

## Miscellaneous.



### To Bachelors and Spinsters.

The knave who traffics in a wife,  
Content, if rich, to take for life  
A woman or a ninny,  
Will gain small pity if instead  
Of fortune's fool he chance to wed  
A fool without a guinea.

She who for fashion, figure, birth,  
Not kindred tastes of mortal worth,  
Her happiness will barter,  
Who thinks each dear Adonis' love  
Must needs be constant as the dove,  
May sometimes catch a Tartar.

Unless when both are thus deceived,  
To balance which is most aggrieved,  
Each may lament the other:—  
Nor need relations scold and huff,  
The wretched pair are sure enough  
To punish one another!

Be not of future joys too sure,  
Rather the present share secure,  
And prize them ere they leave thee:  
Distrust appearances, for bliss  
May greet thee with a Judas kiss,  
When plotting to deceive thee.

The wise, the virtuous, the discreet,  
May oft in life's probation meet  
Disastrous disappointment;  
But friends will honor them the more,  
And their own minds to every sore  
Will yield a healing ointment.

Not so when Providence condemns  
The man of guilt and stratagems  
To ruinous reverses:  
His own black thoughts—the public hate—  
His ill success will aggravate,  
And prove his direst curses.

### MAN.

Like to the falling of a star,  
Or as the flights of eagles are,  
Or like fresh spring's gaudy hue,  
Or silver drops of morning dew,  
Or like a wind that chafes the flood,  
Or bubbles which on water stood:  
Even such is man, whose borrowed light  
Is straight called in, and paid to night:  
The wind blows out, the bubble dies,  
The spring entombed in autumn lies;  
The dew's dried up, the star is shot,  
The flight is past, and man forgot!

### INDIAN SPEECH.

"In, or about the year of our Lord, 1710, a Swedish Missionary preached a sermon, at an Indian treaty, held at Conestoga, in Pennsylvania, in which sermon, he set forth *original sin*, the necessity of a *Mediator*, and endeavored, by certain arguments, to induce the Indians to embrace the *Christian religion*. After he had ended his discourse, one of the Indian chiefs made a speech in reply to the sermon; and the discourse, on both sides, were made known by interpreters. The Missionary, upon his return to Sweden, published his sermon, and the Indian's answer. Having wrote them in Latin, he dedicated them to the University of Upsal, and requested them to furnish him with arguments, to confute such strong reasoning of the Indians. The Indian speech translated from the Latin, is as follows:"

### A SPEECH

Delivered by an Indian chief, in reply to a sermon, preached by a Swedish Missionary, in order to convert the Indians to the Christian religion.

"Since the subject of his (the Missionary's) errand is to persuade us to embrace a new doctrine, perhaps it may not be amiss, before we offer him the reasons, why we cannot comply with his request, to acquaint him with the grounds and principles of that religion, which he would have us abandon.

"Our forefathers were under a strong impression, as we are, that those who act well in this life, shall be rewarded in the next, according to the degree of their virtue; and on the other hand, that those, who behave wickedly here, will undergo such punishments hereafter, as are proportionate to the crimes they were guilty of. This hath been constantly and invariably received and acknowledged for the truth, through every successive generation of our ancestors. It could not have taken its rise from fable;

for human fiction, however artfully and plausibly contrived, can never gain credit long, among any people, where free enquiry is allowed; which was never denied by our ancestors; who, on the contrary, thought it the sacred, inviolable, natural right of every man, to examine and judge for himself.

"Therefore we think it evident that our notion, concerning future rewards and punishments, was either revealed immediately from Heaven, to some of our forefathers, and from them descended to us, or, that it was implanted in each of us, at our creation, by the Creator of all things. Whatever the methods might have been, whereby God hath been pleased to make known to us his will, and gives us a knowledge of our duty, it is still, in our sense, a *divine revelation*.

"Now we desire to propose to him some few questions. Does he believe that our forefathers, men, eminent for their piety, the constant and warm in pursuit of virtue, hoping thereby to merit everlasting happiness, were all *dann'd*? Does he think that we, who are their zealous imitators, in good works, and influenced by the same motives as they were, earnestly endeavoring, with the greatest circumspection, to tread the paths of integrity, are in a state of *damnation*? If these be his sentiments, they are surely as impious as they are bold and daring.

"In the next place, we beg that he would explain himself more particularly concerning the *revelation* he talks of. If he admit no other, than what is contained in his *written book*, the contrary is evident, from what has been shewn before; but, if he says, God has revealed himself to us, but not sufficient for our salvation; then, we ask, to what purpose should he have revealed himself in any wise? It is clear, that a revelation, insufficient to save, cannot put us in a better condition than we should be in without any revelation at all. We cannot conceive that God should point out to us the end we ought to aim at, without opening to us the way to arrive at that end. But, supposing our understandings to be so far illuminated, as to know it to be our duty to please God, who yet hath left us under an incapacity of doing it, will this *Missionary*, therefore, conclude that we shall be *eternally damn'd*? Will he take upon himself to pronounce damnation against us, for not doing these things, which he himself acknowledges were impossible by us to be done? It is our opinion that every man is possessed of sufficient knowledge for his salvation. The Almighty, for any thing we know, may have communicated the knowledge of himself to a different race of people, in a different manner.

"Some say they have the will of God in *writing*; be it so—their revelation has no advantage above ours; since both must be equally sufficient to save; otherwise the end of the revelation would be frustrated. Besides, if they be both true, they must be the same in substance; and the difference can only lie in the mode of communication. He tells us there are many precepts in his written revelation, which we are entirely ignorant of. But these *written commands* can only be designed for those who have the *writings*; they cannot possibly regard us.—Had the Almighty thought so much knowledge necessary to our salvation, his goodness would not long have deferred the communication of it to us; and to say, that in a matter so necessary, he could not, at one and the same time, equally reveal himself to all mankind, is nothing less than a denial of his omnipotence. Without doubt he can make his will manifest, without the help of any *book*, or the assistance of any *bookish man* whatever.

"We shall in the next place, consider the arguments, which arise from a consideration of *Providence*. If we are the work of God, (which I presume will not be denied) it follows from thence, that we are under the care and protection of God: for it cannot be supposed that the Deity should abandon his own creatures, and be utterly regardless of their welfare. Then, to say that the Almighty hath permitted us to remain in a fatal error, through so many ages, is to represent

him as a tyrant; how is it consistent with his justice to force life upon a race of mortals, without their consent, and then *damn them eternally*, without ever opening to them a door of salvation? Our conceptions of the gracious God are more noble; and we think that those who teach otherwise, do little less than *blaspheme*. Again, it is through the care and goodness of the Almighty, that from the beginning of time, through many generations, to this day, our names has been preserved, unblotted out by enemies, unreduced to nothing. By the same care we now enjoy our lives; are furnished with the necessary means of preserving those lives. But all these things are trifling, compared with our salvation.

"Therefore, since God hath been so careful of us, in matters of little consequence, it would be absurd to affirm, that he has neglected us, in cases of the greatest importance. Admit that he hath forsaken us, yet it could not have been without a just cause. Let us suppose that an *heinous crime* was committed by one of our ancestors, like to that which we are told, happened among another race of people; in such case, God would certainly punish the *criminal*, but would never involve us, who are innocent, in his guilt. Those who think otherwise must make the Almighty a very whimsical, ill-natured being. Once more, are the *Christians* more virtuous? or, rather, are they not more vicious, than we are? If so, how came it to pass, that they are the objects of God's beneficence, while we are neglected? Does the Deity confer his favors without reason, and with so much partiality? In a word, we find the *Christians* much more depraved in their morals than ourselves; and we judge of their doctrine by the *badness of their lives*."

London Paper.

The following highly political inscriptions, instead of the vulgar issuing of "Boots and Shoes," are to be found on the signs of two brethren of the craft in the metropolis:

"Here's the man that wont refuse  
For to mend both boots and shoes;  
My leather's good, my charges just;  
Excuse me—I cannot trust."

The next is more sublime; but as it is less of the business like style than the former, we should be inclined to prefer the man of modest pretensions for our cobbler:

"Blow, O blow, ye gentle breezes,  
All among the leaves and treezes;  
Sing, O sing, ye heavenly muses;  
And I'll mend your boots and shoozes."

*Riches*.—Among the miseries of the rich, not the least is their anxiety concerning what will become of their money after they are dead. In this country, and perhaps in others, one of two things very commonly happens to a man who has the good or ill fortune to be richer than his neighbours. Either he has a graceless son who squanders for him all he can lay hands on in his lifetime and only waits for his last breath to begin squandering the rest; or else a wayward daughter, who falls in love with whom she pleases, marries him in spite of her honored father, and obliges the old gentleman, if he leaves his property to his own offspring, to leave it to be enjoyed by the very fellow whom of all the world he detests the most heartily.

*Saying grace at Meals*.—Dr. Franklin, when a child, found the long graces used by his father before and after meals very tedious; one day, after the winter's provisions were salted, I think, father, said Benjamin, if you were to say grace over the whole cask, once for all, it would be a vast saving of time.

*Gaming*.—Gaming was invented by the Lydians, when under the pressure of a great famine. To divert themselves from dwelling on their suffering, they contrived dice, balls, tables, &c. It is added, that to bear their calamity the better, they used to play a whole day without interruption, that they might not be racked with the thoughts of food. The invention, intended as a *remedy* for hunger, is now a very common cause of that evil.

*Anecdote*.—At a musical country meeting a vocal performer who was rather shabbily dressed about his under garments, being complimented on the power of his voice, vainly threw up his head and replied, "O lord sir, I can make any thing of it." "Can you indeed!" said a wit in the company, "why, then, I'd advise you to make yourself a pair of breeches of it."

### The Celebrated Horse

## SIR ARCHIE,

WILL STAND the ensuing season at my stable, in Northampton county, North-Carolina, about three miles from the Court-house, nine miles from the town of Halifax, and twenty-one miles from Belfield, Va. He will cover mares at SEVENTY-FIVE dollars the season, payable on the 1st of January next, (with one dollar to the Groom in all cases.) Such of Sir Archie's friends that live at a distance will send their notes with the mares, payable on the first of January. Also, the feeding of the mares to be paid for when taken away. The season will commence on the first of February, and terminate the first of August. Extensive fields of small grain and clover are sowed for the benefit of Mares, (which may be left with the Horse,) with the addition of grain feeding at 2s. per day. Separate enclosures are provided for mares with colts—No pains will be spared in taking the best possible care of mares, &c. which may be left, but no responsibility for escapes or accidents.

Sir Archie's blood, great size, performance on the turf, and celebrity as a foal getter, are sufficient recommendations.

JOHN D. AMIS.

Feb. 17, 1829.

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## GEN. MARION,

WILL STAND the ensuing season at my stable, in Halifax county, North-Carolina, 1 mile from the town of Halifax, 11 miles from Enfield, and 16 from Pollock's Ferry; and will be let to mares at FIFTEEN DOLLARS cash, the single leap—THIRTY Dollars the season, payable at the expiration of the season—and FORTY-FIVE Dollars to ensure a mare to be in foal, payable as soon as the mare is ascertained to be in foal—with 50 cents to the Groom in every instance. The season has commenced, and will end on the 20th day of July.

Mares sent to remain with the horse will be well attended to; and can be fed with corn and fodder, if required, at 25 cents per day. Separate lots are provided, for mares with young colts. All necessary pains will be taken with mares and colts, to prevent accidents and escapes of every kind; but I will not be liable for either.

NICHOLAS M. LONG.

March 18, 1829.

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## YOUNG JACK,

WILL STAND the ensuing season one-half of his time at my stables, the other half at Logsboro', in the neighborhood of Dempsey Bryan and Joshua Lawrence, commencing the third Monday in March at Logsboro', and leaving there Saturday afternoon, and so on every other week until the Saturday before the third Monday in July next, at which time the season will expire. He will be let to mares at FOUR DOLLARS the single leap, to be paid when the mare is covered; SIX Dollars the season, to be paid at the expiration of the season; and TEN Dollars to insure a mare to be in foal, payable the first day of January next. Where a mare is insured and the property is changed before it is ascertained that she is in foal, the money will be claimed.

## Young Jack,

WAS three years old last July, and was let to more than thirty mares last season and has proved himself a sure foal getter.

MOSES BAKER.

Feb. 28, 1829.

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