

The Encyclopedian Instructor, AND Farmer's Gazette.

EDENTON: PRINTED BY JAMES WILLS, & Edited by ROBERT ARCHIBALD.

[Nov. 2. Vol. 1.]

THURSDAY EVENING, MAY 21, 1800.

[3 Dollars per Annum.]

Plan of the Encyclopedian Instructor, and Farmer's Gazette.

THE front page to be filled with instructions and observations, relative to the tillage of the American soil, viz. Gardening, Orchards, raising of Stock, cure of Diseases, both in Animals and Vegetables, &c. &c.

With regard to the human species; rules of Health, Longevity, prevention of immature deaths, &c. &c.

Occasionally will be handed out outlines of judicial Astrology, showing the principles of those operations, which have been imposed upon the world, under the type of conjuration, jugglery, witchcraft, &c. to the disgrace and reproach of human nature itself.

Some account may be expected of that infinite variety of custom, mode and manners, that have obtained among the different nations of the earth with the general principles from whence they proceeded.

It will not be thought improper, frequently to ornament the Instructor with lively strokes of the moral law, drawn from the general principles of the law of nature, (not meddling with any particular system of religion, nor, glancing at any thing that might have the shadow of tendency, to invalidate the respectability of any persuasion whatever,) with a variety of other useful and miscellaneous matter, &c. &c.

In fine, to reduce philosophy and science in general to practice, — to broaden the human mind, with sentiments leading to universal knowledge; to encourage the American genius, by giving every valuable production a free passage, will go into the design.

With regard to the political features of our paper, it is contemplated that an accurate and just statement of facts will form its system of politics, without falling in with any party whatever.

From the resources that will be established, and the literary correspondence that will be formed and constituted, it is expected, the Subscribers will consider it their interest, to file their papers, to which an annual index will be added, pointing at number, column, &c.

Scurrility, glancing at characters, and every salsome stuff, with which most of our public prints are frequently crouded, are not to be admitted.

No production to find a passage, but that which comes forward, with the gentility and liberality of the gentleman, and man of sense.

The 2d, 3d and 4th pages for news, foreign and domestic, acts of Congress, acts of our General Assembly, Advertisements, &c.

We give this notification, in order to learn, whether the scheme may meet with the public approbation. If it does, gentlemen will signify their approbation, by becoming Subscribers to it, pursuant to the proposals.

No money to be paid before the receipt of the first paper, which will be weekly, at 3 dollars per annum, (when it is expected that one half will be paid down, and the remaining half at the expiration of six months,) and which we hope will be a living Monitor, and not the moment of a day.

JAMES WILLS,
ROBERT ARCHIBALD
Edenton, April 7, &c.

CONDITIONS

For printing
The Encyclopedian Instructor, &
Farmer's Gazette.

I. It will be printed on a good type and paper of a large Demy size, and sent to Subscribers, (they becoming accountable for the postage) at Three Dollars per annum.

II. It will make its appearance as soon as 500 Subscribers are obtained.

III. One half the Subscription money to be paid in advance, on receipt of the first number, and the remainder at the expiration of six months. To those, who do not advance the money, on the receipt of the first number, the paper will be discontinued.

Essays, Articles of Intelligence, &c. intended to be inserted in the Encyclopedian Instructor, will be thankfully received—but it is expected, whenever they come thro' the medium of the Post-Office, the postage will be paid—otherwise, they cannot be attended to.

Advertisements (not exceeding 20 lines) will be inserted at Five Shillings the first time, and Two Shillings & Sixpence for each continuance; larger ones in proportion; but, to secure insertion they must be accompanied with the cash.

ENVY.

"Ladies, beware I hit you not."

ENVY is a vice, more predominant and dangerous, than any which corrupts the human mind. It is a disposition of meannefs and malice, lamenting over prosperity, and licking at the sight of health.

If the breath of envy did not evaporate, so universal are its sighs, that it might infect the air worse than a plague, darken the sun, make the sea un navigable, and blast the fruits of the earth.

I may be thought chimerical, but in exposing this vice I claim every aid.

Discord, disappointment and despair, are the nourishment of the envious; they would crush all noble undertakings, and nip the bud of invention, merely because merit might be more conspicuous than in their own.

They can neither endure industry, sense, or bravery; beauty appears to them deformed, and courage is turned into cowardice.

Envy wants both spirit and good nature, and, conscious of its own impotence, it folds its arms in despair, and sits curling in a corner.

Confused of inferiority, it insensibly supposes merit where none can be found, and, from a desire to be above its rival, is rendered contemptible to the meanest.

'Tis made of impotence, vexation and malice, and preys upon itself, while it exhausts its spirits.

Ambition can find gratification; pleasure, luxury; covetousness can acquire pelf, but envy gains nothing but vexation; which, by proving a disease to the constitution, it lingers and exhausts itself.

The vice thus delineated, with mortification I am compelled to say, that it predominates most in the female mind; but I trust all who read this attempt to reform it, will hold it in equal abomination with one who hopes he possesses a liberal mind.

CLARISSA.

THE POINT OF HONOUR.

MARIA—the playful, bewitching Maria—was sitting near me in the parlour window;—we exchanged our studies, as she had snatched a newspaper from me—and I was meditating over the page of Sterne, which had just occupied her attention.

Pray, says Maria, laying down the paper, and looking archly—pray, Cousin, what is the Point of Honour? Why, it is, child, said I, recovering from my reverie, and yawning—

Lord, what a question have you asked?

Is it not a plain one, said Maria, looking gravely? A plain one my dear girl! recollect yourself,—you have asked me to define that which is perfectly undefinable, and to explain what would tire all the faculties of explication.

The Point of Honour, all this!

Yes, Maria—that Point is of so wonderful a quality that it not infrequently happens—but, said I, pressing her hand gently—so may it never be with the—it not infrequently happens, that on a single touch, though the Point remain, the Honour is fled for ever!

Indeed, said Maria; you amaze me!

Is it even so, my dear Cousin;—but what is yet more, there is no Point whatsoever so difficult properly to discuss—If too widely expanded in the discussion, it loses all its energy—the contest grows tedious, and is seldom, if ever, renewed.

If on the contrary, it be too closely compressed, it will give more pain than pleasure in the discussion.—In arguments, like these I speak of, Maria; nothing is more injurious to the Point than brevity: For when the space of argument is as I have said, too contracted, one cannot illustrate—one cannot enforce—in short, child, the discussion will be imperfect either the one way or the other.

A very singular point this you treat of—there you err again, Maria;—it is multiplied beyond the possibility of enumeration—it is diversified by circumstance, into ten thousand different forms—it bears as many surfaces as the eye of a fly when placed before the prism of a crystal, reflecting our own image—and that surface reflects as many different colours as there are persons who know us, and as there are varying opinions amongst those to whom we are known.

It is as incomprehensible as the effects of a prison to the uninformed; and is carries with it an attraction even to the cultivated and philosophic mind.

We all, Maria, or at least the generality of us view the surface which reflects our own image, as bearing all the polish of a diamond—and deifying equally the tinge of asperity, and the incision of calumny.

This is indeed placing the subject in a new light, said Maria.

Perhaps it may;—but let us hear what others may say of the object which affords us so much pleasure!

It is without lustre and without polish, says one—its water is absolutely tinged with the yellow hue of jealousy.

It is reddened by anger, says another.

No, rejoins a third, but it bears the greenest taint of envy.—He ven, exclaims he, who still sees his image reflected, and the surface unaltered, as a fact; what more presentation is here?

You, Apathus, who never knew of love could not possibly say what is jealousy.

Timidus, who never knew resentment, could not possibly say in what anger consists—and Stagnantus, when he imputed envy to me, certainly mistook his own surface for mine.

But here comes my chosen friend—what say you, Florio, to this cecidion?

That they are all wrong, replies he, but—smile not yet—for yours is equally so.

It has neither the brilliance you assign to it—nor the hues which they impute. I, for my part, can see nothing but the black unreflecting surface of self-love!

Thus it is through the world, Maria, and such is that honour concerning which you enquire.—That person, therefore, is most secure whose surface, on the imaginary staffman I have described, is smallest and least observable; and the poet agree perfectly in this opinion, when he says, Nec male viait, qui natus morieusque seculit.

I was about to proceed, when I perceived on turning around that the

air Maria had most unphilosophically fallen fast asleep—I smiled—stole a kiss—the sweetest revenge for her inattention, and left her to her undisturbed repose!

PISO.

For the Encyclopedian Instructor.

THE CAROLINIAN OBSERVER,
No. 2.

HAVING thus early introduced myself to the man of Science, I trust Mr. Editor should you discover the allusion, I would next address myself to the Gentleman.

The definition of this character, is not well understood, even on the great Theatre of life; and I have observed most of us Carolinians have but a confused idea of the qualities of a true Gentleman.

In whatever part of the world we travel, the Gentleman may be discovered by a nice observer, with the aptitude with which a Free-Mason finds out a Brother. The signs are these:

The Gentleman is courteous, unassuming and liberal—curious of giving offence, and affable to the meanest domestic. In a mixed company, you may discover the Gentleman, by a diffidence in his deportment the indication of merit. His opinions are short, but well digested, because he never ventures them, but upon matters with which he is somewhat acquainted.

You will seldom find him start a subject, or lead a conversation, because he is apprehensive that he may meet with men of more knowledge than himself. The forward superficial blockhead who engrosses the conversation, he views with an eye of contempt, lest his words draw upon himself the marked attention of the ignorant.

When we meet a man, on whom fortune, that blind goddess, has showered down her bonities, descending from a gaudy carriage, with an haughty mein, supercilious airs, and imperious language; shall we say, there is a Gentleman? Shall we not rather say with Pope,

"Blush grandeur, blush, proud court withdraw your blaze,

"Ye little stars, hide your diminished rays."

I find the word Gentleman, to be derived from the Latin word *Gentilis*. In ancient times, strictly applied, *gentilis*, meant a man of high birth and good family. In the present day when rank and title is laid aside, the Gentleman is self acquired; it is in fact one of our natural rights. It is a title of more intrinsic value, than those which the enthroned Monarch bestows upon souls and sycophants.

Freedom of manners, ease of access, affability of behaviour, and attention to please are necessary appendages to the Gentleman. He must be also a man of strict honour. The title here, and the character are inseparable—for the character confers the title.

The observer does not arrogate to himself this character, but he is ambitious to possess some of the qualities necessary to constitute the Gentleman. Liberality of sentiments and a sincere desire to communicate his observations, while he is convinced they tend either to instruct or improve, are at any rate, principles, inherent in his breast. Under their benign influence, he has attempted a literary correspondence. He has certainly paved the way to mental improvement, for he flatters himself that he has secured a corner of a publication which does honour to his country. He wishes however, to have some fellow labourers in this literary field,—and some pursuing his track, by whom he may gain some small stock of knowledge; and at the same time escape the impertinent curiosity of such as read only for fashion, and condemn without thought or reason.

The Editor cannot withhold his approbation of the sentiments of the *Carolinian Observer*, &c. &c.

hoping at the same time, that these and similar sentiments may become the model and pattern, after which, the manners and conduct of our youth will be formed.

Quest. Mr. EDITOR, what is the reason that there is so much about opinion, more than there is about practice?

HORATIO.

Ans. The EDITOR cannot answer HORATIO better, than by relating the following anecdote:

At a wedding in the back-country, an old staunch professor, who had on that occasion paid his respects largely to Bacchus, and consequently was very full of his divinity, addressed himself to a respectable clergyman, present for the celebration of the marriage ceremony.—You're the first man said he, that ever converted me. It looks like my bungling work, replied the Clergyman, for I see I will have to do it over again.

Quest. Will not this same remark apply to preachers in the low-country as well as to those in the upper? Does it not appear that our preachers in general, are more intent in making numerous converts than in making sound converts?

As the preaching business is a function, I would always wish to respect, it might not be improper to suggest one consideration to that department, viz. that along with the scripture doctrines of faith, repentance, experiences, &c. to take the freedom, to impress upon the minds of their audience the plain and important precepts of the moral law, and that in a more pungent manner, than is seen in their hearers appear in public, they

of the part of christianity, and exhibit more of its power and influence in their general deportment; and in a particular manner, when they come into Edenton, we would wish them, not to consider the soil as stult, or the ground on which it stands as enchanted land; but that they are on God's earth, under his supreme eye, and also under the eyes of their fellow-creatures, who would rejoice to see the manifestations of those sublime principles taught by the great head of the ministerial order, in their lives and conversations, viz. the exercising themselves in the important duties of temperance, meekness, forbearance, brotherly kindness, &c. in opposition to drunkenness, quarrelling, dishonesty and the like.

I do not know that there is any precept of the moral law contrary to any one tenet of any christian sect whatever.

Let our preachers and professors remember, that so man nor no sect, can by any possible method whatever recommend their opinions so much to the notice of the wife and observing part of mankind, as by a sound regular moral conduct. As this line is capable of being improved to a most valuable purpose, we hope it will in no measure be taken small.

From the New Complete Horse Doctor,

OF GELDING HORSES.

I saw really of opinion, that our breed of horses, or rather the horses generally used by us, would be much more preferable to what they are at present, if about half the number were to remain uncut. The matter, in some respects, speaks for itself, and most certainly be productive of such good consequences as that their strength and beauty will be considerably increased, or rather, to speak more accurately, these natural qualities will not be impaired in the manner they generally are.

The principal objection urged against their continuing in the manner nature has formed them is, that they are in general very vicious and troublesome to ride; but I believe this will be obviated by the consideration that our horse breed are very much tempered with, in order to excite lust in them for the purpose of getting mares with foal. What wonder then is it if such a breed, used at times when they are not