

His head is rather large for human kind;
 His mind the most obscure which we can find.
 It hath perception such as Locke doth say
 With beasts is common, even those that prey.
 In this one's skull, abstraction hath no place,
 Wherefore they differ from the human race.
 But as they live in cities and in towns
 Men we would call them did they not wear gowns.
 As to their shape, this looketh much 'tis true,
 Like D*** ill formed and of an ugly hue.
 The sample which I give is often seen
 In scarlet and in blue but never green.
 The color his; but th' office he dislikes,
 In consequence of cannon balls and spikes;
 From this we can by analogy conclude,
 The race is peaceful and eas'ly subdued.

E. G.

Original Sources of Health, Reason, Morality and Religion.

When the Author of Nature gave being to man, he breathed into his nostrils the breath of animal life: And he gave him a second species of life, the life of love: With this he swelled and sweetened his heart; he bestowed on him also when come to the highest pitch of maturity another life, of honor and glory. And he gave him the life of reason for the government of these gifts.

The first of them is unequally possess'd by men at the present day; some enjoy existence greatly more than others, and resist the hardships of various Climates accordingly.

The second life is little less diffused thro' nature than the former: It has existed in all ages and nations, forming their principal social concerns. In the Savage state it is very strong among their friends and relatives, and in the refined Nations of the present day it is probably not less so, and it assumes the name of Society or Circles, where it is mingled with the love of amusements and recreations.

The third species of life, honor and glory exists also from the savage to the highest state of advancement yet known. The love of glory is most visible in the first ranks, from the chief of the Indian tribe to the first leaders of the interests of the most polished Nations, and it is designed as one of the most powerful incentives of action. Unless these different gifts are well attended to and their claims complied with, the happiness of the individual nor of the society is not complete. In attending duly to them all, it is as much so, as it can be, if assisted by the life of religion, which is a fifth species of life given to man, and is his free sentiments and apprehensions concerning his state after death. Man, might, indeed, have existed without this knowledge or apprehensions of his future state; but by those ideas the Author of his being who has so essentially distinguished him from, and elevated him high above every other animal, many of which, have memory and sagacity in common with him, but none can have the least idea of a future state, if they had they would probably have had language to express it. Man has those ideas and that language