral ſtile, and univerſally taken from the beautiful objects of nature continually before their eyes; the fragrance of the roſe, the odour of the orange, the perfume of the myrtle, the murmuring of the cane inviting to ſlumber, the height of the mountains, the ſteepneſs of the rocks, the ſplendor of the riſing ſun, the coolneſs of the evening breeze, and the brilliancy of the ſtars by night, affording endleſs allegories, which in the Spaniſh language, naturally ſoft and copious, are eaſily put into rhyme. The guitar, which is exchanged in the cities for the more faſhionable harpſichord, ſtill reſounds nightly with the complaints and amorous tales of the village ſwains; and the ſame hand which pruned the vineyards all day, ſtrikes the tender notes of love in the evening.

An univerſal cuſtom prevails in the villages, for the youth of both ſexes to meet every night, and paſs a few hours liſtening to an hiſtorical romance, or the tuneful ſeguidillas,*

NOTE.

* The ſeguidillas are danced by four couple to the ſound of the guitar; the muſician accompanies it with his voice, ſinging lively verſes adapted to the meaſure. The fandango is a more difficult dance; it is a *pas de deux;* as the ſteps and figures in it are variable at the performer's pleaſure, they have therein an opportunity to diſplay all the graces of a good perſon, genteel ſhape, and agility in their movements. They beat time with their caſtanettas faſtened to their hands; this little inſtrument was not unknown to

or taking their turns in the ſprightly fandango. It is in theſe aſſemblies that they receive their only education; a young man has no other way of making his court with ſucceſs than by his perſonal qualifications, his moral character and fair behavior. In the great towns a youth may be diſſolute, debauched, and tainted with every vice, and yet eaſily hide all from his unſuſpecting miſtreſs: It is not ſo in the country—there he is aſſured that ſhe is exactly informed of every ſtep he takes; he knows his only hope, and depends on his conduct and carriage in the village; he is courteous, obliging, civil, and polite to all men, that he may induce them to give him a good name; this teaches them early in life to ſubject their paſſions, and gives them a poliſh and an engaging manner, which at firſt muſt extremely ſurpriſe thoſe who have been uſed to the awkwardneſs and low ſelfiſhneſs of our Engliſh ruſtics.

Muſic the Spaniards are paſſionately fond of, and cultivate from their infancy; to throw the bar with addreſs, to ſit an horſe gracefully, to face the wild bull, to dance not only eaſily but elegantly, and be neat and cleanly in their perſons, are the only charms that can conquer the heart of a Spaniſh ſhepherdeſs, who looks not for dowry, ſettlements, or pin-money, but hopes to mitigate the pains and toil of poverty and daily labor, by ſharing it with a companion of her own chuſing.

I cannot better conclude my journey,* than with doing juſtice to the hoſpitality, generous and courteous reception all travellers met with in this country, not only from the nobility, and thoſe of higher rank, to whom ſtrangers may be recommended, but among the clergy, peaſants, and inhabitants of every village through which they paſs; this character, which is the very ſame that Diodorus Siculus has given us of the ancient inhabitants of this peninſula,† the univerſal experience of all my countrymen, who have been in Spain, joins with me in confirming.

NOTES.

the Romans, who borrowed it of the Spaniards.——The Spaniſh dances were much in vogue in the time of Pliny, who mentions them.

* On the 3d of July, 1775, we left Malaga, and embarked on board a merchant frigate, which I had hired to carry us to Briſtol; where we arrived after a pleaſant voyage of five weeks.

Account of a Burning Island *that aroſe out of the Sea.*

AMONG the prodigies of nature (ſays M. Goree, in his account of this iſland) we may juſtly reckon a burning iſland which roſe from the ſea ſome years ago in the bay of Santerini in the Archipelago. What can be more awful and aſtoniſhing, than to ſee fire not only break forth from the bowels of the earth, but alſo to view it forcing a paſſage through the waters of the ſea without being extinguiſhed! Or what can be more tremendous than to behold dreadful convulſions raiſing from the depths of the ſea new iſlands, and forming bulwarks, againſt which the moſt furious tempeſts cannot prevail! That fire pent up in the bowels of the earth ſhould produce theſe wonderful effects, is ſtill leſs ſurprizing than that, when the fire is extinct, that theſe immenſe maſſes of earth ſhould not ſink down again by their own weight, but remain firm land, on which cities and towns may be built, the ground fertilized, and men

NOTE.

† The Celtiberians are not only very hoſpitable to ſtrangers, but diſpute with each other who ſhall be their hoſt, and receive them gladly in their houſes, eſteeming it as a mark of favor from heaven. *Diod. Sic. lib.* 5.

and cattle supported. These are prodigies that exceed all that is related of Mount Gibel, Vesuvius, and all the other burning mountains.

At first, the seamen who discovered this island about break of day, being unable to distinguish what it was, imagined it to be some huge wreck; but when they approached nearer, and the day began to clear, their fear was inexpressible, and they returned precipitately, and spread the alarm throughout the island of Santerini, that a new island was rising from the bottom of the sea.—This was the more easily credited, because many of the inhabitants were then alive who remembered a new island rising by means of subterraneous fires between the islands of Nio and Andro, accompanied with earthquakes, violent agitations, and dreadful cracks, and emitting sulphurious exhalations, black smoke, and horrid flames, which rose to the height of many cubits. The sea was then so troubled that it rose to an incredible height, and overflowed an immense tract of land, and it was feared would have involved the whole island. The air was so infected with the nauseous smell that issued from the flames, that men and cattle perished by the stench. At length, when this island had not above eight or ten fathom of water to rise above the surface, the fire was so violent as to open a passage through its bowels, by which the waters of the sea rushing in, overcame the fury of the flames, and the island remains under water to this day.

How great soever the fright of the inhabitants of Santerini was at the first sight of this new island, a few days after, not seeing any appearance either of smoke or fire, some of them ventured to approach it, in order to observe more particularly the manner of its formation, and not apprehending any danger, went on shore upon it. They found it composed of high pieces of rock, and they passed from one precipice to another, among which they met with several curiosities, particularly a kind of stone which cut like bread, and so remarkably resembling it in form, colour, and consistence, that they could not refrain from tasting it, which, however, soon undeceived them. They likewise found plenty of oysters, a rarity seldom to be met with in that country by reason of the depth of the sea; and they could plainly discover that part of the mass that had been uppermost, or had formed the head at the bottom of the sea, from that which had risen from beneath.

While they were thus employed, they began to perceive the island to work and heave under their feet, like a molehill when in motion by the working of a mole. It was now no time to stay, they hastened to their vessel, and before they could embark, the rising of the island was visible to the naked eye. It was, however observable, that this motion by which the island was increased, was by no means equal at all times in all its parts; but it sometimes rose in one place and subsided in another. The good father saw a rock rise out of the sea one day at forty or fifty paces distance from the island, and was particularly attentive to it for four or five days following, when it sunk again into the sea, and totally disappeared.

An extraordinary CASE *of* BLEEDING *at the* NOSE.

IN Wanley's History of Man, book I. chap 1, is this remarkable account, taken from the Philosophical Transactions, No 109. Mr. Samuel Du Gard, rector of Forton, in Staffordshire, in a letter to Doctor Ralph Bathurst, then vice-chancellor of Oxford, acquainted him, that, about Candlemas 1675, a child about three months old, at Littleshall, in Shropshire, was taken with a bleeding at the nose, ears, and in the hinder part of the head, where was no appearance of any sore. It continued three days, at the end of which the nose and ears ceased

bleeding; but ſtill blood came away, as it were ſweat, from the head. Three days before the death of the child (which was the ſixth day after ſhe began to bleed) the blood came more violent from the head, and ſtreamed out to ſome diſtance from it; nor did ſhe bleed only there, but upon her ſhoulders and at the waiſt, in ſuch large quantity, that the linen next to her might be wrung, it was ſo wet. For three days alſo did ſhe bleed at the toes, at the bend of her arms, at the joints of her fingers of each hand, and at her fingers ends, in ſuch quantity, that in a quarter of an hour, the mother catched from the dropping of her fingers almoſt as much as the hollow of her hand would hold. All the time of this bleeding, the child never cried vehemently, but only groaned; though about three weeks before it had ſuch a violent fit of crying as the mother ſays ſhe never heard the like. After the child was dead, there appeared in thoſe places whence the blood iſſued little holes like the prickings of a needle.

The UNFORTUNATE ENCOUNTER.
A STORY *founded on Truth.*

MISS Clayton, though ſhe could not boaſt the advantages of high birth, was exquiſitely beautiful, and had been educated with great care. She had every accompliſhment which education could give her; ſo that art and nature ſeemed to have vied to make her agreeable. She was ſkilled in muſic; ſhe moved gracefully in the dance; and ſhe had wit to command. There was a bewitching charm in her ſmile. Her head had a gentle inclination toone ſide. Her eyes ſpoke the wiſh of her ſoul, and invited to wantonneſs. Her air, her addreſs, her manner were enchanting and voluptuous. It was ſaid that virtue itſelf might have been loſt in the labyrinth of her allurements.

With ſo many claims to admiration and love, it was impoſſible that ſhe could be in want of admirers. But among her ſuitors, there were two who chiefly drew her attention. George and Charles Bevil, who were brothers, were ſtruck in a particular manner with her charms.—Fortune had been uncommonly kind to them. In their perſons they were attracting; they abounded in riches; and they had that ſenſe of honor which does not always accompany men of faſhion in an age when diſſipation and luxury are ſo prevalent. Miſs Clayton was not inſenſible to their merit; and they were not ſtrangers to the paſſion with which ſhe had mutually inſpired them. Connected by nature, and friends from diſpoſition and habitude, it was an object of their regret, that they ſhould have been influenced with the love of the ſame miſtreſs. As their views were honorable, their diſtreſs was often poignant; and they reciprocally perceived and felt for the conſequences of a competition, where the happineſs of the one was neceſſarily to produce the miſery of the other. In their moments of kindneſs and cordiality each wiſhed to reſign to the other the lady who had engaged their affections; and in her company they as often forgot that they had promiſed a ſacrifice which was ſo oppreſſing and difficult. This ſtruggle between love and friendſhip was moſt painful. They perpetually fluctuated between paſſions of which the operations are moſt powerful. It was an unhappy conteſt; and wherever it was to terminate it pointed to effects the moſt oppoſite. The ſucceſs that was to conduct the one to tranſport and joy, was to involve the other in dejection and miſery. In the midſt of the adoration which they paid to their miſtreſs, they were compelled to ſigh; and the pleaſure produced by her ſociety and preſence only ſerved to plunge them into deſpondence and ſorrow. They often wept over the

unfortunate peculiarity of their fate; and while their hearts were made to palpitate with the tenderest sensibilities of love, their friendship and reason suggested the dangers of its gratification. They mutually tried to tear themselves from an object which was so necessary to them; but absence only augmented their passion. They returned to her with an added tenderness, and her address and beauty drew still nearer the ties of their attachment.

In the midst of scenes, in which pleasure and pain were alternately predominant, the lady enjoyed the triumphs of her beauty and accomplishments. Vanity and caprice, which have such a strong dominion over the sex, induced her to foster the pretensions of each. They each fondly solaced themselves with her partialities; and if her voice should decide the dispute, they mutually pleased themselves with the hope of conquest and victory.

Delays accord not with great passions; and circumstances that are trifling in themselves frequently decide transactions which are important. The elder Bevil, while he pressed his suit, was received with a warmth which it was impossible to repress or discourage. The lovers exchanged their vows of unalterable affection, and Hymen lighted his torch. They were bound in chains which ought never to be broken.

The younger Bevil, when he recovered his surprize, endeavored to reconcile himself to a misfortune which could not now be repaired. If he had lost a woman upon whom he had doated to distraction, it was at least a comfort that she had become the prize of a brother who was so dear to him. He tried to submit with patience to his destiny; and amusements, time, and another mistress, he hoped would relieve his afflictions, and compensate a disappointment so severe and cruel.

Time, however, and amusements did not bring consolation to him; and no other mistress could kindle in his mind an equal flame. All his cares and attention to cure himself of an unhappy passion were unavailing and fruitless. He still felt the anxiety of a lover; and he often blushed that the wife of his brother should retain so complete a hold of his affections. The lady, who had so many reasons to fly from his presence, did not possess the timidities of virtue. A fashionable education, and the taste of pleasure which is inseparable from it, had corrupted her sensibilities. She forgot all the respect and duty which she owed to herself and to her husband; and the younger Bevil, though stung with regret and remorse, indulged with her in disgraceful criminalities.—The passions, which led uniformly to happiness when guided by virtue, are sources of disquiet and torment when governed by vice. But though his enjoyments were embittered with the most piercing reflections and anguish, he could not abstain from them. Their concealment, he imagined, was unavoidable; and prudence and caution he thought would cover shame, of which the discovery must be so afflictive and so degrading.

But the eyes of love are quick.—The elder Bevil had no sooner accomplished his marriage, than he had reason to suspect the fidelity of his wife. Even the excess of love prompted to jealousy. The gay and free manners of Mrs. Bevil, the playsomeness of her disposition, and her beauty, which rendered her so alluring as a mistress, were now so many causes of suspicion against her. His happiness was blasted with repentance; and from the height of prosperity he was about to fall into the abyss of despair.

The young Bevil could not conduct his amor so as to avoid observation. Guilt, which at first is timid, acquires courage by degrees. As he became more practised in wickedness, he was the less industrious to conceal it. To an arbour

which terminated a delicious walk, where they often had met, and to which they were attached as the ſcene of their guilty pleaſures, they were one day followed by the elder Bevil. He overheard, he ſaw too much not to know without a doubt the fulneſs of his diſgrace. Starting from his concealment he drew his ſword, and made a thruſt at the heart of a brother whom he had loved with ſo much tenderneſs. It was a moſt unfortunate encounter. Luckily, however, his puſh was ineffectual. But his peace of mind was wounded forever. Horror at the crime he had attempted, a quick ſenſibility of his misfortune, a pungent ſorrow for the infidelities of a wife ſo beautiful, ſo accompliſhed, and ſo beloved, and the bittet affliction of being diſhonored by a brother, agitated him with the moſt violent and painful emotions. He haſtened to his apartment in a ſtate of diſtraction; and weary of an exiſtence which had been chequered with ſo many ills, he turned his ſword againſt himſelf, and died a victim to the vices of a woman, with whom he had expected to enjoy a ſtate of the moſt enviable felicity. The younger Bevil, awakened to virtue by an event ſo horrible, felt all the attrociouſneſs of the injuries he had committed. Wonder, affliction, and ſhame, occupied alternately his boſom. He fled from a woman who had deluded him; and being of the Roman Catholic perſuaſion, he thought to atone for his enormities, by throwing himſelf into a religious houſe, and by devoting the remainder of his days to mortification and penance. The conduct of Mrs. Bevil was very different. When ſhe recovered the firſt ſhock of the misfortunes ſhe had occaſioned, the ſpirit of levity which is ſo much foſtered by the modes of a faſhionable education, came to her relief. She could no longer be ſeen in virtuous ſocieties: but the allurements of her beauty did not fail to ſurround her with ſelfiſh admirers; and giving a ſcope to wonton deſires, ſhe commenced a life of wretchedneſs and proſtitution. So true it is, that the complexion of a luxurious age diſpoſes to ſeduction! and that the deſire of women to ſhine and to pleaſe, has an unavoidable tendency to obſcure their virtue, and to promote their ruin.

Jane Shore.

THIS lady (ſays Hume) was born of reputable parents in London, was well educated, and married to a ſubſtantial citizen; but unhappily, views of intereſt, more than the maid's inclinations, had been conſulted in this match, and her mind, though framed for virtue, proved unable to reſiſt the allurements of Edward, who ſolicited her favors. But while ſeduced from her duty by this gay and amorous monarch, ſhe ſtill made herſelf reſpectable by her other virtues; and the aſcendant which her charms and vivacity long maintained over him, was all employed in acts of beneficence and humanity. She was ſtill forward to oppoſe calumny, to protect the oppreſſed, to relieve the indigent; and her good offices, the genuine reſult of her heart, never waited the ſolicitation of preſents, or the hopes of reciprocal favors; but ſhe lived not only to feel the bitterneſs of ſhame impoſed on her by a barbarous tyrant [the duke of Glouceſter] but to experience in her old age and poverty the ingratitude of thoſe courtiers who had long ſolicited her friendſhip, and been protected by her credit. No one, among the great multitudes whom ſhe had obliged, appeared to bring her conſolation or relief. She languiſhed out her life in ſolitude and indigence, and amidſt a court inured to the moſt atrocious crimes, the frailties of this woman juſtified all violations of friendſhip towards her, and all oblivion of former favors.

AGRICULTURE.

THEORY of AGRICULTURE.

(Continued from page 611.)

DISEASES of PLANTS.

THESE are divided by Tournefort into the following claſſes. 1. Thoſe which ariſe from too great an abundance of juice; 2. From having too little; 3. From its bad qualities; 4. From its unequal diſtribution; and 5. From external accidents.

Too great an abundance of juices cauſes at firſt a prodigious luxuriant growth of the vegetable; ſo that it does not come to the requiſite perfection in a due time. Wheat is ſubject, in ſome climates, to a diſeaſe of this kind; it vegetates exceſſively, without ever carrying ripe grain; and the ſame diſeaſe may be artificially produced in any grain, by planting it in too rich a ſoil.—Too much rain is apt likewiſe to do the ſame. When a vegetable is ſupplied too abundantly with juices, it is very apt to rot; one part of it overſhadowing another in ſuch a manner as to prevent the acceſs of freſh air; upon which putrefaction ſoon enſues, as has been already obſerved with regard to the feſcue graſſes.

In graſs, or any herbaceous plant, where the leaves are only wanted, this over luxuriancy cannot be called a diſeaſe, but is a very deſirable property; but in any kind of grain, it is quite otherwiſe. Dr. Home, in his Principles of Agriculture and Vegetation, claſſes the *ſmut* in grain among the diſeaſes ariſing from this cauſe. He is of opinion, that too great an abundance of juices in a vegetable will produce diſeaſes ſimilar to thoſe occaſioned by repletion in animal bodies; viz. ſtagnations, corruptions, varices, carioſities, &c. along with the too great luxuriancy we have juſt now mentioned, which he expreſſes by 'too great an abundance of water-ſhoots.' Hence he is induced to claſs the ſmut among diſeaſes ariſing from this cauſe; it being a corruption happening moſt in rainy ſeaſons, and to weak grain. Like contagious diſeaſes, he tells us, the ſmut may be communicated from the infected to healthful grain. As a preventative, he recommends ſteeping the grain in a ſtrong pickle of ſea-ſalt. Beſides the effect which this has upon the grain itſelf, it is uſeful for ſeparating the good from the bad; the beſt ſeed falling to the bottom, and the faulty ſwiming on the top of the liquor. For the ſame purpoſe, a ley of wood-aſhes and quick-lime is recommended by ſome; and, by others, a ſolution of ſaltpetre or copperas; after which the grain is to be dried with ſlacked lime, or dry turf aſhes. This ſolution, however, we can by no means recommend, as it ſeems moſt likely to kill the grain entirely.

According to Dr. Home, dung is a preventative of diſeaſes ariſing from too great moiſture; in confirmation of which, he relates the following experiment. "Two acres of poor ground, which had never got any manure, were fallowed with a deſign to be ſown with wheat: but the ſcheme being altered, ſome dung was laid on a ſmall part of it, and the whole ſowed, after it had got five furrows, with barley. A great quantity of rain fell. The barley on that part which was dunged was very good; but what was on the reſt of the field turned yellow after the rains, and when ripe was not worth the reaping."

The want of nouriſhment in plants may be eaſily known by their decay; in which caſe, the only remedy is, to ſupply them with food, according to the methods we have al

ready directed, or to remove from their neighborhood ſuch other plants as may draw off the nouriſhment from thoſe we wiſh to cultivate. In the Memoirs of the Academy of Sciences for 1728, Mr Du Hamel mentions a diſeaſe, which he calls *le mort*, that attacks ſaffron in the ſpring. It is owing to another plant, a ſpecies of trefoil, fixing ſome violet-colored threads, which are its roots, to the roots of the ſaffron, and ſucking out its juice. This diſeaſe is prevented by digging a trench, which ſaves all the unaffected.

The bad qualities, or unequal diſtributions of the juices of plants, are the occaſion of ſo few of the diſeaſes to which vegetables in this country are ſubject, that we forbear to mention them at preſent. Moſt of the diſeaſes of our plants are owing to external accidents, particularly to the depredations of inſects. The inſects by which the greateſt devaſtations are committed in this country are ſnails, caterpillars, grubs, and flies. The ſnails and caterpillars feed on the leaves and young ſhoots; by which means they often totally deſtroy the vegetable. Where the plants are of eaſy acceſs, theſe vermin may be deſtroyed by ſprinkling the vegetable with lime-water; for quick-lime is a mortal poiſon to creatures of this kind, and throws them into the greateſt agonies the moment they are touched with it. On trees, however, where this method cannot ſo well be followed, fumigation is the moſt proper; and, for this purpoſe, nothing is better than the ſmoke of vegetables not perfectly dry. In ſome caſes the eggs of theſe deſtroying creatures may be obſerved, and ought, without doubt, immediately to be taken away. On the fruit trees, as apples, pears, on ſome foreſt trees, the oak and dwarf maple eſpecially, and the white and black thorn in hedges, a kind of little tufts are to be obſerved, reſembling, at firſt ſight, withered leaves twiſted, by a cob-web, about the uppermoſt twigs or branches. Theſe contain a vaſt number of little black eggs, that in the ſpring produce ſwarms of caterpillars which devour every thing. To prevent this, all the twigs on which theſe cobwebs appear ſhould be taken off and burnt as ſoon as poſſible. This ought to be done before the end of March, that none of the eggs be allowed ſufficient time for hatching.

The grubs are a kind of worms which deſtroy the corn by feeding upon its roots; they are transformed, every fourth year, into the beetles called *cock chaffers*, *may bugs*, &c. they are very deſtructive when in their vermicular ſtate, and cannot then be deſtroyed becauſe they go deep in the ground. When become beetles, they conceal themſelves under the leaves of trees, where they ſeem aſleep till near ſunſet, when they take their flight. It is only now that they can be deſtroyed, and that by a very laborious method; namely, by ſpreading pack-ſheets below the trees in the day-time, when the beetles are in their torpid ſtate, then ſhaking them off and burning them. Some time ago, they made ſuch devaſtations in the county of Norfolk, that ſeveral farmers were entirely ruined by them; one gathered eighty buſhels of theſe inſects from the trees which grew on his farm. It is ſaid that, in 1574, there fell ſuch a multitude of theſe inſects into the river Severn, that they ſtopped and clogged the wheels of the water-mills.

Turnips, when young, are apt to be totally deſtroyed by a multitude of little black flies, from thence called the *turnip-fly*. As a preventative of theſe, ſome adviſe the ſeed to be mixed with brimſtone; but this is improper, as brimſtone is found to be poiſonous to vegetables. The beſt method ſeems to be the fumigation of the fields with ſmoke of half dried vegetables. For this purpoſe weeds will anſwer as well as any. This fumigation muſt, no doubt, be often repeated, in order to drive a-

way the innumerable multitudes of these insects which are capable of destroying a large field of turnips.

Some have supposed that the fly is either engendered in new dung, or enticed by it; and have therefore advised the manure to be laid on in the autumn preceding, by which it loses all its noxious qualities, while its nutritive ones are retained, notwithstanding these might be supposed liable, in some degree, to be exhaled by the sun. This method is said to have been ascertained by experiments; and, it is added, that another material advantage accruing from autumn manuring for turnips is, that all the seeds contained in the dung, and which of course are carried on the land with it, vegetates almost immediately, are mostly killed by the severity of the winter, and the few that remain seldom avoid destruction from the plough-share.

The following remedies are also recommended as having often proved successful:—A small quantity of soot sown over the land at their first appearance. Branches of elder with the leaves bruised, drawn in a gate over them. Musk mixed with the seed before it is sown. And sulphur burnt under it, after moistening it with water in which tobacco has been steeped.

But showers on the plants as soon as they appear above ground, are esteemed the best preservatives.—They enfeeble and kill the fly, and hasten the plants into the rough leaf, in which state they are out of danger.

The sweet smell of the turnip has been thought to attract the fly; upon which supposition, the remedy appeared to consist in overpowering that smell by one which is strong, fetid, and disagreeable. Hence it has been recommended, that upon an acre of turnips sown in the usual way, a peck or more of dry soot be thrown after the ground is finished, and in as regular a way as he throws the seed.

Some time ago an insect, called the *corn butterfly*, committed such ravages while in its vermicular state, in France, that upwards of 200 parishes were ruined by it; and the ministry offered a reward to the discoverer of an effectual remedy against this destroying worm. The cure which was at last discovered, was to heat the corn in an oven, so much as not to destroy its vegetative power, but sufficiently to destroy the small worms which made their nest in the substance of the grain, and at last eat out the substance so completely that nothing could be got from the husk, even by boiling it in water.—It is certain, that though insects can bear a great deal of cold, they are easily destroyed by a slight degree of heat; nor is the vegetative power of corn easily destroyed, even when kept for a long time in a pretty strong heat. This method must therefore be very effectual for destroying all kinds of insects with which grain is apt to be infected; but care must be taken not to apply too great a heat; and the adjusting of the precise degree necessary to destroy the insect, without hurting the corn, will be attended with some difficulty.

PRACTICE *of* AGRICULTURE.

(Continued from page 615.)

CULTURE *of* GRASS.

THE latter end of August, or the beginning of September, is the best season for sowing grass seeds, as there is time for the roots of the young plants to fix themselves before the sharp frosts set in. It is scarce necessary to say, that moist weather is best for sowing; the earth being then warm, the seeds will vegetate immediately; but if this season prove unfavorable, they will do very well the middle of March following.

If you would have fine pasture, never sow on foul land. On the contrary, plough it well, and clear it

from the roots of couch graſs, reſt harrow, fern, broom, and all other noxious weeds. If theſe are ſuffered to remain, they will ſoon get above, and deſtroy your young graſs. Rake theſe up in heaps, and burn them on the land, and ſpread the aſhes as a manure. Theſe plowings and harrowings ſhould be repeated in dry weather. And if the ſoil be clayey and wet, make ſome underdrains to carry off the water, which, if ſuffered to remain, will not only chill the graſs, but make it ſour.—Before ſowing, lay the land as level and fine as poſſible. If your graſs ſeeds are clean, (which ſhould always be the caſe) three buſhels will be ſufficient per acre. When ſown harrow it in gently, and roll it in with a wooden roller.——When it comes up, fill up all the bare ſpots by freſh ſeed, which, if rolled to fix it, will ſoon come up, and overtake the reſt.

In Norfolk they ſow clover with their graſſes, particularly with rye graſs; but this ſhould not be done except when the land is deſigned for graſs only three or four years, becauſe neither of theſe kinds will laſt long in the land. Where you intend it for a continuance, it is better to mix only ſmall white Dutch clover, or marl graſs, with your other graſs ſeed, and not more than eight pounds to an acre. Theſe are abiding plants, ſpread cloſe on the ſurface, and make the ſweeteſt feed of any for cattle. In the following ſpring, root up thiſtles, hemlock, or any large plants that appear. The doing this while the ground is ſoft enough to permit your drawing them by the roots, and before they ſeed, will ſave you infinite trouble afterwards.

The common method of proceeding in laying down fields to graſs is extremely injudicious. Some ſow barley with their graſſes, which they ſuppoſe to be uſeful in ſhading them, without conſidering how much the corn draws away the nouriſhment from the land.

Others take their ſeeds from a foul hay-rick; by which means, beſides filling the land with rubbiſh and weeds, what they intend for dry ſoils may have come from moiſt, where it grew naturally, and *vice verſa*. The conſequence is, that the ground, inſtead of being covered with a good thick ſward, is filled with plants unnatural to it. The kinds of graſs moſt eligible for paſture lands are, the annual meadow, creeping, and fine bent, the fox tails, and creſted dog's tail, the poas, the feſcues, the vernal, oat graſs, and the ray, or rye graſs. We do not, however, approve of ſowing all theſe kinds together; for not to mention their ripening at different times, by which means you can never cut them all in perfection and full vigor, no kind of cattle are fond of all alike.

Horſes will ſcarcely eat hay which oxen and cows will thrive upon; ſheep are particularly fond of ſome kinds, and refuſe others. The Darnel graſs, if not cut before ſeveral of the other kinds are ripe, becomes ſo hard and wiry in the ſtalks, that few cattle care to eat it.

Such gentlemen as wiſh a particular account of the above-mentioned graſſes, will be amply gratified in conſulting Mr. Stillingfleet on this ſubject. He has treated it with great judgment and accuracy, and thoſe who follow his directions in the choice of their graſſes, will be under no ſmall obligation to him for the valuable information he has given them.

The graſſes commonly ſown for paſture, for hay, or to cut green for cattle, are red clover, white clover, yellow clover, rye graſs, narrow-leaved plaintain commonly called *rib-wort*, ſainfoin, and lucerne.

Red clover is of all the moſt proper to be cut green for ſummer food. It is a biennial plant when ſuffered to perfect its ſeed; but when cut green, it will laſt three years, and in a dry ſoil longer. At the ſame time the ſafeſt courſe is to let it ſtand but a ſingle year: If the ſe-

cond year's crop happens to be ſcanty, it proves like a bad crop of peaſe, a great encourager of weeds by the ſhelter it affords them.

Here, as in all other crops, the goodneſs of ſeed is of importance. Chooſe plump ſeed of a purple colour, becauſe it takes on that colour when ripe. It is red when hurt in the drying, and of a faint colour when unripe.

Red clover is luxuriant upon a rich ſoil, whether clay, loam or gravel; it will grow even upon a moor, when properly cultivated. A wet ſoil is its only bane; for there it does not thrive.

To have red clover in perfection, weeds muſt be extirpated, and ſtones taken off. The mould ought to be made as fine as harrowing can make it; and the ſurface be ſmoothed with a light roller, if not ſufficiently ſmooth without it. This gives opportunity for diſtributing the ſeed evenly: which muſt be covered by a ſmall harrow with teeth no larger than that of a garden rake, three inches long, and ſix inches aſunder. In harrowing, the man ſhould walk behind with a rope in his hand fixed no the back part of the harrow, ready to diſentangle it from ſtones, clods, turnip or cabbage roots, which would trail the ſeed, and diſplace it.

Nature has not determined any preciſe depth for the ſeed of red clover more than of other ſeed. It will grow vigorouſly from two inches deep, and it will grow when barely covered. Half an inch may be reckoned the moſt advantageous poſition in clay ſoil, a whole inch in what is light or looſe. It is a vulgar error, that ſmall ſeed ought to be ſparingly covered. Miſled by that error, farmers commonly cover their clover-ſeed with a buſhy branch of thorn; which not only covers it unequally, but leaves part on the ſurface to wither in the air.

The proper ſeaſon for ſowing red clover, is from the middle of April to the middle of May. It will ſpring from the firſt of March to the end of Auguſt; but ſuch liberty ought not to be taken except from neceſſity.

There cannot be a greater error in huſbandry, than to be ſparing of ſeed. Ideal writers talk of ſowing an acre with four pounds. That quantity of ſeed, ſay they, will fill an acre with plants as thick as they ought to ſtand. This rule may be admitted where grain is the object; but it will not anſwer with reſpect to graſs. Graſs ſeed cannot be ſown too thick; the plants ſhelter one another; they retain all the dew; and they muſt puſh upward, having no room laterally. Obſerve the place where a ſack of peaſe, or of other grain, has been ſet down for ſowing; the ſeed droped there accidentally grows more quick than in the reſt of the field ſown thin out of hand. A young plant of clover, or of ſainfoin, according to Tull, may be raiſed to a great ſize where it has room; but the field will not produce half the quantity. When red clover is ſown for cutting green, there ought not to be leſs than 24 pounds to an acre. A field of clover is ſeldom too thick; the ſmaller a ſtem is, the more acceptible it is to cattle.

Red clover is commonly ſown with grain; and the moſt proper grain has been found by experience to be flax. The ſoil muſt be highly cultivated for flax as well as for red clover. The proper ſeaſon of ſowing is the ſame for both; the leaves of flax being very ſmall, admits of free circulation of air; and flax being an early crop, is removed ſo early as to give the clover time for growing. In a rich ſoil it has grown ſo faſt, as to afford a good cutting that very year. Next to flax, barley is the beſt companion to clover. The ſoil muſt be looſe and free for barley; and ſo it ought to be for clover; the ſeaſon of ſowing is the ſame; and the clover is well eſtabliſhed in the ground, before it is overtopped by the barley. At the ſame time, barley commonly is ſooner cut than either oats or wheat. When clover is ſown in ſpring upon wheat,

the ſoil, which has lain five or ſix months without being ſtirred, is an improper bed for it; and the wheat being in the vigor of growth, overtops it from the beginning. It cannot be ſown along with oats, becauſe of the hazard of froſt; and when ſown as uſual among the oats three inches high, it is overtopped, and never enjoys free air till the oats be cut. Add, that where oats are ſown upon the winter-furrow, the ſoil is rendered as hard as when under wheat. Red clover is ſometimes ſown by itſelf without other grain; but this method, beſide loſing a crop, is not ſalutary; becauſe clover in its infant ſtate requires ſhelter.

As to the quantity of grain proper to be ſown with clover: In a rich ſoil well pulverized, a peck of barley on an Engliſh acre is all that ought to be ventured. Two Linlithgow firlots make the proper quantity for an acre that produces commonly ſix bolls of barley; half a firlot for what produces nine bolls. To thoſe who are governed by cuſtom, ſo ſmall a quantity will be thought ridiculous. Let them only conſider, that a rich ſoil in perfect good order, will, from a ſingle ſeed of barley, produce 20 or 30 vigorous ſtems. People may flatter themſelves with the remedy of cutting barley green for food, if it happens to oppreſs the clover. This is an excellent remedy in a field of an acre or two; but the cutting an extenſive field for food muſt be ſlow; and while one part is cutting, the clover is ſmothered in other parts.

The culture of white clover, of yellow clover, of ribwort, of rye graſs, is the ſame in general with that of red clover. Yellow clover, ribwort, rye graſs, are all of them early plants, blooming in the end of April or beginning of may. The two latter are evergreens, and therefore excellent for winter paſture.—Rye graſs is leſs hurt by froſt than any of the clovers, and will thrive in a moiſter ſoil; nor in that ſoil is it much affected by drought. In a rich ſoil it grows four feet high: even in the dry ſummer 1775, it roſe to three feet eight inches; but it had gained that height before the drought came on. Theſe graſſes are generally ſown with red clover for producing a plentiful crop. The proportion of ſeed is arbitrary; and there is little danger of too much. When rye graſs is ſown for procuring ſeed, five firlots wheat meaſure may be ſown on an acre; and for procuring ſeed of ribwort, forty pounds may be ſown. The roots of rye graſs ſpread horizontally: they bind the ſoil by their number; and though ſmall, are yet ſo vigorous as to thrive in hard ſoil. Red clover has a large tap-root, which cannot penetrate any ſoil but what is open and free; and the largeneſs of the root makes the ſoil ſtill more open and free. Rye graſs, once a great favorite, appears to be diſcarded in moſt parts of Britain. The common practice has been, to ſow it with red clover and to cut them promiſcuouſly the beginning of June for green food, and a little later for hay.—This, indeed, is the proper ſeaſon for cutting red clover, becauſe at that time it begins to flower; but as at that time the ſeed of the rye graſs is approaching to maturity, its growth is ſtopped for that year, as much as of oats or barley cut after the ſeed is ripe. Oats or barley cut green before the ſeed forms, will afford two other cuttings; which is the caſe of rye graſs, of yellow clover, and of ribwort. By ſuch management, all the profit will be drawn that theſe plants can afford.

When red clover is intended for ſeed, the ground ought to be cleared of weeds, were it for no other purpoſe, than that the ſeed cannot otherwiſe be preſerved pure: what weeds eſcape the plough ought to be taken out by the hand. In England, when a crop of ſeed is intended, the clover is always firſt cut for hay. This appears to be done, as in fruit-trees, to check the growth

of the wood, in order to encourage the fruit. It would do better to eat the clover with sheep till the middle of May, which would allow the seed to ripen. The seed is ripe when, upon rubbing it between the hands, it parts readily from the husk.—— Then apply the scythe, spread the crop thin, and turn it carefully.— When perfectly dry, take the first opportunity of a hot day for threshing it on boards covered with a coarse sheet. Another way less subject to risk, is to stack the dry hay, and to thresh it in the end of April. After the first threshing, expose the husks to the sun, and thresh them over and over till no seed remain.— Nothing is more efficacious then a hot sun to make the husk part with its seed; in which view it may be exposed to the sun by parcels, an hour or two before the flail is applied.

White clover, intended for seed, is managed in the same manner.— No plant ought to be mixed with rye grass that is intended for seed. The seed is ripe when it parts easily with the husk. The yellowness of the stem is another indication of its ripeness; in which particular it resembles oats, barley, and other culmiferous plants. The best manner to manage a crop of rye grass, for seed is to bind it loosely in small sheaves, widening them at the bottom to make them stand erect; as is done with oats in moist weather. In that state they may stand till sufficiently dry for threshing. By this method they dry more quickly, and are less hurt by rain, than by close binding and putting the sheaves in shocks like corn. The worst way of all is to spread the rye grass on the moist ground, for it makes the seed malten. The sheaves, when sufficiently dry, are carried into close carts to where they are to be threshed on a board. Put the straw in a rick when a hundred stone or so are threshed. Carry the threshing board to the place where another rick is intended; and so on till the whole seed be threshed, and the straw ricked.— There is necessity for close carts to save the seed, which is apt to drop out in a hot sun; and, as observed above, a hot sun ought always to be chosen for threshing. Carry the seed in sacks to the granary or barn, there to be separated from the husks by a fanner. Spread the seed thin upon a timber floor, and turn it once or twice a-day till perfectly dry. If suffered to take a heat, it is useless for seed.

EXTRACT *from* VARLO'S NEW HUSBANDRY.

VOL. I. CHAP. I.

ADVANTAGE *of* TRENCH-PLOWING.

On the newly discovered and most valuable method of Trench-Plowing, by which any Sort of Ground may be kept in perpetual good order, so as to produce good and clean Crops for ever, without any other assistance of Fallow or Manure than what itself produces, &c.

HOWEVER marvellous this valuable method of trench-plowing may appear at the head of a chapter, yet strength of argument and experience gained from repeated trials, prove, beyond a contradiction the truth thereof, and that its utility extends also to every sort of land, though indeed some may perhaps receive more benefit from it than others, which every candid reader, who will divest himself of partiality, and listen to plain reason will admit.

It may not be amiss to make a distinction between trench plowing and deep plowing, as they may both seem to convey the same meaning, though in fact both the methods of performing the work, and the produce of the crop, are quite different.

Deep plowing is meant, when the plowman turns up a thick sod, and leaves a deep furrow or trench be-

hind it, which is generally practiſed when a farmer ſees his land overrun with weeds, his method then is to plow deep to bury the weeds.

By the word, bury, we naturally ſuppoſe he concludes them (as they certainly are) deſtructive to his crops, by feeding upon his labour; therefore he wants to ſtop vegetation by burying, ſmothering or killing them under a large body of earth.

Repeated experience tells him, that this method of deep plowing in ſome degree lowers the number of theſe troubleſome enemies, which if not checked by this or ſome other method, would entirely poſſeſs themſelves of his ground, by rooting out, ſmothering, or choaking any crop he threw therein.

If we find by experience, that deep plowing is in ſome degree uſeful, by deſtroying part of ſuch rubbiſh, it naturally follows, that their entire deſtruction, would redouble the ſucceſs in our crops; however by deep plowing alone we cannot expect this advantage; for though the ſod be turned thick, yet as it rears againſt another ſod, and lies hollow, it admits a circulation of air, which keeps vegetation alive, and forces up a mane or row of graſs or weeds in the ſeams between each furrow; therefore, it is impoſſible to kill every ſort and part of weeds, ſo long as they lie within the reach of air, which is the life and ſpirit of vegetation.

Indeed, if we make a fallow in a very dry ſummer, and plow deep and often, we may be ſaid to have a tolerable clean crop the year following, but in the ſecond and third crops and ſo on, we ſhall find the weeds and graſs daily gathering ſtrength, ſo that it is evident, the fallow year did not infallibly deſtroy them; it only ſickened or retarded their growth for a ſmall time.

Docks, thiſtles, nettles, ſcutch graſs, or by ſome called quicks, and many other roots, will grow though you turn them a thouſand times over with the plow, or any other inſtrument; yet they may be not only effectually deſtroyed, but converted to a friendly and uſeful manure, or food for other plants by trench-plowing.

The word trenching is commonly made uſe of by gardeners, when they dig a piece of ground two or three ſpade grafts deep, in performing of which, they firſt make a hole as deep as they propoſe to dig, when they pare off the upper ſod ſo deep as it contains any graſs or weed-roots or any ſort of rubbiſh, and throw it to the bottom of the ſaid hole or trench, together with any ſtraw or long dung, which they want to convert into rotten manure, as ſuch are not proper for a top-dreſſing.

This done, they cover it with the ſecond and third ſpade graft, ſo that the bottom of the ground, to the depth of two or three feet, now becomes the top; this is called by the gardeners trenching, though it is not practiſed ſo often as it ought, but every ſenſible experienced gardener will follow this method, as by it he not only throws the ſod or rubbiſh out of his way, from being obſtructive or troubleſome to him in ſowing his crops, but it is a kind of dunghill or hot-bed under them.

Scutch graſs, weeds, or other rubbiſh being out of their growing latitude, and for want of air, putrefy and ferment, and every fermentation cauſes a friction, which naturally brings on a heat, in proportion to the ſize of the body that actuates it.

Many good effects may derive from this method of covering, or burying the upper ſod, with a proper quantity of the under ſtratum, or maiden mold.

Firſt, this ſod (be the ground ever ſo poor) is interwoven with various ſorts of roots, either of graſs or weeds, both of which are very obnoxious and deſtructive to any crop we can ſow therein, for they not only feed upon what ſhould nouriſh the profitable plants, but

they take up the ſpace of ground that ſuch plants ſhould ſtand upon, and alſo hinder the free circulation of air, ſo that if not eradicated, will entirely poſſeſs themſelves of all the ground; and we ſee that the beſt fallows, or deep plowing is not capable of making a total deſtruction of ſuch enemies; at beſt it is only half doing the work, for they ſoon recover and re eſtabliſh themſelves, to the no ſmall mortification of the tiller.

But by covering the ſaid ſod, thus interwoven with graſs, weeds, &c. with a body of mold, we not only get quit of them as enemies, but are at the ſame time converting them into a kind of a hot bed, dung-hill, and fallow.

In ſhort, by being thus buried, they act in all theſe capacities, for being covered only by ſeven or eight inches of earth, they cannot vegetate, ſuch a body incloſes them from the air, and nothing can grow without it; therefore what juices they contain, immediately begin to ſweat, ferment, and putrefy, all which cauſes a friction, or working of the different ſpirits together, ſome part of which fumigates or evaporates through the body of mold by a ſteam or ſmoak, in the nature of a dung-hill or hay-ſtack, when newly put together, and in the ſtate of fermentation, our eyes and feeling can witneſs for the latter, and ſo may our reaſon for the former. Therefore while it is in a ſtate of fermentation, it acts in ſome degree as a hot-bed, which nouriſhes and enriches the earth and plants about it; when the ſtate of fermentation is over, it then acts as a manure, and food for plants, whoſe fibres will naturally ſtrike down to feed thereon; and what is yet farther in its favor, it may juſtly be called a fallow in reſerve, and a dung-hill without labour or expence.

Yet more, it is not only for a year or two, but will hold good for ever, becauſe the ſod that is trench-plowed under this year, will be effectually rotten and mellow, ready for turning up the next, and when it is again turned up, you turn down another weedy ſod, or furrow in its place, and thus go on alternately, turning up a dead rich mellow mold, and down in its place a tired, weedy, or a graſſy ſod.

Were I to have my choice for trench-plowing, it would fall upon the moſt graſſy or weedy piece of ground I could find; the greater the quantity of ſuch rubbiſh buried, the richer the ground ſhould be at the next turning up.

It is not long ago, ſince I entered upon a piece of ground that was over-run with weeds, which grew as high as a man. I ordered it to be mown, and the haulm, together with the firſt ſod, which contained the roots, to be buried or trenched two ſpades deep; this had the deſired effect; for though the following was a wet ſummer, very few weeds grew; and I am confident if I had not taken this method it would have coſt me as much weeding as the crop was worth. I tried the ground, and found it as rich underneath as a dunghill, comparitively ſpeaking; every weed, both root and branch was melted and incorporated among the mold, which has turned it black and rich paſt conception.

IBID. CHAP. III.

MODE *of* TRENCH-PLOWING.

THOUGH ſeveral learned authors have admitted the value of trench plowing, I do not remember one who has entered heartily upon the cauſe, nor has pointed out a method how the farmer could perform the work with any reaſonable degree of expence.

Mr. Randal indeed went ſo far as to invent trench ploughs, and adverti ſed them at ten pounds a ſet, but this was both too high in price, and too perplexed or complicated in working, ever to obtain among the common farmers, therefore the

ſcheme though laudable and praiſe-worthy, fell to the ground.

But notwithſtanding Mr. Randal's ſcheme failed, I do not in the leaſt deſpair of ſeeing this valuable method of trench ploughing become general among the farmers, particularly as they may perform the work in an eaſy cheap manner by the common plough, with little alterations; for not any thing deters them more from putting any ſcheme into execution, than a ſhew of expence.

When we have fixed upon the ground to be trench-ploughed, our next ſtep is to try the depth of the ſoil with a ſpade, and from this we can judge what depth we would have it ploughed, and ſo fix the plough and irons accordingly.

If the land be good and deep, the weeds, and graſs runs deep alſo, conſequently the upper ſtratum, or what compiles the ſod, is thick; in this caſe the firſt plough muſt be geered ſo as to run quite under all the roots, by which the next furrow when turned will be all freſh mould; or what is called maiden earth.

This being turned over the firſt furrow, which now lies at the bottom of the trench, is what the corn is to grow in the enſuing year, therefore muſt be a proper depth or thickneſs for that purpoſe.

If the land has a tolerable good bottom, you cannot go too deep, but if it is a very tough, hungry clay, or a poor red or white ſand, in either of theſe caſes, it may be prudent not to go ſo deep the firſt year, as it will only, if clay, be worſe to work, or break into ſmall particles, but whether clay or ſand, it may be too deep for the roots of the plant to penetrate through, in order to feed in the under ſtratum, and which they will ſtand in need of, in ſuch poor ſoil.

Therefore, in ſuch land it is beſt to go a moderate depth only the firſt time trenching, and add a little in future ploughings, till you have arrived at the depth of ſoil you require.

Any common plough without altering, will turn the firſt furrow, and all that is wanted in the next, is only to add to the mold-board a caſt off board, in order to raiſe the ſecond furrow over the firſt, and which is fixed after this manner, viz.

The firſt thing you are to obſerve, is to have the wing of your ſhare ſo broad as will cut your furrow clear the breadth you intend it; ſuppoſe it be broad, the ſhare muſt be alſo ten inches, meaſuring from the point of the wing to the land ſide, in this caſe the wing will be about five inches, you muſt have a thin plate of iron, about two inches and a half broad, welded acroſs the upper ſide of the wing of the ſocket, ſtretching from the breaſt of the plough to the pint of the wing.

About half an inch of one edge only is to be welded, the remaining two inches are to remain open, in the nature of a flat ſocket, to admit a thin end of the turn-off board therein.

The turn off board muſt be about four inches broad, and ſo long as will reach from the wing of the ſocket to the brich of the plough, it muſt be about two inches thick.

As many inches deep as you would chuſe to plough, ſo many inches the hind part of this board muſt be raiſed from the ſole of the plough, meaſuring at the brich, ſo that the ſod (as ſoon as it parts from the wing of the ſhare) riſes gradually till it comes to the brich of the plough, then it turns it fairly off, and it falls upon the firſt furrow.

By fixing this board properly, any common plough may be made to perform the work two or three furrows deep, particularly if there be a proper cock or muſal on the beam end, to take the plough off the land, as it is to follow in the ſame furrow, the foremoſt plough went.

This is all the addition or alteration that is wanted, for performing this great and valuable piece of work of trench-ploughing; it is ſo ſimple and eaſy, that I doubt not

but any common ploughman may fix it, and the whole expence cannot be above ſixpence, or a ſhilling.

EVIDENCES *in* FAVOR *of* TRENCH-PLOWING.

IBID. VOL. II. CHAP. LVII.

REMARKS *made in the* WEST *of* ENGLAND.

I HAVE ſome times mentioned the ſubject of trench plowing among a company of farmers, and have had the ſatisfaction to find ſome of them quote circumſtances to back my arguments; two or three of which I ſhall mention as follows:

Mr. William Lacy, of Ropely, in Hampſhire, ſaid that he had a piece of thin chalky land, which a few years ago he ploughed in a very dry time; his orders to the plowmen, were to plough it as uſual, perhaps not above two or three inches deep, for fear of coming too near the chalk, which would ſpoil the land.

However, as the ground was extremely hard and dry, the men could not obey their maſter's orders; for inſtead of three inches, the earth broke up from the bed of chalk, and turned up in large furrows perhaps a foot thick.

The farmer as well as his neighbours, thought the land was ſpoiled for ever; but contrary to his expectations, he never had ſo good crops on that ground before, as he had both that year and ſince.

The like caſe happened to one Farmer Baker, not far from Warminſter Wilts.—For though the land broke up from the chalk, yet it brought better crops after this deep plowing than before.

A gentleman farmer, near Froome, in Somerſetſhire, plowed a piece of ſtrong clay-land, in a dry time.—His intention was to plow it thin; for as it had a white clay under the corn mold, he was afraid to turn it up, leaſt it ſhould ſpoil the ground. But contrary to his deſire, the ground roſe in large thick furrows, and brought up much clay with it. However, the clay melted with the ſun in ſummer, and the froſt in winter; and both the ground with the crops upon it, have been much better ſince than before.

Mr. Davis of Frampton, in Dorſetſhire, a very worthy gentleman farmer, plowed a piece of down-land much deeper than common, and his crops were a great deal better for it.

Mr. Ingram of Clarendon-Park, near Saliſbury, Wilts, rents a down farm. He has a large field near his houſe, which he fallowed laſt ſummer. The ground was very full of weeds and ſcutch-graſs, and he had taken a great deal of pains to deſtroy them, by plowing, and harrowing it many times over. At the time I was there, he was burning the weeds, and ſuch rubbiſh as was harrowed up.

I told him he might have improved the land much better, and with a great deal leſs expence, if he had trench-plowed it, for by that means all the ſubſtance of the weeds would have remained in the ground, and turned into a rich manure; whereas by burning them, ſuch enriching qualities are evaporated.

In ſhort, I explained to him the whole method and value of trench-plowing, which he ſeemed to liſten to with great attention, but was not without his doubts and fears, that the ground would not bear it; however thoſe doubts were ſoon removed, by trying the ground with a ſpade. But what ſtrengthened my argument the more, was a garden which had been incloſed from the ſaid field. He told me that for ſome years after the garden was incloſed, it produced very bad crops. Every thing that grew in it was ſmall; neither could the ground be kept free from weeds. A gardener told him, if he would have good crops, he muſt trench to the depth of three ſpade-grafts, and throw to the bottom all the upper mould which contained the weeds. He

did ſo, and ever ſince it has been the beſt garden in the country.

Ibid. Chap. LV.

The Siberian *or* Naked Wheat.

THE naked wheat is a native of Siberia, a very barren and cold climate. The land is covered with ſnow nine months in the year; conſequently there are only three months to till, ſow and reap in.

Their chief ſupport of corn, is this naked wheat. This grain partakes of two ſpecies of corn, viz. wheat and barley; one ſide of the grain reſembles the former, and the other the latter.

It is a very quick grower, and lies but a ſhort time in the ground before it vegetates.

It is a full plump corn; about five hundred grains weigh an ounce; therefore it is about one ſixth heavier than Engliſh wheat.

It comes up with a very broad, ſtrong, healthy blade, owing to the longneſs of the grain, and the quantity of nitrous particles it contains. The ſtraw is as ſtrong or as groſs as that of wheat, and the grain grows in a chaff like it.

As it partakes of the likeneſs, ſo does it of the quality, of both wheat and barley, for it makes good bread, and good drink.

In order to prove its value more particularly, a buſhel was ground and made into bread; twelve pounds of wheat ſeconds were made into a loaf; and a like quantity of this Siberian wheat was alſo made into a loaf, and both put into one oven. When they were baked, the Engliſh wheat loaf weighed fifteen pounds, and that of the Siberian eighteen; and the bread of the latter was as good as that of Engliſh wheat; neither does it produce half the quantity of bran as common wheat.

There are two ſorts of this Seberian wheat; one has a flat ear with only two rows, like that of flat, or what is called battledore-barley; the other has ſix rows in one ear, and the grain in them much ſmaller than that in the ear with two rows. Both ſorts are bearded like barley.

One buſhel was malted and made into ſmall beer and ail, both of which were very good and pleaſant to drink; and it was found to produce a greater yield than our common barley; perhaps owing to its thin ſkin, and fulneſs of flour.

In 1767, a nobleman brought from Siberia one point, and gave it to the Society of Arts and Sciences.

Thoſe gentlemen judged from the look of the grain, and from the nature of the country and climate it came from, that it would be of great utility to England, could a quantity be raiſed ſufficient to feed the kingdom.

Upon which they divided their ſmall portion among ſuch perſons as they thought would be induſtrious and careful enough to make the moſt of the produce.

The proper ſeaſon for ſowing it, is about the beginning of April.—Trench plow the land to ſmother the weeds, and to raiſe a good deep mold.

Then harrow it well, but with care, not to drag up the ſods or weeds with the harrow pins.

Being thus prepared, ſet your Siberian wheat with a dibble or ſetting ſtick, and make the holes at one foot diſtance from each other; into each hole put three grains, and let the land be of what degree of richneſs it may, doubt not but nature will force out ſtooling branches ſufficient to fill the ſurface of the earth, and give a greater produce than if you croud the ground too much with ſeed.

By the above method, it will not coſt for ſetting above two or three ſhillings an acre at moſt; but if the ground were holed with my tranſplanting machine, the labour and expence would be ſtill leſs; and the ſeed is a mere triſle, for about 12 pounds of naked wheat will ſeed an acre, and 13 pounds and an half of

Engliſh wheat will ſet an acre likewiſe, and ſo in proportion for every ſort of grain, according to the largeneſs of the ſeed.

After the ſeed is ſet, cover it by filling the holes with a rake. One man will cover at leaſt two acres in a day, by this method; and if you pleaſe, you may ſow graſs-ſeeds before the ground is raked, and be aſſured they will grow, and thrive better amongſt corn thus regularly ſet, than if ſown promiſcuouſly in the common method.—This is a ſuitable ſeed for America, as it is a quick grower, and likes heat and a lite ſoil.

IBID. CHAP. XLIII.

A new invented THRESHING-FLOOR.

TAKE boards three inches thick, and ten or twelve inches broad, and ſo long that two will reach acroſs the barn floor, from door to door; in theſe ſix feet to make benches three feet high: there muſt be ſix of theſe forms or benches, which will reach three times acroſs the floor, one at each ſide, and the other down the middle, put a haſp and ſtaple to the middle end of each bench to faſten them together that the motion of the flails will not ſhake them aſunder.

Theſe benches is by way of platforms to lay the flooring boards upon, which boards muſt be three inches thick, and as broad as may happen, and as long as will reach acroſs the benches from ſide to ſide.

Joint and plane the upper ſide of the boards, then bore them full of holes with a cooper's tap bit at three inches diſtance from each other, the tap bit being taper, the wide part of the hole muſt be at the unplaned ſide of the boards which muſt lye downwards, by which the ſtrat part of the hole which muſt be half an inch wide being uppermoſt, will not choak or ſtop up with corn or chaff when threſhing thereon.

This ſtage or upper floor is to threſh upon and the old under floor is to receive the corn which is riddled through the holes as ſoon as it is threſhed or loſe from the ſtraw.

When you want to winnow, the boards being looſe are quickly thrown to one ſide, and the two middle forms being taken away the corn is winnowed on the bottom floor.

This is a ſimple, cheap and eaſy made floor, and is of great utility, as it ſaves both labour and corn, for as the corn falls through the holes as ſoon as threſhed, it keeps the floor ſharp and clean ſo that the flails will riſe eaſier to the threſher, than when it falls on a heap of corn and chaff, and the boards being looſe and hollow will ſpring, and make the flails alſo rebound and raiſe with more eaſe to the threſher than when it falls on a ſolid laid floor: the next conſideration is that it ſaves near one part in four times which is uſually taken up in raking or making up the floor.

Another advantage is, there can be no looſe corn loſt or thrown out with the ſtraw by not ſhaking it well, as is the caſe when the ſtraw and corn lies together; neither is the corn a glut on the floor till winnowing days, as the under floor ſerves as a reſervoir for that purpoſe.

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

(Continued from page 376.)

Count. THESE, my dear Chevalier, are the memoirs the Prior has ſent us for our entertainment, while he is obliged to be abſent for a few days.

Chevalier. I ſee they relate to grafting and pruning of trees; and, as this is a work already completed to my hands, I ſhall add it to the papers that contain my former remarks.

Count. We will have the pleaſure of reading it together: But, before we proceed to the cultivation of trees and eſculent plants, I would acquaint you with ſome appendages that are neceſſary to an Olitory, to aid it in its functions, and to preſerve its productions. Have the fruit-garden, the orchard, the nurſery, and the ſeveral ſorts of greenhouſes been deſcribed to you?

Chevalier. I only know them by name.

Count. Let us begin with the fruit-garden. It frequently happens, that the walls of the Olitory are far from being ſufficient for all the favorable expoſures that may be neceſſary. Thoſe fruits which are ripened with difficulty, are not the only productions that need the eſpalier: The peach, without that aſſiſtance, would neither be ſhaped nor colored as we could wiſh. The moſt excellent ſpecies of pears, as the beurre, the burgamot-craſane, the ſaint germain, the virgoleuſe, and ſeveral others, are too large to be fully expoſed to the wind, becauſe they will fall with the leaſt ſhock. Early cherries, white primordian, and violet perdrigon plumbs, will only thrive on eſpaliers.

In order to ſecure a quantity, and ſucceſſion of thoſe fruits we are deſirous to obtain, it will be proper to reſerve a piece of ground, like this before us, on one ſide of the olitory, and where the appearance of regularity is altogether unneceſſary. It ſhould be choſen with an aſpect to the eaſt or the ſouth, and ſinking, if poſſible, into a gentle declivity. Several litttle walls muſt be raiſed ſeven or eight feet in height, and which, in conjunction with the general encloſure, will form poſitions of all kinds. They ought likewiſe to be ſo near each other, as to concenter a glowing heat, and at the ſame time to be diſpoſed at ſuch a mutual diſtance as will prevent them from ſhading each other. The additional conveniences of ſhelving roofs, and coverings of ſtraw, will eaſily preſerve the fruits from chilling froſts and ſtorms of hail; and we may be certain of gathering all ſorts of fruits, of a moſt engaging beauty, and even in thoſe years when a dearth reigns in every other part.

The orchard is the ſecond appendage to an olitory; and we may take a walk in this, if you are ſo diſpoſed, Sir.

Chevalier. As ruſtic as it appears, I think it exceedingly agreeable; but if the fruit-garden be ſuch a ſure revenue, what ſhould prevent it from being enlarged, ſince it would certainly be preferable to an orchard?

Count. The orchard is appropriated to thoſe large trees which we cannot conveniently be without;—and the generality of fruits appear more amiable, and are enriched with finer flavors, when they grow naturally in the open air, and on trees of lofty ſtems; whether a free circulation of air be moſt advantageous to them, or that the ſap of a tree which has never been pruned, by being diſtributed into a greater number of branches of all dimenſions, aids their fertility, and produces a growth of more delicate fruit. But as the lofty trees, which we have ſo much reaſon to multiply, are commonly productive of bad effects in an olitory, where their ſhade may be injurious to the herbage and eſpaliers, they are conſigned to the orchard, where we generally plant thoſe pears that are much eſteemed for their melting pulp, and would be apt to grow mealy and inſipid on an eſpalier, for want of a free current of air. Such, for inſtance, are the dean's pear, the beſy de la motte, and the green ſugar-pear.

We likewiſe conſign to the orchard all thoſe pears, whoſe immoderate ſize preſerves them from being injured by bluſtering winds;—and pear-trees ſucceed better in that ſituation, than when they are contracted into dwarfs, or diſpoſed

along the espalier. The Neapolitan medlar, the filberd, and some mulberry-trees, have also their places assigned them in the orchard, to furnish us with variety in each season.

Chevalier. I wish your lordship would inform me, why the arrangement of the trees is interrupted towards the end of the orchard, where I observe a multitude of plants crouded thick together?

Count. You are looking upon the nursery, whose function is to recruit the orchard, the fruit garden, and the olitory. We there raise a numerous progeny of young plants, which are reserved to supply whatever we are obliged to root up in any other part. Some of these plants are propagated from the kernels, or stones of fruits; and tho' when they are advanced in their growths, their productions may be excellent, they will yet be something wild in their nature; and we shall find it necessary to reform them by the graft. Others have been raised from shoots, or slips cut from wild stocks in the woods, and whose fruits have a harsh flavor. A third sort are the wild stocks themselves, improved by grafting, in the manner you will find described in your memoirs. The generality of these last, are earthed in baskets; but do you know for what reason, Sir.

Chevalier. I think I recollect it, my lord. It is in order to have a tree ready formed, and in a condition to be transplanted into the place of one that is decayed; by which means the vacancy may be filled without any delay, and we are in no danger of being deceived. But I should be glad to know whether the choice of a tract of ground for the nursery requires any peculiar attent on?

Count. If the soil should happen to be lean and unsubstantial, its productions will be weak and languishing, and their indisposition can never be remedied. On the other hand, it ought not to be extremely rich, or manured to any considerable degree; and its quality should be a medium between those extremes. It ought to be inferior, in some degree, to the soil into which the young trees are afterward to be transplanted, that the transition from one to the other, which is apt to impair them, may be speedily retrieved by the goodness of a new aliment, and that they may not degenerate by passing from a good soil, to one that is less so.

While the young plants are in the nursery, they are confined to a contracted space, and must be governed by very strict rules. They are disposed in lines three feet distant from each other; but the youngest are planted still closer, that we may be as sparing of the ground as possible, and likewise that we may invigorate their stems, by not permitting their foliage to expand in full liberty. When they are habituated by the constraint of this first culture, to the form we proposed to give them, they are allowed a more honorable rank, among trees of an advanced growth; and instead of languishing when they leave their soft situation they are seen to improve immediately after their transplantation from the nursery, and then experience the advantage of a free air and a good establishment.

I believe it will now be proper for us to turn back toward the house.

Chevalier. Your lordship makes our walk rather short to-day.

Count. I have no intention to leave you as yet, Sir, but am willing to let you see the different repositories that are necessary to preserve the productions of the olitory. The first that occurs to us on this occasion, is the fruitery. Several expedients have been resorted to for the preservation of fruits as long as possible; and, I believe, there are secrets for the accomplishment of that design: But till some person shall please to favor us with the discovery, if they indeed be real, we must content ourselves with the fruitery, as the best contrivance [illegible] preserva-

for the preſervation of our fruits through all the months of the winter ſeaſon, in which they were intended to regale us. You are ſenſible that they ripen ſucceſſively in the place where we ſtore them.

Chevalier. By what means can a fruit, which no longer grows on the tree, acquire any better qualities than what it received from the ſoil and ſun-ſhine?

Count. It does not acquire any thing new, and the maturity it obtains in the ſtore-room is only a modification of what it already enjoys. I fancy I can account for the cauſe. The fruit continues to be impregnated with ſeveral particles of air, which operate by their elaſtic power, and their efficacy is very conſiderable, when they are either compreſſed or expanded in proportion to their being affected by the impreſſions of the external air; but their efforts are very languid, when they ceaſe to communicate with the atmoſphere without. The air which is incloſed in the fruit muſt neceſſarily act upon the ſap, whoſe coheſion it breaks by degrees, and occaſions a perfect intermixture of the ſalts and oils, after which it ſmooths off the jagged points of the one, by the ſoft occurſions of the other, and produces, in time, a flavor which is neither poignant nor inſipid, but an agreeable combination of ſweetneſs and acidity, which conſtitutes the perfection of the fruit. When this period is once paſt, the palatable parts of the fruit are diſſipated by inſenſible evaporation; and what remains is only a groſs ſubſtance fit for nothing but to be thrown away.

In order, therefore, that nature's care, to enrich the winter with different degrees and ſucceſſions of ripeneſs in the fruits ſhe reſerves for that ſeaſon, may not be rendered ineffectual, we find in neceſſary to prepare a repoſitory, to ſecure them from the impreſſions of the external air, which as we are ſenſible by experience, is too precipitate in compleating their maturity, and cauſes them too ſuddenly to exhale the fine particles that ſupplied them with their delicate flavor.

Chevalier. The fruitery then muſt needs be ſhut up as cloſe as an ice-houſe.

Count. It ought to be furniſhed with ſubſtantial walls to render it uſeful; and it ſhould neither be in a granary, where the air is abundantly too cold, nor in a cellar, where it is as much too moiſt; but it ought to be in a dry place, where the floor ſhould be even with the ground, and the windows turned to the ſouth: There ſhould likewiſe be good [illegible] and double doors, beſide which, a double fold of curtains ſhould be drawn round the room, otherwiſe the humidity will rot one part of the fruit, and the froſt decay the other. I have cauſed mine to be furniſhed with large wooden preſſes for the better ſecurity of the fruit, and they have ſucceeded perfectly well. The uſual cuſtom is to have ſhelves bordered with a ledge, to prevent the fruit from falling. Theſe ſhelves are likewiſe diſpoſed in a ſlant, which from time to time gives a view of all the decayed fruit, which ought to be thrown away for the preſervation of the reſt. A ſhelf without a covering is prejudicial to the fruits, which then are apt to roll againſt each other, and putrify by contact. They are likewiſe for the moſt part heavy enough to be injured in the part where they preſs upon the wood; and on the other hand, the ſtraw and fern which are uſually ſpread under them, frequently infect them with a diſagreeable flavor. Sand eaſily impairs them by the humidity it contracts in the ſhade; and nothing has been found ſo ſerviceable, as moſs gathered from the ſtems of trees and well beaten, after it has been dried in the ſun. The fruits ſink gently into a bed of this nature, which ſuſtains them with a commodious ſoftneſs; and we may then viſit and touch them, without any danger of rolling them upon any other fruits that are near them.

Chevalier. We preserve in our house for a considerable time, and even till the winter be very far advanced, all sorts of fine pears by wrapping them up in sheets of thick paper twisted over the stalks. The fruit is then ranged on hurdles, in order to preserve it from air and moisture.

Count. This is certainly a very good expedient, and it preserved me a parcel of Virgoleuse pears about a month ago.

PLEASURES *derived from planting* TREES.

From the Gentleman's Magazine.

Mr. URBAN,

THERE are few pleasures in human life more rational, and at the same time more innocent, than those that result from a taste for planting. Persons employed in these rural arts, participate of new delights every new year: The tree that was planted by their hands advances to maturity, the grove thickens, the desert becomes a paradise. Whilst too many of his species are engaged by sensual pleasure, or delusive folly, the planter passes his life in solitude, not without advantage to himself, as well as others. Posterity may receive lasting benefit by the amusements of his leisure, and he may find in the garden and in the field, much to admire and improve his much to mind.

These reflections insensibly occurred to me, and therefore I send them. My design, when I first took in hand the pen, was only to propose to such of your correspondents as are fond of useful or ornemental horticulture, the cultivation of a shrub that seems almost naturalized to the plantations of Britain, though it has long been a native of the forests beyond the western seas.——I mean the Bignonia, with a white flower and long narrow pod, usually denominated the Catalpa of America.

To the late Mark Catesby, F. R. S. the community are obliged for the introduction of this plant. He found it in the back settlements of South Carolina.

It rises to a considerable height, and notwithstanding the stem may often perish during our severe winters, yet fresh stalks will arise from the root. This circumstance is mentioned, because those who are unskilful in gardening, are too apt to remove plants, which, to all appearance, seem dead, and yet, may possibly revive in a succeeding season.

The form of the Bignonia varies much in the different species; the tree appears like a large Lilac, the flowers are composed of a calyx, formed of two leaves, hollowed in the form of a bowl, and of a slender petal, that consists of a small stalk, which widens at the end. On the inside the pistil appears bent, and near it are two Stamina, that terminate in large points. The flower is white, streaked with violet colour, and diversified with two rays of a most beautiful yellow. The Catalpa blooms in our climate at the end of July or beginning of August, and the flower affords a most grateful odour.

The leaves are similar to those of the Lilac, large, but not serrated, placed opposite to each other on the stalk: The wood contains much pith; it is easily bent, though sufficiently hard.

The Catalpa may be raised from cuttings or seeds; care should be taken of the tender plants, and a situation allotted to them not exposed to high winds, as the young branches are much injured by sudden storms. A soil rather wet than dry is most suitable for this species of the Bignonia. Seeds of it are imported chiefly from Carolina and Louisiana.

M. Kamper, mentions that the plant is likewiſe indigenous to Japan; a circumſtance be no means extraordinary, as moſt of the trees deſcribed in his hiſtory are found at Louiſiana, as well as the laſt named place.

To this brief account let me only add, that an American foreſt, filled with deciduous trees and evergreens, ſuch as the Cedar, Pine, Magnolia, Caralpa, Benjamin-tree, and ſeveral kinds of Acacia, the different ſpecies of Oak, Maple, and Hickory, muſt be one of the fineſt ſcenes in nature; and every attempt to render the foreſt trees of America more known in this iſland is at leaſt innocent, if not laudable.

The EDITORS of the Chriſtian's, Scholar's, and Farmer's Magazine, are requeſted to inſert the following in their very uſeful and entertaining Repoſitory, by

A FRIEND to INDUSTRY.

EXTRAORDINARY INDUSTRY *at* AMSTERDAM.

IN almoſt every corner of this city (ſays a writer of reputation) amazing examples of induſtry are to be ſeen, even in thoſe, whoſe age, ſickneſs, and bodily infirmities would obtain a diſpenſation from working any where elſe. Thoſe who think that the Dutch have more of matter than ſpirit in their compoſition, may here ſufficiently undeceive themſelves. More ſurprizing inſtances of art and ingenuity are to be obſerved in Amſterdam, than in any other city of the world. And indeed other cities of Europe have had the models of moſt of their uſeful contrivances and machines of various ſorts from this: I uſe the term *uſeful*, becauſe the excellency of the works of art here conſiſts in their utility, all being of real uſe and ornament in life.

Moſt other nations, and even thoſe who arrogate all wit and art to themſelves to the excluſion of the reſt of mankind, excel generally in mere bagatelles, things for which they have not been ingenious enough to invent another name than trifles.—What can be more extraordinary, than to turn priſons into houſes of induſtry, ſickbeds into workſhops, and to employ even the blind for the good of themſelves and the public?—An ancient author's deſcription of Alexandria, the capital of Egypt, may, with great juſtice be applied to Amſterdam. "A rich "and opulent city, that abounds "with every thing, and where no "body can be idle. Some are em"ployed in making paper, ſome "glaſs, and others linen: All are "buſy in one thing or another.— "The lame have their employments, "the blind their work; and even "thoſe, who have the gout in their "hands, are not ſuffered to be "idle."

ORIGIN *of* MONEY.

ERYCTHON invented the uſe of ſilver for money; he did it with a deſign to facilitate commerce among the iſlands of Greece; but he foreſaw the inconveniency attending this invention. Apply yourſelves, ſaid he, to all the people, to multiply among you natural riches, which are the true riches.—Cultivate and improve the earth, that you may have plenty of corn, wine, oil and fruit: Get innumerable flocks, that may feed you with their milk, and cloath you with their wool; and by this means you need never fear falling into poverty. The more children you have, the richer you will be, provided you breed them up to labour and induſtry; for the earth is inexhauſtible, and her fruitfulneſs encreaſes in proportion to the number of her inhabitants, who are diligent to manure her: She bountifully rewards the labor of them all, whereas ſhe is niggard and barren to them who

are negligent in her culture: Endeavor therefore principally to acquire this true wealth, which is sufficient to answer all the real necessities of mankind. As for coined money, it ought not to be valued any further, than it is subservient to the carrying on such wars as you are unavoidably engaged in abroad, or in the way of commerce, for purchasing such necessary commodities as are wanting in your own country; and it were to be wished, that there were no longer in the world any trafficking for such things as serve only to keep up luxury, vanity and effeminacy. The sage Erycthon would often say to them; My dear children I fear I have made you a fatal present, in imparting to you the invention of money: I fear it will excite avarice, ambition, and pomp; that it will encourage an infinite number of pernicious arts, whose tendency is only to corrupt and debauch good manners; that it will put you out of conceit with that happy simplicity, which makes your lives so very quiet and secure; in fine, that it will breed in you a contempt for agriculture, which is the basis of human life, and the source of all substantial riches; but the Gods are my witnesses, that my heart was upright, when I bestowed this invention on you, which in itself is useful. But at length, when Erycthon found that money corrupted the people, as he had foreseen, he, for grief, retired into a solitary mountain, where he lived in poverty, and sequestered from men, to an extreme old age; nor would he concern himself in the government of cities.

UNHAPPY EFFECTS *of* LUXURY.

AS too great an authority intoxicates and poisons kings; so luxury poisons a whole nation: it is commonly urged, that luxury serves to feed the poor at the expence of the rich; as if the poor could not more profitably provide for themselves, by increasing the fruits of the earth, than by unmanning the rich by the refinements of voluptuousness. Thus a whole nation habituates itself to look upon the most superfluous things, as the necessaries of life; and thus every day brings forth some new necessity of the same kind, and men can no longer live without things which but thirty years ago were utterly unknown to them. This luxury is called, forsooth, the perfection of arts, and the politeness of a nation. This vice, which carries in its womb a thousand more, is commended for its virtue; it spreads its contagion down to the very dregs of the people. The lowest rank of men would pass for a middle sort, and every one lives above his condition, some for ostentation, and to make a shew of their wealth, others through a mistaken shame, and to cloak their poverty. Even those who are so wise as to contemn so great a disorder, are not so wise as to dare to be the first to stem the tide, or set contrary examples.—Thus a whole nation falls to ruin; all conditions and ranks of men are confounded; an eager desire of acquiring wealth to support an idle expence, corrupts the purest minds, and when poverty is accounted infamous, nothing is minded but how to grow rich. Let a man be a good scholar, skilful, and virtuous; let him instruct mankind, win battles, and save his country; let him sacrifice all his private interest, and yet he will be despised, unless his talents be heightened by pomp and luxury. Even those who have no fortune will appear, and spend as if they had one: and so they have recourse to borrowing, cheating, and using a thousand mean arts to get money: But who shall remedy those evils? the relish and habits of a whole nation must be changed, new laws must be given them; and who shall attempt this, unless governors should prove philosophers, as to set an example of moderation, and

so put out of countenance those who love a pompous expence, and, at the same time, encourage the wise, who will be glad to be authorized in a decent frugality.

Excellence of Sobriety.

HOW reproachful is it for men of elevated condition in life, to place their grandeur, in ragoûts and dainties, by which they enervate their faculties, and continually impair the health of their bodies. They ought to place their happiness in their moderation, and in their authority, which enables them to be beneficent to other men, and in acquiring reputation by their good actions. Sobriety makes the plainest food the most palatable; it is temperance that procures the purest and most lasting pleasures, at the same time that it preserves a vigorous constitution of body. Therefore confine your table to the best sorts of meat, but dressed without any ragoûts: for to provoke mens appetites beyond their natural call, is nothing else but an art of poisoning.

Character of a certain *amiable* Female.

SHE is gentle, plain and wise; her hands despise not labour; she foresees things at a great distance; she provides against all contingencies; she knows how to be silent; she acts regularly without a hurry; she is always employed, but never embarrassed, because she does every thing in its due season; the good order of her father's house is her glory; it adds a greater lustre to her than her very beauty. Though the care of all lies upon her, and she is charged with the burthen of reproving, refusing, sparing (things that make all other women hated) she has acquired the love of all the houshold; and this, because they find not in her either passion, or conceitedness, or levity, or humor, as in other women. With a single glance of her eye they know her meaning, and are afraid to displease her: The orders she gives are plain; she commands nothing but what may be performed; she reproves with kindness, and her reproofs are incentives to do better: her father's heart reposes itself upon her, as a traveller, fainting under the sun's sultry rays, reposes himself upon the tender grass under a shady tree. Her mind, not more than her person, is never trimmed with vain gaudy ornaments; her fancy, tho' sprightly, is yet discreet; she never speaks but when there is an absolute occasion, and, when she opens her mouth, soft persuasions and genuine graces flow from her lips. The moment she begins to speak, every body else is silent, which throws a bashful confusion into her face, and she could find in her heart to suppress what she was about to say, when she perceives she is so attentively listened to.

Unhappy Effects of Criminal Love; *exemplified in* Hercules.

THAT hero's misfortunes took rise from a passion which occasions the most terrible disasters, namely, Love. Hercules, who had overcome so many monsters, could not master so shameful a passion, and became the laughing stock of that cruel boy Cupid: he could not without blushing call to mind, that he had once so far forgot his glory, as to work at the spinning-wheel with Omphale, queen of Lydia, like the most abject and most effeminate of all men, so great a command over him had a blind inconsiderate love. A hundred times has he confessed, that this passage of his life had tarnished his virtue, and almost defaced the glory of all his labors. Nevertheless, such is the weakness and inconsistency of men, who are so confident of themselves, and yet

reſiſt nothing. Alas! the great Hercules fell again into the ſnares of love, which he had ſo often deteſted. If he had been conſtant to Dejanira his wife, happy had he been; but too ſoon the blooming youth of Iole, on whoſe face the graces were imprinted, ſtole away his heart. Dejanira burning with jealouſy, bethought her of the fatal garment which the centaur Neſſus had left her at his death, as an infallible way to revive the love of Hercules, whenever he ſeemed to neglect her for another. But this garment, full of the venomous blood of the centaur, contained the poiſon of the darts with which that monſter had been pierced; for the arrows with which Hercules killed this perfidious centaur, had been dipped in the blood of the Lernæan Hydra, which had tinctured them with ſo ſtrong a poiſon, that the wounds they made were incurable.

Hercules, having put on this garment, ſoon felt the devouring fire, which penetrated into the very marrow of his bones. Mount Oeta reſounded with his horrible cries, which rung in the deepeſt vallies, and the ſea itſelf ſeemed troubled at his groans, which far ſurpaſſed the bellowings of fierce bulls, in their combats.

A MEAN *to* INCREASE MANURE.

ADJOINING the ſtye where your ſwine are ſhut up, which ſhould be dry and warm, fence a yard for them to wallow in; twenty or thirty feet feet ſquare will be large enough for half a dozen hogs; cover this in the fall or ſpring with mud or any rich earth or graſs ſods; common loam ſhould not be refuſed, if richer earth cannot be procured. The hogs, having no rings in their noſes, will render this mud or earth, if not more than two feet deep, an exceeding rich compoſt in a year's time. They will keep it ſtirring and fermenting with their dung and urine, which will be incorporated with the mud, and thereby their whole ſtrength will be ſaved; for the mud or earth will prevent the virtues of the dung and urine from being waſhed into the ground by the heavy rains, or evaporated by the ſun and air—it not only ſaves them, but makes them ſtronger, by keeping them in a ſtate of conſtant fermentation; the fermentation will be increaſed, and the whole maſs will be improved by making this yard the receptacle for the weeds of your garden—throw into it your ſoap ſuds, brine, and all the greaſy ſlop of the kitchen; you may add potatoe tops, which ſhould be carefully ſaved for the purpoſe when you gather the potatoes; the ſtubborn corn ſtalks, which rot ſlowly in the cowyard, will ſoon conſume in the hogyard. Indeed any vegetable or animal ſubſtance may be added, for there is none which will not make manure when rotten. Half a dozen hogs, if confined to a ſtye, and ſuch a yard, will make more than twenty tons of the beſt manure in one year. The manure ſhould be laid in heaps to mellow with the froſts of one winter, and it will anſwer to put into the hills of Indian corn as well as horſe dung.

ANECDOTE.

A Rattling young fellow from London, putting up at a country inn, ſeeing a plain rough hewn farmer there; ſays he, you ſhall ſee me dumb-found that countryman; ſo going up to him, he gives his hat a twirl round, ſaying, 'There's half a crown for you countryman.'—The farmer, after recovering a little from his ſurprize, reared his oaken towel, and ſurveying him very gravely, gave him two very handſome rubs on his ſhoulders, ſaying, "I thank you for your kindneſs, "friend, there are two ſhillings of "your money again."

POETRY.

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

SPRING AND BEAUTY.

A PASTORAL.

THYRIS.

HERE gentle Damon, midſt this vernal ſcene,
Fit haunt for gods, or beauty's lovely queen,
Beneath embow'ring arches let us ſing,
A grateful lay to the returning Spring.

DAMON.

Hail, happy ſcenes! my grateful breaſt inſpire!
And fan, ye gentle gales, the kindling fire!
—But lo! Clarinda paſſes thro' the grove:
The ſmiling charmer tunes my ſoul to love.
At her approach what tender thoughts ariſe,
How my heart beats and flutters with ſurpriſe,
Aw'd, and yet chear'd by her reſiſtleſs eyes!
Leave me my fair one's blooming charms to ſing,
And thou ſhalt chaunt the beauties of the Spring.

THIRSIS.

Clarinda's worth is known to ev'ry ſwain,
The public pleaſure, and the public pain,
At once the grief and triumph of the plain!
I, void of paſſion, praiſe thy fav'rite fair,
Confeſs her lovely form, and graceful air.
But leſt in me thou ſhouldſt a rival fear
I'll be content from thee her praiſe to hear.
Spring be my theme. See! chearful Spring returns,
And drooping nature now no longer mourns:
No more her robes of hoary ſnow ſhe wears,
Nor clad with ice, and ſpangled froſt appears:
No more the ſhudd'ring flocks for ſhelter fly,
Nor ſhepherds view aghaſt the low'ring ſky.
Behold, bleſt change! the bury'd flow'rs revive,
And all the glad creation ſeems to live;
Refreſhing gales their balmy fragrance ſhed,
And waking nature riſes from the dead.
The thick'ning groves their waving green reſume,
Freſh opening bloſſoms breathe a rich perfume;
Whilſt kindly ſhow'rs their vital pow'r diffuſe,
And teeming earth imbibes the copious dews.
The buſy birds their pleaſing talk purſue,
And with glad voice their lively notes renew:
Hark! what ſhrill concerts echo thro' the grove!
How ſweet the little warblers carol love!
Our fleecy flocks in flow'ry paſtures feed,
And kids, luxuriant, wanton in the mead;
There friſk the tender lambs, (our preſent care)
Thoſe ſportive emblems of the youthful year;

Bounding with joy the flowing hours they pass,
And crop the fragrant thyme and springing grass,
Till, courted by the sun's declining ray,
Upon the river's bank they careless stray.
See! near advancing, with delightful eye,
Their dancing image in the stream they spy;
Narcissus like, the mimic form admire,
Now fondly peep, now wantonly retire.
The season's warmth tempts Faunus from the wood,
To court the pleasures of the cooling flood;
Th' affrighted nymphs his rude embraces shun,
And from his arms in wild disorder run.
Of his approach the slumb'ring Naiads dream,
Forsake the banks, and rush into the stream.

DAMON.

There, Thyrsis, there, how oft Clarinda rides,
In her light bark, along the chrystal tides!
The conscious groves her awful form adore,
And bending willows languish on the shore.
O'er the smooth surface swift she glides along,
While swains enchanted listen to her song:
Mild fanning zyphers on her bosom play,
And fondly steal the dying sounds away;
Too soon, alas! far wafted they retire,
Borne on the winds, and tunefully expire.
The short liv'd stream admiring shepherds mourn,
Gaze on the shore, and wait her wish'd return;
With longing eyes the less'ning bark pursue,
Bless the lov'd fair, and murm'ring sigh—Adieu!

THYRSIS.

Damon, we'll all our faculties employ
In jovial mirth, and give a loose to joy,
Since Spring and Beauty both conspire to move
Th' enamour'd soul to Poetry and Love.

DAMON.

These halcyon hours our purest transports claim,
Since dear Clarinda's the delightful theme;
Her powerful charms can e'en despair control,
And smile away the sorrows of my soul.
Her sparkling eyes soft flowing strains infuse,
And crown the pleasing labors of the muse.
Where e'er Clarinda graceful moves along,
The admiring crowd to gaze around her throng;
With low obedience all obsequious bow,
Whilst, unobserv'd, her jealous rivals glow:
In vain, when her superior charms are nigh,
Their soothing arts, inferior beauties try;
Her lovely mein attracts our wond'ring eyes,
And each beholder for Clarinda sighs.
Whene'er the shepherds and the nymphs advance,
To sprightly music, in the mazy dance,

How elegantly ſhines this matchleſs maid,
What nameleſs charms are by each ſtep diſplay'd!
Graceful, with eaſy majeſty ſhe moves,
While all around her wait the ſmiling Loves.
Mean time the virgins lilly hands prepare
Gay-blooming garlands for the conq'ring fair.
What rapt'rous bard her various praiſe can ſing?
The ſpring crowns nature, but ſhe crowns the ſpring.
From her kind arms I can no longer ſtay,
Methinks I hear her rally my delay;
Tho' friendſhip would detain, love ſummons me away.
Come let us leave this ſolitary ſhade,
And thro' the meadows ſeek th' inchanting maid.

THYRSIS.

We'll go, my friend—And ſee! the day retires,
While Veſper kindles up his nightly fires:
The ſylvian choirs, rock'd by the ruſtling breeze,
Now ceaſe their lays, and ſlumber in the trees;
Now, by the riſing moon's mild ſtreaming light,
Clarinda chears the ſhadowy face of night,
Where the gay virgins take their evening round,
Or in wide circles, trace the Fairy ground;
Thither will we with eager ſteps repair,
Mix in the circle, and ſurpriſe the fair.
There will I Damon's amorous ſtrains rehearſe;
Clarinda with a ſmile ſhall crown his verſe.

NEW-JERSEY.

THE WISH.

By a YOUNG LADY.

NOR let a wiſh for earth remain,
Nor let me grovel here below,
When heav'nly honors I may gain,
When joys immortal I may know;
When freed from woe, and endleſs pain,
My ſoul in heav'n with Chriſt may reign!

Nor earth, nor ſenſe, nor ſin, ſhall find
A reſting-place within my ſoul;
All, all for Jeſus is reſign'd:
O! come, my Lord, poſſeſs me whole!
My ſoul, my body's pow'rs poſſeſs,
And ſanctify me through thy grace!

I long for this, for this I pray,
To know that perfect love of thine,
When ſin ſhall all be done away,
When in thine image I ſhall ſhine,
When I ſhall feel continual peace,
And all the fruits of righteouſneſs!

Ah! come, and move in me, and live,
And triumph o'er my willing breaſt;

I would thy fulneſs now receive;
I would partake thy people's reſt;
Thine utmoſt goodneſs fain would prove,
And antedate the joys above.

Jeſus, my Saviour, now fulfil
Thy great deſign, thy grand decrees;
In me be done thy righteous will,
Accompliſh'd all thy promiſes;
Let grace renew and cleanſe my heart;
The mind which was in thee impart.

Not only, Lord, my ſins forgive,
But ſpread the ſanctifying leav'n;
O! make me meet with God to live,
With all the perfect ſaints in heav'n;
With them, before thy glorious throne
May I adore, and caſt my crown!

Then will I praiſe thine holy name,
And bleſs thee for thy wond'rous grace;
Thy matchleſs glories then proclaim;
Thy wiſdom, pow'r and faithfulneſs;
I'll emulate the hoſts above,
And ſing the riches of thy love.

From my own works now bid me ceaſe,
And own the ſtrength of thy right-hand;
Now perfect me in holineſs,
Let all ſubmit to love's command;
Subject me to thy wiſe control;
New model, thou, my ranſom'd ſoul.

Father, my wand'ring footſteps guide,
Make me with Chriſt in ſpirit one,
And call thy favorite to thy ſide,
And ſeat me on thy glorious throne,
And let me there ſecurely dwell,
Beyond the reach of death and hell.

To God, who reigns enthron'd on high,
The Father of eternal days,
To Chriſt, th' incarnate Majeſty,
And to the Spirit of his grace,
Be honor, praiſe, and glory giv'n,
By ſons of earth, and hoſts of heav'n.

On being aſked, What is the greateſt Bleſſing on Earth?

AN EPIGRAM.

PEACE, health and ſtrength, food raiment, and content;
A heart well managed—and a life well ſpent:
A ſoul devoted and a thirſt for God:
Courting his ſmile—but patient of his rod:
Each day more fit to breathe its lateſt breath,
And then the moſt alive, when neareſt DEATH.

On her BIRTH-DAY.

By Miſs ——

RETURN'D I ſee my natal day,
(Important time to me)
When heav'n inform'd the lifeleſs clay,
And gave it leave to be.

I live to ſee another year,
But what for God is done?
Ye tranſient ſcenes again appear,
And tell how time has run.

My infant days paſs'd heedleſs by,
Nor more than inſtinct knew:
Till reaſon's ſlowly opening eye,
Could form the idea true.

Beneath my parents tender care
Securely I abode; [fair,
They ſhew'd me virtue's path, how
Tho' intricate the road!

E'en then in ſecret have I ſigh'd
To run the heav'nly race,
And oft my feeble heart has cry'd,
'Give me, O Lord, thy grace!'

But tranſient as the morning cloud,
When ſhines the op'ning day;
Or as the dew, my early good
Soon vaniſhed away.

Pleaſure's ſoft call allur'd my heart,
The feſtive dance and ſong;
While the Tragedian's ſpecious art
Made the enchantment ſtrong.

Yet ſtill, amidſt theſe mingled ſweets,
The conſcious tear would riſe,
And wiſdom whiſper'd 'Earth ad-
'Of no ſubſtantial joys. [mits

'Know, mortal life is but a ſtream,
'And pleaſure but a ſhade:
'The bliſs you now purſue's a dream,
'And like a dream will fade.'

'Tis juſt, I've ſaid, I will be wiſe,
My folly Lord forgive,
And I to-morrow will ariſe
And to thy glory live.

The morning came; freſh health
My ſpirits gay and free; [aroſe
O God, I ſoon forgot the vows
That ev'ning gave to thee!

By ſickneſs then, Almighty Lord,
Thou oft haſt warning giv'n;
And death (that time ſhall be de-
plor'd)
Snatch'd a lov'd friend to heav'n.

I here review'd the mercies paſt,
And there the lifted rod,
Which brought me to the arms at
laſt
Of my redeeming God.

I broke from all I lov'd before,
I bade the world farewell,
I told my friends I could no more
In tents of Cedar dwell.

To thee, O Pow'r Supreme, to thee
The glory now I give,
That I permitted am to ſee
Thy bliſsful face and live.

That love, that all-victorious grace!
Ere youth's gay ſcene is o'er,
Faſt binds me in its kind embrace,
And rules the dang'rous hour.

O ſay to my exulting ſoul,
From this day will I bleſs;
Thy future life in peace ſhall roll,
And thou ſhalt die in peace.

On the BIRTH DAY *of a* CHILD, *a* YEAR OLD.

HAIL! to thy parents wiſhes born,
Permitted here to ſtay,
To ſee once more the cheerful morn,
That gave thee into day.

Within a ſingle little year,
Thy ſiſters liv'd to die;
Juſt ſhown on earth to diſappear,
Sent early to the ſky.

May'ſt thou with happier lot than
theſe,
Thy parent's hope employ;
And years, and many years increaſe
Th' occaſion of their joy.

In piety and virtue grow,
As riſing years improve;
Bleſt'd with a longer life below,
And higher place above.

On 1 SAM. xxviii. 14.

Saul perceived that it was Samuel.

NO wily fiend by magic ſpell,
Invok'd from his infernal cell,
To perſonate the prophet true
But Samuel's ſelf appears in view;
To make the proſtrate king relent,
Humbly accept his puniſhment,
To warn him of his inſtant doom,
But not denounce the wrath to come.

IBID. Ver. 19.

To morrow ſhalt thou and the ſons be with me.

WHAT do theſe ſolemn words portend?
A gleam of hope when life ſhall end:
"Thou and thy ſons tho' ſlain ſhall be
"To-morrow in repoſe with me!
Not in a ſtate of helliſh pain,
If Saul with Samuel doth remain;
Not in a ſtate of damn'd deſpair,
If loving Jonathan is there.

EPITAPH *on* LADY HOTHAM.

STRANGER to ſin and guilty fears,
An uſeful life of fourſcore years
She liv'd on earth, like thoſe above,
A life of humble praiſe and love:
And lo, the ſame from firſt to laſt,
When all her toils of love are paſt,
With triumph calm her courſe ſhe ends,
And in a flaming car aſcends!

FOREIGN OCCURRENCES.

SKETCH *of* POLITICS, *which may lead our readers to the cauſe of the preſent warlike aſpect of Europe.*

RUSSIA.

THE ſerenity of the political atmoſphere, almoſt univerſal at the preſent moment in Europe, is threatned by the tempeſt in the eaſt; which, ſeen at a diſtance, appears to be only a ſmall cloud, but which in its progreſs weſtward, may darken the whole horizon.

The EMPRESS *of* RUSSIA,

Treading in the footſteps of Louis XIV. of France, and participating in ſome degree in the elevation of his nature, may alſo, perhaps, ſhare in ſome meaſure in his fortune and fate—Louis XIV. emulating the glory of Cromwell, and trained up from his youth in ideas of ambition and immortal fame by the Cardinals Richelieu and Mazarine, applied himſelf to the great buſineſs of acquiring renown by his actions, and ſecuring an honorable name by attaching to his perſon the moſt diſtinguiſhed genius in every country in Europe. He puſhed his conqueſts by arms; he poliſhed his country, and even Europe by the arts; he beſtowed penſions on men of letters; he carried his intrigues into every European court, and by this reſtleſs ambition excited a confederacy againſt him, which brought him to the loweſt ebb of fortune, and had well nigh wrought the ruin of the French monarchy. The Empreſs of Ruſſia, keeping a ſteady eye on the glory and on the deſigns of her illuſtrious predeceſſor Peter I. on the Ruſſian throne, has uniformly aimed to be great in both arts and arms. She honors and beſtows honors and rewards on men of diſtinguiſhed character in the literary world, ſhe puſhes her conqueſts over the Turkiſh dominions, and ſhe intrigues at all the courts of conſequence in the world—ſhe aſſumes too, like Louis le Grand, a haughty and imperious tone. She has told the pacific and juſt Emperor Leopold, that he muſt not give back what his brother and predeceſſor had taken from the Ottomans. It is reckon-

ed a pretty royal declaration, if one crowned head tells another, you ſhall not take this or that, but to ſay to an Emperor, you ſhall not give this or that—this is Imperial, and more than Imperial.

If the Empreſs, after her late victory at Iſmail, thinks ſeriouſly of a peace for any length of time, ſhe will violate her own nature. If ſhe can form a confederacy ſufficient to occupy the finances, and the troops of Britain and Pruſſia, ſhe will proudly perſevere in arms. If not, ſhe will endeavor to make a peace with the Turks, without any intervention on the part of foreign powers, as ſhe did with Sweden; and in doing this ſhe will take care to retain ſuch advantages in her hands as may enable her, after ſhe has breathed a while, to renew hoſtilities with eaſe and with a probability of ſucceſs. That this will be the policy of the Empreſs, is the opinion of the Britiſh Miniſtry, who deem it neceſſary to have a naval force in readineſs by the ſpring.

While ſo many are battering Burke in Britain with their pens, the National Aſſembly of France, are confuting him by facts and actions.

SWEDEN.

The peace entered into by this country, is evidently the effect of neceſſity. The Porte have ſhewn their indignation at this meaſure, and the Swediſh Envoy at Conſtantinople has experienced the effects of it, and at his own deſire, has been recalled. The Divan regard this peace as an open infraction of the treaty of alliance, which ſubſiſts between the two powers; one article of which ſtipulates, "that neither power ſhall make peace without the other."

The apology made to that injured people by the faithleſs Monarch of Sweden, contained the following reaſons for his conduct. "That the King of Spain had intereſted himſelf in the effecting the adjuſtment of the peace with the Empreſs, and that ſome very advantageous propoſitions had been made to him by Ruſſia, reſpecting a new limitation of the frontiers of his Kingdom. That he had replied to the Empreſs, that his conditions muſt be ſuch as would not be prejudicial to his Ally, the Porte.—That the Empreſs then propoſed, as the baſis of a peace with both powers, that ſhe ſhould reſtore to the Porte whatever had been taken from her during the preſent war, that the Crimea ſhould be reſtored to the independent ſtate it was in by virtue of the treaty of Kainardgi, and that Oczakow and Bender ſhould be razed."

He then ſtates the misfortunes of the laſt campaign—the failure of the promiſed aſſiſtance—the loſs of his fleet—and the expenditure of ſeventy millions of Piaſters. He declares, that the treaty was aſſented to by him, under aſſurances from the Empreſs, that it ſhould inſure the Porte a happy peace.

Such are the principles on which he conceived himſelf juſtified in concluding peace for his dominions. How far it is congenial to the ideas of the inſulted Turks, their treatment of the Swediſh envoy ſufficiently evinces.

PRUSSIA

Will not look with an eye of indifference on the tranſactions of the northern powers. To curb the deſigns of Ruſſia, this country will form, or, as is generally believed, has formed an alliance with the Porte, and draw into the league the King of Poland. The reſpectable army of theſe allies, will infallibly embarraſs the proceedings of Catharine, more than her treaty with Sweden, even if that monarch, ſhould be perfidious enough to enter into ſuch a treaty.

THE PORTE.

The cruelty and perfidy of Turks, has ever been a theme on which the other powers of Europe feelingly declaimed. The experience of the

latter years muſt have conceived them, that cruelty and perfidy belong not to the Turks alone; their enemy the Emperor poſſeſſing the firſt—and their ally the King of Poland, eminently bleſſed with the latter.

Notwithſtanding the perfidy of their friends, and the power of their enemies, they make a ſtout reſiſtance—and, if they are not as unfortunate in forming an alliance with other powers as they were in their ally of Poland, may yet convince their opponents, that they will not tamely ſubmit to the oppreſſions of cruel, blood-thirſty Chriſtians. The enſuing campaign will be one of the moſt ſpirited, perhaps, ever witneſſed—and by its event, the war may be determined.

Domeſtic Occurrences.

ALBANY, *March* 30.

We congratulate the public on the preſent favorable proſpects of handſome crops of ſugar the preſent year—the firſt part of the ſeaſon was indeed unfavorable. We are informed from reputable authority, that in Otſego county alone, about 2500 people are buſily engaged in this lucrative branch of buſineſs——we ſincerely wiſh them the moſt brilliant ſucceſs. The diſtilling of the ſap of the maple at Otſego, is alſo going on proſperouſly. We are alſo informed that they are already making preparations for building a court-houſe in that thriving place.

Elizabeth Town, *March* 31.

A London paper, dated January 19th, ſays—"A quantity of Ambergris, to the amount of 360 ounces, (which has ſince ſold for 19s. per ounce) has lately been found in the head and belly of a whale. Hitherto the whales were ſuppoſed to contain little or no Ambergris, and the quantity of this article brought to market was ſaid to be found floating on the ſurface of thoſe ſeas where whales are ſuppoſed to reſide. The particulars of this very uſeful and valuable diſcovery have been atteſted before the privy council, and an account of it was read on Thurſday night laſt at the Royal Society.

MARRIAGES.

NEW-YORK.

At Albany, Mr. Gerrit Rychman to Miſs Gitty Lanſing. Mr. David Waters to Miſs Betſey Orr.——*At Talbot-hall*, George Metcalf, Eſq; to Miſs Eliza Talbot.—*In the Capital*, Mr. William A. Hardenbrook to Miſs Margaret Somerindyke.

NEW-JERSEY.

At Burlington, Mr. William Cummings to Miſs Sarah Wardell.—*At Trenton*, Mr. Pearſon Hunt to Miſs Rachel Higbee.——*Near Trenton*, Dr. Thomas Redman to Miſs Sally Riche.—*At Elizabeth Town*, Dr. Paul Micheau to Miſs Maria Vergereau.

DEATHS.

NEW-HAMPSHIRE.

At Hanover, Mr. Jacob Green, aged 100.

NEW-YORK.

At Albany, Colonel Lanſing.—*In the Capital*, Mrs. Suſanna Livingſton, aged 62. Mr. Samuel Kempton. Jacobus Bleeker, Eſq; aged 75. Mr. James Barclay, aged 42. Mrs. Elizabeth Benſon. Mr. Iſaac Pinto, aged 70.

NEW-JERSEY.

In Elizabeth Town, Mrs. Suſanna Herriman. Gen. Matthias Ogden, aged 36.

PENNSYLVANIA.

In Philadelphia, Captain John Willett, aged 47. Mr. John Head, aged 30. Mrs. —— Jarvis. Dr. James Newall, aged 67. Mrs. Boys. Mrs. Rebecca Morrit. Mr. William Penn Hickes. Mrs Elizabeth Kuhn. Mr. John Hall, aged 74. Mrs. Moyſton. Mrs. Heyſham. Mrs. Hurley. Mrs. Ann Woodhouſe.

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To SUBSCRIBERS.

TWO Years have elapſed ſince the Commencement of this Publication. The Editors ſincerely regret, that want of Leiſure will oblige them (at leaſt for the preſent) to diſcontinue it.—It affords them very ſenſible pleaſure to reflect, that this Work hath been honored with the Patronage of ſeveral of the moſt eminent literary Characters in theſe States; that it hath given general Satisfaction, and (it is hoped) that it hath been of Public Utility; eſpecially, by contributing to promote the important Intereſts of Chriſtianity; by diffuſing a great Variety of uſeful Knowledge, as well as affording literary Pleaſure and Amuſement.——As not literary Fame, but the Benefit of Mankind, was the great Object of the Editors in publiſhing this Miſcellany, they beg Leave ſtill to conceal their Names from public View.

It will be eſteemed a Favor, if the Monies due for this Magazine, ſhall be paid, as ſoon as convenient, to Mr. Shepard Kollock, the Printer hereof.

To CORRESPONDENTS.

WE heartily thank our Correſpondents for the many favors they have conferred on us. Among the Articles received, ſince the Publication of our laſt Number, are the following: *The Chriſtian Philoſopher, No. IV—Original Letters—The Covenant of Grace—Evidences of Chriſt's Reſurrection—A ſketch of the Hiſtory of the Jewiſh Religion—Parental Duties—Letter to a Libertine—An Explanation of the Phraſe, Quench not the Spirit—An Enquiry into the mutual Duty of Maſters and Servants—An Addreſs to Young Women—The Duty of Children to their Parents—A Paraphraſe on the Lord's Prayer—Mode of hearing Sermons to Advantage—The Folly, Sin, and Danger of procraſtinating Repentance—The Duty of loving our Enemies—Ornaments of Youth—The Advantages of Poverty—Letter to a Friend lately recovered from Sickneſs—The Bleſſings of Religion—Reflections on different Subjects—Confeſſion of Sin, and an Eſſay on Benevolence.*

ALSO; *Obſervations on Gaming—Remarks on the Character of the Age—Merit diſregarded—The Hiſtory of Maria—Female Friendſhip—Happineſs of the Connubial State, and Virtue triumphant.*

The ſeveral obliging favors of W. K. came to hand after this Number was ſent to Preſs.

We lament, that want of Room hath prevented our publiſhing any of theſe Pieces; which, with thoſe various Articles we have before acknowledged the Reception of, and which have not been printed, ſhall, if requeſted, be returned to the Authors, if neceſſary directions ſhall be communicated for their Conveyance.

☞ THE firſt and ſecond Volumes of this Magazine may be had neatly bound and lettered, of *Mr. Kollock*, who will furniſh any odd Number of it to compleat a Volume.

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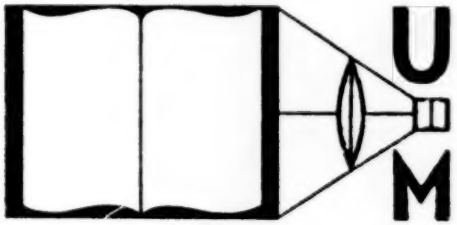

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