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THE

NOVA-SCOTIA MAGAZINE

FOR OCTOBER, 1791.

THE NEGRO EQUALLED BY FEW EUROPEANS.

(Continued from Page 515.)

THERE is then,' said I, 'among the Europeans a class of men so degraded, as not to blush at the inhumanity of their countrymen!' 'Ah! you do not know the eloquence of avarice. She borrows the voice and colour of fiction. Fiction gilds your chains; denies you almost every quality of men, to enoble the pretended charity of your despots toward you; swells the list of dangers which they encounter to procure you; exaggerates the cruelty which you exercise on the white people who fall into your hands, and the stupid insensibility of your sovereigns who deliver you up for trifles which we despise. Thus does she seduce our monarchs by insinuating that this commerce aggrandizes their power: our great men, by multiplying the sources of their enjoyments; our people, by infecting them with the errors, which close their credulous minds to pity; thus does she betray even religion itself; and by showing some of you to her, as objects of her dominion, compels her to consecrate the injuries with which injustice overwhelms you.'—'Weak as these reasons are, at least they are excuses which falsehood may employ to palliate avarice; and, I feel they may impose on people who enjoy the fruits of our slavery, without knowing the anguish which those productions cost us. But lying has no excuse; I cost your father nothing. I implored his humanity; nothing further. Was his mind formed of unalloyed barbarity? he might have refused my request; have sent me back; and this should have been sufficient for his cruel propensity. But chains! slavery! shame! Oh, Ferdinand! the lions of our forest tear us; we kill them; but if they be not impelled by hunger, they do not seize

upon us for future wants.'—'Alas! my dear Itanoko, when long abuse, when luxury has taken the place of virtues, there is no point to which man confines himself; he dares every thing; he excuses every thing.'

'I will tell you a truth, Ferdinand; it may be harsh; but, pardon me, I cannot dissimulate. If riches, which offer the means of solacing human miseries, have served to harden your minds—if the sciences, whose object was to enlighten men, have but increased your pride—if your compassionate religion has no influence on your hearts—you must be the most vile, the most corrupt of men! To possess all the treasures which can give energy to virtue, and to turn them all into the means of vice! It is a degree of depravity, of which the whole world besides gives no example!'—'I have already said, Itanoko, your denunciation must not be general. Believe me, the number of virtuous among us greatly exceeds the wicked.—'My negro,' say your virtuous people, 'your bondage pains me;' yet they suffer me to endure it. They do not avenge my wrongs; but they could do so, since they are more numerous than the wicked. At least, then, this is weakness; and when the welfare of mankind is concerned, weakness is a crime.'—'Ah! Itanoko, I am an European!—'I feel the reproach my dear Ferdinand! I owe you every thing. I would give you my blood, my life. I detest these fetters, with which your father galls me; and I bless the happy instant in which your goodness has made me your slave. I love, I respect your virtues. But shall I say it? Your virtues would have extended further, had you been educated among us. A negro

who should have possessed so good a heart as yours, would have adverted you of the treachery of his father.— Ah! this is the reproach which I dreaded from you.

It was late. I pressed Ferdinand to take some repose. I could not; and when day came, I had not closed my eyes. The want of sleep, caused by the feelings which our conversation had excited, did me no injury. I found myself even better than I was the preceding evening; and, to please Ferdinand, I consented to go upon deck. At first I could hardly support the brightness of day. The surgeon, who had foreseen it, made me swallow some drops of elixir, which animated my spirits, and my eyes became insensibly accustomed to the light. Urban approached me with joy in his countenance. He complimented his son and the surgeon on the success of their cares; and he offered me congratulations, which too well expressed the sentiment that inspired them.

The hour arrived, in which the negroes were to leave the hold. Ferdinand warned me of it. ‘Courage!’ said he. ‘These are men whom you are to behold. Alas! free or in slavery, weak or powerful, man suffers almost every where the picture of misery.’

They appeared; and soon their usual provisions were distributed to them. They were much wailed. But what was my surprise! I feared to see their tears; to hear their groans; I saw a certain air of serenity which almost approached to joy. My mind revolted at this apparent calm. ‘What!’ said I to myself, ‘have their souls already become familiar to disgrace? Do they no longer feel their fetters? Oh, negroes! if it be thus, you merit your fate! I thought the Europeans the most despicable of men! but you surpass them in baseness. They are unjust; you are contemptible.’

While this reflexion oppressed me, one of those negroes made me a sign, to approach him. Urban, who was near me, probably thinking that a single word from them would advance my cure more than all his cares, pressed me to join the man who called me. I obeyed. ‘Are you there?’ said he to me, in the negro language, and in a low voice. ‘I thought you dead.’ Heaven has willed it otherwise, answered I. ‘So much the better.’ ‘So much the worse!’ I am not as you are; I cannot so speedily reconcile myself to slavery and oppression. ‘Why do you judge thus of us?—I see you content.’ ‘Then are you more reconciled than we to our fate, since it has already made you forget the character of negroes.’ ‘How!’—‘No discussion; we have not time for that. Only answer me. What

think you of the Captain?’ ‘He is a monster!’ ‘And the white people?’—‘Barbarians!’ ‘What are your sentiments for them?’ ‘Hatred!’ ‘Nothing more?’ ‘What more can an unarmed man?’—‘Perhaps—but, does not honour call for more?’ ‘Without doubt, it calls for vengeance.’ ‘And it shall be satisfied; to-morrow, your tyrants shall me no more.’ ‘How!’ ‘To-morrow, I tell you, they expire; and, to crown all, they expire under our hands. Now blame our joy; or rather blush to be a negro, and to have misunderstood the feelings of negroes.’

Pardon me, O God of the universe! pardon me! Instantly I became criminal. All the passages of my heart flew open to the serpent of vengeance. I forgot thy rights, thy justice. I saw only my own injuries, and the barbarous pleasure of imbruing my hands in the blood of the perfidious authors of them.

‘Proceed;’ said I to the negro. ‘What hour? What signal? What means?’—‘One of us,’ said he, ‘possesses an herb which happily grows in our climates, and which destroys iron. The lightning is not swifter than its effects. To-morrow we divide it among our brethren, and apply it in this very place. These Europeans will not perceive its operation. Our war song shall be the signal. Our fetters fall off. Suddenly we rise. The same fetters shall be our arms. Our tyrants, astonished, will be vanquished as soon as attacked; and shall perish to the last individual of them. The sea shall be their sepulchre, and the theatre of our glory. This is our work,’ continued he. ‘These our chiefs,’ pointing to some of them. ‘And this is my answer,’ said I to him: ‘Vengeance and liberty!’ ‘It is enough,’ replied the negro. ‘Leave me. Suspicion may be awakened.’

I advanced some steps and paused, ‘My joy will betray me,’ said I to myself. ‘Be calm, my mind. Imitate Urban. The traitor devoured me with a tranquil front. Let the barbarian be the victim of the art which he has taught me!’

Ferdinand remarked my agitation, and joined me. ‘Why,’ said he, ‘have you mingled with these negroes? Was not their sight sufficient to awaken your pangs? Why then did you enter into discourse with them? Leave them Ipanoko.’

Detestable passion of revenge! Will it be imagined? I followed Ferdinand without remorse. I had just signed his death warrant: yet the sight of him roused no compassion in me.

I do not excuse myself. I wish only to be entirely as I was. The effect of injustice is to render him barbarous who is the

the victim of it; and such I became. It seemed that all my forces had waited this signal to return to me. A rapid fire spread itself through my veins; and the impression of my malady was instantaneously effaced. I contemplated my victims with cold cruelty; and silently calculated torments for them. I counted them, and was delighted with the number which promised to glut my vengeance. I hastened, by my wishes, the moment in which I could practise their tortures; then wished to delay them still longer, that I might dwell on the pleasure of preparing them.

In the evening Urban called unto him. He made me sit beside him. "Your health," said he to me, "appears to be perfectly established; and I wish to celebrate your recovery." He took a glass, filled it, and presented it to me; then filled his own, and drank my health. "Drink, monster!" said I within myself. "To-morrow, at this hour will I drink upon thy corpse!"

Thirty years have passed away since this terrible moment; and my hand still trembles, while I trace the horrible images which hurried through my mind. I was about to drink when Ferdinand stayed my hand. My God! the gentle sound of his voice yet fills my ear. "And I!" said he, "do you not wish that I should drink your health?" "What do you do, Ferdinand?" cried I, with a terror, of which I was master: "Who knows but—the truth was springing from my mouth. Urban drew his Lieutenant by the sleeve. "Observe," said he, "Don't you think he will grow still stouter? What a charming acquisition!" This word alone drove back the discovery from my lips, and recalled all my former fury.

I rose, and descended into the gun room. Little notice was taken of my abrupt departure. The officer who had the watch, was indisposed. He requested Ferdinand to perform his duty; and I was alone until midnight. More at liberty, I abandoned myself without constraint, to the serpents with which I was devoured. I was angry with myself, that the idea of punishing Urban was not mine. What would I not have done, to have executed it alone: I thirsted for all the glory, and all the pleasure, but what do I! Let me rather draw a veil over those dreadful thoughts which agitated my soul.

Toward midnight, Ferdinand entered. "You do not sleep?" said he. "No," answered I, with a bitterness which I could not restrain. "Sleep is not for an oppressed man." "I feel it," said he with gentleness. But I have thought of you during the whole watch; and I am very glad you are awake, for I want to talk with you." He uttered these last words so impressively

that I thought myself discovered. A cold damp spread over my body. "Itanoko," said Ferdinand to me, "we shall soon arrive; since yesterday, every thing announces the neighbourhood of land. I am ignorant of my father's resolutions respecting you; but be they as they may, it is possible you and I may be separated. He may send me into Europe, or into some other part. He is my father, and I must obey him. While you are under my eyes, God is my witness, I will protect you at the peril of my life. But I may be absent; and you will then be without resource. Here are two thousand crowns in gold. They are all I possess; take them. I have a friend at Domingo, who is worthy of my confidence, and I will make you known to him. You shall deposit this gold with him; and if my father shall sell you to a stranger, while I am absent, my friend will re-purchase you. The sum is sufficient to procure your liberty.—Then take your departure; return to your own country, though I must never see you more. If my father should keep you himself, my duty to him will not permit this; but slavery may appear hard to you, and I may not be there to soften it. The desire of flight may seize upon you.—This would be truly a misfortune, the greatest perhaps that could happen to you: but the man who suffers, does not always reflect. This money will at least be of service to you. Without it, you would probably be retaken, and death would await you. At the worst, you will have more hope of escaping the laws with it. There are few obstacles, which this metal cannot remove. Take it; it is yours. Whatever may happen, let the name of Ferdinand ever be dear to you. Never forget it. It is the only recompense which I ask of you."

I cannot describe, what passed in my heart during this discourse. I fixed my eye on Ferdinand. "From whence comes this gold?" said I. "Of what moment is that?" answered he, with an astonished air. "Yet inform me," added I, "it is the last request, which I make you." I saw a noble blush on his forehead; and his eyes were cast down with shame. "You want it," said he; "be satisfied. My father is rich. Every year he gives me nearly this sum for my pleasures. I give them to the unfortunate; and you have a right to my friendship." "I accept it," answered I. At these words I rose. I dressed myself with precipitation. "Follow me!" said I to Ferdinand.—"Whither do you go?" "Follow!—I will show you."

I mount the stairs without seeming to touch them. I arrive at Urban's chamber

ber. I open the door. Ferdinand, astonished, follows me in silence. 'Rise Captain,' said I, entering the room. 'I must speak with you,' 'What is the matter? what does he want?' said Urban, looking at his son. 'I do not know,' replied Ferdinand. 'You shall know,' said I: 'rise.' He hurries on his clothes; and I place myself between the father and son. 'See this gold!' said I to Urban. 'Hear what your son would do!' I then ran through the conversation of Ferdinand. 'At present,' continued I, 'tell me how shall I requite this benefactor?' 'What are you doing?' cried Ferdinand. 'He is mad,' said Urban. 'a fine employ for money!' 'No exclamations, Captain, but answer me.' My eyes, my air, my tone astonished him. 'Well,' said he, with embarrassment, 'he is your benefactor, love him.' 'Is that all?' 'What more can be done?' answered he. 'You will never be rich enough to return his money, which would be much better.' 'Return! is this the extent of European gratitude?' 'Is not that enough,' said the Captain. 'Not for a negro. Ferdinand, your virtue merits another price. You have saved my life; you would restore my liberty. Well, I shall repay you. Behold your father. I return him to you. I save his life.' 'Heavens!' cried they both.

'See, Urban,' continued I, 'the place in which we are. It was here that you received me; here that I implored your pity; that I poured out my secrets and my sorrows into your bosom. If this insensible furniture could speak; it would all attest my candour, my confidence: but you—it would reproach you with perfidy, with barbarity. If to such crimes, you add the horrible passion of revenge, imagine the pleasure which I must taste in punishing the author of my torments; feel the sacrifice I now make to gratitude. In some hours you were doomed to die. You, your soldiers, your sailors, your son—all would have perished! I did not conceive this design; my heart was incapable of it. But, from the moment it was communicated to me, it filled me with joy. I then owed only my life to Ferdinand: that was little. Now he would procure me liberty: this is every thing to me. Such a benefaction cannot be paid but by a great effort. My wrongs, my vengeance, are all forgotten; and my debt is discharged. Ferdinand there is your gold; I return it: and you Urban, if your heart be capable of feeling what you owe to me, swear to you both an eternal friendship.' Imagine, if possible the astonishment, joy, the transports of Urban and Ferdinand. They folded me in their arms;

our tears were mingled: the delightful names of father, son, friend, deliverer, were confounded together. 'He saved you, my father! cried Ferdinand. O heaven! recompense his virtue!' 'Ah rather,' said I, 'may heaven recompense your virtue, without which I had been criminal.' 'Bless you both, added Urban,' pressing us to his bosom. Alas! it was not repentance, which forced this exclamation from him. It was the joy of a man escaped from the extremity of danger. Such was Urban; such did he remain to his death. No wonder; when man suffers himself to be subdued by a despicable passion, he becomes at length so corrupted, that the examples of virtue do but pass slightly over his heart.

They soon pressed me to unfold the particulars of the plot, and I relieved their anxiety. Urban, who listened only to his ferocious feeling spoke of nothing but tortures. 'Whom would you punish?' said I, 'Negroes? recollect that you owe your life to the sacrifice of the just resentment of a negro. Think of what they were—what they now experience—and the fate which awaits them. Do not forget that they are men like yourself; then, if you dare speak of punishment!' 'My dear Itanoko,' cried Urban, 'if we do not terrify them by an example of severity, we may still tremble for our lives.' 'Away! I know them better than you,' answered I. 'If you will employ rigour, destroy the last of them, or I will not answer for your safety. Yet leave it to me to finish my work. Only order these negroes on deck.' 'How! so early?' said Urban. 'What does the hour signify,' answered I, 'when the cause is urgent?'

Immediately the orders were given. Urban, who had a soul which could not imagine the generosity of these oppressed negroes, armed his sailors; and ranged them along the deck. The hatchways are opened. The negroes surprised at the hour in which they were called, ascend with astonishment. Soon they are all assembled. I take Ferdinand by the hand. 'Come my friend,' said I to him: fear nothing. We advance into the midst of them, they fix their alarmed look, upon me. I raise my voice: I recount my flight from *Damel*—my confidence in Urban—his perfidy—the tenderness of Ferdinand—his last instance of generosity—finally, the scene of the last night. Then I continued with vehemence: "Oh negroes which of you would have courage to plunge the dagger into the bosom of his benefactor? Which of you, charged as I was with the horrid secret, would not have fallen with remorse at the feet of his deliverer?"

deliverer? But was it enough to save his life alone? Must he live only to wade in the blood of his countrymen? of his father? I have not this ferocious courage. I could not save my friend, to render him more wretched than I have ever been. Behold him to whom I owe all! He, whose virtues have snatched the fatal sword which deceives your hopes. Fall at his feet. It is a negro, it is one of your countrymen, whose letters he would break. Punish me alone, I have betrayed you. Take my life; it is yours. But respect his father in him; as he respects you all in me!

Scarcely had I finished, when a confused murmur rose among them. They, cried: 'Negro, thou hast lost us; but thou hast fulfilled thy duty.' All crowded round Ferdinand; each wished to speak to him; to touch the generous hand, which had deigned to soften the miseries of one of their countrymen. One of them cried; 'This, oh youth! this is the herb which would have delivered us!' and he threw it into the waves.

I flew to Urban. 'Remark these people, whom Europeans treat with disdain.'

This was a day of joy, if such there can be in slavery. Refreshments were distributed with abundance to the negroes. The sailors (one of the best, as well as the roughest classes of men) moved with the scene, mingled with the negroes, and passed the day in diversions with them.

The efforts, which Urban had made, to express his rapture on being so critically delivered, exhausted all his generosity. During some days, I perceived the eyes of his son pursuing him, and eloquently pointing out to him his duty: his frozen soul did not understand them. I made no complaint; and, proud to have shown in slavery all the energy of a free man, I left Urban to reconcile himself to the disgrace of continuing to hold me in bondage.

At length we saw land; and the next day we anchored in the port of Cape Francois, in the island of St. Domingo. Ferdinand descended first from the ship; and I followed him. He hastened to embrace his mother; while Urban, more occupied with his commercial concerns, than conjugal tenderness, remained at the port, to superintend the debarking of his negroes. Every thing announced opulence in his house; but the worthy mother of Ferdinand was its most precious ornament. She was soon informed of my misfortunes: she deigned to honour them with tears; and I perceived that she detested the proceed-

ings of an husband, whom decency restrained her from condemning openly.

I do not dwell on the appearance, which every where presented itself to me, of wealth, pomp, and splendour; although a new spectacle to a negro, who scarcely suspects all the refinements of luxury, which the little sentiments of pride, and the inconstancy of civilized people have transformed into wants. What made the greatest impression on me, was, that noble familiarity between men—that flattering respect towards women—these multiplied shades of delicate attentions, which would be so delicious, if they took their rise from the heart, and which are so abundantly found among these people. But too soon I perceived all these charms were but a smiling mask—a beautiful veil—merely designed to conceal deformities. I observed, that the will of these colonists was rarely in unison with their actions; that their politeness, their friendship, even their love, formed rather a language of contention, than an expression of sentiment; that the man, whom they overwhelmed with esteem—the women whom they intoxicated with incense—were sacrificed without regret to the sallies of wit; and that, while they were jealous of affecting a sort of profound genius and reflection, they were ambitious of circulating an universal laugh. I saw, that pleasure was their sole business, and lassitude their faithful companion; that their desires proceeded rather from their will, than from their heart; and, in fine, that they were the idol of themselves.

Yet has prejudice raised a barren barrier between the Europeans of the islands and us, which all the amiableness of the French has not power to destroy. In every thing, which concerns a negro, gentleness, humanity, even decency disappears. This engaging Frenchman is suddenly metamorphosed into a tyger, who regards us with fierceness; invents new outrages to inflict upon us; and contemplates them with coolness. Love, if we may give that name to sensual emotions—even love cannot disarm them: and the female negro sometimes hears the orders for her tortures, from the lips which have just lavished tenderness upon her.

Nay, the European women of the colonies—women whose sensibility should constitute their glory, and who are convulsed at the little sufferings of a spaniel—these very women will look with cool attention, on the bloody sides of an unhappy negro*. An equivocal jest spreads a mo-

* One of my friends had been two days at Cape Francois, and already had the sufferings of the negroes strongly affected him. One morning he heard a noise in the street,

deft blush over the faces of these same women; yet will they behold with unaverting eyes the revolting sight of a bazar, in which sleeping negroes are crowded together without distinction of sex. Such are the planters of the American isles—such their amiable companions. Europe would doubt the truth, if this truth had not been too often verified.

Urban created me, during some months, with tolerable kindness; whether it was that he could not yet forget to whom he owed his life, or that he feared the reproaches of his son. I employed this calm, to finish my education, which Dumont had commenced. Ferdinand's zeal procured the best masters to instruct me; and, my application, seconding the dispositions of nature, I could not only speak and write the French language with precision, but I also acquired some notions of polite literature and the fine arts. Music, above all, was a delicious flattery to my taste: with us she is barbarous; here I found her worthy to be the sister of the muses. I had some voice, and soon learned to ally it with the sweet sounds of the harp. I endeavoured by study to acquire resources which might soften the rigour of a life, which promised only unhappiness. Ferdinand, while he contributed to this, thought of rendering me, in other eyes, more worthy of the friendship which he bore me; and Urban did not forbid it, because these talents attached a new price to his slave, which flattered his avarice. Thus three sentiments, altogether unconnected, concurred to form my education.

Ferdinand, although young, and surrounded with seducing pleasures, was not led by them to neglect his duties. When he cultivated in me the talents which give lustre to man, he did not neglect religion, which gives strength to virtue. He introduced me to the acquaintance of father Bruno, the friend, of whom he had spoken to me. I found in this ecclesiastic the friendship of a parent, the accomplishments of a man of the world, and the zeal of an apostle. When he found me sufficiently instructed, he consummated his work, by uniting me to the children of the church. Alas! I could not altogether

preserve myself from a painful reflection. "How different," said I, "the circumstances of this ceremony, from those which Dumont promised me! When I should have passed from the font of baptism to the foot of the altar to be united to Amelia!"

My dear Ferdinand, and the person whom after him I most respect, deigned to accompany me. This was the amiable, the virtuous Honoria. She had long captivated the heart of Ferdinand. Surpassing him in graces, and the rival of his virtues, they were formed to render each other happy. Their parents had mutually consented to their union, which was delayed only till Urban should quit commerce, and settle his affairs. Thus had Honoria a right to look forward to felicity but for a brother, the shame and horror of nature.

M. de C—, the father of Honoria, had an affection for his children, which led him into weakness and errors; yet, though early a widower, his indulgence had no ill effect on his daughter. A happy disposition continually corrected the faults of education. It was not thus with his son. Born in a burning climate, devoured by dangerous passions, surrounded with wanton luxuries of the American isles, soon did he become abandoned to the most unbridled disorders. His father perceived it: but, his tenderness softening his reason, he neglected that paternal severity which would have probably repressed the impetuosity of a young man, who now braved his feeble remonstrances. Honoria stood a gentle mediatrix between her father and brother. She hid from the griefs of one, the enormities of the other: she consumed her days in these cares, which were repaid with reiterated ingratitude.

The forbearance of Urban with regard to me, was daily changing to a different conduct. His interest no longer compelled him to respect me; my health was fully re-established; and I was as completely formed, as to height and muscle, as it was probable I should ever be. My talents were well cultivated: and in short, I was, according to his manner of reasoning, a precious slave, whose sale could not fail to be uncommonly

direct, and ran to the window. What did he behold? A young, beautiful, elegant, European woman, with rage in her eyes, and a large stick on fire in her hand, pursuing a female negro. The unfortunate creature was naked to her waist. The lady overtook her; threw her down; loaded her with outrages; struck her; and tore her in several places with the infernal fire-brand. The scene lasted long; for depraved women are more indefatigable than men, in acts of wickedness. The unhappy negroess betrayed not an emotion of anger; she opened not her mouth; her countenance alone expressed her grief. And what was her offence? She had forgotten to serve the favourite cat with its breakfast.

uncommonly lucrative. He had no design, but to inure us to the species of service to which I was destined; and to bend my will, in good time, to every thing which the caprice of my future masters might require of me;—a quality which Urban thought wanting to make me complete. It was long before I perceived this change: Urged by my friendship for Ferdinand, even by gratitude for the species of calm which Urban suffered me to enjoy, I did every thing which his fancy could suggest to him, to command. Was there occasion to fly to his distant possessions with his orders—to run ten times a day throughout the whole city, on the little concerns of his house—my activity kept pace with his will; and my fatigues cost me nothing. But at length I saw that every thing, which I placed to the account of my good will, passed in his eyes as duties which were binding upon me. Insensibly the tone of the master succeeded to civility; and rudeness, in its turn, replaced the tone of the master. Then all the horror of my fate, which an illusion had lulled during some months awakened with renewed vigour. “Is it this, then, that is reserved for me!” cried I, with grief. Is it thus that I am slowly to approach this death, which a new re-

ligion forbids me to hasten! Well! I will suffer with patience. But, Oh God of the universe! let my father, Dumont, Amelin, be ever ignorant of the wretchedness of Itanoko!”

I carefully concealed my sorrows from Ferdinand, I felt how his heart would be torn; and I feared still more to degrade a father in his eyes: yet he often surprised in my countenance the trouble of my soul. This sight affected him; and I laboured by a false appearance of serenity, to turn aside the suspicions I could not destroy. The father, who feared the virtues of his son, as much as I dreaded the alarms of his friendship, never treated me harshly in his presence: but Ferdinand was not deceived. At length he appeared extremely dejected. He passed almost his whole time with Honoria; and I no longer could discover that air of satisfaction, with which he had always encountered me. In vain I interrogated him. His attentive friendship always shunned a confidence, which must have plunged a poignard into my heart. Bruno was my sole resource; in his bosom I poured out my sorrows. He received them with compassion, and eased my mind by the consolations of philosophy and religion.

(To be continued.)

THE SISTERS: AN AFFECTING HISTORY.

[From the Universal Magazine.]

THE village of Reculver is situated on the coast of Kent, near the mouth of the Thames; and is distant from Canterbury, nine miles; from Margate, twelve; and from London, sixty-five. It is a celebrated sea-mark, known by the appellation of “The Sisters.”—Of the origin of this appellation, Mr. Keate, in his “Sketches from Nature,” gives the following affecting history, extracted, as he observes, from a Manuscript, which he had the opportunity of perusing in the university of Louvain.

Toward the end of those troublesome times, when England was shaken by the feuds of the houses of York and Lancaster, there resided, in a village near the banks of the Medway, a gentleman, whose name was Geoffrey de St. Clair, descended from a family of great antiquity and repute in those parts. The many lances, and pieces of armour, that hung round the old hall, did not render it more respectable, than did the unbounded benevolence of its pre-

sent possessor. The poor sat at his gate, and blessed his liberal hand; and never a pilgrim reposed in his porch, without remembering, in his orisons, its hospitable owner.

Saint Clair had allied himself in marriage with the Lady Margaret de Boys, a woman of high birth, and rare endowments; whose accomplishments might have embellished the greatest scenes, had not a love of domestic life, and a religious cast of mind, induced her to prefer retirement. All her leisure hours, which her family did not call for, were spent in duties, which, in that age, ladies of the noblest rank exercised, without thinking they demeaned their stations; she relieved the indigent, advised with the unfortunate, visited the sick, and brought up her Twin Daughters, Frances, and Isabella, in the same sentiments; accustoming them very early, to attend upon her in all those acts of primitive piety. As these young ladies were the late heirs of St. Clair and Lady Margaret, they

they devoted their whole attention to their education; and had the comfort to find in their minds, so rich a soil, that every thing prospered which was planted in them: no useful knowledge was omitted, no external accomplishment neglected.

Frances and Isabella were now arrived at the age of twenty five. The amiableness of their characters, their enlarged understandings, and the gracefulness of their persons, won the admiration and esteem of all who approached them. They had, from similitude of manners, and sentiment, contracted such a rare affection for each other, that it seemed as if Nature, by forming them together in the womb, had prepared them for that extraordinary union, which was to distinguish their lives, and for those effusions of elevated friendship, which the loss of their exemplary mother was one day to call forth. Nor was this event very remote; Lady Margaret was seized by a sudden illness, which, in a few days, carried her off, and desolated one of the happiest families in the world.

It would be difficult to describe the sounds of woe, which, on this occasion, echoed through all the mansion, or the sighs of the disconsolate poor, under the windows. The grief of St. Clair, after the many years of uninterrupted happiness that he had enjoyed with Lady Margaret, in its first attack, almost overpowered his reason; while Frances and Isabella had the weight of a father's sorrow added to their own; which compelled them to smother their feelings, great as they were, and to assume a fortitude their hearts disavowed.

Lovely mourners! more lovely in your tears! Fancy pictures you before me, bathed in filial sorrow, standing by and supporting your distracted parent, striving in vain to rear him from the coffin, which he will not suffer his servants to close, still demanding in wild utterance, again, and again, one last, last look!

Heavens! how severe a distress! If my reader hath been in a situation, to ask for a last look of what is most dear to him, and what he is going to be deprived of forever, he alone can best judge how much that bosom agonizes, that urges the request!

Though St. Clair, called in aid all his philosophy, to support himself under the loss of his beloved Lady Margaret, yet he was worn, by a silent sorrow, which had so visible an effect on his health, as to menace his life; and which, in about a year, put an end to it.

In this mournful interval, the greatest comfort his dejected daughters received, was, from the frequent visits of their uncle, John de St. Clair, who was at that

time Abbot of the monastery of St. Augustin, in Canterbury; of which place there are, at this day, such noble remains existing. He was the younger brother of Geoffry, though there was but the difference of a year between them; and was reputed to be a man of so much learning and virtue, that St. Clair, by his will, recommended his children to his care and protection; bequeathing to each of them, a very large inheritance.

The manner in which Frances had been brought up, added to her natural turn of mind, and the example of a mother she so much revered, determined her to a life of religious retirement; and a great convent of Benedictine Nuns, not very distant from Feverham, happening, a few months after, to lose their principal (who was always one of a considerable family) the Abbot of St. Augustin, perceiving her fixed in her scheme of life, procured her to be named the Lady Abbess of it.

Isabella, who had never as yet been separated from her sister, would, on this occasion, most willingly have taken the veil. 'The same roof,' says she, 'hath ever hitherto covered us, the same have been our wishes, the same our pursuits; the grave hath divided us from those, who taught us the amiableness of friendship, and shall alone divide us from one another!'

The Abbot was much hurt by this declaration of his niece. He desired her to banish from her thought, such a resolution; and failed not to intimate to her, that Frances, having devoted herself to the cloyster, she remained the only support of the family of St. Clair; that her virtues should rather embellish society, than be lost within the walls of a monastery; and wished she would, by accepting some alliance of suitable rank and fortune, rather permit those accomplishments to be seen by the world, which she sought to hide in oblivion.

Frances, on her part, however she was charmed with this testimony of her sister's affection, joined in sentiment with her uncle, expressing to her, how much happier she should be, to see her settle herself by marriage, and imitate the good life and example of their excellent mother.

'I am not, you know,' says she, 'by the religious office I fill, tied down to all those rules, which must of course be imposed on you; my liberty remains; we shall have constant opportunities of continuing that intercourse of love, our hearts mutually desire. It will be the highest pleasure to me, to see you united to a man worthy your choice; preserving in our father's castle, that hospitality, for which it hath so long been famed; and whenever you shall

shall wish to make a short retreat from the bustle of the world, our holy house will afford you a peaceable asylum.

It was not but with great difficulty, nor even till much time after, that, by the repeated solicitations of Frances, and her uncle, Isabella was prevailed on to relinquish entirely, her intentions of entering on a monastic life. She resided for some time, in her father's venerable old mansion on the Medway, accompanied by a widowed aunt, her father's sister; who, at intervals, attended her on visits to Frances, and also at particular seasons, to the abbot, at his house, which was a noble building, adjoining to the monastery of St. Augustin.

It was in one of these visits to her uncle, that she became acquainted with Henry de Belville, between whose father and the abbot there had long subsisted a most firm friendship. He was of good birth, though much inferior to Isabella in fortune; his father's estate having greatly suffered in the confusion of those turbulent times.

Belville was now in his twenty-ninth year; his figure was graceful, and manly, and, to a disposition as amiable as his person, was joined an understanding both quick and strong, and which had been improved by the most extensive education, that the fashion of the age allowed. He had been sent to travel over Europe, had resided in several of its principal courts; and was now on his return from a short expedition into France, and had stopped at Canterbury, to pay his respects to the abbot, and to deliver him certain letters with which he had been charged.

Belville, on his first return to England, a few years previous to the present period, had been honoured by the patronage of Richard duke of Gloucester; near whose person he held an employment, which could not long dispense with his absence: for that prince, being now mounted on the throne of England, the whole nation was thrown into an hostile state.

It will not be wondered at, if after Belville and Isabella had been a few days together, their mutual accomplishments, and their mutual desire to please, should have made them much charmed with one another. Belville felt himself enamoured of his fair companion, and had the satisfaction to perceive, that his attention to her was not thrown away. Though he took leave, after a short time, to go to London, yet he found an excuse for returning very soon; and having reason to think he had made a favourable impression on Isabella, did not long hesitate to propose himself to her, as one who would be happy to pass his life in the society of so

engaging a woman. His offer was not less pleasing to Isabella, than it was to her uncle and Frances; the latter of whom agreed to give up to her sister, her right in the Castle of St. Clair, where it was proposed they should reside.

Every thing was preparing for their nuptials; and nothing could wear a fairer face of prosperity, than did this purposed union of true and disinterested affection. But the successful progress that the arms of Henry of Richmond, now made in the kingdom, had obliged Richard to oppose them with his utmost force, and to summon all his servants to attend his camp; among whom, as I before mentioned, was the intended bridegroom; who, at this time, would most willingly have waved the service, had not his own nice sense of honour, and his zeal for his royal master, overcome every private motive.

Were I to follow closely the manuscript from whence the substance of this story is drawn, it would lead me into some of the historical transactions of those times, which are already sufficiently known; only it is worthy of being remembered, that there are encomiums bestowed on the character and person of Richard; upon both of which, historians have thrown so much deformity. I shall therefore pass over those circumstances, which are foreign to my subject; and only observe, that the unfortunate Bellville was among those of the king's followers, who share the fate of their royal master in Bosworth Field. He was near Richard in great part of the battle, and was also a witness of his death, and his own horse being killed under him, either by the fall, or by being trampled on in the confusion, his thigh was broken; and, after Richmond's party had obtained the victory, this gallant youth was carried, with several others, wounded, into Leicester, where, his rank being known, he was lodged in a monastery of Black Friars, in that city.

His page Bertram, who had served him from his infancy, took care that every assistance should be procured him; but the fever, which was occasioned by the accident, together with the many bruises he had received, neither gave himself, or those about him, any other prospect, but that of approaching death.

Those who contemplate Belville a few weeks before, in the full vigour of youth, flattering himself with every expectation of happiness, that virtue, fortune, and an union with one of the loveliest of women, could present to his imagination; and now picture him stretched on a poor pallet, surrounded by a parcel of mendicant friars, his countenance shrunk and wan, and his

eyes fixed with humility, and resignation, on a crucifix which they held before him, cannot solely, by the contrast, avoid dropping a sigh, at the fallacy of human hopes!

A little before he expired, he desired to be left alone with his page, that he might give him his latest orders.

'Bertram,' says he, looking wistfully on him, 'the day that hath ruined our sovereign's fortune hath blasted mine! and that too, in the moment when it shone the fairest! Thou wilt soon render me the last of thy faithful services! Let my body rest with the fathers of this house, and as soon as thou hast seen its due rites performed, speed thee to Canterbury, and acquaint the holy abbot of St. Augustin, with the bloody event of yesterday. Conjure him, that he unfold it to my intended bride, in such manner as his discretion shall advise. Bear her this jewel from my finger, in token, that my last thoughts dwelt on her; and tell her, my only sigh in leaving the world, was for the losing her, whose virtues so embellished it!

The faithful Bertram dropped a tear of affection and gratitude, over the grave of his gallant master; and journeying to Canterbury with a bursting heart, presented himself before the abbot, with such a countenance, as hardly needed a tongue to tell his melancholy errand.

The arrival of Belville's page, could not be long a secret to Isabella, who was then at her uncle's; and whose mind instantly forboded some extraordinary event; though the news of the battle had not yet reached that city.

When St. Clair was himself sufficiently composed, to open the mournful business to his niece, he spared none of that ghostly comfort, which a good man would offer on such occasion; though the amount of all that can be said to the sons and daughters of affliction, is no more than this, that it is our duty, and our interest, to bear, with patience, that which it is not in our power to alter! The emotions of nature must subside, before the soothing voice of reason can be heard!

Isabella, after giving way to the first transports of passion, assumed a fortitude, and resignation, which her piety alone could inspire. She desired that Bertram might be detained, two, or three days, at the monastery, and as soon as her mind was more fortified, she would dispatch him to her sister Frances, whom she could then hear to see with more calmness; and to whom she sent the following letter, by the hands of the page.

'Most beloved sister,

'I am plunged from the height of ima-

ginary happiness, into the depth of real distress! The messenger who delivers this, will inform you of my situation, and to him I refer you for particulars, which I am unable to dwell on. Belville is no more! All that dream of happiness, which I hoped for, from an alliance with that dear, that amiable man, is vanished in an instant! and I wake into a world, that hath no object for my regard, but the affection of my tender Frances! I support my adversity with all the fortitude I can summon up; but heaven only knows the struggles of my heart! From the time that the united solicitations of you, and my uncle, prevailed on me (though reluctantly) to absent myself from you, my soul hath been agitated between hope and disappointment! I will trust the fallacy of the world no more; the remainder of my days shall be passed with you; and we will end life as we began it, in an inseparable union. Your converse, and the solitude of a cloyster, can alone restore tranquility to the mind of your ever faithful, and disconsolate,

ISABELLA.'

When the lady abbess saw her sister, she found her still more confirmed in her resolution of entering on a monastic life. Her uncle, conceiving it might best restore a calm to her troubled spirits, no longer opposed it; and as soon as her affairs were properly adjusted, and every thing prepared, she took the veil in the convent where Frances presided.

Isabella now found religion, the only consolation for her past misfortunes; and the remembrance of her beloved Belville, would often come across her, and spread a temporary gloom over her mind, yet she constantly strove to dispel it, by piety and resignation. The Two Sisters enjoyed all that heart-felt pleasure, which arises from rooted friendship; and, as the effects of benevolent dispositions operate on all around, theirs served to communicate happiness to all the sisterhood.

The Louvain manuscript informs us, that after these ladies had passed near fourteen years in this peaceful retirement, the abbess was seized with an alarming fever, the effects of which hung so long upon her, that they greatly endangered her life.

It is not difficult to conceive, how severe Isabella's sufferings were in the dreadful interval of suspense and apprehension, or the anxieties of her mind.

Frances, during her illness, had made a private vow to the Blessed Virgin Mary, that if she recovered, she would send some costly offering to a chapel, which was consecrated to her, at a little port, called Braditow, or Broad-stairs, in the Isle of Thanet.

Thanet (part of which chapel is at this day remaining) and in which, her image, was esteemed to work such great miracles, that pilgrims came from parts very remote, to visit it, and it was held in such veneration, that all ships within sight of it are reported to have constantly lowered their top sails, to salute it. And the feast of the Invention of the Holy Cross, which was the third day of May, being to be celebrated there, with great solemnity, her gratitude for her recovery, and for the supposed intercession of the Virgin, determined her to go herself at that time and fulfil her vow.

Isabella obtained permission to accompany her sister in this devout purpose; and the roads being little frequented in that age, and a horse almost the only conveyance, they resolved to put themselves, with two attendants aboard a passage-sloop, that usually went at stated times, from Feversham to Broadstairs, and other parts along the coast, between that place and the Downs.

They set sail in the evening, but had not been at sea above two hours, before a violent storm arose. Every one who is acquainted with the navigation of this coast, quite to the mouth of the Thames, knows how difficult it is rendered, by reason of the many flats, and banks of sand, that obstruct it.

The suddenness and fury of the storm, together with the thunder and lightning that accompanied it, threw a dismay among all the passengers; and the mariners, from the opposition of the wind and tide, were unable to direct the vessel. To pursue their course was impracticable; they therefore attempted to save themselves, by running in on the shore, at a place called Reculver (which is a small village, though of great antiquity, situate on the border of the isle of Thanet) but the advance of night, and a thick fog, prevented them from discerning exactly, whereabouts they were. Every endeavour to reach the shore was frustrated, by the storm driving them from it; and their sails being all shattered, a sudden swell of the sea, bore them quite out of their direction, and struck the vessel on a bank of sand, called the Horse, that lies a little off from Reculver.

The surprize, the confusion, and the image of death, that must naturally rush into the minds of people, who are on the point of being wrecked, can only be justly felt, or described, by those who have stood in so dreadful a situation. Each one recommended himself to God, and to his tutelary saint. The mariners hoisted out their long-boats, as precipitately as they

could; and that which most agitated the thoughts of Frances and Isabella, was the mutual preservation of each other.

Scarce was the boat on the surface of the waves, when every one was eager to rush into it; for it was certain the vessel must bulge in a few hours, and, to add to the horror, night advanced. The Captain, almost by force, dragged the lady abbess, and her sister, from the cabin, and scarce had he helped the first, half dead as she was, down the side of the ship, when those who were already in the boat, finding they must all perish, if more got in, pushed off instantly, and rowed toward shore, in spite of the menaces of the captain, who stood on deck, supporting Isabella, the intreaties of the abbess, who was wild to return, or the cries of the passengers left behind,

The only faint hope which now remained to those on board, was, that the vessel might possibly hold together, till some assistance could be obtained from the shore; which they still flattered themselves would come, in case the boat reached the land, which it providentially did, though with the utmost risk. Every one who remained in the vessel was resigned to his fate; and surrounded as Isabella was, by impending death, it afforded, no small consolation to her, to think, there was a possibility that her sister had escaped.

It was four hours after the arrival of the boat, before one durst venture out; when, the storm abating, with the departure of the tide, and the day being near dawning, a larger put off to the wreck. When those who went to assist, got to it, they found all the people on board, retired to different places beneath the deck, great part of which was broken away. Isabella had remained in the cabin; one side of which was also washed off, and the room half filled with water; she was almost exhausted, by the terrors she had sustained, the bruises she had received, and the extreme cold in which she had so long suffered. They led her with the utmost gentleness from this wretched place, while she, all pale and trembling, scarcely comprehended at first what they were doing; yet life seemed to flush anew in her countenance, on hearing that her sister was preserved.

As soon as they had brought her on shore, she was supported by several women, who were waiting to receive her; and conducted to the house where the Lady Abbess was. Frances, transported at the first sight of her sister, ran out to meet Isabella, who, the moment she approached, made an effort to spring forward to her, but sunk down, overpowered, into the

arms of her attendants. Frances clasped her hand, and in her eager joy, would have uttered something; but could only faintly pronounce her name, and fell at her feet in a swoon.

Isabella was immediately put into bed, and received every assistance that could be procured; but her strength and spirits were so far exhausted, by the terror and fatigue, which her mind and body had undergone, and by remaining so many hours in water, that she lived but till the evening of the following day.

Frances, though still sinking from the shock and agitation of the preceding night, forgot, in her attention to her sister, her own sufferings. She never stirred from her bedside, and often accused herself, as being the fatal cause of all that had befallen her, by suffering her attendance in this expedition. Isabella chid her for thinking so, declaring, it was the will of heaven, to which she patiently submitted. 'Though we came into the world together, says she, yet as we were not destined to perish together, a time must inevitably have come, when death would have dissolved our union. I rejoice that I am not the survivor. I die, where I have ever wished to live, in the arms of the most beloved of sisters. Pray for the repose of my soul; and lay me in the tomb which you have allotted to your own, that one grave may in death hold our remains, who in life had but one heart.'

The loss of Isabella plunged the Lady Abbess into that deep distress, which minds, formed like hers, with the noblest sentiments of tenderness and benevolence, must, on such a trial, inevitably feel. She caused the body of her unfortunate sister to be transported in solemnity, to their convent; where, as it had been exposed with accustomed rights, it was deposited, with every mark of respect, in a vault, on one side of the shrine of St. Benedict, bedewed with tears of the most heart-felt sorrow, dropped from the eyes of all the sisterhood.

When time and reflection had somewhat calmed her affliction, Frances failed not to transmit, by the hands of her confessor, (her uncle, the abbot, having been sometime dead) her intended offering to

the Virgin of Broad-stairs, accompanied by a donation of twelve masses, to be said for the repose of Isabella's soul. And soon after, to perpetuate the memory of her sister, as well as to direct mariners in their course, that they might escape the sad calamity herself had so fatally experienced, she caused a very ancient church, that stood on a rising ground just above the village of Reculver, and which was greatly fallen into decay, to be restored, and much enlarged, and at one end thereof erected two Towers with lofty spires upon them, the which she directed should be called *The Sisters*; and to this day it retains the name, and is a sea-mark of great utility.

In less than seven years, the whole church was completed; which she endowed very liberally, by a grant out of her own fortune; and ordained, that there should be celebrated one solemn mass, on the first day of every month (the wreck having happened on the first of May) and that a perpetual litany should be sung, for the eternal peace of the departed Isabella.

She lived to see this her will executed, as well as, to bestow many other charitable donations, not only on the convent over which she presided, but on several other religious institutions; and was, from her amiable character, and pious example, beloved, and respected to the last hour of her life.

She survived Isabella eleven years, and died most sincerely, and deservedly lamented, toward the end of the year 1512.

Her remains, pursuant to her own desire, were deposited by the side of those of her sister, with all that solemnity due to her high rank and office. A monument was erected near to the place, where they were interred, with their figures kneeling, hand in hand, before a cross, and beneath it, a plate of brass, recording their unshaken friendship.

Faithful congenial spirits! In whatsoever world ye reside, peace be your lot! as virtue was your portion here! Long, long may this memorial of your love remain! to guide the dubious vessel in its course, and make your names blest by the wanderers of the deep!

TRANSLATION of a LETTER of Dr. COTUGNO to the CHEV. VIVENZO, from NAPLES.

SIR,

THE particulars relative to the observation which I mentioned to you a few days ago, when we were talking of

electrical animals, and when I said that the mouse was, in my opinion, one of that sort, are the following:

Towards

Towards the latter end of March, whilst I was sitting with a table before me, some thing which seemed to move near my foot, called my attention; and on turning my eyes towards the floor, I observed a small mouse, which, from his delicate coat, seemed to have been lately born. As the animal could not run very fast, I easily overtook him, and taking him up by the skin of the back, with the thumb and first finger held him upon my hand with the abdomen upwards. In this situation the tail of the animal got between the third and fourth finger of the same hand. I then took up a small dissecting knife, in order to cut him open, and accordingly began the incision towards the middle of the abdomen; but the knife had hardly cut part of the skin, when the mouse moved his tail, and vibrating it very violently against the third finger, occasioned, to my astonishment, a great shock all up the arm, accompanied with a kind of intermitting tremor. It likewise produced a painful sensation of the head, which frightened me so,

that I instantly dropped the mouse. This kind of torpor in the arm continued for a quarter of an hour and upwards; and even the remembrance of it was accompanied with a kind of aversion. I did not know that this animal had any electrical property, but the above-mentioned observation gave me an undoubted proof of it.

I have the honour to be, &c. &c.

To this account we can only add a wish, that other ingenious persons may repeat, with more attention, an experiment so easily tried, in order to establish a fact so singular, and which might open the way to farther discoveries relating to animal oeconomy.

Dr. Cetusno is a person well known in the learned world for his great knowledge in anatomy; in which branch he has made some very good discoveries. He has been for many years Professor of Anatomy in the University of Naples. The Cavalier Vivencio is likewise a physician in the same city.

COPY of a LETTER from Mr. BURKE to the ARCHBISHOP of AIX.

SIR,

IT is a great satisfaction to me, that the generous victims of injustice and tyranny accept in good part the homage which I have offered to their virtues: it is a distinction which I would not have had occasion to merit from the Clergy of France, in the time of their credit and splendor. Your Church, the intelligence of which was the ornament of the Christian World, in its prosperity, is now more brilliant, in the moment of its misfortunes, to the eyes who are capable of judging of it. Never did so great a number of men display a constancy so inflexible, a disinterestedness so manifest, an humility so magnanimous,—so much dignity in their patience, and so much elevation in the sentiment of honour. Ages have not furnished so many examples as France has produced in the space of two years. It is odious to search in antiquity for the merit we admire, and to be insensible to that which passes under our eyes. France is in a deplorable situation, both in its moral and political state; but it seems to be in the order of the general economy of the world, that, when the greatest and most detestable vices domineer, the most eminent and distinguished virtues, raise their heads more proudly—such is not the time for mediocrity.

We may have some diversity in our opinions, but we have no difference in our principles. There is but one kind of honour and virtue in the world. It consists in sacrificing every other consideration to the sentiments of our duty, of right, and of piety. It is this which the Clergy of France have done. I will not examine scrupulously, by what motives men like you have thought it their duty to support all that you have done. All that I see, I am forced to admire: the rest is out of my reach—out, perhaps, of the reach of those who are better instructed than me. One thing I see distinctly, because the Bishops of France have proved it by their example;—and that is, that they have made known to all the orders and all the classes of citizens, the advantages which even religion can derive from the alliance of its own proper dignity, with the character which illustrates birth, and the sentiment of honour, gives to man.

It is with good reason that, in France, the Noblesse should be proud of the Clergy, and the Clergy of the Noblesse, although these two classes be for the present condemned to passive courage, which gives so much glory to the one and the other.

I shall present to the Bishop of St. Paul

de Leon, your fine and affecting Address : perhaps he has already received it. I am sure that he will remain fixed. If I may judge from the little I have seen of him, he is a most estimable and a most amiable man : he has been received here by our High Clergy, and by many others, not certainly in a manner due to his rank and merit, but with a respect for the one and the other, with which, from his natural goodness, he seems to be satisfied.

I do not know if it is to the complaisance of your Lordship, that I owe the *éclat* of ingenuity, intelligence, and superior eloquence, varied as the occasions require, in the different discourses and letters which I from time to time receive. They are the works of a great Statesman—of a great Prelate—and of a man versed in the science of Administration—We cannot be astonished that the State, the Clergy, the Finances, and the

trade of the kingdom, should be ruined, when the Author of these works, instead of having an important share in the Councils of his country, is persecuted and undone. The proscription of such men, is enough to cover a whole people with eternal reproach. Those who persecute them, have, by this one act, done more injury to their country, in depriving it of their services, than a million of men of their own standard can ever repair, even when they shall be disposed to build upon the ruins they have made.

Maintain, Sir, the courage which you have hitherto shown ; and be persuaded, that though the world is not worthy of you and your colleagues, we are not all insensible of the honour which you do to our common nature.

I have the honour to be, very truly, &c.
EDMUND BURKE.

London, July 15.

ANSWER of the ARCHBISHOP of AIX. to the RIGHT HONOURABLE EDMUND BURKE.

SIR,

YOU have been pleased to address to me an opinion that does me honor ; and I cannot conceal the impression that the suffrage of the man the most celebrated for talents, virtues, and success, has made on my heart. Give me leave, above all, to acknowledge, with an interest infinitely superior to all personal consideration, the eulogy which you have made on the respectable Order of which I have the honour to partake the misfortunes. The first Orator of England has become the Defender of the Clergy of France. Yours is the voice that has so long directed and balanced the opinion of a Nation, of which France ought rather to be the rival of its progress in intelligence than by its political interests. Oh, that the dark clouds which overhang my country may not forever obscure the rays of light which the sciences, letters, and the arts bestow ! We are in a time of trouble—we attend only to the noise of our discussions—we read only the productions of party—and how many wise men and enlightened citizens remain in silence ! We can no longer judge for ourselves, and a foreign observer only can decide for us what ought to be the judgment of posterity.

When my colleagues, in addressing themselves to you, chose me for their organ, I was penetrated with their sentiments, and with those of the Ministers of all ranks whom nothing can separate from

their consciences. A spoke for them with the feeling which they gave me ; and the noble thoughts, the touching expressions, I can boldly say, were only the daily impressions which a knowledge of their virtues inspire. It is wanting to their glory that you should see them, as I have seen them, simple in their conduct, tranquil in their adversity, and content with having fulfilled their duty. The Church of France is the stranded bark which the waters have left after the tempest, and every one of us in the shipwreck contemplates with astonishment those new heavens, and this new earth, which were unknown before.

By what destiny must it be, that, after having supported all my life those maxims of Christian Charity, of which the first ages of the Church gave us both lessons and examples, I see myself the victim of intolerance and persecution ! It is in the eighteenth century—it is in a nation that boasts of its philosophy—it is even in the moment that they announce the Revolution of Liberty, that they persecute those who practise what they believe in religion, and who wish to preserve the worship of their fathers ! We read in the Constitution that 'No one ought to be disturbed for his religious opinions'—We read in the Laws concerning Religion—oaths, deprivations, infamous penalties, and exile ; and it is on the overthrow of their new Constitution that they found the Civil Constitution

Constitution of the Clergy. What has become of all those natural laws which were to serve for the basis of all their laws?—We are the men whom they wish to accuse of prejudices, who plead this day the Rights of Liberty.

The cause, Sir, that we have defended, is the noble, just, and holy cause of Liberty, Humanity, and Religion. The Clergy of France have demonstrated what it was—persuasion without fanaticism—courage without excess—and resistance without trouble, and without insurrection.—We have suffered all kinds of loss—we have endured all sorts of rigour; and we remain tranquil and firm, because nothing is so unconquerable as the probity which supports itself on Religion. Behold that of which they cannot judge in the world! They conceive that honour is the only sentiment which influences men of all conditions, to the accomplishment of the most sacred duties. God forbid that I should weaken this noble instinct, which comes to the aid of reason, which rallies the warriors in the day of combat, and which can animate to the love of the public weal, when it does not mislead us in the pursuit!—But you have better defined this simple and true sentiment, which consists in the habitual impression 'of our duty, of right, and of piety.' This sentiment ought to be in general that of good Citizens; and there are no morals in a country where it is not acted upon.—If they wish to destroy religion in France, it will be the first example of an empire without religion; and no one has proved, Sir, with more eloquence than yourself how important it is to attach the principles of human society to something too high for man to outrage or destroy. They must consecrate by religion, respect for the

laws; for what must the laws be, which an entire people obey only through constraint, and not by inclination? They will soon perceive that the force to which they yield, is only the force which they give; this force will weaken of itself by general corruption, and the State is no more.

You have reason, Sir, to encourage us in the laborious career to which we are doomed. It is the writings of such men as you, which maintain in all nations a wholesome morality. We cannot help believing, that our fellow citizens will, sooner or later, do us the justice which we receive from foreigners; and that we shall revive, in more peaceable times, the principles of religion and humanity.

I do not speak to you, Sir, of those other writings, in which I am desirous of showing how useful would be the lights of a long and peaceable Administration. It does not belong to me to judge of the use which may be made of them; and it must not astonish us, that men are ungrateful for truths which come from us, who have no passion for Revolutions.

Accept, Sir, the testimonies of the veneration and attachment, which well intentioned men ought to feel for the enlightened and virtuous of all countries.

I cannot tell you how sensible we have been to the attention which the Clergy of England have shown towards one of our most virtuous and respectable colleagues. You are equally just to his character in society, as to his principles and courage; and such are the regrets of his diocese, that they consider his absence as a public calamity.

I have the honour to be, &c. &c.

Aug. 7.

ACCOUNT of the QUIMOS, a RACE of PIGMIES found in the ISLAND of MADAGASCAR.

IN the interior parts of the island of Madagascar, there is a race of pigmy people called in the language of the country Quimos, or Kilmos, and who form a considerable tribe, or nation. The distinguishing characteristics of these small people are, that they are whiter, or at least paler in colour than all the negroes hitherto known; that their arms are so long, that they can stretch their hands below the knee without stooping; and that the women have scarcely any breasts, except when they suckle, and even then, we are

assured that the greater part of them are obliged to make use of cow's milk, in order to feed their young. With regard to intellectual faculties, these Quimos are not inferior to the other inhabitants of Madagascar, who are known to be very lively and ingenious, though they abandon themselves to the utmost indolence; but we are assured that the Quimos, as they are much more active, are much more warlike or that their courage being, if we may use the expression, in the double ratio of their stature. They have never yet been overcome

come by their neighbours, who have often made attempts for that purpose, though attacked with superior strength and weapons, for they are not acquainted with the use of gunpowder and fire-arms, like their enemies. They have always fought with courage and retained liberty amidst their rocks, which, as they are extremely difficult of access, certainly contribute very much to their preservation. They live there upon rice, various kinds of fruits, roots, and vegetables, and rear a great number of oxen and sheep, which form also a part of their subsistence. They hold no communication with the different castes, by whom they are surrounded, either for the sake of commerce, or on any other account whatever, as they procure all their necessities from the lands which they possess. As the object of all the petty wars between them and the other inhabitants of the island is to carry away on either side a few cattle or slaves, the smallness of the Quimos saves them from being exposed to the latter injury. With regard to the former, they are fond of peace, that they resolve to endure it to a certain degree, that is to say, till they see in the tops of their mountains a formidable body advancing, with every hostile preparation, the plains below. They then carry the superfluity of their flocks to the entrance of the denses, where they leave them, and, as they say themselves, make a voluntary sacrifice of them to the indigence of their elder brethren, but at the same time denouncing, with the severest threats, to attack them without mercy, should they endeavour to penetrate farther into their territories; a proof that it is neither from weakness nor cowardice that they purchase tranquility by presents. Their weapons are assegays and darts, which they use with the greatest dexterity. It is pretended that if they could, according to their ardent wishes, hold any intercourse with the Europeans, and procure from them fire-arms and ammunition, they would act on the offensive, as well as the defensive, against their neighbours, who would then, perhaps, think themselves very happy to preserve peace.

At the distance of two or three days journey from Fort Dauphin, the inhabitants of that part of the country shew a number of small barrows, or earthen hillocks, in the form of graves, which, as is said, owe their origin to a great massacre of the Quimos, who were defeated in the open fields by their ancestors. However this may be, a tradition generally believed in these cantons, as well as in the whole island of Madagascar, of the actual existence of the Quimos, leaves us no room to

doubt that a part at least of what we are told respecting these people is true. It is astonishing that every thing which we know of this nation, is collected from the accounts of their neighbours, that no one has yet made observations on the spot where they reside; and that either the governor of the Isles of France and Bourbon, or the commanders at the different posts which the French possessed on the coast of Madagascar, have not attempted to penetrate into the interior parts of the country, with a view of adding this discovery to many others which they might have made at the same time.

To return to the Quimos, I can declare, as being an eye witness, that in the voyage which I made to Fort Dauphin, about the year 1770, the Count de Modave, the last governor, who had already communicated to me part of his observations, at length afforded me the satisfaction of seeing among his slaves a Quimos woman, aged about thirty, and three feet seven inches in height. Her complexion was indeed the fairest that I had seen among the inhabitants of the island, and I remarked that she was well limbed, though of so low a stature, and far from being ill proportioned; that her arms were extremely long, and could reach, without bending the body as far as the knee; that their hair was short and wooly; that her features, which were agreeable, approached nearer to those of an European than to an inhabitant of Madagascar; and that she had naturally a pleasant look, and was good-humoured, sensible, and obliging, as far as could be judged from her behaviour. With regard to breasts, I saw no appearance of them, except the nipples; but this single observation is not at all sufficient to establish a variation from the common laws of nature. A little before our departure from Madagascar, a desire of recovering her liberty, as much as a dread of being carried away from her native country, induced this little slave, to make her escape into the woods.

Every thing considered, I am inclined firmly to believe in this new variety of the species, who have their characteristic marks, as well as their peculiar manners, and who inhabit mountains from sixteen to eighteen hundred fathoms above the level of the sea.

To this extract from Mr. Commerçon's memoir on the Quimos, we should add a few observations by the Count de Modave on the same subject.

When I arrived, says he, at Fort Dauphin in 1768, an ill written memoir was transmitted to me, which contained some particularities concerning a people, called in the

the language of Madagascar the Quimos, who inhabit the middle of the island, about the twenty-second degree of latitude. I had heard mention of them several times before, but with so much confusion, that I scarcely paid any attention to a fact which deserves to be cleared up, and which relates to a nation of dwarfs, who live in society, governed by a chief and protected by civil laws.

I had found in the relation of Flacourt*, a passage respecting the nation, but it made no impression on my mind, because Flacourt rejects the history of these pigmy people as a fable, invented by the players on the *berrau*, who are a kind of buffoons, or quacks, who spend their time in reciting and singing absurd tales and romances.

Flacourt calls these dwarfish people *pigmies*, and mixes their history with that of a pretended race of giants, who, as the ancient tradition of Madagascar assures us, made formerly very great ravage in the island. Flacourt relates, after these players on the *berrau*, that the pigmies some time ago invaded the country of Anossi, from which they were driven by the Etanos who surrounded the pigmies on the banks of the river Itapera, and having massacred them all, afterwards heaped together in that spot a multitude of stones to cover the bodies of their enemies, and to serve as monuments of the victory which they had gained over them.

After procuring, at Fort Dauphin, and the neighbourhood, all the information possible, I resolved to send a detachment to discover the country of these pigmies. The detail of this expedition is consigned to my journal, but either on account of the infidelity of the guides, or their want of courage, it was not attended with success. But I had the advantage, however, to ascertain the existence of a nation of dwarfs, who inhabit a certain district in the island.

These people are called Quimos, or Kimos; the ordinary height of the men is three feet five inches, and that of the women a few inches less. The men wear their beards long, and cut in a round form. The Quimos are thick and squat; the colour of their skin is lighter than that of

the other islanders, and their hair is short and woolly. They manufacture iron and steel, of which they make lances and assagays. These are the only arms which they employ to defend themselves from their enemies, who sometimes attempt to carry off their cattle. When they perceive bands of travellers preparing to traverse their country, they tie their oxen to trees on the frontiers, and leave other provisions, in order that these strangers may find the means of subsisting. When these strangers, however, are so imprudent as to molest them by behaving in a hostile manner, and are not contented with the presents usual in the like circumstances, the dwarfish Quimos know how to defend themselves bravely, and repel by force those who have the temerity to attempt to penetrate by force into the valley where they reside, and to which access is extremely difficult.

Remouzai, who, in quality of captain followed the father of the chief Maimbou, in the two unfortunate expeditions which he undertook against these people, in order to carry away a part of their flocks, and afterwards fell them at Fort Dauphin, told me that he owed his safety merely to the knowledge which he had of the high and steep mountains, by which their valley is surrounded. Remouzai had been several times among the Quimos, and was employed as a guide by Maimbou's father when he ventured to attack them. The first incursion had no success, but the second was much more fatal, in which Maimbou's brother was killed; his small army was put to flight, and the number of those who escaped the pursuit of these pigmies, was very inconsiderable. Notwithstanding all my researches, I could never find any person but Remouzai who could give me any certain accounts respecting these two incursions.

Miambou, with whom I had a good deal of intercourse, for the purpose of procuring provisions for Fort Dauphin, was not old enough to accompany his father in this expedition, but he had conceived such an aversion to the Quimos, that he fell into a violent passion whenever I mentioned them before him, and he wished me to

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exterminate

* This gentleman was director general of the French East India Company, and in 1648 had the management of an expedition in the island of Madagascar, which, like all the preceding, proved unsuccessful. This expedition, however, procured a very minute account of the island, which Flacourt was enabled to give, from having resided in it for the space of ten years. It was printed at Paris in one volume quarto, with figures, designed and engraven by the author, and was dedicated to the sub-intendant Foruquet, who had the principal interest in the Company then formed, for carrying on a trade to the East-Indies.

exterminate that race of apes, for such was the denomination which he always bestowed upon them.

A chief of the Mahaffalles, a people residing near the Bay of St. Augustine, who came from the chief in the neighbourhood of the fort, with a view of exchanging silk, and other merchandize, for oxen, said, in the hearing of one of my officers, that he had been several times in the country of the Quimos, and that he had even carried on war against them.—This chief added, that for several years, these people had been harrassed by their neighbours, who had burnt several of their villages. He boasted also of having in his possession a man and a woman of that race, who, he said, were about the age of twenty or twenty five.

From the accounts of this chief and Remouzai, I am inclined to think that the valley of the Quimos abounds in cattle, and provisions of every kind. These little people are industrious, and apply with much skill and labour to the cultivation of the earth. Their chief enjoys a much more absolute authority, and is more respected than any of the other chiefs in the different districts of Madagascar. I was not able to learn the extent of the valley which they inhabit. I know only that it is surrounded by very high mountains, and that it is situated to the north-west of Fort Dauphin, and at the distance of sixty leagues. It is bounded on the west by the country of the Maçanes.—Their villages are built on the summits of small steep mounts, which are so much the more difficult to be ascended, as they have multiplied those obstacles that prevent all approach to them. The chief of all the Mahaffalles and Remouzai did not agree respecting two points, which are particularly worthy of being ascertained. The general opinion of the people of Madagascar is, that the Quimos women have no breasts, and that they feed their children with cow's milk. They add, that they have no menstrual

flux, but that at these epochs, when other women are subject to this inconvenience, the skin of their body becomes of a blood-red colour. Kemouzai assured me, that this opinion was well founded, but the chief of the Mahaffalles contradicted it. We must therefore suspend our judgment on this head, and be cautious in giving faith to phenomena which appear to deviate so far from general rules, and to extend to a certain number of individuals.

I procured a Quimos woman, who was taken in war some years ago, by a chief of the province of Mandrarci. This woman is rather of a tall stature, considering the general measure allowed to the females of her nation, yet her height does not exceed three feet seven inches. She is between thirty and thirty two years of age; her arms are very long, her hands have great resemblance to the paws of an ape, and her bosom is as flat as that of the leanest man, without the least appearance of breasts. My little Quimos was remarkably thin and meagre when she arrived at Fort Dauphin; but when she was able to gratify her voracious appetite, she became extremely lusty, and I am of opinion, that when she is in her natural state, her features will be well worth a careful observation. The chief who sold me this Quimos woman, told me that he had a Quimos man at home, and that he would do his endeavour to send him to me.

If the enterprize I undertook a few months ago had succeeded better, I should certainly have embraced the opportunity of sending to France a male and a female of these pigmies, but I hope to be more fortunate in future. It is certainly nothing wonderful to meet with dwarfs in a country so vast and extensive as the island of Madagascar, the surface of which contains various climates, and abounds with a multitude of different productions; but a real race of pigmies, living in society, is a phenomenon that cannot well be passed over in silence.

A GENERAL VIEW OF SIBERIA AND THE INHABITANTS.

[By M. Patrin.]

A DESIRE to become acquainted with the northern part of Asia, and to bring home useful knowledge, and interesting productions, has induced me to reside eight years, amidst all the rigour of those severe climates, and to study nature in the vicinity of the pole.

This vast country, to us so little known, offers to our view some curious objects in plants and minerals. To these I principally directed my researches, and had the happiness to bring home some collections highly valuable. These are materials proper for extending our knowledge in natu-
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ral history. But before I enter into any detail respecting them, it may be proper to give a general notion of the country, and its inhabitants.

Siberia, which is subject to the Russian empire, is separated from it by a long chain of mountains, which extend north and south for near five hundred leagues. The Russians emphatically call it, 'The Girdle of the Earth.' It is the natural limit between Europe and Asia. Towards the south it is bounded by an immense cluster of mountains, extending from west to east as far as the frontiers of China; north and east by the frozen sea, and the straight which separates it from America.

This vast tract is traversed from south to north, by many of the largest rivers in the world. It may be divided into four parts; of the westernmost, the greater part is covered by forests, marshes, and deserts, the neighbourhood of the rivers only are capable of cultivation. On these Tobolsk, the capital, and other towns, are built. This part, which extends to the river Yenissei, occupies about six hundred leagues.

The second part from Yenissei to the lake Baikal, is about three hundred leagues. This country is much variegated, and intersected by hills, which join the southern chain of mountains. Here we find productions different from those of Europe; here is the capital of Eastern Siberia, near the lake Baikal, which is about one hundred leagues long, and seventy five wide.

Eastward of Baikal is a country in which are a multitude of hills of lava, the cavities of which are filled with chalcidones. The volcanos which have formed, must have been very ancient, as every vestige of the craters have disappeared. I have, indeed, seen some craters, but of little consequence, and too recent to have been the causes of those convulsions which have overturned this part of the globe.— This part extends about five hundred leagues eastward to the Gulf of Kamtschatka, and southward to two rivers, which form the great river Amour. The rest of this country is subject to China.

Kamtschatka is the fourth division, and the eastern part of the old continent. It is a mountainous country, and has still some volcanos burning; it also possesses, perhaps, the finest seaport in the world.

The inhabitants of this country, as dismal as it is extensive, in which the frost continues, for nine months in the year, are not numerous. In a space of fifteen hundred leagues long, and six hundred leagues broad, they scarcely amount to 3,200,000 souls, which consists of Russians and hords of Tartars.

As to the Russians, there appears a most singular uniformity. In the extremity of Siberia, the human race appear precisely the same as at Moscow, the same language, the same kind of cloathing, and the houses on the same plan.

The physical constitution of the Russians is well known; they are the most robust and vigorous people on the earth. The Russian women are not elegantly made, but their faces are of a beautiful carnation; their language, the sound of their voices, and all their manner, has such a bewitching softness, and are so strongly attractive, that few men can be near them with indifference. To a Russian it is impossible; for though born in a frozen climate, their constitutions are extremely hot. The electric fluid which abounds so much towards the poles, produces the same effect on them, as the rays of the sun do in the tropical climates.

The Russian women, who are extremely fond of dress, although their education is rather strict, know how to use the advantages nature has given them; they are scarcely out of their infancy, before they are able, by the price of their charms, to satisfy their vanity; and the luxury of their cloathing, among the inferior class, would astonish, if we were not able to judge by what means they procure them.

All their cloathing is of silk or cotton, of the most brilliant colours, never of woollen or cotton, although Russia has those commodities in great plenty. These remarks will also apply to Siberia, except for a very few who inhabit the most retired villages. In some of these, I have beheld innocent pictures of the golden age. Man, in a state of nature, is generally virtuous, and he becomes more corrupt in proportion as the society he lives in are more or less numerous.

The Russians speak French and many foreign languages, with astonishing facility. Their tongue, which we should believe to be equally rude as their climate, is, on the contrary, soft, flexible, and one of the finest existing. The diminutives which abound in it, give it an infinite grace in the mouths of the women. Its mechanism is much like the Greek, and is so easy, that few languages are learned in shorter time.

The language of the Tartars is on the contrary, of a most disgusting nature.— These people are dispersed in tribes through Siberia, and live under the protection of Russia; part of those which inhabit the frontiers of Europe, are Mahomedans, and apply themselves to agriculture and commerce; their language is a dialect of the Arabic; those which inhabit the eastern

part of Siberia, are *nomades*, or wandering, and live in tents; they speak the Mogul language, and are idolaters.

The Mahomedan Tartars, who inhabit the Russian villages, live in quarters by themselves, which are always the best built and most agreeable. They appear to enjoy easy circumstances. They give tea and other refreshments in vessels of silver.

During my residence in Siberia, I had an opportunity to see a great many of these Tartars, and found many of them remarkably honest.

All the hords of Tartars have great resemblance to each other. The religion of the wandering Tartars appears to be idolatry, but they acknowledge a Supreme Being. They have a Delai Lama, who is sovereign and pontiff of a large state on the frontiers of China. Their priests, whom they call lamas, are men better informed than they are generally thought to be.

On the tops of hills, in the deserts inhabited by these Tartars, I have seen places for prayer, a kind of temple, of the simplest structure; they are in the shape of cones, about thirty feet high, formed from young trees, brought from the neighbouring forests, hung round with the skins of animals. These are offerings to the Deity, who they emphatically call the GREAT BEING. Wherever I saw these religious monuments, I observed that there extended from the cone for several toises each way, four heaps of stones, directed to the four cardinal points of the compass.— This was not the effect of chance. I observed many of them, with a compass in my hand, and found them very correct.

I once asked a lama the meaning of this. 'Does not the Great Being,' said he, 'breathe on us from the four points of the compass, and ought we not to answer him each way by our prayers? Look at these stones, they are written on.' I admired the sublimity of the idea, and observed some characters on the stones.

Among these people adultery is very rare, and is punished in a very singular

manner; the guilty person is carried into the middle of a forest, and left there, with a bow and some arrows, but no horse, and is left to his destiny. A Tartar, used to be on horseback from his cradle, knows not how to walk; none of these unfortunate beings were ever known to appear again.

Notwithstanding the severity of their manners, no people are more hospitable than the Tartars. Wherever I went I was received like a friend. I was fond of living in their tents, as I there breathed an air of liberty. The haste these people make to receive strangers, arises partly from a natural curiosity. At night, when I have employed myself in arranging my collection of plants, I have observed the family ranged round me, in profound silence, attentive to my plants. I asked them what they thought? They told me that they perceived I was preparing offerings to the GREAT BEING. The notes I wrote and fastened to the different species, confirmed them in this; they thought they were prayers. When I endeavoured to undeceive them, they would scarcely believe me.

The wandering life of these people is proper for hunting, it forms one of their principal occupations; but they do not much quit the plains. They cannot climb the mountains, where the finest fables are to be found. The exiles in Siberia were formerly employed in hunting this animal, but they have lately become scarce, and these unfortunate wretches are employed in the mines. Some few free Russians, actuated by a hope of gain, alone employ themselves in these huntings; the occupation is truly frightful.

Furnished with a sack of meal, some salt, a kettle to dress his meat, and two long snow shoes and a musket, the hunter sets off in the midst of winter, at which time the fur is the finest. Thus equipped he goes for three months into the most frightful and retired solitudes, crosses rocks and precipices, passing the nights in huts of snow, and exposed all day to the rigour of a most piercing cold.

OBSERVATIONS ON THE GREATEST HEAT AND COLD THAT THE HUMAN SPECIES CAN ENDURE.

[By Dr. Zimmermann.]

THE body of man possesses a more considerable degree of flexibility and strength to resist the intensity of climate, than those of any other organised beings.

Man can live at the Poles and Equator; on the highest mountains, and in the abysses of the earth. His body can endure heat, cold, and moisture, a light or a heavy atmosphere,

atmosphere, and notwithstanding every change and alteration, he propagates every where, and continues more like himself than other animals, which is a manifest proof of his superiority over them.

What climates, what degrees of heat and cold can man endure? Where does he live, and by what means does he thus exist in every corner of the globe? Is he indebted for this resistance and flexibility to his body, or only to his reason, as Buffon pretends? These are the first questions which present themselves here. We may next ask in what manner climate, food, and other secondary causes act upon him. Are they sufficient to produce all the variations which have been hitherto discovered in man? or did nature create several species, each for their proper climate? In short, in what country was he first created, and what was his primitive figure? Was he biped or a quadruped? a Patagonian or an Esquimaux? a Negro or a Georgian? Such are the important researches which will be contained in this article, and I confess that I undertake them not without some dread. But as such have been made before, I have nothing to do but to collect materials, observing only a proper choice, since the problem has been resolved almost entirely already. When it may be necessary for me to lay my own ideas before the reader, he may rest assured that I shall do it with that modesty which becomes those who are conscious of their own inability.

Let us see then how far the habitation of man extends. His boundaries are those of the known world. Even under the eightieth degree of latitude, and perhaps farther, we find the Greenlander and the Esquimaux. Under the Equator, we meet with the negro; and beyond the equator, the extremity of America and Terra del Fuego, are inhabited by the Pecherais, and various other tribes. This, however, is not the place to prove, that these nations are, or may be, descended from the same stock. They are men, and that is sufficient for us at present.

Captain Cook, it is true, discovered between the fifty-eighth and the sixtieth degree of north latitude, and the twenty sixth and twenty seventh and a half of west longitude, from the meridian of Greenwich, a chain of islands, in which he saw no inhabitants; but as we are as yet acquainted only with the coasts of that country, we cannot determine whether it is inhabited or not. Supposing, however, that it is not inhabited, and I am inclined to think that this is the case, we may conclude, if man inhabits countries equally cold, that he may also inhabit that extre-

mity of the antarctic part of the globe. Neither ought it to be objected to us, when we affirm, that man is universally spread all over the surface of our planet, that the interior part of Africa, of which we have not the least knowledge, may be entirely destitute of inhabitants. This objection is destroyed by several relations, and among others by those of Battel; for though that traveller entirely traversed the whole of that scorching region, he was acquainted with nations, viz. the Giagas and the Anciques, who had penetrated thither, to enrich themselves with the spoils of the inhabitants.

The most ardent zone, therefore, is inhabited by men as well as the coldest, and the human species appears to be capable of propagating under the most intense degrees both of heat and of cold.

I shall now examine thermometrically the extraordinary difference of temperature which the human race can sustain, and which it really endures, being thus universally dispersed all over the globe. The greatest degree of cold which we know, as exactly measured, is that experienced by Gmelin the younger, in 1735, at Jeniseik, under the 58th degree of north latitude, and the 110th of longitude, reckoning from the meridian of Ferro. This cold began in January, and became so intense, that the mercury fell to the 126th degree below zero; that is to say, under the degree of cold produced by sal ammoniac and ice, according to the scale of Fahrenheit. Magpies and sparrows died in the air and fell to the earth, according to the relation of Gmelin, and every thing that could be frozen out of doors, was converted into ice. This degree of cold, however, must not be uncommon in that country. At Kirenga, or Kirenskoi, on the Lena, under the latitude of $57^{\circ} 37'$, the mercury was fallen to 107, and even 113 degrees below zero. Another instance of this cold, still later, is mentioned by Dr. Pallas, in his voyage to Siberia. He assures us that on the 7th of Dec. 1772, he experienced so dreadful a degree of cold at Krasnajarfk, under the 56th degree of latitude, and the 110 of longitude, that the thermometer fell to 80 degrees below zero. This, however, was not by far the greatest degree of cold, for when the mercury reached that point which was the lowest marked on the scale of the thermometer, it sunk into the ball and became frozen. He then made an experiment which still farther proved the intensity of the cold. He exposed to the open air a mass of mercury, well purified, which froze so as to become flexible, and even in part malleable. It is much to be regretted that Dr. Pallas' ther-

thermometer was not large enough to mark with sufficient exactness the degrees of so extraordinary a cold: for it would certainly have stood several hundred degrees below zero, since in the experiments of Braun, the mercury did not become fixed till the thermometer stood at 370 degrees below the freezing point. The cold which the English, endured in Hudson's Bay, on Churchill river, was not exactly measured; but we have every reason to suppose that it must have been equally intense. Middleton assures us that some of the lakes there freeze to the depth of twelve feet, and that spirits cannot be kept in a state of fluidity even in warm chambers. In the long days of winter they could not light their apartments but with twenty four pound shot made red hot; and these, added to the heat of a strong furnace, did not prevent the walls and beds from being covered with ice, three inches in thickness. During this cold, if any one went suddenly out into the open air, he was in danger of losing, in a moment, the whole skin of his face and his hands; and even in summer the sun did not thaw the earth but to the depth of six feet. This cold seems to be still more intense, than that of Krasnojarsk, and yet I think myself sufficiently warranted to affirm, that man is capable of enduring it, provided he keeps himself in continual motion. My reasons for entertaining this opinion are as follow:

It is certain, in the first place, that the savages of Canada, whose habitations extend as far as Hudson's Bay, and the Esquimaux, hunt in the winter time, when the cold is equally intense. We cannot therefore suppose that the inhabitants of the cold regions of Siberia do not quit their huts when the cold is equally severe among them.

Such cold often takes place, and did they not sometimes quit their habitations, all society would be at an end. In short, it is proved by several examples, that the Europeans, though much less hardened, provided they keep in motion, can sustain a still greater degree of cold. The Danes not only live at Nooklak, in Greenland, even under the 72d degree of latitude, and enjoy good health; but the Dutch, who, in 1697, under the command of Hemskirk, found themselves obliged to pass the winter at Nova Zembla, in the 76th degree of northern latitude, supported a most excessive cold. Their spruce wine froze, though their hut, well covered, was heated to a very extraordinary degree. Some of them died, it is true, but those who put themselves in motion, and whose constitutions were found resisted this cold, unapproachable to the

white bear, which is a native of these climates. The journal of the Dutch expressly says, that when the sun quits the horizon in those regions (and then he does not appear again till the end of some months), the cold becomes so intense, that the bears even do not appear, and that the white fox is the only animal capable of equalling man in this point. Every thing endowed with life, whether plant or animal, perishes, or becomes so much shrunk, that one can scarcely distinguish what it is. Towards the 68th degree of northern latitude, says Dr. Pallas, the birch and the ash disappear, and the large fir, which is a native of the north, as well as the larch-tree, assume the form of shrubs, in a soil which is scarcely thawed, even in the middle of summer.

The rein-deer, the white fox, and even sometimes the white bear, destined to live in these climates, and for that reason provided by Nature with thick furs, support not, without pain, a degree of cold which the human body can often endure, even when covered with very light cloathing. Crantz assures us, that the Greenlanders, who undoubtedly have a very intense degree of cold to sustain, expose themselves to it with their head and neck bare, and with extremely slight cloathing. They never kindle fire in their huts, and they may be often found sitting in them with no other covering but a pair of breeches. The savages of Canada undertake long journies for the sake of hunting in the winter time, being but very lightly clothed; and the peasants of Norway labour under a climate no less rigorous with their breasts naked, so that the hair of their bodies is covered with hoar frost; and it often happens, that when they have heated themselves so much as to perspire, they will roll in the snow to cool themselves, and feel no inconvenience afterwards.

But it is to be observed, that those men destined to inhabit the polar regions, have been expressly formed by Nature for these frozen climates. She has not covered them with hair, it is true, but she has supplied this deficiency by a great mass of thicker and warmer humours. This may be seen by the great warmth of their exhalations. In winter, when the Greenlanders are assembled at divine service, they perspire and exhale such a prodigious heat, that the apartment in which they are, though there be no fire in it, becomes so warm, as almost to stifle an inhabitant of the more southerly regions. The case is undoubtedly the same with the Samoeds and the Ostiaks, who resemble the Greenlanders so much in their figure; and with regard to the Esquimaux, they are undoubtedly

doubtedly of the same race. The inhabitants however of Jeniseik, Krasnajak, and other countries placed under the like parallels, have no need of such a conformation, since that extreme cold does not last among them but a few days, and never whole months.

An interesting observation occurs here, which is that we must not take the heat of the blood or of the skin as the measure of the degree of resistence of different species of animals against cold. In that case the cold of Gmelin ought not to have killed the magpies and birds of the air, since, according to the observations of Braun, the birds have a greater degree of heat than man. The heat of the latter is marked according to him 98 degrees, on Fahrenheit's thermometer, whereas that of birds rose to 108, and even 111. Every thing depends therefore on the conformation of the body; and the conformation is so perfect in man, that two quadrupedes taken together, are scarcely equal to him in this point.

But to show the whole extent of the advantages of the human species in this respect, we must consider also the degrees of heat that he is capable of supporting. Adanson found at Senegal, towards the 17th degree of north latitude, that the thermometer in the shade, stood at 108 and a half, according to the scale of Fahrenheit; and Buffon relates an observation, by which it appears that, in the same country, the thermometer rose to 117 degrees and a half. This clearly proves that Boerhaave was mistaken when he advanced that the sun never communicates to the atmosphere a greater heat than that of 92 degrees, for we see that even in the shade the thermometer rose much higher than the natural heat of the blood.

We may safely affirm, that the country of Anciques, or even the interior parts of Guinea, are much warmer still. They receive the scorching winds which traverse all Africa, and cannot be refreshed by the west winds like the coast of Senegal. Among us, in Germany, and even Holland, a heat of 96 degrees is extremely disagreeable, and one must keep in a state of absolute rest not to suffer from it; for rest renders a great degree of heat more supportable, as motion enables us to endure intense cold. The Sicilian endures, while the *Sirocco* blows a heat of 112 degrees, and the negro supports one of 120, and perhaps even more.

I mention this, however, only as a preliminary argument, to prove to what man may accustom himself in all climates. But what is very remarkable, the degree of heat does not differ much between the individuals of our species; ac-

ording to repeated observations. Braun found only a degree and a half difference between the extremes.

I shall here mention some experiments, which prove what degree of artificial heat men have been able to endure, though several results would be necessary for my purpose.

In Breitingen, a mine of Rammelsberg, near Goslar, the miners work in a heat of near 100 degrees; because they must soften the rock by fire, in order to extract the mineral. The whole mountain being composed of sulphureous and metallic particles, produces astonishing and insupportable a heat, that the workmen, though naked, are obliged, even the day after the fire is extinguished to cool themselves every hour. I have been in this mine two days after the operation, and my thermometer stood at 97 degrees.

Braun relates that apartments in Russia are generally heated to 116 degrees, and Professor Richmann, that celebrated martyr to electricity, laboured with ease in a chamber heated to 125 degrees.

These examples, however, are but trifling in comparison of those which follow. Messrs. Banks, Solander, Philips, and Blagden, caused a small apartment to be heated to the greatest degree possible.— Several thermometers stood at 150 degrees; the mercury afterwards rose to 198, and even 211 degrees, which is only one degree below boiling water. One thermometer only stood this heat, all the rest broke. The observers remained ten minutes in this scorching atmosphere, but their faces and feet suffered excessively.

When any of the company breathed on the thermometer the mercury instantly fell, and when they put their hands on their faces, that appeared to be a refreshment, with respect to the heat of the air. Dr. Blagden one day heated his apartment even to 224 degrees, and the motion of his pulse was accelerated, in two minutes, from 80 to 145 strokes in a minute. The white of an egg coagulated, and wax melted by this heat. He afterwards increased to 260 degrees, which is 48 degrees above that of boiling water, yet he endured it for nearly eight minutes, and it was only at the end of this time that he experienced some difficulty in breathing. When this burning atmosphere was agitated it became insupportable, and even when at rest, had a very violent effect on the naked body; upon the whole this experiment fatigued the Doctor excessively. Water covered with oil boiled, and eggs were hardened at the end of ten minutes, and thirteen were sufficient to boil a piece of meat; but it was necessary for this purpose

pose to force the air against it with a pair of bellows.

This heat is assuredly very great, but it is however sensibly less than that mentioned by Du Hamel and Du Tillet. Being sent to Rochefoucault, in the country of Angoumois, to enquire into the nature of a kind of blight which had destroyed the corn, these Academicians saw several young women endure very easily, for ten minutes, the heat of an oven, in which they were baking fruits and meat. They examined this heat with great care, by Reaumur's thermometer, which marks boiling water at 85 degrees; and it appeared that the heat to which these young women were exposed, was fully equal to 112 degrees. This according to Fahrenheit's thermometer, gives $275^{\circ} 1' 37''$, and consequently surpassed that of Blagden by 15 degrees. These young women, however, by the force of custom, supported this dangerous atmosphere with great ease, without experiencing any bad consequences, and assured the Academicians that they were often under the necessity of exposing themselves to a heat equally intense. What astonishing properties has Nature given to man!!!

Boerhaave, it is true, relates that he was not able to endure the heat of a sugar house, heated to 146 degrees, for a single minute, without danger of perishing. But this only proves that the quality of heated air has a great influence over the human body; for it was doubtless the large quantity of saline particles which rendered the air so intolerable in that sugar house.

Many animals have been exposed also to a like degree of heat. In the experiments of Dr. Blagden a dog endured 220 degrees; but Du Tillet's observations are still more minute. A yellow hamster (*Lixia*) died in a heat of $169^{\circ} 11' 17''$. A rabbit sustained, without any inconvenience, 164 degrees; but a chicken could not long endure 169 degrees without danger of perishing. Mr. Du Tillet finding that it was not so much the scorching air inhaled by animals, as the heated atmosphere which penetrated their bodies, that hurt them, tried to secure them from the latter by wrapping them up in towels, leaving their head and feet uncovered. He then found that these animals could sustain a heat of 169 degrees for a long time, and without any sensible inconvenience. This still proves, that if the heat experienced by Boerhaave was hurtful, that arose only from the particular property of the scorching atmosphere, for Boerhaave saw a dog die in a few minutes, when exposed to a heat of 126 degrees. Man, however, still distinguishes himself from other animals,

since he can endure an artificial heat so much greater.

Mr. de Paw contradicts Boerhaave, therefore, with great reason, when the latter maintains that a heat greater than 96, or 100 degrees, is fatal to man. We have seen that he is not much incommoded by a far greater degree of artificial heat. The reader, however, must not imagine that I consider this artificial heat, of which I have given instances, as natural or even suitable to man. Instead of that I am persuaded that an artificial heat of 125 degrees, were it continued, would shorten human life; but this, however, does not prevent these experiments from serving to confirm the superior force of our constitutions.

I must nevertheless observe here, that artificial heat must be much more dangerous than the same degree of solar heat in the open air, for various reasons. In artificial heat, as the air is confined, because it cannot be produced but in apartments; it never experiences the smallest variation. This must necessarily deprive it of its elasticity, and render respiration difficult. In the second place, it is not possible to separate the exhalations of burning substances from the heat itself.

Let us for example heat an apartment with wood, coals, or turf, whatever care we may take to render the stove in which they are burnt impervious, or to make a current of air, which we dare not, however, often renew, if we only wish to produce a heat of 90 degrees, still particles of the burning matter will pass through the stove into the apartment. The more pernicious these particles are, (and where shall we find the wood or turf which, when burnt, does not exhale noxious vapours) the more dangerous the heat will be. In short, a great heat draws abundance of exhalations from every body which it penetrates, such as men, animals, furniture, walls, &c. In an apartment these vapours remain united, become heated, and deprive the air of all its salutary qualities. This, however, is not the case in an open atmosphere, heated only by the sun. Particles of air, more or less heated, succeed each other; exhalations evaporate at a distance, and the air retains its elasticity. On this account Muschenbrack saw dogs die in an artificial heat of 115 degrees, which undoubtedly had often endured a solar heat of 116 or 117 degrees, without any inconvenience, for such degrees of heat are often indicated by the thermometer, even in Europe.

I have been obliged to enter into some details on this subject, in order that it may not be imagined that I wish to make

man stronger than he is, by ascribing to the negro the faculty of living in the open air, in a heat of 130 degrees. What enormous difference, therefore, in the temperature under which man can live, without inconvenience, and in good health, from 280 degrees below zero, to

130 degrees above it! This proves that man may exist in all the known degrees of the heat and cold of our atmosphere, and it is absolutely to the strength of his constitution that he is indebted for this advantage.

REFLECTIONS on the CHARACTER of PETER the GREAT, CZAR of MUSCOVY.

[Translated from the French.]

THE history of the Czar Peter is so well known, that it is not necessary for me to enter into any detail with regard to facts. I shall, therefore, confine myself to the few following remarks.

Some have said, that next to the merit of producing good literary works, the greatest is, that of encouraging men who deserve well of the public. This maxim is true, as far as relates to individuals, but in respect of sovereigns, their protection is of more utility than their talents. Suppose Augustus, or Lewis XIV. had placed all their glory in being great poets, or fine writers would they have rendered as great service to literature as by being contented to patronize them? We may reckon the Czar Peter among the number of the learned; but the brightest feature in his character was, that of being the creator of a nation, introducing, by means of flattering distinctions, and all the attractions of regal favor, the sciences, and those arts which follow in their train.

Augustus and Lewis XIV. found the work already begun. Before them, great literary men had appeared, but the Czar had every thing to do. The islands of the South Seas are much nearer to civilization than the Russians were at that time; for it is much easier to polish savages than barbarians. The former are only ignorant; but the latter have imbibed prejudices which they imagine to be science. At present, if any of these celebrated literary characters who travel for the honour of humanity, should form a project of instructing a tribe of Indians, and should he hope to see them before his death attain to the same point of civilization to which the greater part of the nations of Europe have arrived, we should consider his idea as chimerical, and look upon him as a madman or a visionary. But what will appear very singular is, that the Czar, when he formed the design of civilizing

the Russians, was entirely ignorant with respect to the situation of his subjects. If the adage be true, that people never carry their desires beyond their knowledge, how could such a sublime thought enter the mind of a Prince badly educated? What strength of genius must he have possessed, to be able to discover the relation which exists between the sciences and the power of a state? We may, indeed, say, that he must have been endowed with the art of divination. As for my part, I am inclined to think, that this idea did not occur to him all at once. Exposed to the intrigues of Sophia, he, without doubt, only thought at first of securing himself against the designs of a rival. By way of amusement, he formed the regiment of Preobrozenski, and the better to deceive her, he assumed there the humble employment of a drummer. This regiment, properly speaking, was only a band of children, who, when their exercises were over, spent their time in imitating the cries of those petty tradesmen who travelled through the streets. But, with the assistance of some foreigners, who commanded it, this troop became more expert in the military art than all the Strelitzes together.

When he saw the success of this first enterprise, and above all, after the death of his colleague in the empire, the weak John, during whose life it was impossible to project any useful revolution, Peter thought, no doubt, that it was possible to bring other sciences to perfection in the like manner. It appears that his first care was to form a navy. The Russians began to construct ships almost in the same manner as the Romans. A Dutch vessel having been driven on their coasts by a tempest, they endeavoured to imitate it, but their first attempt, upon Afoph, proved to the Czar, that the two arts which he was so desirous of teaching to his people, were

still far from being perfect, and he was not able to take the place without calling in the assistance of the Venetians. He had undertaken the conquest of it, in order to open an entrance for his commerce into the Black Sea.

As the need which he had of foreigners convinced him of the insufficiency of the means employed already, he therefore had recourse to others. He obliged the Russian noblemen to travel, that they might appropriate to themselves the knowledge of those people whom they should visit, and among the instructions given them, they were enjoined to study, above all, the military art, and that of constructing vessels. These were the two objects to which Peter principally directed his views. He himself went and served an apprentice to ship-building, as he had done to the business of a soldier; and though every body knew him to be the Czar, he worked with the carpenters of Sardam, in Holland, from whence he went to Deptford, because he understood that the English constructed their ships according to the mathematical principles, whilst the Dutch merely followed a blind routine. Here it may be asked, if to introduce the sciences amongst his subjects, it was necessary that he should study even their most minute parts, and if a prince ought to make himself acquainted in detail with all those arts which he wishes to cause to flourish. It is certain that in an empire already polished, such an application would lead the sovereign from his real functions. But one may readily perceive, that in a country destitute of resources, and sunk in obscurity like Russia, Peter found himself disengaged from the greater part of those cares which occupy kings in the most flourishing nations. He might, it is true, have travelled, and acquired knowledge without sinking so far below his dignity; but the brightest geniuses in their pursuit of greatness, have sometimes adopted very romantic ideas. Peter, perhaps, had been flattered by the praises bestowed on his modesty by strangers, when he reduced himself to the rank of a private soldier. Besides, this great man's conduct afforded an excellent lesson for the Boyards, as it showed them, that an ignorant person, however noble he might be, was far inferior even to the meanest artisan.

In my opinion, it was above all in his travels, that Peter felt the necessity of introducing the arts into his country. He visited men of letters, consulted them, became their pupil, and by these means was sensible of their full value. He endeavoured, therefore, to attach them to his person, and carried with him when he re-

turned, a colony of people, well acquainted with the arts and with trades. He compelled the Muscovites to labour under his own inspection; and though these innovations could not fail to displease an ignorant and lazy people, by his firmness and resolution he overcame every obstacle.

Russia, at that period, had no other port than Archangel. To reach it, ships were obliged to sail round the northern part of Europe, and the islands were often shut up by ice. Peter wished, therefore, to have one more commodious, and to accomplish that end, revived some ancient claims to Ingria and Livonia. If Charles XII. for some time acted the part of Alexander, Peter, according to his own expression, did not always act that of Darius. He seized upon these two maritime provinces, which afforded an excellent situation for Petersburg, and which, besides that, might second his views in reforming the Russians. The difference, it is true, could not be great, as they had formed part of Russia about eighty years before, but nevertheless, they were still found useful.

Some time after, Peter requested to be a Member of the Academy of Sciences at Paris, as he intended to found one on the same plan at Petersburg; he wished first, to teach his subjects to set some value upon literary titles. In a learned society, a king must be ever embarrassing. Letters form a republic, and yet it is difficult for individuals and the sovereign to forget the distance which separates them. But a foreign king, residing in a country remote from France, a king such as Peter, presented no inconvenience. As a man of letters, he had his rights. He was acquainted with the principles of the arts, as well as the processes employed in most manufactures, and there was no science of which he had not some knowledge. He was one of the best engineers in Russia. He drew the plan of several canals, for the purposes of navigation, which he caused to be executed, in order to unite lakes and rivers; and he made known the Caspian Sea soon after William De Lisse had made known the Mediterranean.

The Russians did not pass through those progressive stages of civilization, in which nations generally remain for ages. In saying this, I do not mean to make an eulogium on the Czar. I believe, on the contrary, that a mind cultivated by study and reflection, would have readily perceived, that nature had another path which it was necessary to follow. Peter established the sciences by despotism, and this was a new reason for causing them to be hated. Under successors, unworthy of such

such a predecessor, the edifice he had raised would have fallen to pieces of itself: the people would have been plunged into a more shameful state of barbarity than before; and it was the dread of this which made the Czar think himself obliged to sacrifice his own son. Poets have in all nations been the first legislators, because, by the charms of their verses they have drawn the human mind from ignorance; they have spoken to the heart and the imagination, a language understood by all mankind. If the sciences do not disgust a people who have not been prepared for receiving them, it is because they present in the arts, which are her children, all the apparatus of luxury, and new enjoyments for the senses. Instead, therefore, of bringing them to perfection, they at least, reduce them to a level with the most depraved nations. The most civilized people will, doubtless, be those among whom the best morals are established, or who are fettered by the fewest prejudices. We well know that the sciences have contributed, and still contribute to destroy dangerous opinions. But it is not literature that has the greatest influence upon

the morals, and which can dissipate the greatest number of prejudices? The medicinal art long since commanded mothers to discharge themselves the most sacred of their duties; but they have obeyed only the voice of imagination and caprice. If the madness of duelling should ever be banished from the world, and if the infamy which justly brands a villain cease to follow his child in the cradle, it will be to literature that we shall be indebted for such benefits. But if morals ought to be the basis of all education, Peter should have made it his first study to create poets and orators amongst the Russians. He would not, indeed, so soon have enjoyed the fruits of his labours, but they would have been much nobler. Knowledge would have been gradually diffused, and would have enlightened, with some of its rays, the most abject classes of society. The whole mass of the nation would have been polished, and the sciences themselves might have benefited; for it is by the study of literature that individuals, as well as nations, prepare themselves for entering with success into such pursuits.

ACCOUNT of the TCHOUKCHIS; a NATION of KAMSCATKA; and singular ANECDOTES of TWO WOMEN.

[From *Leffep's Travels.*]

IN proceeding towards the camp of the Tchoukchis, I met two women, who spoke the Russian language.

As we went on, I asked them of what country they were; their language telling me, that they were neither born, nor had always lived, among these people.

One of them informed me, that she was a Russian, and had been induced to accompany the Tchoukchis from a sentiment of maternal affection. Dangers, fatigues, ill treatment, she had braved every thing, from the sole motive of reclaiming her daughter, who was retained by them as an hostage. She had lost her in the following manner:

This young woman was travelling, two years before, with her father, and a number of other Russians, upon the river Pen-gina. Their caravan, consisting of nine persons, was proceeding quietly along, in the midst of the Koriaes, threatened at that time by a party of Tchoukchis. To get rid of their dangerous neighbours, the Koriaes conceived the design of informing the Tchoukchis of the pas-

sage of these strangers, as a prize that ought not to escape them. The artifice succeeded. Seduced by the expectation of an immense booty in iron and tobacco, the Tchoukchis followed these travellers. Their courage could not save them; four of them, with their arms in their hands, became the victims of a fruitless resistance. The husband of this woman was killed in defending his daughter, whom the conquerors carried off, with the three remaining companions of her misfortune. The Russians had incessantly demanded the surrender of these prisoners, and the Tchoukchis had promised to send them back; but only two of them had yet been released.

The affecting recital of this unfortunate mother, which was frequently interrupted by her tears, interested me strongly in her favour. Without knowing whether the mediation would have any weight with the Tchoukchis, I felt myself disposed to join my entreaties to hers; and I had the satisfaction to perceive that they were not nugatory.

The other woman told me that she was by birth a Tchoukchi. In her infancy she had been taken by the Russians, upon the river Anadir, and carried to Yakoursk, where they had given her the best education in their power. She afterwards married a soldier, by whom she was, in a few years, left a widow. At length, by order of government, she was sent back to her own country, with her children, to render an account of the obligations that she owed to the Russians. It had been recommended to her to give the minutest details to the Tchoukchis, even such as lived at the greatest distance, and insinuate to them the innumerable advantages they might derive from establishing a safe and peaceable commerce with the Russians.

This woman spoke the Russian, the Yakout, and the Tchoukchi languages with equal facility. She told me, that the little knowledge she derived from her education, had gained her a sort of credit with her compatriots; that she had already taken advantage of her ascendancy over their prejudices, and she flattered herself, that by degrees, they would be taught to see their interest in its true light. Her hopes were chiefly founded upon the character of this people, which she assured me, was perfectly generous, hospitable, mild, and preferable in every respect to that of the Koriaks.

The conversation of these women had so engrossed my attention, that I was in the camp of the Tchoukchis before I perceived it. Their joy at seeing me was extreme, and I was surrounded in an instant; they all addressed themselves to me at once, to prevail on me to spend the night with them. I had no sooner answered that it was my intention, than they saluted me with new transports and huzzas. I ordered my tent to be erected at the extremity of the camp, and while it was performing, I invited the chiefs to visit me. Eager to accept my invitation, they could not wait till I had entered my tent, and I found a more numerous assembly than it could contain.

After the first compliments were over, we entered into conversation; mutually desirous of receiving information, we talked in a summary way of our respective countries, manners, and customs. They expressed their submission to Russia, their desire of forming an alliance with that country, by means of a commercial intercourse, and of seeing the establishment upon the Anadir revived. They then entered into particulars upon the motives of their journey. Their principal inducement was, to visit some relations, who had intermarried with the Russians, and settled at Ingia.

They had also, it was probable, some commercial project in view, tho' from their own account, attachment to their countrymen was their only motive; and, in reality this patriotic sentiment was visible, I thought, in their attention to one Tchoukchi woman, and the caresses they bestowed upon her children.

They frequently entreated me to banish all distrust from my mind, and to rely upon their friendship. They seemed to suppose that I partook of the reserve which the Russians discovered in their intercourse with them; but not having the same reasons to fear them, I was a stranger to suspicion. I wished them to understand this by my answer, which was, that being unwilling to offend any individual I might meet with in my way, I imagined that no one would be desirous of incommoding me, particularly in the midst of a nation, whose civility and rectitude were already known to me. This mode of reasoning pleased them, and they appeared to be flattered by my security. I conceived, of course, that I ought to conceal my arms, and reject the proposal made by the soldiers, of placing a sentinel before my tent.

I distributed tobacco to the most distinguished of these Tchoukchis, and afterwards treated them with tea, and rye biscuit. Their chief, or prince, named Chegeniaga, two of his relations, and the two women, who served as interpreters, supped with me. The repast was perfectly frugal, but very gay, and my guests were as well pleased as if they had dined sumptuously. The necessity of taking rest obliged us to separate.

The camp of these Tchoukchis was pitched upon the borders of the river, by the side of their equipages, and at the back of the wood which I mentioned. It contained about a dozen of tents, ranged in a line along the bank. They are of a square form, and made of rein-deer skin, suspended by leathern straps to four poles, erected at the four corners. Bundles of spears and arrows, fixed in the snow before every tent, seem to guard the entrance, which is very low, and shuts hermetically. The tents are extremely hot; the partitions and covering being of deer-skin, the air cannot penetrate, and there is, besides a stove in the middle of each of them. The bed resembles that of the Kamtschadales when they halt, and consists of small branches of trees, spread on the snow like litter, and covered with deer-skins. Here a whole family will lie down and sleep together, without distinction of age or sex. The space is so narrow, that it is astonishing how so many people can crowd into it. The air and

filthiness occasioned by it are insupportable; let it suffice to say, that they feel no disgust at seeing their food and their drink close to the most offensive objects, for no words can describe the excess of their indolence. Among these Tchoukchis, whose number amounted to about forty, there were fifteen or sixteen women, and nearly as many children, who are employed in preparing the tents and provisions. Every principal person has valets in his service, to take care of the deer, and guard them during the night from the wolves, with which these coasts abound.

The dress of the women is very remarkable. It consists of a single deer skin, that is fastened round the neck, where it has an opening both before and behind, and which descends, in the shape of large breeches below the knee. This garment is put on by means of the opening at the neck, and there is no other way of taking it off but by loosening the strings which tie it under the chin, when it instantly falls from the body, and leaves the women naked. The inconvenience of this habit may easily be imagined, from the frequent necessity there must be of divesting themselves of it. When they travel, they wear a Kouklanki over their common dress; and their feet have no other covering than boots made of the legs of rein-deer. Their hair is of a deep black. Sometimes it is turned up in tufts behind, but it is oftener separated upon the forehead, and hangs in long braids on each side. Their ears and their neck are loaded with ornaments of glass beads of different colours; and when they are cold, the hood of their parkie saves them for a head-dress. Their countenance is by no means agreeable; the features are coarse, tho' their nose is not flat, nor their eyes sunk in their head, like the Kamtschadales. They resemble them in these respects less than they do the Koriac women; they are also taller, but not stouter. The thickness and bulk of their dress, give them an appearance the very opposite to alert. In the mean time they perform the most laborious offices, such as lighting fire, cutting wood, fetching water, and other things required in their domestic

economy. These cares devolve principally upon the oldest.

The features of the men seemed to be more regular, and not at all Asiatic. Their complexion, like that of the women, is very tawny; and their dress, their sledges, and, in short, all their customs, are exactly similar to those of the wandering Koriacs. I shall take an opportunity of describing them together.

These Tchoukchis at present, go every year to Ingiga. They leave their country in the beginning of autumn, and do not arrive at this settlement till March. As soon as their business is transacted, which only requires a few days, they set out upon their return, that they may not lose the advantage of travelling in sledges; but they seldom reach their home till the latter end of June.

The merchandize they take with them, consists chiefly of sables and fox-skin parkies, and moose teeth, which afford a very fine ivory. They receive in exchange, kettles, tobacco, lances, musquets, knives, and other iron instruments. As yet, they are little accustomed to the musquet, and scarcely make any use of it, but they are very expert in shooting an arrow, and managing a lance, which are, therefore, their principal arms.

Like all the northern people, they have an astonishing propensity to drunkenness. Their love of brandy is so extreme, that if you once let them taste it, you must repeat your kindness, till they are perfectly inebriated, or they would consider themselves as insulted, and probably have recourse to menaces and violence, to obtain their ends. As incessant smokers as the Koriacs, they have the same pipes, and the same method of using them.

Being unwilling to prolong my stay, I went as soon as it was light, to take leave of these Tchoukchis in their tents; but the unwholesome air, and the heat, soon obliged me to withdraw. Our parting was very affectionate; each in his turn overwhelmed me with embraces. It may be supposed I did not fall short in my compliment, nor could I too highly extol the reception of this hospitable people.

COPY of a LETTER from Sir ROBERT WALPOLE, Knight of the most noble Order of the Garter, to his late MAJESTY, dated January 24, 1741.

MOST SACRED,

THE violence of the fit of the stone, which has tormented me for some days, is now so far abated, that although

it will not permit me to have the honor of waiting on your Majesty, yet is kind enough to enable me so far to obey your orders

orders, as to write my sentiments concerning that troublesome man Mr. Pulteney, and to point out (what I conceive to be) the most effectual method to make him perfectly quiet. Your Majesty well knows how, by the dint of his eloquence, he has so captivated the mob, and attained an unbounded popularity, that the most manifest wrong appears right, when adopted and urged by him. Hence it is that he is become not only troublesome, but dangerous. The inconsiderate multitude think he has not one object but the public good in view; although, if they would reflect a little, they would soon perceive that spleen against those your Majesty has honoured with your confidence, has greater weight with him than patriotism, since, let any measure be proposed, (however salutary) if he thinks it comes from me, it is sufficient for him to oppose it. Thus, Sir, you see that affairs of the most momentous concern are subject to the caprice of that popular man, and he has nothing to do but to declare it a ministerial project, and bellow out the word *facturice*, to have an hundred pens drawn against it, and a thousand mouths open to contradict it. Under these circumstances he hears up against the ministry (and let me add against your Majesty yourself;) and every useful scheme must be either abandoned, or, if it is carried in either House, the public are made to believe it is done by a corrupted majority.— Since then things are thus circumstanced, it is become necessary for the public tranquillity that he should be made quiet, and the only method to do that effectually is to destroy his popularity, and ruin the good belief the people have in him.

In order to do this he must be invited to Court; your Majesty must condescend to speak to him in the most favourable and distinguished manner; you must make him believe that he is the only person upon whose opinion you can rely, and to whom your people look up for useful measures. As he has already several times refused to take the lead in the administration, unless it was totally modelled to his fancy, your Majesty should close in with his advice, and give him leave to arrange the administration as he pleases, and put whom he chuses into office. (there can be no danger in that, as you can dismiss him when you think fit,) and when he has got thus far (to which his extreme self-love, and the high opinion he entertains of his own importance will easily conduce) it

will be necessary that your Majesty should seem to have a great regard for his health, signifying to him that, as he will be ruined if he should die, that you want to have him constantly near you, to have his sage advice, and that therefore, as he is much disordered in body, and something infirm, it will be necessary for his preservation for him to quit the House of Commons, where malevolent tempers will be continually fretting him, and where indeed his presence will be needless, as no step will be taken but according to his advice, and that he will let you give him a distinguished mark of your approbation by creating him a *Peer*. Thus he may be brought to, for if I know any thing of mankind, he has a love of honours and money, and notwithstanding his great haughtiness and seeming contempt of honour, he may be won, if it is done by dexterity; for, as the poet Fenton says, 'Flattery's an oil that softens the thoughtless fool.'

If your Majesty can once bring him to accept of a Coronet, all will be over with him, the changing multitude will cease to have any confidence in him, and when you see that, your Majesty may turn your back on him, dismiss him from his post, turn out his meddling partizans, and restore things to quiet, for then, if he complains, it will be of no avail—the bee will have lost its sting, and become a drone, whose buzzing nobody heeds.

Your Majesty will pardon me for the freedom with which I have given my sentiments and advice, which I should not have done, had not your Majesty commanded it, and had I not been certain that your peace is much disturbed by the contrivance of that turbulent man. I shall only add that I will dispose several whom I know to wish him well, to solicit for his establishment in power, that you may seem to yield to their intreaties, and the finesse be less liable to be discovered.

I hope to have the honour to attend your Majesty in a few days, which I will do privately, that my public presence may give him no umbrage.

(Signed) ROBERT WALPOLE.

Accordingly the scheme took place very soon after, and Mr. Pulteney was created Viscount Pulteney, and Earl of Bath, in the year 1741.

THE WAY TO WEALTH.

[The following Piece made its appearance some years ago in a Philadelphia Almanack, and has since been published in almost every periodical Publication in Europe and America.—It was written by the late Doctor *Franklin*; and its re-publication cannot fail of being useful in a Country like this, the future prosperity of which must depend on the industry and frugality of its inhabitants.]

COURTEOUS READER,

I HAVE heard that nothing gives an author so great pleasure as to find his works respectfully quoted by others. Judge then, how much I must have been gratified by an incident I am going to relate to you. I stopped my horse lately, where a great number of people were collected at an auction of merchants goods. The hour of sale not being come, they were conversing on the badness of the times, and one of the company called to a plain, clean, old man, with white locks, 'Pray, father Abraham, what think you of the times? Will not these heavy taxes quite ruin the country? How shall we be ever able to pay them? What would you advise us to?'—Father Abraham stood up, and replied, 'If you would have my advice, I will give it you in short, "for a word to the wife is enough," as Poor Richard says. They joined in desiring him to speak his mind, and gathering round him, he proceeded as follows:

'Friends,' says he, 'the taxes are indeed very heavy; and if those laid on by the government were the only ones we had to pay, we might more easily discharge them; but we have many others, and much more grievous to some of us. We are taxed twice as much by our idleness, three times as much by our pride, and four times as much by our folly; and from these taxes the commissioners cannot ease or deliver us, by allowing an abatement. However, let us hearken to good advice, and something may be done for us: "God helps them that help themselves," as Poor Richard says.

1. 'It would be thought a hard government that should tax its people one-tenth part of their time to be employed in its service: but idleness taxes many of us much more; sloth, by bringing on diseases, absolutely shortens life; "Sloth, like rust, consumes faster than labour wears, while the used key is always bright," as Poor Richard says.—"But dost thou love life, then do not squander time, for that is the stuff life is made of," as poor Richard says. "How much more than is necessary do we spend in sleep; forgetting "That the sleeping fox catches no poul-

try, and that there will be sleeping enough in the grave," as Poor Richard says.

"If time be of all things the most precious, wasting time must be," as Poor Richard says, "the greatest prodigality;" since, as he elsewhere tells us, "Lost time is never found again; and what we call time enough, always proves little enough." 'Let us then up and be doing, and doing to the purpose: for by diligence we shall do more with less perplexity. "Sloth makes all things difficult, but industry all easy; and, he that riseth late, must trot all day, and shall scarce overtake his business at night; while laziness travels so slowly, poverty soon overtakes him. Drive thy business, let not that drive thee; and early to bed, and early to rise, makes a man healthy, wealthy, and wise," as Poor Richard says.

'So what signifies wishing and hoping for better times; we may make these times better, if we bestir ourselves. 'Industry need not wish, and he that lives upon hope will die fasting. There are no gains without pains; then help hands, for I have no lands, or, if I have, they are smartly taxed. He that hath a trade, hath an estate; and he that hath a calling, hath an office of profit and honour,' as Poor Richard says; but 'then the trade must be worked at, and the calling well followed, or neither the estate nor the office will enable us to pay our taxes; for, "at the working man's house hunger looks in, but dares not enter." Nor will the bailiff or the constable enter; for, "Industry pays debts, while despair encreaseth them."

'What though you have found no treasure, nor has any rich relation left you a legacy, 'Diligence is the mother of good luck, and God gives all things to industry; then plough deep, while sluggards sleep, and you shall have corn to sell and to keep. Work while it is to day; for you know not how much you may be hindered to-morrow. One to-day is worth two to-morrows,' as Poor Richard says; and farther, 'Never leave that till to-morrow, which you can do to day.' If you were a servant, should you not be ashamed that a good master would catch you idle?

ARE

Are you then your own master? Be ashamed to catch yourself idle, when there is so much to be done for yourself, your family, your country, and your king.—Handle your tools without miffing; remember, that the cat in gloves catches no mice, as Poor Richard says. It is true there is much to be done, and perhaps you are weak-handed, but stick to it steadily, and you will see great effects; for 'Constant dropping wears away stones; and by diligence and patience the mouse ate in two the cable; and little strokes fell great oaks.'

'Methinks I hear some of you say, 'Must a man afford himself no leisure?' I will tell thee, my friend, what Poor Richard says, 'Employ thy time well, if thou meanest to gain leisure, and, since thou art not sure of a minute, throw not away an hour.' Leisure is time for doing something useful; this leisure the diligent man will obtain, but the lazy man never; for, a life of leisure, and a life of laziness are two things. Many without labour would live by their wits only, but they break for want of stock; whereas industry giveth comfort, and plenty, and respect. 'Fly pleasures and they will follow you. The diligent spinner has a large shirt; and now I have a sheep and cow, every body bids me good morrow.'

II. 'But with our industry we must likewise be steady, settled, and careful, and oversee our own affairs with our own eyes, and not trust too much to others; for, as Poor Richard says,

I never saw an ost removed tree,
Nor yet an ost-removed family,
That thrives so well as those that settled be.

'And again; 'Three removes are as bad as a fire;' and again, 'Keep thy shop, and thy shop will keep thee;' and again, 'if you would have your business done, go; if not, send.' And again,

He that by the plough would thrive,
Himself must either hold or drive.

'And again, 'the eye of a master will do more work than both his hands;' and again, 'Want of care does more damage than want of knowledge; and again, 'Not to oversee workmen, is to leave them your purse open.' Trusting too much to others care is the ruin of many; for, 'In the affairs of this world, men are saved not by faith, but by the want of it;' but a man's own care is profitable; for, 'if you would have a faithful servant, and one that you like, serve yourself. A little neglect may breed great mischief; for

want of a nail, the shoe was lost; for want of a shoe the horse was lost; and for want of a horse the rider was lost,' being overtaken and slain by the enemy; all for want of a little care about a horse-shoe-nail.'

III. 'So much for industry, my friends, and attention to one's own business; but to these we must add frugality, if we would make our industry more certainly successful. A man may, if he knows not how to save as he gets, keep his nose all his life to the grindstone, and die not worth a groat at last. A fat kitchen makes a lean will,' and

Many estates are spent in getting,
Since women for tea forsook spinning and
knitting,
And men for punch forsook hewing and
splitting,

'If you would be wealthy, think of saving, as well as of getting. The Indies have not made Spain rich, because her outgoes are greater than her incomes.'

'Away then, with your expensive follies, and you will not then have so much cause to complain of hard times, heavy taxes, and chargeable families; for

Women and wine, game and deceit,
Males the wealth small, and the want
great.

'And further, 'What maintains one vice would bring up two children.' You may think, perhaps, that a little tea, or a little punch now and then, diet a little more costly, clothes a little finer, and a little entertainment now and then, can be no great matter; but remember, 'Many a little makes a mickle.' Beware of little expences; 'A small leak will sink a great ship,' as Poor Richard says; and again, 'Who dainties love, shall beggars prove;' and moreover, 'Fools make feasts, and wise men eat them.' Here you are all got together to this sale of fineries and nick-nacks. You call them goods; but if you do not take care, they will prove evils to some of you. You expect they will be sold cheap, and, perhaps, they may for less than they cost; but if you have no occasion for them they must be dear to you. Remember what Poor Richard says, 'Buy what thou hast no need of, and ere long thou shalt sell thy necessities.' And again, 'At a great penny-worth pause awhile.' He means, perhaps, that the cheapness is apparent only, and not real; or the bargain, by straitening thee in thy business, may do thee more harm than good. For in another place he says,

* Many

Many have been ruined by buying good penny worths.' Again, 'It is foolish to lay out money in a purchase of repentance;' and yet this folly is practised every day at auctions, for want of minding the Almanack. Many a one, for the sake of finery on the back, have gone with a hungry belly, and half starved their families. 'Silks and sattins, scarlets and velvets, put out the kitchen fire,' as Poor Richard says. These are not the necessaries of life; they can scarcely be called the conveniencies; and yet only because they look pretty, how many want to have them! By these and other extravagancies, the genteel are reduced to poverty, and forced to horror of those whom they formerly despised, but who through industry and frugality, have maintained their standing; in which case it appears plainly, that 'A ploughman on his legs, is higher than a gentleman on his knees,' as Poor Richard says. Perhaps they have had a small estate left them, which they knew not the getting of; they think 'It is day and will never be night;' that a little to be spent out of so much is not worth minding; but 'Always taking out of the meal-tub, and never putting in, soon comes to the bottom,' as Poor Richard says; and then, 'When the well is dry, they know the worth of water.' But this they might have known before, if they had taken his advice; 'If you would know the value of money; go and try to borrow some; for he that goes a borrowing, goes a sorrowing,' as Poor Richard says; and indeed so does he that lends to such people, when he goes to get it again. Poor Dick farther advises and says,

Fond pride of dress is sure a very curse;
Ere fancy you consult, consult your purse.

And again, 'Pride is as loud a beggar as want, and a great deal more saucy.' When you have bought one fine thing, you must buy ten more, that your appearance may be all of a piece; but poor Dick says, 'It is easier to suppress the first desire, than to satisfy all that follow it.' And it is as truly folly for the poor to ape the rich, as for the frog to swell in order to equal the ox.

Vessels large may venture more,
But little boats should keep near shore.

It is, however, a folly soon punished; for, as Poor Richard says, 'Pride that dines on vanity, sups on contempt; Pride breakfasted with plenty, dined with poverty, and supped with infamy.' And, after all, of what use is this pride of appearance, for which so much is risked; so

much is suffered? It cannot promote health, nor ease pain; it makes no increase of merit in the person, it creates envy, it hastens misfortune.

But what madness must it be to run in debt for these superfluities? We are offered by the terms of this sale, six months credit; and that perhaps has induced some of us to attend it, because we cannot spare the ready money, and hope now to be fine without it. But, ah! think what you do when you run in debt, you give another power over your liberty. If you cannot pay at the time, you will be ashamed to see your creditor; you will be in fear when you speak to him; you will make poor pitiful sneaking excuses, and by degrees come to lose your veracity, and sink into base downright lying; for, 'The second vice is lying, the first is running in debt,' as Poor Richard says; and again to the same purpose, 'Lying rides upon debt's back: whereas a free-born Englishman ought not to be ashamed or afraid to see or speak to any man living. But poverty often deprives a man of all spirit and virtue. "It is hard for an empty bag to stand upright." What would you think of that government, who should issue an edict forbidding you to dress like a gentleman or gentlewoman, on pain of imprisonment, or servitude? Would you not say that you were free, have a right to dress as you please, and that such an edict would be a breach of your privileges, and such a government tyrannical? And yet you are about to put yourself under that tyranny, when you run in debt for such dress! Your creditor has authority, at his pleasure, to deprive you of your liberty, by confining you in a jail for life, or by selling you for a servant, if you should not be able to pay him. When you have got your bargain, you may, perhaps, think little of payment; but, as Poor Richard says, "Creditors have better memories than debtors; creditors are a superstitious sect, great observers of set days and times." The day comes round before you are aware, and the demand is made before you are prepared to satisfy it; or if you bear your debt in mind, the term which at first seemed so long, will, as it lessens, appear extremely short. Time will seem to have added wings to his heels as well as his shoulders. "Those have a short Lent, who owe money to be paid at Easter;" at present, perhaps you may think yourselves in thriving circumstances, and that you can bear a little extravagance with injury, but

For age and want save while you may,
No morning sun lasts a whole day.

Gain may be temporary and uncertain, but ever while you live, expence is constant and certain; and, 'It is easter to build two chimnies, than to keep one in fuel,' as Poor Richard says; so 'Rather go to bed supperless than rise in debt.'

Get what you can, and what you get hold,
'Tis the stone that will turn all your lead
into gold.

'And when you have got the philosopher's stone, sure you will no longer complain of bad times, or the difficulty of paying taxes.

IV. 'This doctrine, my friends, is reason and wisdom. But, after all, do not depend too much upon your own industry and frugality, and prudence, though excellent things; for they may be all blasted without the blessing of heaven; and therefore, ask that blessing humbly, and be not uncharitable to those that at present seem to want it, but comfort and help them. Remember Job suffered, and was afterwards prosperous.

'And, now to conclude, 'Experience keeps a dear school, but fools will learn in no other,' as Poor Richard says, and scarce in that; for it is true, 'We may give advice, but we cannot give conduct.' However, remember this, 'They that will not be counsell'd, cannot be help'd,' and far-

ther, that, 'if you will not hear reason, she will rap your knuckles,' as Poor Richard says.

Thus the old gentleman ended his harangue. The people heard it, and approved the doctrine—and immediately practis'd the contrary, just as if it had been a common sermon; for the auction opened, and they began to buy extravagantly. I found the good man had thoroughly studied my Almanack, and divert'd all I had dropt on these topics during the course of twenty-five years. The frequent mention he made of me, must have tired any one else but my vanity was wonderfully delighted with it, though I was conscious, that not a tenth part of the wisdom was my own, which he ascribed to me; but rather the gleanings that I had made of the seeds of all ages and nations. However, I resolv'd to be the better for the echo of it; and, though I had at first determin'd to buy stuff for a new coat, I went away resolv'd to wear my old one a little longer. Reader, if thou wilt do the same, thy profit will be as great as mine.—I am, as ever,

Thine to serve thee,

RICHARD SAUNDERS.

LETTER from Dr. FRANKLIN to THOMAS RONAYNE, Esq. at CORKE,
concerning the ELECTRICITY of the FOGS in IRELAND.

SIR,

YOUR observations upon the electricity of fogs and the air of Ireland, and upon different circumstances of storms, appear to me very curious, and I thank you for them. There is not, in my opinion, any part of the earth whatever which is or can be naturally in a state of negative electricity; and though different circumstances may occasion an inequality in the distribution of the fluid, the equilibrium is immediately restored by means of its extreme subtilty, or of the excellent conductors with which the humid earth is amply provided. I am of opinion, however, that when a cloud well charged positively passes near the earth, it repels and forces down into the earth that natural portion of electricity which exists near its surface, and in its buildings, trees, &c. so as actually to reduce them to a negative state before it strikes them. I am of opinion, too, that the negative state in which you frequently found the balls which are suspended from your apparatus, is not al-

ways occasioned by clouds in a negative state; more commonly by clouds positively electrified, which have passed over them, and which in their passage have repelled a part of the electrical matter which naturally existed in the apparatus; so that what remained after the passing of the clouds, diffusing itself uniformly through the apparatus, the whole became reduced to a negative state.

If you have read my experiments, made in continuation of those of Mr. Canton, you will readily understand this; but you may easily make a few experiments, which will clearly demonstrate it. Let a common glass be warmed before the fire, in order that it may continue very dry for some time: set it it up on a table, and place it upon the small box made use of by Mr. Canton, so that the ball may hang a little beyond the edge of the table, and rub another glass which has previously been warmed in a similar manner, with a piece
of

of black silk, or a silk handkerchief, in order to electrify it. Hold then the glass above the little box, and which is driven to the further part of it, by the repulsive power of the atmosphere in the excited glass. Touch the box near the little balls, (the excited glass continuing in the same state) and the balls will again unite: the quantity of electricity which had been driven to this part being drawn off by your finger, withdraw then both your finger and the glass at the same instant, and the quantity of electricity which remained in the box, uniformly diffusing itself, the balls will again be separated, being now in a negative state.

While things are in this situation, begin once more to excite your glass and hold it above the box, but not too near; and you will find that when brought within a certain distance, the balls will at first approach each other, being then in a natural state. In proportion as the glass is brought nearer, they will again separate, being positive. When the glass is moved beyond them, and at some little further distance, they will unite again, being in a natural state. When it is entirely removed, they will separate again, being then made negative. The excited glass in this experiment may represent a cloud positively charged, which you see is capable of producing, in this manner, all the different changes in the apparatus, without the least necessity, for supposing any negative cloud.

I am, nevertheless, fully convinced that these are negative clouds, because they sometimes absorb, through the medium of the apparatus, the positive electricity of a large jar, the hundredth part of which the

apparatus itself would not have been able to receive or contain at once. In fact, it is not difficult to conceive that a large cloud highly charged positively may reduce smaller clouds to a negative state, when it passes above or near them, by forcing a part of their natural portion of the fluid either to their inferior surfaces, whence it may strike into the adjacent clouds, so that when the large cloud has passed off to a distance, the small clouds should remain in a negative state, exactly like the apparatus; the former (like the latter) being insulated bodies, having communication neither from the earth nor with other clouds. Upon the same principle, it may be easily conceived in what manner a large negative cloud may render others positive.

The experiment which you mention of filling your glass is analogous to one which I made in 1751 or 1752. I had supposed that the pores of glass were smaller in the interior parts than near the surface, and that on this account they prevented the passage of the electrical fluid. To prove whether this was actually the case or not, I ground one of my phials in a part where it was extremely thin, grinding it considerably beyond the middle, and very near to the opposite superficies, as I found, upon breaking it after the experiment. It was charged, nevertheless, after being ground equally well as before, which convinced me where the immense superfluous quantity of electricity on the charged side of a glass is deposited.

I send you my paper concerning meteors, which was lately published here in the Philosophical Transactions, immediately after a paper by Mr. Hamilton on the same subject.

I am, Sir, &c,

ESSAY ON NEW WORDS.

IT is the easiest thing imaginable to coin words. The most ignorant of the nobility are apt to do it every day and are laughed at for it. What best can justify the introducing a new word is necessity, where there is not an established one to express your meaning. But while all the world understands what is meant by the word pleasure, which sounds very well too, what occasion can there be for saying voluptu?

Nothing can deform a language so much as an inundation of new words and phrases. It is, indeed, the readiest way to demolish it. If there is any need to illustrate the barbarous effects which a mix-

ture of new words must produce, only consider how a discourse patched all over with sentences in different languages, would sound; or how oddly it would strike you in a serious conversation to hear, from the same person, a mixture of all the various dialects and tones of the several counties and shires of the three kingdoms: though it is still the same language. To make it sensible to the eye; how greatly would a mixture of Roman, Italic, Greek and Saxon characters deform a page? A picture, imitating the style of different masters, which is commonly called a gallery of painters, can never be pleasing for the same reasons, want of union and harmony.

The present licentious humour of coining and borrowing words, seems to portend no good to the English language: and it is grievous to think with what voluptuosity two or three of our eminent personages have opiated the inebriation of such futile barbarisms.

In short, the liberty of coining words ought to be used with great modesty. Horace, they say, gave but two, and Virgil only one to the Latin tongue, which was

squeamish enough not to swallow those, even from such hands, without some reluctance.

I cannot conclude without putting our writers and speakers in mind of an excellent advice from Mr. Pope, on this subject of new and old words:

Be not the first by whom the new are try'd,
Nor yet the last to lay the old aside.

GENERAL VIEW of the MILITARY PEACE ESTABLISHMENT of the principal POWERS of EUROPE.

THE Emperor	190,000
The Empress of Russia	470,000
The King of Prussia	224,000
The King of France	192,000
The King of England	58,000
The King of Spain	78,000
The King of Portugal	20,000
The King of the Two Scillies	30,000
The King of Sweden	49,000
The King of Denmark	67,000
The King of Sardinia	40,000
The Grand Signior	210,000
The King of Poland	15,000
The Republic of Holland	37,000
The Republic of Venice	8,000
The Pope	5,000
The Grand Duke of Tuscany	3,000
The Elector of Saxony	26,000
The Elector of Hanover	16,000
The Duke of Bavaria	24,000
The Landgrave of Hesse Cassel	20,000
The Duke of Wirtemberg	6,000
Total	1,838,000

There are one hundred and thirty millions of Inhabitants in Europe, consequently more than the sixtieth part of that number are continually under arms.

Turkey, Russia, and the Empire, during the war, had a much greater number of troops, as well as Sweden and Denmark, and this number was sometimes greater, and sometimes less in the same year, so that it is impossible to fix it. To form a mean number, therefore it was better to give the military peace establishment, in order to serve as a basis of a comparison.

With regard to France, by a decree of the National Assembly of the 17th of August 1790, the army of that country will consist, dating from the 1st of January, 1791, of 150,848 men, including soldiers and officers, 10 1/2 of whom will be artillery and engineers. The number of general officers employed will not exceed ninety-four.

INTERESTING ANECDOTES of the LIFE of ALGERNOON SYDNEY,

[From the London Magazine.]

ALGERNOON SYDNEY (the friend of Ruffel, his compatriot, his rival in virtue, fate, and fame) was the second surviving son of Robert Earl of Leicester, by his wife Dorothy, eldest daughter of Henry Percy, Earl of Northumberland. He was born about 1622. His noble father was careful to give him a good educa-

tion, for which purpose he carried him early abroad. On the breaking out of the Irish rebellion in 1641, he got a commission for a troop of horse in his father's regiment, who was lord-lieutenant of that kingdom. Here he behaved gallantly, and had the king's permission to return to England in 1643, with his brother the Lord Lisle, but

at

* The word for the number three, in one of the American languages; which, to judge by this specimen, cannot be barbarous for want of polysyllables.

at the same time received express orders to repair to his Majesty at Oxford. The parliament hearing this, sent into Lancashire, where they landed and had them taken into custody. The king believing it happened through their own management; was greatly offended with them; and thereupon they entered into the measures of parliament, under which Algernoon accepted of a command. In this service he was promoted to the highest honours, and distinguished himself in many battles; and in 1648 he was nominated one of the judges of King Charles I. but did not appear in that tragical affair.

He was, by inclination and principles, so grounded in his opinion for a commonwealth, that when Oliver Cromwell had assumed the government, he refused to act under him, or his son Richard who succeeded him in the protectorship; during which time he lived at Penthurst and other places, when it is conceived he began his Discourses concerning Government: but on the resignation of Richard he joined the parliament and their measures. He was therefore immediately appointed with Sir Robert Honeywood and Mr. Boone to go and mediate a peace between the Kings of Sweden and Denmark.

During this embassy abroad, two incidents occurred, which shew in the highest degree that love of freedom, and that pride of virtue, which influenced his sentiments.

When he was at Versailles, the French king greatly admired an English hunter which Sydney rode, and wished to have him. This was signified to Sydney, but he refused to part with the horse. The king then ordered that he should be taken from him by force, and his value paid down to Sydney. The rough Englishman spurned this insult. He told the Messenger, that 'his horse was born free, that he had always served a free man, and he would never degrade him to serve a king of slaves.' This said, he drew a pistol, and shot him.

The other was at the court of Denmark. There was a book there, in which all noble foreigners were allowed to write a line or a sentence. (whatever they pleased) supposed to be expressive of their own sentiments. When this book was brought to Sydney, he wrote the following from Virgil:

*Mans hæc inimica tyrannis
Ense petit plucidam sub libertate quietem.*

The French Ambassador then at the Danish court had the effrontery afterwards to efface this noble and bold expression; and it gave as much umbrage at the English

court (of Charles II.) as it did to the Frenchman.

Though his embassy was successful, it was not finished before the restoration of Charles II. and Sydney was so noted a republican, and had always acted so earnestly against the king's friends, that he did not think it safe to return to England. On this account he remained abroad, wandering about from place to place throughout Europe, as his fancy or his safety directed, frequently in indigence, and frequently in danger of his life; for the court wished him out of the way, as they had proved that he could not be corrupted. After spending seventeen years in this manner, he returned to England at the desire of his father the Earl of Leicester, who wished to see him before his death, and obtained the king's consent to that purpose, as also a pardon for him.

He continued about six years in England, when the period arrived which is so remarkable in English history. We related in our last magazine, in the memoirs of Lord Russel, how Sydney also was involved in the pretended assassination-plot, merely because his virtue was obnoxious to the court. Upon this infamous pretence, he was arrested, with other great men, on the 26th of June, 1684, and his papers were seized. The same day he was committed to the Tower, and soon after all his effects were secured. On the 7th of November following he was brought to the bar of the court of King's Bench, and arraigned upon an indictment of high treason.

Before Sydney was brought to his trial, Pemberton was removed from the head of the King's Bench, and even from the privy council; and Jeffreys was put in his place, in order by the fierceness of his temper and manner, to cope with a man, the vigour of whose spirit was known throughout Europe. A jury was selected with care, and composed of men of mean degree, to ensure his condemnation. Sydney was then fifty-nine years of age, his hair white and his health broken by the fatigues of his youth, and the studies of his age. He at first intended to plead guilty, in order to save trouble to himself and to others; but afterwards reflecting, that it was necessary to rouse his countrymen from their indolence, to vindicate the laws, by shewing them how easily these might be abused in the holiest sanctuaries, when parliaments were in disuse, he resolved to stand his trial; to which too perhaps he was incited by that aversion from an obscure death, which is natural to the brave. By the statute of treason, two witnesses were required to convict a man

man of that crime; but some discourses upon government having been found in Sydney's hand-writing among his papers, Jeffreys declared from the bench to the jury, that these were sufficient in law to supply the want of a second witness, although the papers were totally unconnected with the conspiracy, and contained only sentiments of liberty worthy of Lycurgus. The outrages against law, through the whole of the trial throw disgrace upon the judicial records of a country, in which the life of the subject is better protected than in any other upon earth. Sydney collected all the powers of his mind. Not using a regular defence, but, according as passion dictated or memory prompted, he urged, from time to time, every argument which the chicane of the law, or the great rules of reason and justice, suggested to a sound head, and a strong heart. The brutality of Jeffreys he answered in sarcasm decent but severe, or by silences which were still more poignant. The arrogance of that judge, which he gave false colours to the law, Sydney laid open, by questions which admitted of no answer, or by self-evident propositions, of which all who heard could form a judgment. When the court would have persuaded him to make a step in law, which he suspected was meant to hurt him, he said, with perhaps an affected but with a touching simplicity, 'I desire you will not tempt me, nor make me run on dark and slippery places: I do not see my way.' Sydney, having taken advantage of a circumstance, that only partial passages of the writings which were produced against him were quoted, and even betraying some warmth in the defence of the writings themselves, Jeffreys, hoped to draw him into an avowal that he was the author. With this view, he handed the papers to Sydney, and desired him to take off the force of the passages by any others in the book. Sydney saw the snare, but pretended not to see it: he turned over the leaves with a seemingly grave attention, and then returning them to the bench, said, 'Let the man who wrote these papers reconcile what is contained in them.' After Howard's deposition was finished, Sydney was asked what questions he had to put to him. He turned from Howard as from an object unworthy to hold converse with, or even to be looked upon, and answered with an emphatical brevity, 'None to him!' But, when he came to make his defence, he raised a storm of indignation and contempt against Howard, who had received great obligations from him, as a wretch abandoned by God and by man, profligate in his character, bankrupt in his fortune, and

who owed him a debt which he meant to extinguish by his death. He mentioned, in a cursory way, his having saved Charles's life; but he spoke of it not as a thing from which he assumed any merit, but only as the common duty of a man.

The fate of Lord Russell had been determined in two days; but Sydney, more obstinate, prolonged his late in court during three weeks. Even when brought up to receive sentence of death, he repeated and insisted upon almost every plea which had been over-ruled. During the whole of his trial, he had the art, by drawing down unjust repulse upon himself, to make the odium of his crime be forgotten in that which he raised against his judges and his prosecutors. Withins, one of the judges, gave him the lie: he seemed to offend, and it as an injury done to himself only; but when Jeffreys interrupted him whilst he was opening a plea, he took advantage of it, as an injury done to justice, and cried out, 'Then I appeal to God and the world, I am not heard.' After which he refused to defend himself any longer. When sentence was passed upon him, he made this pathetic exclamation:—'Then, O God! O God! I beseech thee to sanctify these sufferings unto me, and impute not my blood to my country, nor to this city through which I am to be carried to death. Let no inquisition be made for it; but if any shall be made, and the shedding of innocent blood must be revenged, let the weight of it fall only on those who maliciously persecute me for righteousness sake.' Jeffreys, starting from his seat, called out, that the prisoner's reason was affected; but Sydney calmly stretched out his arm, and desired Jeffreys to feel, if his pulse did not beat at its ordinary rate. Instead of applying for mercy to the throne, he demanded only justice; for he set forth, in a petition to the King, the injuries which had been done to the laws in his person; and, as an equal, desired to be carried to the royal presence, that he might there have an opportunity of shewing the King, how much his own interest and honour were concerned in giving that redress which his judges had refused. That simplicity of conduct, with which he had behaved at the council board, he converted into an air of grandeur at his death before the people. He went on foot with a firm step; he asked no friend to attend him, and only for decency borrowed two of his brother's footmen to walk behind him. He ascended the scaffold with the look, and step, and erect posture, of one who came to harangue or to command, not to suffer; pleased to exhibit a pattern of imitation to his countrymen, and to teach them

them that death was only painful to cowards and to the guilty. Englishmen wept not for him as they had done for Lord Russell; their pulses beat high their hearts swelled, they felt an unusual grandeur and elevation of mind, whilst they looked upon him. He told the sheriffs who had returned a packed jury against him. "It was for their sakes, and not for his own, he reminded them, that his blood lay upon their heads." When he was asked, if he had any thing to say to the people, he answered, "I have made my peace with God, and have nothing to say to man." In a moment after he said, "I am ready to die, and will give you no farther trouble." And then hastened to the block, as if indignant of life, and impatient to die. These were the only words he spoke in public, upon account of the meanness, and still more of the affectation, of a speech on a scaffold. But he left his last thoughts behind him in writing with his friends; because these he knew would remain—thoughts which government was at pains to suppress, and which, for that reason, were more greedily demanded by the people. The paper was calculated to keep the spirit of liberty alive, when he, who was accustomed to give it life, was laid in the dust. Instead of bestowing that pardon upon his enemies, which in most dying men arises from their consciousness of needing forgiveness themselves, he treated them as if he had been immortal. He confuted the testimonies on which he had been condemned, without asserting his own innocence of the charge; he said that to reach him the bench had been filled with men who were the blemishes of the bar, and he regretted death chiefly, because it had been inflicted by men of mean hands, striking thus at the witnesses, the judge, and the jury, altogether. His own wrongs, in the course of his trial, he mingled with his country's; and he laid down the great and generous principles of political society,

which a few years afterwards were made the foundations of the Revolution. Instead of praying for the king, he prayed for his country. Instead of drawing a veil over the cause for which he suffered, he addressed his Maker as engaged in it with himself. "Bless thy people, (concluded he) and save them. Defend thy own cause, and defend those who defend it. Stir up such as are faint, direct those who are willing, confirm those who are wavering. Grant, that in my last moments I may thank thee for permitting me to die for that good old cause, in which from my youth I have been engaged."

Thus fell Sydney, as Russell did before him, the friend and darling of his country.

*Fortunati ambo! si quid nostra carmina possant,
Nulla dies unquam memori vos eximet ævo.*

While the virtues which render men dear to each other, and to their country, continue to be held in repute, these two men shall be high in fame. And should some gloomy spirit arise, who, urged by envy or by party, should attempt to blast those wreaths which their country has placed on their brows, let him expect the detestation of all virtuous citizens, and to be branded as the enemy of virtue, honour, and immortality.

How sleep the brave, who sink to rest,
With all their country's wishes blest!
When Spring, with dewy fingers cold,
Returns to dress their hallowed mould;
She there shall dress a sweeter sod
Than Fancy's feet have ever trod.

By fairy hands their knell is rung,
By forms unseen their dirge is sung:
There Honour comes, a pilgrim grey,
To bless the turf that wraps their clay;
And Freedom shall a while repair
To dwell a weeping hermit there.

AN ESSAY ON THE DIFFERENT KINDS OF WIT.

WIT is a quality of certain thoughts and expressions. The term is never applied to an action, nor a passion, and never to an external object.

However difficult it may be, in every particular instance, to distinguish a witty thought or expression from one that is not so, yet in general it may be laid down, that the term wit is appropriated to such thoughts and expressions as are ludicrous,

and also occasion some degree of surprise by their singularity. Wit also, in a figurative sense, expresses that talent which some men have of inventing ludicrous thoughts or expressions: we say commonly, *a witty man, or a man of wit.*

Wit is distinguishable, accordingly, into two kinds: wit in the thought, and wit in the words or expression. Again, wit in the thought is of two kinds: ludicrous images,

images, and ludicrous combinations of things that have little or no natural relation.

Ludicrous images that occasion surprisè by their singularity, as having little or no foundation in nature, are fabricated by the imagination; and the imagination is well qualified for the office, being of all our faculties the most active, and the least under restraint. Take the following example.

Shylack. You knew (none so well, none so well as you) of my daughter's flight.

Salino. That's certain: I, for my part, knew the tailor that made the wings: she flew withal.

Merch. of Venice act III. scene 2.

The image is here undoubtedly witty. It is ludicrous, and it must occasion surprisè; for, having no natural foundation, it is, altogether unexpected.

The other branch of wit in the thought is that only which has been notice of by Addison, following Locke, who defines it "so lie in the assemblage of ideas; and putting these together with quickness and variety, wherein can be found any resemblance or congruity, thereby to make up pleasant pictures and agreeable visions in the fancy." It may be defined more liberally, and perhaps more accurately: "a junction of things by distant and fanciful relations, which surprisè because they are unexpected." The following is a proper example.

We grant altho' he had much wit,
H' was very shy of using it,
As being loth to wear it out;
And therefore bore it not about,
Unless on holidays, or so,
As men their best apparel do.

Hudibras, canto I.

Wit is of all the most elegant recreation; the image enters the mind with gaiety, and gives a sudden flash which is extremely pleasant. Wit thereby elevates without straining, raises mirth without dissoluteness and relaxes while it entertains.

Wit in the expression, commonly called a *play of words*, being a bastard sort of wit, is reserved for the last place. We proceed to examples of wit in the thought; and first of ludicrous images.

Falstaff, speaking of his taking Sir John Colville of the Vale:

Here he is, and here I yield him: and I beseech your grace let it be hooked with the rest of this day's deeds: or, by the Lord, I will have it in a particular ballad else, with mine own picture on the top of it, Colville kicking my foot: to the

which course if I be enforced, if you do not, all show like gilt two-pences to me, and I, in the clear sky of fame, o'er-shine you as much as the full moon doth cinders of the element, which shew like pins heads to her, believe not the word of the noble. Therefore let me have right, and let desert mount."

Second part Henry IV. act IV. sc. 6.

For there is not through all nature another so callous and insensible a member of the world's posteriors, whether you apply it to the toe or the birch."

Préface to A Tale of the Tub.

The other branch of wit in the thought, viz, ludicrous combinations and oppositions, may be traced thro' various ramifications. And first, fanciful causes assigned that have no natural relation to the effects produced:

Lincoln. Fare you well, Falstaff; I, in my condition, shall better speak of you than you deserve. [Exit.]

Falstaff. I would you had but the wit; 'twere better than your dukedom. Good faith, this same young sober-blooded boy doth not love me; nor a man cannot make him laugh; but that's no marvel, he drinks no wine. There's never any of these demure boys come to any proof; for thin or ink does so over-cool their blood, and making many fish meals, that they fall into a kind of male green-sickness, and then when they marry they get wenches. They are generally fools and cowards, which some of us should be too but for inflammation. A good sheriff's sack hath a two-fold operation in it: it ascends me into the brain; dries up there all the foolish, dull, and crude vapours which environ it; makes it apprehensive, quick, forgetive, full of nimble, fiery, and delectable shapes, which delivered over to the voice, the tongue, which is the birth, becomes excellent wit. The second property of your excellent sherris is the warming of the blood; which before cold and settled, left the liver white and pale, which is the badge of pusillanimity and cowardice; but the sherris warms it, and makes it course from the inwards to the parts, extreme; it illuminates the face, which, as a beacon, gives warning to all the rest of this little kingdom, man, to arm; and then the vital commoners and inland petty spirits muster one and all to their captain the heart; who, great and puffed up with this reinnee, doth any deed of courage; and thus valour comes of sherris. So that skill in the weapon is nothing without sack, for that sets it a work; and learning a mere hoard of gold kept by a devil, till sack commences it, and sets it in act and use. Hereof comes it that Prince Harry is valiant;

valiant; for the cold blood he did naturally inherit of his father, he hath, like lean, and bare land, manured, husbanded, and tilled with excellent endeavour of drinking good and good store of fertile sherrie, that he is become very hot and valiant. If I had a thousand sons, the first human principle I would teach them should be to forswear potations, and to add themselves to sack.

Second part of Hen. IV. act IV. s. 7.

The trenchant blade, Toledo trusty,
For want of fighting was grown rusty,
And ate into itself, for lack
Of somebody to hew and hack.
The precious scabbard where it dwelt
The rancour of its edge had felt;
For of the lower end two-handful
It had devoured, 'twas so manifold
And so much scorn'd to lurk in case,
As if it durst not show his face.

Hudibras, canto I.

To account for effects by such fantastical causes, being highly ludicrous, is quite improper in any serious composition; therefore the following passage from Cowley, in his poem on the death of Sir Henry Wotton, is in a bad taste.

He did the utmost bounds of knowledge find,
He found them not so large as was his mind.
But like the brave Pælleian youth did moan,
Because that art had no more worlds than one.
And when he saw, that he thro' all had pass'd,
He dy'd, lest he should idle grow at last.

Fanciful reasoning:

'Falstaff. Imbowel'd!—if thou embowel me to day, I'll give you leave to powder me and eat me to morrow! S'blood, it was time to counterfeit, or that hot termagant Scot had paid Scot and lot too! Counterfeit! I lie, I am no counterfeit; for he is but the counterfeit of a man; but to counterfeit dying, when a man thereby liveth, is to be no counterfeit, but the true and perfect image of life indeed.'

First part of Hen. IV. I. sc. 10.

But Hudibras gave him a twitch,
As quick as lightning in the breech,
Just in the place where honour's lodg'd,
As wise philosophers have judg'd;
Because a kick in that part, more
Hurts honour, than deep wounds before.

Hudibras, canto III.

Ludicrous junction of small things with great, as of equal importance:

This day black omens threat the brightest fair

That e'er deserv'd a watchful spirit's care:
Some dire disaster, or by force, or sight:
But what or where the fates have wrapt in night:

Whether the nymph shall break Diana's law,

Or some frail china jar receive a flaw;
Or stain her honour, or her new brocade;
Forget her pray'rs, or miss a masquerade;
Or lose her heart or necklace at a ball;
Or whether heav'n is doom'd that stock must fall.

Rapt of the Lock, cant. II. 109.

Not youthful kings in battle seiz'd alive,
Nor scornful virgins who their charms survive,

Not ardent lovers robb'd of all their bliss,
Not ancient ladies when refus'd a kiss,
Not tyrants fierce that unrepenting die,
Nor Cynthia when her mantua's pinn'd awry,

E'er felt such rage, resentment, and despair
As thou, sad virgin! for thy ravish'd hair.

Ibid. cant. IV. 3.

Judging things that in appearance are opposite. As for example, when Sir Roger de Coverley in the Spectator, speaking of his widow, says,

'That he would have given her a coal-pit to have kept her in clean linen; and that her finger should have sparkled with one hundred of his richest acres.'

Premises that promise much and perform nothing.

'Beatrice. With a good leg and a good foot, uncle, and money enough in his purse, such a man would win any woman in the world, if he can get her good-will.'

Much ado about nothing. act II. sc. 1.

Having spoken of wit in the thought, we proceed to what is verbal only, commonly called a play of words. This sort of wit depends, for the most part, upon choosing a word that has different significations. Play is necessary for man, in order to refresh him after labour, and it is happy for us that words can be employed, not only for useful purposes, but also for our amusement. This amusement accordingly, though humble and low, is relished by some at all times, in order to unbend the mind.

It is remarkable that this low species of wit has, at one time or other, made a figure in most civilized nations, and has gradually gone into disrepute. So soon as a language is formed into a system, and the meaning of words is ascertained with tolerable accuracy, opportunity is offered for comparisons, which, by the double meaning

meaning of some words, give a familiar thought the appearance of being new, and the penetration of the reader or hearer is gratified, in detecting the true sense disguised under the double meaning. That this sort of wit was in England deemed a reputable amusement, during the reigns of Elizabeth and James I. is vouched by the works of Shakespear, and even by the writings of grave divines. But it cannot have any long indurance; for as language ripens, and the meaning of words is more and more ascertained, words held to be synonymous diminish daily; and when those that remain have been more than once employed, the pleasure vanisheth with the novelty.

We proceed to examples, which, as in the former case, shall be distributed into different classes.

Seeming connexions from the same cause:

Will you employ your conqu'ring sword,
To break a fiddle and your word?

Hudibras cant. II.

To whom the knight, with comely grace,
Put off his hat to put his case.

Ibid. cant. III.

Taking a word in a different sense from what is meant comes under wit, because it occasions some slight degree of surprise.

'*Bestrice*. I may sit in a corner, and cry
Heigh ho! for a husband.'

Much ado about nothing. act II. sc. 5.

An assertion which bears a double meaning, one right, one wrong, but so connected with other matters as to direct us to the wrong meaning, is a species of bastard wit is distinguished from all others by the name *pun*. For example.

Paris. — Sweet Helen I must woo you
To help unarm our Hector; his stubborn
buckles,
With these your white enchanting fingers
touch'd,
Shall more obey than to the edge of steel,
Or force of Greekish sinews; you shall do
more
Than all the island kings, disarm great
Hector.

Troilus and Cressida. act II. sc. 3.

The pun is in the close. The word *disarm* has a double meaning: it signifies to take off a man's armour, and also to subdue him in fight. We are directed to the latter sense by the context; but, with regard to Helen, the word is only true in the former sense.

Though playing with words is a mark of a mind at ease, and disposed to any sort of amusement, we must not thence conclude that playing with words is also ludicrous. Words are so intimately connected with thoughts, that if the subject be really grave, it will not appear ludicrous even in this fantastic dress. The discordance, however, between the thought and the expression is almost always disagreeable.

A repartee may happen to be witty; but it cannot be considered as a species of wit; because there are many repartees extremely smart, which notwithstanding are extremely serious. A certain petulant Greek, objecting to Anacharsis that he was Schythian, 'True, (said Anacharsis) my country disgraces me, but you disgrace your country.' This fine turn gives surprise, but is not ludicrous.

SINGULAR GRATITUDE and GENEROSITY of SENTIMENTS between Two ARABIAN LORDS.

ALI-IBN-ABBAS, favourite of the Caliph Mamoun*, and Lieutenant of the Police in the reign of this prince, relates, in these terms, a story that happened

* Mamoun, son of the Caliph Aroun-Alrachid. His name is famous all over the East; and he is reckoned the greatest prince of the Abbassidies family. He reigned twenty eight years and eight months. He was a great warrior, of a sweet disposition, and liberal to excess: but what most immortalized him was his love of learning. He was himself deeply versed in every science, but more especially in philosophy and astronomy. This is the prince that caused the most valuable books to be translated from the Greeks, their first masters.—The Mahometan doctors have reproached him with introducing philosophy, and the other speculative sciences, into Mahometism; for the Arabians

ed to himself. 'I was one evening with the Caliph, when a man, bound hand and foot, was brought in. Mamoun ordered me to keep a watchful eye over the prisoner, and to bring him the next day. The Caliph seemed greatly irritated; and the fear of exposing myself to his resentment induced me to confine the prisoner in my haram, as the most secure place in my house.

'I asked him what country he was of. He said, Damascus; and that his habitation was in the quarter of the great mosque. May Heaven, cried I, shower down the choicest of its blessings upon the city of Damascus, and particularly upon the quarter where you resided! He was solicitous to know the motive that so much interested me for that district. It is, said I, that I owe my life to a man that lived there.

'Those words excited his curiosity, and he conjured me to gratify it. It is many years since that the caliph dissatisfied with the viceroy of Damascus, deposed him.—I accompanied the person whom the prince had appointed his successor; and, at the instant we were taking possession of the governor's palace, a quarrel broke out between the new and the old governor; the latter had posted soldiers who assaulted us; I escaped out of a window, and finding myself pursued by other assassins, took shelter in your quarter. I observed a palace open, and seeing the master at the door supplicated him to save my life. He immediately conducted me into the apartment of his women, where I continued a month in peace and plenty.

'My host came one day to inform me, that a caravan was setting out for Bagdad; and that, if I wished to return to my own home, I could not avail myself of a more favourable opportunity. Shame held my tongue; and I had not courage to confess my poverty: I had no money, and for want of that should be forced to follow the caravan on foot. But how great was my surprize, when, on the day of my departure, a very fine horse was brought me, a mule loaded with all sorts of provisions, and a black slave to attend me on the road! My generous host presented me at the same time a purse of gold, and

conducted me himself to the caravan, where he recommended me to several of the travellers, who were his friends. These are the kindnesses I received in your city, and that render it so dear to me; all my concern is, that I have not hitherto been able to discover my generous benefactor. I should die content, could I find an opportunity of testifying my gratitude.

'Your wishes are accomplished, cried my prisoner, in a transport. I am he that received you in my palace. Do you not remember me? The time that had elapsed since that event and the grief into which he was sunk, had greatly altered his face; but, on a more close examination of his features, I easily recollected him; and some circumstances he brought to my mind left me not the least room to doubt but that the prisoner, who was then in danger of losing his life, was the very person who had so generously saved mine. I embraced him with tears in my eyes, took off his chains, and asked him by what fatality he had incurred the Caliph's displeasure. Some contemptible enemies, he replied, have found means to asperse me unjustly to Mamoun: I was hurried away from Damascus, and cruelly denied even the consolation of embracing my wife and children: I know not what fate attends me; but, as I have reason to apprehend my death is determined, I request you to acquaint them with my misfortunes.

'No, said I to him, you shall not die; I dare give you this assurance; you shall be restored to your family; be at liberty from this moment. I presently provided some pieces of the richest gold stuffs of Bagdad, and begged him to present them to his wife: depart immediately, added I, presenting him with a purse of a thousand sequins; haste to rejoin those precious pledges of your affection which you left at Damascus; let the Caliph's indignation fall on me; I dread it not, if I am happy enough to preserve you.

'What a proposal do you make me! answered my prisoner; and can you think me capable of accepting it! What! shall I, to avoid death, sacrifice that same life now which I formerly saved! Endeavour to convince the Caliph of my innocence; to

Arabians of his days were not accustomed to read any other books but what related to their own religion. This prince shewed equal favour to every man of knowledge, let his religion be what it would.—The question about the creation, or eternity of the Alcoran, was started in his time, and occasioned much effusion of blood. He, with the smallest number of doctors, held it to be created. But the other doctors insisted, that the Alcoran, being the word proceeding from God, was eternal like himself; this sentiment is embraced by the present Mahometans, who consider all that deny that doctrine as infidels.

this is the only proof I will admit of your gratitude: if you cannot undeceive him, I will go myself and offer him my head: let him dispose of my life at his pleasure, provided yours be safe. I again intreated him to escape, but he continued inflexible.

I did not fail to present myself the next morning to Mamoun. The Prince was dressed in a crimson-coloured mantle, the symbol of his anger. As soon as he saw me, he enquired where my prisoner was? and at the same instant ordered the executioner to attend. My lord, says I, throwing myself at his feet, something very extraordinary has happened with regard to the person you yesterday committed to my custody. Will your majesty permit me to explain it? These words threw him into a passion. I swear, cried he, by the soul of my ancestors, that thy head shall pay for the prisoner, if thou hast suffered him to escape. Both my life and his are at your majesty's disposal: vouchsafe to hear me. Speak, said he. I then related to the prince, in what manner that man had saved my life at Damascus; that,

desirous to discharge the obligation I lay under to him, I had offered him his liberty; but that he had refused it, from the fear of exposing me to death. My lord, added I, he is not guilty; a man of such generous sentiments cannot be so. Some base detractors have calumniated him to you; and he is become the unfortunate victim of their hatred and envy. The caliph appeared affected, and having naturally a greatness of soul, could not help admiring the conduct of my friend. I pardon him, said Mamoun, on thy account: go, carry him this good news, and bring him to me. I threw myself at the prince's feet, kissed them, and made my acknowledgments in the strongest terms my gratitude could suggest: I then conducted my prisoner into the caliph's presence. The monarch ordered him to be clothed with a robe of honour, presented him with ten horses, ten mules, and ten camels, out of his own stables; to all which favours he had a purse of ten thousand sequins for the expences of his journey, and gave him a letter of recommendation to the governor of Damascus.

THE AFFECTING HISTORY OF ARABELLA.

[Written by herself.]

MY father, was one of those men, who depending, too much upon the future, are apt to neglect the present.—generous to an extreme, he could not, without the greatest violence to his feelings, refuse the request of the friend he loved, though it was apparent his complaisance must expose his own family to inconvenience: yet, that his own family was more dear to him than even his existence, was daily proved by the most peculiar marks of tenderness; and when the hour of calamity at length arrived, though he never was heard to utter a complaint, where his want of accommodation was the question, the anguish of his soul could not be suppressed, if he contemplated but a moment the difficulties we must experience.

At this period, one of his tavern companions, who had been particularly forward in promoting his change of circumstances, and had private views to gratify by his removal from his native country, proposed something that had at least the face of advantage, on condition that he would embark with his wife and children for America.—Adversity deprives us of all right of chusing.—It is no wonder therefore that my father, with the natural superciliousness of an undone man, accepted

this proposal as his destiny; and, for our parts, as we are to accompany him, though to a new world, it appeared to us that we had nothing to fear.

I am unable to describe our voyage in technical terms; but hope to make myself understood when I tell you, that we had not long entered upon the Atlantic before we were driven out of our latitude; a misfortune that was merely a prelude to what we had to suffer: for my father's apprehensions for our safety, together with his self-reproaches, operated so forcibly on his mind, that they soon threw him into a violent disorder. In vain did one of the most affectionate wives on earth conjure him, if possible, to live for her sake; in vain did two helpless children hang about him with heart felt attachment, beseeching him to endeavour to live for their preservation.—The very method we pursued to soften, only augmented the evil; his sensibility, his too lively sensibility, proved the bane of his constitution; and we are called to the sad office of closing his eyes, and receiving his last benediction, at a period when every individual on-board was so engrossed by an impulse of self attention, as to be incapable of rendering us support or consolation.

My mother and sister—how did I labour alternately to save them from expiring! but all my diligence would have been ineffectual had not our captain possessed a humane as well as a liberal heart. Every moment he could spare from the important avocations of his ship, were given to my wretched relations; nor did he fail exhorting me to remember how much depended upon my health and assiduity.

My poor father, my poor mistaken father, was committed to the deep with the most decent ceremony our circumstances could allow; and, from having exhausted our tears, we seemed for a time to have outlived our sorrows: a scarcity of provisions was, however the next calamity announced to our miserable companions; a calamity that we should never have felt, but from that unaccountable perverseness which governs the species; for, so long as the name of want was unknown, we refused every superfluity of subsistence; yet the instant we were informed, that those superfluities could no longer be supplied, we began to lament the loss of them; and as our minds were more and more awakened by the apprehensions of a famine, so by the natural suspension of our grief we became more and more sensible to the demands of hunger. What extremities we might have been reduced to, it is impossible to say, as the terrors of a storm soon altered our condition.

My mother, overcome by such complicated distress, called us to join with her in some preparatory prayers to our general departure; when, in the midst of the solemn task, the captain broke in upon us, and bad us follow him if we wished to prolong our existence, for that he expected the ship to strike every instant. 'My children (said my mother, in accents that still vibrate on my ear) let me take you to my arms; may heaven behold you with that compassion it has thought fit to deny to me, and though deprived both of paternal and maternal protection, graciously suffer the dawn of prosperity once more to bless you! We part, it is true, never more in this world to be united, but, O preserve your minds from all false, all impious impressions of the deity! because you may conceive this a sad proof that virtue does not lead to happiness. Death, death, my children, is the great teacher on which alone you must rely if you would not fall into dangerous deceptions; he will teach you, that there are rewards beyond the grave adequate to the most partial estimate of your unfortunate mother's merit, notwithstanding she can now only cover her head whilst she conjures you to fly from the dissolution, she is resolved to experience

in that vessel where she unfortunately lost your father.'

Need I mention the effect this speech produced on our hearts? Forgetful of our own danger, we instinctively fell again on our knees by this parent of affection, and declared that her fate should be ours, let it be ever so dreadful.

The generous captain heged we would permit him to be our common friend. 'I cannot desert you, said he, let what will be the consequences; and perhaps I make you no sacrifice, when I resolve not to quit the ship unless you will accompany me: famine has already began its devastations, the winds and waves have us equally at their mercy, were we to change our situation; and it is more than probable, that if we survived the dangers of the one, we might fall a prey to the horrors of the other. I will, therefore, said he, tell our friends our resolution: so saying, he hastily quitted the cabin, as if fearful that so extraordinary a request as dying with us would not have been granted him.

My mother was not able to support this scene. 'Dispose me as you please (cried she) I can live but a few hours longer, and it is an inexpressible affliction to me to think what tears those few hours will cost you; but I may be wrong; we ought, perhaps, to exchange even one misery for another whilst probability remains. Call back your singular friend, and tell him, I wish to take every step that appears wisest and best to his superior judgment.

My sister revived by this concession, impatiently sought to reap the benefit of it—but on reaching the deck, she beheld the boat already launched, and the sea in such a state as to make it impossible for it to return to the side of the ship for our accommodation. She fainted at the sight, and was conveyed down to us by our guardian angel. So soon as he perceived she was recovering, he entreated her not to regret the departure of the boat. 'It is heavily laden (said he) and my mind tells me will never reach any shore; at least (continued he) we have this advantage, we shall soon know the end of our sufferings; for if the sea was to spare, famine would destroy: whilst, on the contrary, our unhappy friends will seek to prolong their wretched existence by the most horrid means; and which of us could behold the other the sacrifice of hunger? We bent to heaven in thankfulness for the mercies we enjoyed, and only asked a speedy termination of our calamities.

Night now approached, and the sea made its way through numberless avenues; but notwithstanding we had the moment before waited as it were for destruction, we were

now beyond measure earnest to escape it. My sister, my timid, my delicate, my amiable sister, became our heroine: She enquired, if by any means the water could be repelled, and conjured the captain and me to assist her, that our mother might not be lost. In a word, her example had so astonishing an effect, that we passed the hours in alternate labour without repining, and perceived the ray of morn with a rapture that would alone have been suited to our certain deliverance; but the returning morn is always grateful to the eye of despair, until recollection convinces us how unavailing its light is to those that are beyond the possibility of preservation.

When our strength and spirits were once more exhausted, and were again resigning ourselves to horrors of despondence, the storm suddenly subsided; the captain now, for the first time, bid us hope, and contriving somewhat to supply the rudder we had lost, steered us with a prosperous gale until land was within the view. But where, or what spot it was, appeared to us alike indifferent, as unknown. To set our feet on shore was all the anxiety we felt; though the event proved, that sufferings are peculiar to no situation when at a distance from the conveniences of life, at a distance from the services of humanity.

But notwithstanding all our efforts, the shore was unattainable; and tho' the captain could swim, for want of sustenance, his strength was so much impaired, that how to conduct us miserable women was a formidable question, and more particularly that grand treasure, the mother, that he was resolved never to abandon. In order, however, to make the business as easy as possible, he proposed that the relief of our minds should be his principal care: he accordingly ventured to quit the ship with our beloved mother in his arms, whilst our prayers were most ardently offered up for the safety of both.—Our prayers were accepted, and our glad eyes beheld them both kneeling on the shore to return their due praises for their own, and intercessions for our deliverance. When our god-like friend again exposed his life by returning to the ship. I for the first time discovered one grand source of his attention and humanity; the look of pity was indeed cast at me, but my sister was apparently no less the object of his compassion than his tenderest solicitude. I felt the difference, and I own rejoiced in having an opportunity of proving that I was little his inferior in generosity; for, though my life had been the forfeit, I insisted that my sister should be removed in preference to myself; a proposal that, after some lit-

tle contest, during which I am mistaken if they did not each of them do violence to their inclinations, I persuaded them to comply with. My aching night having traced them to the shore, I sat down in honest despair, as if I had taken my last adieu. I blush at the recollection of this involuntary injustice to the noblest minds, but I know not how it was, I seemed to be the most inconsiderable and forlorn of human creatures, and had they been actuated by the same feelings, I had not lived to proclaim my despicable folly.—Some time was necessary to restore the author of our deliverance to a capacity of being serviceable to me; and yet, such is the frailty of impatience, that it appeared the most cruel period of my existence. Nevertheless, if I had reason to despise myself before he left a place of security for my sake, I had reason to be reconciled to myself, when I experienced such proper anxiety for his safety: I trembled when I gave him my hand, and stopping a moment asked him if he had any notion that he was unequal to his undertaking; he made no reply, but plunged me into the water, where I remained in a happy state of insensibility until called to life by my surrounding friends.

It was now judged necessary with cautious steps to explore the island on which we were cast, for the double purpose of providing in the best manner we were able for our defence, and collecting the means of subsistence; our first search was far from an unpropitious one; oysters and a few vegetables rewarded our labour, and a couple of wild fowls which our protector shot (a chest of arms being luckily driven ashore) and dressed for our refreshment. The sea continuing to subside, we soon beheld the ship aground; but however delightful that view in the first instance, there was no suppressing the reflection, that the returning flux might remove it for ever from our sight; the captain would not, therefore, be prevailed upon not to visit her a third time, in order to bring away whatever was most essential for our accommodation; he did so, and we exulted beyond measure in the happiness of his enterprize. Blankets, cordials, in short, not only the necessaries, but as they appeared to us, the luxuries of life were by him conveyed to our little store room, and the weather continuing fine for several days, we were encouraged to look forward with hope of some future miracle in our favour.

But our self-soothings and congratulations were of short continuance; in one of his excursions for food, our captain was no less surpris'd than alarmed at disco-

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vering human footsteps; convinced, however, that there was no possibility of flying from danger, as the whole island was almost within a single view, and thinking the most despicable certainty preferable to the horrors of suspense, he hollowed two or three times without receiving a return; but at last a distant sound reached his ear, which was soon succeeded by the appearance of two of his own men, the only two that had escaped the fury of the waves and the distresses of famine in the whole boat's company.

The rencounter was a most pleasing one, he led them down to us in a kind of triumph, and we too, from our ignorance of the future, participated his joy, and gave the best reception in our power to our new found friends.

As all distinctions were levelled by our common necessities, all subordination ceased of course; the two men, though but little qualified to mix in rational conversation, unhesitatingly threw out their barbarous observations, or their vulgar jest. I own I frequently trembled lest they should transgress the bounds of decency, but never communicated my fears, because I would not destroy the show of harmony that it was our interest to preserve.

By the advice of these men we were tempted to make some efforts towards quitting our contracted situation, and as they undertook to repair the boat, which had floated into a creek, it was to be our care to make the other necessary provisions for our voyage to the continent.

The boat at length fitted up, though my mother still continued in a weak state, we madly trusted ourselves once more to that element that had used us so hardly, and for one whole day continued in very good spirits; but as night approached it was thought most judicious to make another of the many little islands along which we coasted, and renew our efforts the next morning for reaching a part of the continent where we might safely land; this was accordingly put into execution, and we sat down to supper with uncommon cheerfulness. During our humble repast one of the fellows began to treat my sister with insufferable familiarity, which she endeavoured to avoid without complaint for fear of ill consequences; but our captain, not sufficiently master of himself to be a tame spectator of this unexpected boldness, reprimanded him with great severity; when they both, instantly throwing off the mask, seized my sister and me in their hands, pronounced us their property, and swore they would convey us far from his reach and interruption if either we or he refused to submit to their

superior power. My mother, how shall I describe her agonies! weak and emaciated, her despair nevertheless gave her the strength to fold her feeble arms about us. 'And have we lived for this' (cried she) 'lived only to endure ten-fold misery. God of my salvation, look down and speak us into peace! I will die (said she to one of the ruffians that was for pushing her away,) before I will quit my hold, my sweet, amiable, wretched children!' 'Die then (said the monster aiming a knife at her bosom,) for we want nothing but your daughters. There was now no time to be lost, our captain in one and the same instant, wrested the knife from the villain's hand, and stabbed both him and his accomplice in the whirlwind of his desperation; they fell—and a scene of carnage ensued, which I should be happy to lose the remembrance of; for the captain was obliged to give them many more wounds before they were wholly dispatched, and we at leisure to weep over our departing mother, now reduced by this unexpected shock to the immediate verge of eternity. 'Approach my beloved children, said she, as well as she was able, and instead of lamenting, rejoice that I have attained the end of my sufferings; it is true, I behold you at present delivered, but what may hereafter be your fate is a fearful reflection. O sir, (turning to the captain) to you we owe more than our existence, by you I am certain they will never be forsaken, but what is your single arm! I see, I see no prospect but misery unutterable, and that I do not die in peace, is because they must survive me; yet beware of despondency, be the father, the friend, the protector, and in return—' This best of mothers became now so faint that she could add no more, and in a few moments expired with her eyes fixed upon us, and pressing the hand of our generous deliverer. At this instant the firing of a small gun roused us, notwithstanding we were nearly stupified with our wretchedness, into a state of reflection; we now looked around, and then on each other, when at length, beyond our utmost hopes, we perceived a small ship at a distance. Our captain flew to the highest ground, and by some means, though I know not what, made them sensible of our distress; they sent out their boat, and proving to be French, a language that we were none of us strangers to, received us with the most cordial expressions of humanity.

They immediately prepared a grave for our unfortunate mother, and had the goodness to allow our reading the service appointed on such occasions; but the leaving her behind, and the keen sense of her re-
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cent sufferings dwelt so strongly upon our hearts, that though received in the kindest manner on board, and generously accommodated during a pleasant voyage, we seemed but half delivered when we ever made the port of Brest, and were in a short time after to proceed to England. However, time, that infallible physician of grief, performed wonders for us. My sister and the captain have now passed many happy years together; and, soon after their marriage, on enquiring into our fa-

mily affairs, we found ourselves entitled to a very considerable fortune in right of our father, which we now enjoy.

Our story has never yet been made public, from our having some reasons for concealing it; but as I have given you no names you are welcome to lay the facts before your readers, and tell them, that no circumstance can justify despair, as we never can limit the power of heaven, or foresee the means by which it is benignantly preparing to serve us.

MEMOIRS of the LIFE of HUGO GROTIUS.

[From the Universal Magazine.]

HUGO GROTIUS, or de Groot, one of the most learned men in Europe, at the commencement of the last century; was born at Delft, on the 10th of April 1583; being descended from a family of great distinction in the province of Holland. He came into the world with the most happy dispositions; a profound genius, a solid judgment, and a wonderful memory. These extraordinary natural endowments had all the advantages that education could give them. In his father, John de Groot, burgomaster of Delft, and curator of the university of Leyden, he was so happy as to find a pious and excellent instructor; his gratitude to whom he has celebrated, like Horace, in some verses still extant in his "Poemata." He was scarcely past his childhood, when he was sent to the Hague, and boarded with Mr. Uten-gobard, a celebrated clergyman among the Arminians, who took great care of his trust; and, before he had completed his 12th year, he was removed to Leyden, under the learned Francis Junius. He continued three years at this university, where Joseph Scaliger was so struck with his prodigious capacity, that he condescended to direct his studies; and, in 1597, he maintained public theses in the mathematics, philosophy, and law, with the highest applause.

At this early age, he ventured to form plans which required very great learning; and he executed them with such perfection, that the republic of letters were struck with astonishment. But these were not published till after his return from France. He had a strong inclination to see that country, and an opportunity offered; at this time, of gratifying it. The States-general came to a resolution of sending, on an embassy to Henry IV. in 1598, count

Justin of Nassau, and the grand pensionary Barneveldt; and Grotius put himself into the train of these ambassadors, for the latter of whom he had a particular esteem. The learned youth was advantageously known in France before. M. de Buzanval, who had been ambassador in Holland, introduced him to the king, who presented him with his picture and a gold chain; with which present Grotius was so transported, that he got engraved a print of himself, adorned with the gold chain. After almost a year's stay in France he returned home, much pleased with his journey; only one thing was wanting to complete his satisfaction, a sight of the celebrated M. de Thou, or Thuanus, the person among all the French whom he most esteemed. He had sought an acquaintance with that great man, but did not succeed: he resolved to repair this ill fortune by opening a literary correspondence, and presenting him with the first-fruits of his studies in print, which he had just dedicated to the prince of Conde. This was his edition of "Martianus Capella." He had formed the plan of this work, and almost finished it, before he left Holland; and he published it presently after his return in 1569. M. de Thou was extremely well pleased with this address, and from this time to his death an intimate correspondence subsisted between them.

Grotius, having chosen the law for his profession, had taken an opportunity before he left France of procuring a doctor's degree in that faculty. Upon his return, he attended the law courts, and pleaded his first cause at Delft with universal applause, though he was scarcely seventeen; and he maintained the same reputation as long as he continued at the bar.

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This employment, however, did not fill up his whole time; on the contrary, he found leisure to publish, the same year 1599, another work, which discovered as much knowledge of the abstract sciences in particular, as the former did of his learning in general. Stevin, a mathematician to prince Maurice of Nassau, composed a small treatise for the instruction of pilots in finding a ship's place at sea; in which he drew up a table of the variations of the needle, according to the observations of Plancius, a famous geographer, and added directions how to use it. Grotius translated into Latin this work, which prince Maurice had recommended to the college of admiralty, to be studied by all officers of the navy; and because it might be equally useful to Venice, he dedicated his translation to that republic. In 1600, he published his *Phænomena of Aratus*. This book discovers a great knowledge in physics, especially in astronomy. The corrections he made in the Greek are very judicious: the notes shew that he had reviewed several of the rabbies, and had some insight into the Arabic tongue; and the verses made to supply those of Cicero that were lost, have been thought equal to them. In the midst of these profound studies, this prodigy of a young man found time to cultivate the muses, and with such success, that he was esteemed one of the best poets in Europe. The *protopopœia*, in which he makes the city of Ostend speak, after having been three years besieged by the Spaniards, is reckoned a masterpiece. It was translated into French by Du Vaer, Rapin, Pasquier, and Malherbe; and Casaubon turned it into Greek. Nor did our youth content himself with writing small pieces of verse; he rose to tragedy. We have three written by him; the first, called *Adamus Exul*, was printed in Leyden, in 1601. He was indeed dissatisfied with this performance, and would not let it appear in the collection of his poems published by his brother. *Christus patiens*, was his second tragedy; it was printed at Leyden 1603, and much approved. Casaubon greatly admires its poetical fire. Sandys translated it into English verse, and dedicated it to Charles I. It was favourably received in England, and in Germany proposed as the model of perfect tragedy. His third was the story of Joseph, and its title *Sophomphanœus*, which, in the language of Egypt, signifies the Saviour of the World; he finished this in 1633, and the following year, at Hamburg.

But to return: in 1603, the glory which the United Provinces had obtained by their illustrious defence against the whole

power of Spain, after the peace of Vervins, determined them to transmit to posterity the signal exploits of that memorable war; and for this purpose they sought out a proper historian. Several made great interest for the place; among others Baudius, the professor of eloquence at Leyden. But the states thought young Grotius, who had taken no steps to obtain it, deserved the preference; and, what is still more singular, Baudius himself did not blame their choice, because he looked upon Grotius to be already a very great man. All this while his principal employment was that of a counsellor, and he acquired great honour therein. However, upon the whole, the profession did not please him, though the brilliant figure he made at the bar procured the place of advocate general of the fisc for Holland and Zealand, which becoming vacant, was immediately conferred on him by those provinces. He took possession of this important office in 1627, and filled it with so much reputation, that the states augmented his salary, and promised him a seat in the court of Holland. Upon this promotion, his father, began to think of a wife for him, and fixed upon Mary Reigesberg, a lady of a first family in Zealand, whose father had been a burgomaster of Veer. The marriage was solemnized in July 1608.— At the time of his marriage he was employed in writing his *Mare liberum, i. e. the Freedom of the Ocean, or the Right of the Dutch to trade to the Indies*. This work was printed in 1609, without his knowledge, and published without his consent. Indeed he appears not to have been quite satisfied with it; and though there came out several answers, particularly that of Selden, intitled *Mare clausum, seu de dominio maris*, yet being soon after disgusted with his country, he took no further concern in the controversy. The ensuing year, he published his piece, *De antiquitate Reipublicæ Batavæ*. His design is, to shew the original independence of Holland and Friesland, against the Spanish claim; he dedicated it to those states, March 16, 1610. They were extremely pleased with it, returned thanks to the author, and made him a present. However, his love to his country carried him into some mistakes, which he afterward owned.

Elias Olden Barnevelt, pensionary of Rotterdam, and brother to the grand pensionary of Holland, dying in 1613, the city of Rotterdam offered that important place to Grotius; but it was sometime before he accepted the offer. By the ferment of men's minds, he foresaw that great commotions would speedily shake

the republic; this made him insist, that he should never be turned out; and, upon a promise of this, he accepted of the post, which gave him a seat in the assembly of the states of Holland, and afterward in that of the states-general. Hitherto he had but very little connection with the grand pensionary Barneveldt; but from this time he contracted an intimate friendship with him, inasmuch that it is reported that Barneveldt designed to have his friend succeed him as grand pensionary of Holland.

At this time a dispute rose between the English and the Dutch, concerning the right of fishing in the northern seas. Two Amsterdam vessels, having caught twenty two whales, in the Greenland ocean, were met by some English ships bound to Russia; who finding that the Dutch had no passports from the king of England, demanded the whales, which the Dutchmen unable to resist, were obliged to deliver. On their arrival in Holland, they made their complaint; and the affair being laid before the states, it was resolved that Grotius, who had written on the subject, and was more master of it than any one, should be sent to England to demand justice; but he could obtain no satisfaction. Hereupon the Dutch determined not to send to Greenland for the future without a sufficient force to revenge themselves on the English, or at least to have nothing to fear from them. The dispute growing serious, to prevent any acts of hostility, a conference was held in 1615, between the commissioners of England and Holland, in which the debate chiefly turned on the whale fishery; but the English insisting on the right to Greenland which the Dutch refused, the conference broke up without any success. Grotius, who was one of the commissioners from Holland, gives the history of this conference, in a letter to Du Maurier, dated at Rotterdam, June 5, 1615. However he had reason to be well satisfied with the politeness of king James, who gave him a gracious reception, and was charmed with his conversation. But the greatest pleasure he received in this voyage was the intimate friendship he contracted with Casaubon: they knew one another before by character, and highly esteemed each other; they became the most intimate friends: in both, the most profound erudition was found, united with the most perfect probity. The United Provinces had been kindled into a warm dispute about grace and predestination, from the year 1608, when Arminius first broached his opinions. His doctrines, being directly opposite to those of Calvin, gave

great offence to that party, at the head of which appeared Gomar, who accused his antagonist before the synod of Rotterdam. Gomar's party prevailing there, Arminius applied to the states of Holland, who promised the disputants to have the affair speedily discussed in a synod. The dispute still continuing with much bitterness, in 1611, the states ordered a conference to be held between twelve ministers on each side; but the consequence of this, like that of most other disputes, especially in matters of religion, was, that men's minds were the more inflamed. Arminius died October 19, 1609, some time before this conference; and Grotius made his eulogium in verse. He had hitherto applied little to these matters, and ingeniously owns he did not understand a great part of them, being foreign to his profession; but, upon a further enquiry, he embraced the Arminian doctrine. In 1610, the partizans of Arminius drew up a remonstrance setting forth their belief; first negatively against their adversaries, and then positively their own sentiments, each comprehended in six articles. This remonstrance was drawn up by Utengobard, minister at the Hague, and was probably made in concert with Grotius, the intimate friend of that minister. To this the Gomarists opposed a contra remonstrance; the former proposed a toleration, the latter a national synod; and the disputes increasing, the states, at the motion of the grand pensionary, in the view of putting an end to them, revived an obsolete law made in 1591, placing the appointment of ministers in the civil magistrates. But this was so far from answering the purpose, that the contra-remonstrancers resolved not to obey it. Hence grew a schism, which occasioned a sedition, and many riots.

It was at this time that Grotius was nominated pensionary at Rotterdam, as mentioned above; and ordered to go to England, with secret instructions, as is thought, to get the king and principal divines of that kingdom to favour the Arminians, and approve the conduct of the states. He had several conferences with king James on that subject. On his return to Holland, he found the divisions increased; Barneveldt and he had the direction of the states proceedings on this matter; and he was appointed to draw up an edict which might restore tranquility. He did so, and the draught was approved by the states; but it was so favourable to the Arminians, that it gave great offence to the contra-remonstrants, who determined to pay no regard to it. Hence this edict serving to increase the troubles, by driving

driving the Gomarists to despair, the grand pensionary Barnevelt, in hourly expectation of fresh riots, proposed to the states of Holland, that their magistrates should be empowered to raise troops for the suppression of the rioters, and the security of their towns. Dort, Amsterdam, and three others of the most favourable to the Gomarists, protested against this step, which they regarded as a declaration of war against the contra-remonstrants. Barnevelt's motion was however agreed to, and August 4, 1617, the states issued a placart accordingly. This fatal decree occasioned the death of the grand pensionary, and the ruin of Grotius, by incensing Prince Maurice of Nassau against them, who looked upon the resolution of the states, taken without his consent, to be derogatory to his dignity, as governor and captain-general.

Amsterdam, almost as powerful singly as all Holland, favoured the Gomarists, and disapproved the toleration which the states wanted to introduce. These resolved, therefore, to send a deputation to that city, in order to reconcile them to their sentiments. Grotius was one of these deputies: they received their instructions April 21, 1616; and, arriving at Amsterdam next day, met the town-council on the 23d, when Grotius was their spokesman. But neither his speech nor all his other endeavours could avail any thing. The burgomasters declared their opinion for a synod, and that they could not receive the cacher of 1614, without endangering the church, and risking the ruin of their trade. The deputies wanted to answer, but were not allowed. Grotius presented to the states on his return an account in writing of all that had passed at his deputation, and he flattered himself for some time with the hopes of some good effects from it. His disappointment chagrined him so much, that he was seized with a violent fever, which had well nigh carried him off. He was removed to Delft, where he found himself better; but, being forbidden to do any thing which required application, he wrote to Vossius, desiring his company, as the best restorative of his health. The time of his recovery he employed in examining the part he had acted in the present disputes; and the more he reflected on it, the less reason he had for blushing or repentance: he foresaw the danger he incurred, but his resolution was, not to change his conduct, and to refer the event to providence. The states of Holland, wholly employed in seeking ways to compound matters, came to a resolution, February 21, 1617, to make a rule, or for-

mula, to which both parties should be obliged to conform; and such an instrument was accordingly drawn up at their request by Grotius, who presented it to Prince Maurice. But the project did not please him; he wanted a national synod, which was at length determined by the states general, and to be convoked at Dort. In the mean time the Prince, who saw with the utmost displeasure, several cities, agreeably to the permission given them by the particular states, levy a new militia, under the title of Attendant Soldiers, without his consent, engaged the states general to write to the provinces and magistrates of those cities, enjoining them to disband the new levies. This injunction not being complied with, he considered the refusal as a rebellion; and he concerted with the states general, that he should march in person with the troops under his command, to get the attendant soldiers disbanded, depose the Arminian magistrates, and turn out the ministers of their party. He accordingly set out, accompanied by the deputies of the states general, in 1618; and having reduced the province of Gueldres, he was proceeding to Utrecht, when the states of Holland sent thither Grotius, with Hoogarbetz, pensionary of Leyden, to put that city in a posture of defence against him. But their endeavours proving ineffectual, the Prince reduced the place; and soon afterward sent Grotius and Hoogarbetz, to prison at the Hague, where Barnevelt also was confined, August 29th the same year. After this the states of Holland consented to the national synod, which was opened at Dort, November 15, 1618 which, as is well known, ending in a sentence, condemning the five articles of the Arminians, and in imprisoning and banishing their ministers. This sentence was approved by the states general, July 2, 1619.

After the rising of that synod, the three prisoners were brought in order to their trial, the issue of which was the execution of Barnevelt, May 13, 1619. Five days after came on the trial of Grotius. He had been treated as well as his fellow-prisoner with inconceivable rigour during their imprisonment, and also while their cause was depending. He tells us himself, that, when they were known to be ill, it was concerted to examine them; that they had not liberty to defend themselves; that they were threatened and teased to give immediate answers; and not suffered to have their examinations read over to them. Grotius having asked leave to write his defence, was allowed only five hours, and one sheet of paper;

he was also persuaded that, if he would own he had transgressed and ask pardon, he might obtain his liberty; but, as he had nothing to reproach himself with, he would never take any step that might infer consciousness of guilt. His wife, his father, brother, and friends, all approved this resolution. His sentence, after reciting the several reasons thereof, concludes thus: 'For these causes, the judges appointed to try this affair, administering justice in the name of the states-general, condemn the said Hugo Grotius to perpetual imprisonment, and to be carried to the place appointed by the states-general, there to be guarded with all precaution, and confined the rest of his days; and declare his estate confiscated, Hague,

May 8, 1619.' In pursuance of this sentence, he was carried from the Hague to the fortress of Louvestein near Corcum in South Holland, June 6, 1619, and twenty four sols a day assigned for his maintenance, and as much for Hoogarbetz; but their wives declared they had enough to support their husbands, and that they chose to be without the allowance, which was looked upon as an affront. Grotius's father asked leave to see his son, but was denied; they consented to admit his wife into Louvestein, but, if she came out, not to be suffered to return. However, in the sequel, it was granted that she might go abroad twice a week.

(To be continued.)

BIOGRAPHICAL AND MISCELLANEOUS ANECDOTES.

THE Athenians were at war with the Peloponnesians. The oracle had promised the victory to the Athenians, if their king should fall by the hand of a Peloponnesian. The enemies hearing of the oracle gave a general charge to their soldiers not to kill Codrus, who was then king of the Athenians. But, one evening, he advanced beyond the trenches in the habit of a wood gatherer, and began to cut some boughs. Some Peloponnesians happening to be engaged in the same office met him. Coming immediately to blows he wounded several of them with his bill; but being overpowered he falls under their strokes. They went away over-joyed and singing hymns, as if they had performed a glorious exploit. The prophecy being thus fulfilled, the Athenians, inspired with additional strength and courage, march to battle without hesitation, and previously send a herald to demand the body of their king. The Peloponnesians understanding what had happened fled; and the victorious Athenians decreed heroic honours to Codrus, because he had voluntarily sacrificed his life for the good of his country.

MELANTHUS commanded the Athenians, and Xanthus the Egecians, while they were contending for the possession of Melææ, a fort situated on the confines of Attica and Bœtia. Xanthus having consulted an oracle had received this answer,

By fraud Melanthus shall Melææ gain: a prediction, which was thus verified. The generals undertake to decide the quarrel by single combat. As they are on the point

of engaging, 'You act unfairly,' says Melanthus, in bringing a second to the field.' Xanthus looking back to see this second was pierced and slain by the dart of his antagonist. The Athenians being victorious by the means of this stratagem instituted an annual festival, which from the deception they called *Apaturia*.

THE Athenians and Megarensians had long fought for the island of Salamis. The Athenians being worsted made a law, which threatened with death any person who should advise them to attempt the conquest of Salamis. Solon regardless of death, breaks the law in this manner. Pretending madness, he runs into the forum, and harangues the multitude with elegies, which were nothing else but war-songs. The Athenians stirred up to war by these strains could not resist the joint efforts of Mars and the Muses. Weighing anchor therefore with songs and shouts, they surprised the Megarensians and stormed Salamis. The island being thus restored to the Athenians, Solon was greatly admired as well for having by a pretended fit of madness repealed the law, as for having brought the war to a happy conclusion by the power of music.

WHILE the Athenians and Megarensians were contending for the possession of Salamis. Solon steered with his fleet towards Colias, where the Athenians were celebrating the festival of Ceres; but in the midst of his voyage sent a detacher to tell the Megarensians, that, if they failed without delay to Colias, they might take

the Athenian matrons, engaged in dancing. Giving credit to this deceitful intelligence they set sail. Solon, having commanded the matrons to retire, orders beardless youths dressed in the habit of women, and crowned with garlands, but armed with concealed daggers, to sport and dance by the sea-shore. The Megarensians deceived by the appearance of beardless faces and women's garments disembark, and endeavour to seize the fictitious women, cut the enemies to pieces, board their ships, and storm Salamis.

PISISTRATUS having undertaken an expedition against Attica marched from Eubœa by the way of Pallene, and coming up with the van of the enemies cut them all in pieces. Advancing forward, and meeting with a more numerous party, he ordered his men to put on crowns of garlands, and to kill none of their opponents, but to give out that they had made a league with the van. This imposition having passed, a league was struck, and the city delivered up to Pisistratus, who thus seized upon the tyranny without danger, and entered Athens mounted on a chariot, in which there sat by his side Phya, a stately and well favoured woman, adorned with the arms of Pallas: a stratagem, by which he hoped to create a belief that his restoration was effected by that goddess.

PISISTRATUS intending to disarm the Athenians, desired them to come all armed to the Anaceum. After they had assembled, he advanced to harangue, but began to speak with a low voice. Not being able to hear, they desired him to come into the porch that all might understand his words. Having complied, he still continued his low tone. As they were listening with great attention, his associates coming forth, and taking up the arms, carried them into the temple of Agraulus. The Athenians, being thus left naked, at length understood that by speaking low Pisistratus meant to trick them of their arms.

PISISTRATUS was at variance with Megacles, who headed the faction of the rich, as he himself did that of the poor. Having one day in an assembly of the people loaded Megacles with many reproaches and even threats, he departed. Having given himself several wounds, that were not mortal, he appeared next day in the same place, and displayed them to the people. Enraged at seeing their champion so unworthily treated for espousing their cause, they gave him three hundred guards for the protection of his person. By the help of these club bearers he became ty-

rant of Athens, and left the tyranny to his children.

ARISTOGITON being put to the torture by the officers of justice in order to force him to discover his accomplices, betrayed none of them; but declared that all the friends of Hippias were concerned in the conspiracy. When the tyrant had put them all to death, then Aristogiton upbraided him with the easy credit, which he had given to the stratagem contrived against his friends. His virtue re-kindled the dying flame of patriotism, and restored the liberty of Athens.

WHEN Polycrates infested the Grecian sea, he thought it an excellent stratagem to carry away the effect even of his friends; because if he restored them at their request, they would be still more attached to his interest; and, if he took nothing from them, he could restore them nothing.

WHEN the Samians were going to offer a sacrifice to Juno in a temple, to which they walked in procession armed, Polycrates having under colour of the festival, collected a great quantity of arms, ordered his brothers Syloson and Pantagnostus to join in the ceremony. After the procession was over, most of the Samians going to sacrifice laid down their arms by the altars, and began to prefer their prayers. But Syloson and Pantagnostus, with their accomplices, keeping on their armour, and standing in a compact body, killed them all to a man. In the city Polycrates, having collected the conspirators, seized upon the most convenient places; and, being joined by his brothers and their associates, who ran hastily from the temple with the arms, he fortified the citadel called Aitypalæa. Then receiving auxiliary troops from Lygdamis, tyrant of the Naxians, he became tyrant of the Samians.

HISTÆIUS being at the court of Darius, king of Persia, formed the resolution of making Ionia revolt. But, not daring to send a letter for fear of those who guarded the roads, he shaved off the hair of a faithful domestic, and imprinted on his head these words, 'Histæius to Aristagerus. Make Ionia revolt.' The hair being allowed to grow over the impression, the domestic reached the sea without discovery, and being shaved showed the marks to Aristagoras, who having read them persuaded Ionia to revolt.

PITTACUS and Phrynnon having resolved to determine their right to Sigœum by single combat, it was stipulated that their

their arms should be equal and of the same species. Accordingly their visible arms were equal. But Pittacus concealing under his shield a net, throws it round Phrymon, whom thus entangled, he easily drags along and kills. Coming off conqueror, he fastened Sigeum with the net and cords. Thus Pittacus taught the use of the net adopted by our modern prize-fighters.

THE late Sir John Astley, member for Salop, was a remarkable cocker. About 40 years ago, he fought a single battle for a thousand guineas; during which his cock received a blow, which staggered, and was supposed by every one present to have done for him; but the feeder immediately handled the cock, and set him against his antagonist, whom with one blow he killed; after which Nichols (the feeder) took up the conqueror, and kissed his rump. Sir John preserved him as long as he lived, and when he died erected a monument to him, on which in bas-relief is to be seen Nichols, the feeder, kissing his rump, on whom also he settled an annuity of 50*l.* per annum. The monument is of marble, at his seat in the country, and cost above 50*l.*

KING William, before he went abroad, told the Duke of Leeds, that he must be very cautious of saying any thing before the queen that looked like a disrespect to her father, which she never forgave any body; and the Marquis of Halifax in particular had lost all manner of credit with her for some unseasonable jests he had made upon this subject: that he, the duke, might depend upon what she said to him to be strictly true, though she would not always tell the whole truth; and that he must not take it for granted that she was of his opinion every time she did not think fit to contradict him.

AFTER the success of the Prince of Orange in England was confirmed, King James wrote a letter to his daughter, (Queen Mary, late Princess of Orange) that he had hitherto been willing to make excuses for what had been done, and tho't her obedience to her husband, and compliance with the nation, might have prevailed; but that her being crowned was in her own power; and if she did it, while he and the Prince of Wales were living, the curses of an angry father would fall on her, as well as of a God who commanded obedience to parents.

THE celebrated French writer, Mons. Bolzac informs us, in one of his letters, of

the singularly trivial motive, which, in the sixteenth century, produced a very calamitous war. The omission of three or four civil syllables, at the conclusion of a letter, was the important occasion of the death of above a hundred thousand human beings. The Duke of Olivarez, prime minister of Spain in the reign of Philip II, received a letter, the subscription to which was 'Bien humble & tres affectioné' instead of 'Tres humble & tres obeissant,' which the haughty Duke thought his due. When he had read the Prince's letter, he swore, that his want of breeding should prove the ruin of his country. This was the first and real motive to the war that followed, although at that time, very few persons knew it.

DOCTOR FRIEND, the intimate companion of the celebrated Doctor Mead, happened while in parliament to oppose with violence the measures of ministry.— In consequence of this conduct, he was in the month of March, 1722, committed to the Tower, upon a charge of high treason. About half a year afterwards the premier, being taken ill, sent for Mead, who after informing himself about the nature of his distemper, told him, that he would answer for his recovery; but that he would not write a single prescription for him, till his friend the Doctor was enlarged from the Tower. The minister finding that his malady still increased, obtained in a few days after, his Majesty's pardon for the supposed culprit, and again sent to Doctor Mead. Though the pardon was already dispatched from the Secretary's Office, yet the Doctor persisted in his resolution till his friend was actually restored to his family. The minister was soon restored to health; and Friend, on the very evening of his release, received from the hands of the Doctor the sum of five thousand guineas, which the other had received as fees for attending the patients of his imprisoned companions; nor could Friend, with all his rhetoric, persuade him to accept of them, as the just fruit of his labour.

This brief anecdote will, in our opinion, be a monument to the memory of Doctor Mead, more durable than hundred fold than all his writings.

A GENTLEMAN hearing of the death of another, 'I thought,' said he to a person in company, 'you told me that his fever was gone off?'—'Oh yes?' replied the latter, 'I did so; but forgot to mention that he was gone off along with it!'

P O E T R Y.

O D E to O B E R O N.

Addressed to Lady CARLISLE by Mrs.
CAEVILLE.

O FT I've implor'd the Gods in vain,
And pray'd till I've been weary,
For once I'll try my wish to gain,
Of Oberon the Fairy.

Sweet airy being, wanton spright,
Who liv'st in woods unseen,
And oft by Cynthia's silver light,
Trips gaily o'er the green.

If e'er thy pitying heart was mov'd
As ancient stories tell,
And for the Athenian maid who lov'd
Thou sought'st a wond'rous spell.

O deign once more t'exert thy power,
Haply some herb or tree,
Sovereign as juice from western flower
Conceals a balm for me.

I ask no kind return in love,
No tempting charm to please,
Far from the heart such gifts remove,
That sighs for peace and ease.

Nor ease, nor peace, the heart can know,
Which, like the needle,
Turns at the touch of joy, or woe,
But turning trembles too.

For as distress the soul can wound,
'Tis pain in each degree,
Bliss goes but to a certain bound,
Beyond is agony.

Then take this treacherous sense of mine,
Which dooms me still to smart,
Which pleasure can to pain refine,
To pain new pangs impart.

O haste to shed your sovereign balm,
My shatter'd nerves new bring;
And for my guest serenely calm
The nymph Indifference bring.

At her approach see Hope, see Fear,
See Expectation fly!
With Disappointment in the rear,
That blisks the purpos'd joy.

The tears which pity taught to flow,
My eyes shall then disown;

The heart that throbb'd for others woe,
Shall then scarce feel its own.

The wounds that now each moment bleed,
For ever then shall close;
And tranquil days shall still succeed,
To nights of calm repose.

O, Fairy Elf, but grant me this,
This one kind comfort send,
And so may never-fading bliss,
Thy flow'ry paths attend.

So may the glow-worm's glimmering light
Thy tiny footsteps lead
To some new region of delights
Unknown to mortal tread.

And be thy acorn goblet fill'd
With heav'n's ambrosial dew,
From sweetest freshest flow'rs distill'd
That shed fresh sweets for you.

And what of life remains for me
I'll pass in sober ease;
Half-pleas'd, contented will I be,
Content, but half, to please.

LADY CARLISLE'S ANSWER.

WITHOUT preamble, to my friend,
These hasty lines I'm bid to send,
Or give, if I am able:
I dare not hesitate t'obey,
Tho' I have trembled all the day,
It looks so like a fable.

Last's night's adventure is my theme,
And should it strike you as a dream,
Yet sure its high import
Must make you own the matter such,
So delicate, it were too much
To be compos'd in sport.

The moon shone forth extremely bright,
And every star bedeck'd the night,
While Zephyrs fann'd the trees:
No noise assail'd my mind's repose,
Save that yon stream that murmuring flows
Did echo to the breeze.

Enwrap'd in solemn thought I sat,
Revolving o'er the turns of fate,
Yet void of hope or fear,

When,

When, lo! behold an airy throng
With lightest steps and jocund song,
Surpris'd my eye and ear.

A Sprite superior to the rest,
His little form to me address'd,
And gently thus began :
I've heard strange news from one of
you,
Pray tell me if you think it true,
Explain it if you can.

Such incense has perfum'd my throne,
Such eloquence my heart has won,
I think I guess the hand ;
I know her wit, and beauty too,
But why she sends a prayer so new,
I cannot understand.

To light some flames, and some re-
vive,
To keep some some others just alive,
Full oft I am implor'd :
But with superior pow'r to please,
To supplicate for nought but *ease*,
Is odd, upon my word.

Tell her with fruitless care I've sought
And though my realm's with wonders
fraught,
With remedies abound ;
No grain of cold *indifference*,
Was ever yet allied to *sense*,
In all my fairy ground.

The regions of the sky I'd trace,
I'd ransack every earthly place,
Each leaf, each herb, each flower,
To mitigate the pangs of fear,
Dispel the mist of black despair,
Or lull her restless hour.

I'd sail be gen'rous as I am just,
But I obey, as others must,
The law that fate has made ;
My tiny kingdom now defend,
And what may be its horrid end,
Should man my state invade !

'T would put your world into a rage,
And such unequal war to wage,
Suits not my royal duty :
I dare not change a fix'd decree,
She's doom'd to please, nor can be
free,
Such is the lot of beauty.

This said, he darted o'er the plain,
And after follow'd all the train,
No trace of them I find :
But sure I am this little Sprite
These words before he took his flight,
Imprinted on my mind.

O D E T O S L E E P.

*Somnoque jucundo molestas
Ægri animi relequare curas.*

BUCHANAN.

O Sleep ! to thy seductive charms
My clay with gladness I resign ;
Let madmen court the din of arms.
The rapture of repose be mine.

Let others watch the midnight sky,
The cavern's horrid gulf descend,
Above the clouds on smoke bags fly,
Or to the Pole their passage tend.

For me, 'tis just enough to read
The terrors of the frozen sea ;
No bursting wave shall drench my head,
No starting plank shall banish thee.

No burning desert shall I range,
No Nabob rack in quest of gold.
Can Peace admit a fair exchange ?
Are thy embraces to be sold ?

When Thou, with Innocence, art gone,
How sad, how terrible to live !
Domestic happiness alone
A pure tranquility can give.

'Tis night—our cares are thrown aside,
Our hisping prattlers lull'd to rest ;
Through every vein I feel thee glide,
And press my Julia to my breast.

F O R L I F E.

From the GREEK from METRODORUS.

MANKIND may walk, unweav'd by
strife,
Thro' every road of human life.
Fair Wisdom regulates the bar,
And Peace concludes the wordy war.
At home auspicious mortals find
Serene tranquillity of mind.
All-beauteous Nature decks the plain,
And merchants plough for gold the main,
Respect arises from our store ;
Security, from being poor.
More joys the bands of Hymen give ;
Th' unmarried with more freedom live.
If parents, our blest lot we own ;
Childless, we have no cause to moan.
Firm Vigour crowns our youthful stage ;
And venerable hairs, old age.
Since all is good, then who would cry,
' I'd never live, or quickly die !'

O N P A P E R .

SOME Wit of old (such Wits of old there were)
 Whose hints shew'd meaning, whose allusions care,
 By one grave stroke to mark all human kind,
 Call'd clear blank Paper ev'ry infant mind ;
 When still, as opening sense her dictates wrote,
 Fair Virtue put a seal, or Vice a blot.

The thought was happy, pertinent and true ;
 Methinks a genius might the plan pursue.
 I—can you pardon my presumption ?—I,
 No wit, no genius, yet for once will try.

Various the Papers various wants produce,
 The wants of fashion, elegance, and use.
 Men are as various ; and (if right I scan)
 Each sort of Paper represents some Man.

Pray note the Fop, half powder and half lace,
 Nice as a bandbox were his dwelling place.
 He's the *Gilt Paper*, which apart your store,
 And lock from vulgar hands in the scrotore.

Mechanics, farmers, servants, and so forth,
 Are *Copy Paper* of inferior worth.
 Less priz'd, more useful, for your desk decreed ;
 Free to all pens, and prompt at ev'ry need.

The wretch, whom Av'rice bids to pinch and spare,
 Starve, cheat, and pilfer, to enrich—an heir,
 Is coarse *Brown Paper*, such as pedlars chuse
 To wrap up wares, which better men will use.

Take next the Miser's contrast, who destroys
 Health, fame, and fortune, in a round of joys,
 Will any Paper match him ?—Yes throughout
 He's a true *Sinking Paper* past all doubt.

The retail Politician's anxious thought
 Deems *this* side always right, and *that*
 stark naught.
 He foams with censure, with applause he raves,

A dupe of rumours, and a tool of knaves,
 He'll want no type his weakness to proclaim,
 While such a thing as *Fools Cap* has a name.

The hasty Gentleman, whose blood runs high,
 Who picks a quarrel if you step awry,
 Who can't a jest, or hint, or look endure
 What is he ?—What—*Truth-paper* to be sure.

What are our Poets, take 'em as they fall,
 Good, bad, rich, poor, much read, not read at all ?
 Them and their works in the same class you'll find,
 They are—the mere *Waste-paper* of mankind.

Observe the Maiden, innocently sweet !
 She's fair *White-paper*, an unfully'd sheet,
 On which the happy man, whom fate ordains,
 May write his name, and take her for his pains.

One instance more, and only one I'll bring,
 'Tis—the *great man*, who scorns a little thing,
 Whose thoughts, whose deeds, whose maxims are his own,
 Form'd on the feelings of his heart alone ;
 True genuine *Royal-paper* is his breast,
 Of all the kinds most precious, purest, best.

V E R S E S O N E T E R N I T Y .

By Dr. GIBBON.

WHAT is eternity ?—Can ought
 Paint its duration to the thought ?
 Tell ev'ry beam the sun emits,
 When in sublimest noon he sits ;
 Tell ev'ry light-wing'd mote that strays
 Within its ample round of rays ?
 Tell all the leaves, and all the buds,
 That crown the gardens, and the woods ;
 Tell all the spires of grass the meads
 Produce, when spring propitious leads
 The new-born year ; tell all the drops
 The night upon their bended tops
 Sheds in soft silence to display
 Their beauties with the rising day ;
 Tell all the sands the ocean laves,
 Tell all its changes, all its waves,

Or tell with more laborious pains
 The drops its mighty mass contains :
 Be this astonishing account
 Augmented with the full amount
 Of all the drops the clouds have shed,
 Where'er their watry fleeces spread,
 Through all time's long-continued tour,
 From Adam to the present hour,
 Still short the sum; nor can it vie
 With the more num'rous years that lie
 Imbosom'd in eternity.

Was there a belt that could contain
 In its vast orb the earth and main,
 With figures was it cluster'd o'er
 Without one cypher in the score,
 And could your lab'ring thought assign
 The total of the crowd'd line,
 How scant th' amount? th' attempt how
 vain

To reach duration's endless chain?
 For when as many years are run,
 Unbounded age is but begun.

Attend, O man, with awe divine,
 For this eternity is thine.

ADVICE to a FRIEND on the CHOICE of a WIFE.

IF you, my friend, would have a wife,
 To cheer the gloomy hours of life,
 And give you constant pleasure,
 The following useful maxims mind,
 And you in time may hope to find,
 This dear, delightful treasure.

First look for one that's young and fair,
 With countenance devoid of care,
 And foolish affectation;
 For one, whose face displays a gloom,
 Will make you angry with your doom,
 And give you sad vexation.

Be not, like common lovers, blind;
 But all her words and actions mind,
 And judge of them sincerely:
 For, if you form your choice at once,
 And she should prove a slut or dunce,
 You will repent severely.

Let solid sense her mind inform,
 Let gentle love her bosom warm,
 Yes, let her love you truly:
 Let her be void of foolish pride.
 Let modesty her actions guide,
 Or else she'll prove unruly.

Her temper should be all serene,
 Free from extremes of mirth and spleen,
 With no wild flights incumber'd;
 For one that now is mad with joy,

Then sad or sullen, will destroy
 Your peace with pangs unnumber'd,

Watch how her leisure hours she spends,
 And if with wise and virtuous friends,
 In cheerful conversation:
 If at due time the instructive page,
 In search of truth her thoughts engage,
 She has my approbation.

When you can meet with such a one,
 As I've pourtray'd, make her your own,
 Of whatsoever condition:
 No wealth or honours then you'll need,
 To real bliss they seldom lead,
 And but encrease ambition.

T O C O N T E N T . A N O D E .

COME, meek-ey'd nymph, of aspect
 sweet,
 Sober, modest, and discreet;
 Come calm Content, my breast possess,
 The dower thou bringst is Happiness.
 O lead me to the moss-grown cell,
 With thee and Virtue there to dwell,
 With Temperance, of gentle mein,
 And Conscience spotless and serene.

Let others share the glittering stores
 Of gorgeous India's ensanguin'd shores;
 Let soaring minds a lust inflame
 Of lawless Power and guilty Fame;
 From thee, Content, those joys can flow,
 Nor Wealth, nor Power, nor Fame bestow.

T H E W I T H E R E D R O S E .

By Mr. CUNNINGHAM.

SWEET object of the zephyr's kiss,
 Come, rose, come courted to my bow-
 er:
 Queen of the banks! the garden's bliss!
 Come and abash yon' tawdry flower.

Why call us to revok'less doom?
 With grief the opening buds reply;
 Not suffer'd to extend our bloom.
 Scarce born, alas! before we die!

Man having pass'd appointed years,
 Ours are but days—the scene must
 close:
 And when fate's messenger appears,
 What is he but a WITHERED ROSE?

C H R O N I C L E.

FOREIGN INTELLIGENCE.

Flanders, Aug. 22.

DAILY instances occur, which prove, that the late evil minded revolution Sovereigns of the Belgic provinces have not desisted from their scandalous and criminal undertakings. At the village of Idogue, in Brabant, where a picquet of hussars were in detachment for some time past, they received sudden orders a few days ago to march to Namur. The report was immediately circulated, that the war was broke out with the French, and a bully of the place, with a countenance full of joy, immediately collected a number of peasants with sticks, &c. and marched them in regular order to the house of their ancient patriot Captain, who placed himself at their head, and saluted out with tokens of triumph all round the village. In their march they met two Imperial officers with their ladies, who had taken a walk that way, and treated them with sneer and levity. One of the officers expostulating with the Captain of the gang, several of the party fell upon him, and were going to use violence, had not a number of other peasants ran to his assistance, and put an end to the affray, after a smart battle, in which many were terribly beaten and bruised. Here ended the business for that day. What would be the consequence, if the villages were left entirely without troops, is easily to be guessed. At Antwerp, on the day of the Inauguration, several fanatics bawled out, *Vive Vander Noot*, in spite of the discipline which follows such exclamations. At Brussels too, a company assembled at a house to celebrate the eve of St Henry, whose name their object of adulation bears. Their noise attracted the attention of the patroles, who on entering the room, found these worthies seated round a bust of Vander Noot, which they had crowned with laurels, and to which they were paying homage. Amongst the performers, it will not be wondered at, that there were six priests of the chapter of St. Gudule, of whom four are Canons. These worshippers were all conducted to prison; from whence it is inferred, some of them will be turned over to the mad-house.—The Prince de Linge, with his son, the young Prince, who distinguished himself so gallantly at Ismael, were received on their arrival at Brussels with enthusiasm by all ranks of people. The elder Prince

arrived yesterday at Courtray, to review his regiment in garrison in that town.—His reception there was equally favourable; a general illumination took place at night, and all the communities, brotherhoods, &c. repaired to his hotel to congratulate him. In the evening, his Highness, who is never behind hand in generosity, gave a public ball at the Hotel de Ville.

Osfield, Aug. 26. This town, which has been remarkably quiet since the commencement of the troubles, is likely to be the scene of blood and confusion, owing to the following circumstance:

The Bilanders, to shew marks of their loyalty to Congress, propose to erect over the Town Hall, a standard representing the Virgin Mary on one side, and the Lion of Brabant on the other, surmounted by a Cap of Liberty. In consequence of this proposition, the Magistrates had a meeting; the result of which was not to suffer this standard to be put up over the hall. The Bilanders, however, have erected it over the hotel which they use, and with no small degree of ceremony.

The erecting of this has given some offence, particularly to the fishermen, who are in the opposite interest, and form a numerous body of people, to the amount of 1000.

A number of both parties met last night at the Swiss Coffee-house, where a very serious affray happened at the hour of 9 o'clock (the time limited, by command, for public-houses to shut up), in the course of which, one has been killed, and many severely wounded.

Madrid, Aug. 27. M. de Cabarrus's imprisonment proves fatal in its effects to his relations and friends daily. On the night of the 11th inst. the Countess de Galvez, dowager of the Viceroy of Mexico, was sent to Valladolid. M. Batledas has been confined in the prison of Madrid. Two French servants belonging to M. Cabarrus, and two belonging to Madame de Galvez, have been conducted to the frontiers, and several other of M. Cabarrus's friends, have been removed to different places.

Constantinople, July 3. The plague is now spread to every part of this city. In the villages situated on the canal the mortality continues moderate; the Franch-houses are, however, shut up, as in times of the greatest calamity. The contagion continued at Smyrna on the 11th instant, and has broken out with violence at A-

drianople, through which city it is important to observe, the new levies pass daily, on their march to the frontiers.

BRITISH NEWS.

London, Sept. 3.

THE most profound and penetrating politician at the peace of Newstadt in 1721, could not have supposed in a moment of the most extravagant conjecture, that within twenty-five years, a King of France should give the daughter of the first Czar Peter, the title of mediatrix of Europe—that a Russian Army would approach the Rhine at the requisition of England, and that in the subsequent wars, the Russians should pillage the capital of Brandenburg. That, in little more than twenty added years, the other extremity of Europe should seek her alliance:—that in a very active war, in which England was engaged with France, Spain, Holland, and the revolted Colonies of America, Russia should suggest and effect an armed neutrality, to guard the commerce, &c. of the Northern Powers, and that she should soon after stalk victoriously over great part of the European possessions of Turkey, and threaten Constantinople itself, in direct opposition to every power in Europe. The politician of sixty years ago, may indeed be pardoned for not looking forward to events which the very spectator of them knows not how to believe.

The Linen Market of Ireland this year is considered a very good one—Cloth brings in general a high price, and the demand is quick.

Though Spain is yet more trammelled by its superstitious veneration of the Clergy than some other countries of Europe, yet the more enlightened part of the inhabitants feel themselves aggrieved by a species of government not perfectly adapted to the happiness of mankind in the gross, and the Inquisition is a kind of Babel which the bulk of the people doubtless wish to have removed.

Hitherto its terrors have restrained the freedom of discussion which opens the mind to objects of general concernment, but how long the efforts of a government, become of late more strict in its observations, may prevent those disquisitions which lead men to think of their relative condition in society, it is not easy to conjecture. Already have some ebullitions of the public dissatisfaction appeared, and it is proposed to rectify a few abuses of

power; but the assemblage of the Cortes may follow the example of the Assembly of France, and purge the nation of those grand errors to which the season is at present extremely propitious.

Among the revolutions of the present day, may be remarked the complete revolution, which we have tried to effect in point of time. The order of the day is exactly reversed, and the hour of a modern fashionable breakfast exactly accords to that at which our ancestors sat down to supper.

The ingenious devices for carrying on the works at Manchester are extending every day. As they have not weavers sufficient to execute the orders for goods, a machine is at this time constructing for the performance of that work; a building calculated to occupy more than an acre of ground is erecting for its accommodation.

Dr. Bennet the Bishop of Cork, on a late visitation of the diocese, found a number of industrious poor using their endeavours to support large families by the grain and potatoes of small parcels of land which were charged with tithes; this good prelate, in the true spirit of Christian benevolence, not only remitted his share of the tenth of their produce, but ordered the entire amount of his tithe to be distributed among the deserving poor, amounting to a sum not less than 700*l.* It may be recommended to each of his dignified brethren, in the language of Holy Writ,—
‘*Go! and do thou likewise!*’

That the power of steam, is producing effects to which hardly any powers of mechanism are equal; is evinced by its operation in fire engines; in the construction and application of which, philosophy has lent her aid to art, and science has become the tutor and guide of genius. Such is the analogy between the several arts, that no man knows the extent of one improvement; thus we see the observation of the effects of steam in the fire engine induce successful experiments of its force in others; and, in several parts of this country, machines for spinning cotton, and some for grinding corn, are worked solely by its impulse.

On Sunday se'nnight, a young man, came with a grey mare to the Greyhound-Inn, Richmond, and after dispatching his dinner, ordered a chaise to town; he then sent for the Landlord, told him that he had accidentally come out without cash in his pocket, and desired to be accommodated with a few guineas, assuring him that his horse was worth forty pounds, which he would leave till he sent back the cash. The horse has since been claimed and taken away by the stable keeper whose

whose property it was, but the Landlord of the inn has heard nothing of his guest, to whom he inconsiderately lent about seven pounds.

The Governors of the Free-masons School, at their Quarterly Meeting on the 9th instant, admitted five more children into their excellent seminary, which make in the whole 25, now supported by the benevolence of the Brethren of that Ancient and Honourable Society: and from the zeal with which this institution is promoted, there is little doubt of its becoming the first charitable foundation in the kingdom.

The wet dock, intended to be formed at the east end of the new Custom House; in Dublin, is meant to be so spacious, as to contain with ease, forty ships. This will not only be a great accommodation to the lying in the river, but as the whole will be comprehended within the range walls of that building, and consequently be under lock and key, it will save the expence of the number of officers at present.

The patriotism of the ladies of Scotland, in encouraging the improvement of wool, has received the sanction of fashion—Spinning is now the constant employment of the gay Countesses of Hopetoun, and the example is followed by all the Caledonian *betts* of distinction.

A bond was found among the ruins of Dr. Priestley's house, which secured 150l. a year to the Doctor, from Lord Shelburne. It is now in the hands of Mr. Pearson, of Birmingham.

Wednesday one of the most glaring proofs of the incorrigible depravity of the times, occurred at the Old Bailey. During the trial of a man for a burglary, a person *actually stole a bat out of the students' box.*

DOMESTIC AFFAIRS.

Halifax, O.S. 20.

THIS morning sailed for Falmouth the Duke of Cumberland Packet, Capt. Deake. In her went passengers; the Hon. Thomas Andrew Strange, Chief Justice of the Province; Alexander Thomson, Esq; Paymaster to his Majesty's Forces; and Mr. Alexander Brymer.

O.S. 23. Yesterday was executed, pursuant to her sentence, Margaret Murphy, for the murder of Maria Ball.

27. Friday arrived his Majesty's ships Argo and Assurance, in 55 days from Cork, with the 16th regiment on board.

The following Address was presented to Vice-Admiral Sir Richard Hughes, on his late visit to Shelburne.

To his Excellency

SIR RICHARD HUGHES, BARNET, Vice-Admiral of the Blue, Commander in Chief of his Majesty's Ships and Vessels on the Coast of North-America, &c. &c. &c.

SIR,

WE, the Magistrates, Clergy, Merchants and principal Inhabitants of Shelburne, beg leave to approach your Excellency with our warmest congratulations on your late arrival in this port.

In the present reduced state of this once populous and flourishing settlement, we naturally feel the most grateful sensations at the distinguished honor done us by this your Excellency's visit. At the same time permit us, Sir, to indulge the hope, that the opportunity it affords you of being acquainted with the many and great exertions which, for more than eight years past, we have made to effect our establishment here; added to the advantageous situation of our port for carrying on the fisheries and the West-India trade, and the commodiousness of our harbour for the safety of large shipping: will not fail, under the representations which, we venture to flatter ourselves, your Excellency will deign to make in our behalf to his Majesty and his Ministers, of ensuring to us the protection and encouragement of our magnificent parent country.

Before we take leave of your Excellency, we presume to express the uncommon satisfaction which his Majesty's loyal subjects here enjoy, in seeing the first flag that has honored this port with its presence, under the command of a person of your Excellency's rank and exalted merit, and whose long residence in the Province has afforded him an entire knowledge of the means most conducive to secure permanent advantages to the commerce and the industry of its inhabitants.

We have the honor to be, with the most profound and grateful respect,

Sir,

Your Excellency's most obedient, and most devoted humble servants,

Alex. Leckie	}	Eben. Parker, Sheriff
Nicholas Ouden		J. H. Rowland, Recorder
Benj. Davis		H. Fraser, Minister
A. VanBulckirk		Benj. Davis, jun.
Gideon White		George Grace
G. Springall		Thomas Braine,
R. Combsald		George Rose
John Tench		Lynde Walter
D. Thomson		Hugh Green

Jacob Van Buskirk
John Breen
Alexander Barry
John Perry
William Burns
Stephen Skinner
Colin Campbell
James Humphreys
Andrew Bruce
Barth. Sullivan

Robert Ross
Thomas Semple
George Mackie
William Hale
Henry Guest
Arch. Cunningham
Greggs Farish
William Holderness
Nathaniel Mills.

Shelburne, October 4, 1791.

The Admiral's Answer.

Gentlemen,

I beg leave to return you my particular thanks for the polite Address and compliment of congratulation which I have had the honor to receive from you upon my arrival at this port.

My residence in the province of Nova-Scotia, when I had the honor to preside in its civil establishment, first engaged my sincere and hearty wishes for its welfare; they have uniformly continued, and will always remain devoted to your future happiness and success.

You may rely, Gentlemen, on my faithful representation to his Majesty and his Ministers of the advantageous situation of this settlement, for carrying on the fisheries and a useful branch of commerce to the West-India islands; and I shall feel myself very happy, if such information may contribute to promote the future benefit and prosperity of this colony.

RICHARD HUGHES.

Adamant, Oct. 5, 1791.

To the Magistrates, Clergy, Merchants, and principal Inhabitants of Shelburne

Friday last the following Address was presented to the Chief Justice by the Grand Jury.

To the Hon. THOMAS ANDREW STRANGE,
Chief Justice of the Province of Nova-Scotia, &c. &c. &c.

THE Grand Jury for the County of Halifax, ever sensible of the many favors conferred on this country by our most gracious Sovereign, with lively feelings of

gratitude, acknowledge the additional instance he has given us of his paternal regard for the welfare of this part of his dominions, by the appointment of you, Sir, to be Chief Justice.

We have already received distinguished proofs of your abilities and studious attention to the various duties of your high office, and to the due and regular administration of justice, so essential to the safety and happiness of all his Majesty's subjects, which cannot fail to endear you to the good people of this Province.

We regret that your private affairs call you from us at present; but we hope your absence will only be temporary, and your return speedy.

From the great pains you have taken, and the opportunities you have had to acquire a knowledge of the country, we flatter ourselves, you will be fully enabled to represent to our gracious Sovereign and his Ministers, the situation and increasing consequence to the empire, of this part of it.

This tribute of approbation from the county where your residence has been, and which is so justly due, we have the additional satisfaction to assure you, Sir, is the universal sentiment of the Province throughout.

We most sincerely wish you a pleasant and safe passage to England, and have the honour to be, with great respect and attachment,

Your obedient
and very humble servants,

G. Smith, Foreman	Thomas Fillis
Andrew Liddell	Charles Hill
John Matters	John W. Schwartz
Philip Marchinton	William Cochran
Benj. M. Holmes	John Butler Dight
Rufus Fairbanks	Thomas Russell
Peter Smith	Alexander Brymer
Michael Wallace	George Grant
John Stealing	William Williams
Richard Jacobs	George Deblois.
John Kerby	

Halifax, Oct. 14, 1791.

The Chief Justice's Answer.

Gentlemen of the Grand Jury,

TO say that I feel the value of the Address which I have this moment the honor of receiving from you, though a simple, is, perhaps, the most expressive acknowledgment of it, that I can make upon the occasion.

That, in my discharge of an office of some consequence and difficulty, I might have

have reason to think, that I had not altogether discredited the King's appointment, was the highest to which my hope aspired: —That any services of mine should have drawn from you the mention of that sacred name with sentiments of particular gratitude, I assure you, touches me very deeply.

I may say, in the spirit of a great example, well known in the profession to which I belong, That 'if I have given satisfaction it has been owing' to the ready and useful assistance I have received from the two amiable persons whom I found upon the bench— to the learning and candour of the bar, and, give me leave, Gentlemen, to say, in a peculiar degree, to that community itself, that you in part represent; which has, in my experience of it, marked the excellence of its nature, by its uniform acceptance of and repeated testimony to, a disposition and endeavour, merely, upon my part, to do well.

That my return may be speedy, to a people with whom I have past, so far, the happiest, as the most honourable part of my life, and to the administration of an office among them, which I should say I like, but that I sink under it in difficult cases, will be the parting wish, with which I shall leave your shore. And though my humble services must ever be the King's, wherefoever he may be pleased to require them, be assured, that no petty views for my own interest, shall countervail what I feel to be a debt and an obligation upon me, to renew my improved endeavors to serve a Province, that has paid me, in advance, such a tribute of its affections.

May his Majesty's Ministers ever know the value of so beautiful a part of the empire, and of a people so affectionately disposed to his Royal Person! This sentiment, involving in it the reciprocal interests of the colony and the parent state, will influence all I shall say concerning it, wherever I go, with whomsoever I may be permitted to converse.

For yourselves, Gentlemen, in particular, give me leave to conclude, by wishing you, as an acquaintance and a friend, as well as in regard for your flattering attentions to me upon this occasion, prosperity in your private affairs, but equal to the credit with which you have discharged your trust, as the grand inquest for the county, during the present year.

T. A. STRANGE.

Halifax, Oct. 14, 1791.

To the Grand Jury for the County }
of Halifax. } 5

Tuesday last the Magistrates and High Sheriff presented the following Address to the Chief-Justice.

To the Hon. THOMAS ANDREW STRANGE,
Chief Justice of the Province of Nova-
Scotia.

THE Magistrates and Sheriff of the County of Halifax, beg leave respectfully to express the extreme concern they feel upon your leaving this Province, and while they ardently hope your absence will be but of short continuance they shall anticipate your return with the warmest affection and attachment.

To acknowledge with gratitude his Majesty's paternal care over this Province, in your appointment to the high and arduous office of Chief Justice, is a duty they indispensably owe to the best of Sovereigns, and their satisfaction, upon this occasion, is doubly enhanced, from a perfect conviction that these sentiments are the effect of that esteem and respect which every description of the King's subjects throughout the Province would gladly express, had they the same opportunity of addressing you.

That your passage may be safe and pleasant, and the objects of your voyage speedily accomplished, is their fervent and sincere prayer.

Henry Newton, } Justices of the
(Signed) Jon. Binney, } Court of
Benjamin Green } Common Pleas.

James Clarke, }
Sheriff. }
John Newton
George Smith
Geo. Wm. Sherlock
J. G. Pyke
William Taylor
Stephen H. Binney
James Gautier
Timothy Folger
Daniel Wood
Charles Morris, jun.
William Cochran.

The Chief-Justice's Answer.

Mr. Sheriff, and Gentlemen in the Commission
of the Peace,

THE attestations I am receiving on all hands, upon my approaching voyage home, might embarrass one more accustomed to public praise, and more conscious of deserving

erving it, than him who has this moment the honor of having received yours.

Considering the station I hold, you will believe me not insensible to the good opinion of the Magistracy of this great County, and of its First Executive Officer, under his Excellency, thus handsomely expressed.

It is, indeed, an abundant return, and a powerful encouragement to good endeavors. To justify the continuance of it, will have been rendered difficult, by the weight to which it is gone: But to endeavor it, will be my anxiety and pride in all future time.

T. A. STRANGE.

Halifax, Oct. 18, 1791.

To the High Sheriff and Magistrates }
for the County of Halifax. }

Also, on Tuesday the following Address from the Gentlemen of the Bar, was presented to the Chief Justice.

To the Hon. THOMAS ANDREW STRANGE,
Chief Justice of the Province of Nova-
Scotia.

WITH the very high opinion we entertain of your personal qualities, and of your official conduct during your residence in this Province, we should do injustice to our feelings, were we silent on the occasion of your approaching departure from it. You will, therefore, permit us to call your attention to a repetition of those sentiments of respect which have already been expressed to you, as the general sense of our fellow-citizens, and which, we can with confidence assure you, proceed from an universal conviction of your ability and rectitude in the administration of justice.

In addition to the benefits derived by all our fellow-subjects, from your administration of the laws, the profession, to which we belong, has been peculiarly indebted to your attention and ability, by which the practice of it has been greatly facilitated and improved.

From the intimate knowledge our professional pursuits have enabled us to acquire of your very diligent and anxious application to the important duties of your office, and the experience we have had of your condescension, patience and attention in the discharge of it, we should consider your leaving us as an event to be extremely regretted, were we not flattered with the expectation of your speedy return.

That the period of your absence may be

as short as your convenience will admit, and that your return may not be delayed beyond the limits you have given us reason to expect, is our most ardent wish.

(Signed)

S. S. Blowers	Daniel Wood
R. J. Uniacke	F. Hutchinson
Jon. Sterns	J. Prout
E. B. Brenton	W. H. O. Halliburton
James Stewart	

Halifax, Oct. 18, 1791.

The Chief Justice's Answer.

Gentlemen,

IN acknowledging the honor of your good opinion, and the happiness of your good wishes, I need have the less solicitude as to form, that every one will believe my feelings upon the occasion to be sincere.

Laudari a laudatis Viris, has ever been esteemed the truest praise. And if, as the history of our profession shews, the dissent of the bar to any opinion of the bench has ever detracted from its authority, the approbation of the profession can never be indifferent to a Judge.

How much I owe to you the credit I am receiving on all hands, I am happy in having declared to other ears than your own. I had often acknowledged my obligations to the bar, upon other occasions: and give me leave to assure you, that it will be my delight in all time to cultivate, as it will be my pride to acknowledge, that cordiality, which the public must with pleasure remark, subsists between us.

T. A. STRANGE.

Halifax, Oct. 18, 1791.

To the Gentlemen of the Bar of }
Nova-Scotia. }

MARRIED.

Oct. 27. By the Right Reverend Father in God, Charles, Bishop of Nova-Scotia, Lieutenant Smith, of his Majesty's 57th Regiment, to Miss Ann Jane Burrow, Daughter of the late James Burrow, Esq; one of his Majesty's Council for this Province.

DIED.

Oct. 4. Mr. Richard Jones, aged 71.
— 16. Mr. George Witting, aged 71.
— 17. Mrs. Grace Dilley, aged 74.
— 17. Mrs. Mary Smith, aged 46.