

Martial music is calculated to rouse and animate the hero, to banish the fear of death, and inspire the soldier with heroic sentiments in the field of battle.

Theatrical music consists of several branches, all of which have a stile suited to the different exhibitions in the Theatre, the ball room, in all brilliant assemblies, in the festive circle, and in the social club.

Oratorical music is that which is appropriate to a subject in all its various branches or parts; under this head may be ranked all anthems, and set pieces, whether consisting of simple or figing strains.

Church Music is a species of tunes adapted to general subjects, and may be sung with propriety in different psalms and hymns, viz. 10, 15, or 20 psalms or hymns may be selected, of the same measure, or feet, and of the same metre, which are all of a similar subject; and a tune may be selected which is adapted to the subject, and may be sung with propriety to each and every one of these psalms and hymns; and a great number of tunes may be found equally well adapted to each of these psalms and hymns, and these tunes may be applied as occasion may require.

Music is the language of the passions, and every passion of the human breast, may be excited by this art. When it excites feelings of the soul proper in the presence of God, it may be termed sacred—on the contrary, when it excites gaiety, levity, and the licentious passions, it is called profane, or secular music.

It is evident then, that church music ought to be solemn and sublime, and particularly calculated to raise the feelings of piety and devotion to the most exalted height.—And it is also evident, that whoever introduces into the House of God, gay and light airs which excite the licentious passions, and divert the mind from the true spirit of devotional worship, is criminally guilty of profanity and mocking in the presence of the Supreme Being.—Anthems and set pieces are proper on particular occasions, and should be sung in the words to which they are peculiarly adapted—all fugues are appropriate, and ought never to be shifted.

Jigging measures are light and frolicsome successions of sounds suited to a sort of country dance, called a jig, not very dissimilar to what is here called a hornpipe, but most commonly performed by persons as ignorant of the art of dancing, as the fiddler who plays, is ignorant of the art of music.—Music has been so little cultivated in this country, that what is at present in vogue has no character—a number of illiterate persons have acquired the knack of gingling together a frolicsome succession of sounds into a sort of *psalm-tune bewitched*, which I think have with propriety been called jigging measures, and which are most improper for solemn worship.—But alas! "things the most unreasonable become so familiar through custom, that they make no impression on us." Had these fame-greedy mortals rested upon their own originality, the cause of music would have been less injured; but this was too unsatisfactory, they have even dared to metamorphose some of the finest productions of the first masters into these jigging tunes. This kind of plagiarism deserves the severest reprehension. Should your correspondent BRUX, wish further information, let him query, and he may hear again from

TRUE.

## BIOGRAPHY.

## THE CHEVALIER DE D'ÉON,

OR Mademoiselle la Chevalier D'Éon du Beaumont, was born October 4, 1728, at Tonnerre, in Burgundy. The family of this very extraordinary woman, is mentioned as an ancient one, in the Genealogical Dictionary of De Bois de la Chesnaye. Her grandfather and father were successively deputy intendants of the generality of Paris, and her mother was Francoise du Charenton, daughter of M. du Charenton, who was commissaire ordonnateur de Guerre to the French armies in Spain and Italy. At a very early age, for reasons not yet divulged, her parents obliged her to assume the dress of a boy. When six years of age, she was sent to her aunt in Paris, where she began to receive an education suitable to her supposed sex. At the age of fourteen she was sent to the college Maxaria in that city, as a day scholar; where she was no less distinguished for her proficiency in literature, than for the regu-

larity of her conduct. When she had completed her education in that seminary, she became accomplished in the masculine science of fencing, riding the great horse, &c. She was also about this time, regularly admitted to the degree of doctor of civil and canon law and was received advocate of the Parliament of Paris. Her love of literature did not then forsake her; many miscellaneous pieces proceeded from her pen, as, "The Funeral Eulogium of, Marié d'Este, Duchess of Penthièvre," and another, "on the Count d'Ons en Bray, president of the Academy of Sciences, at Paris," &c. The late excellent prince of Conti, who knew the secret of her sex, introduced her in 1755, to Louis XV, (to whom he had communicated the secret) as a person very capable of conducting a business he had much at heart; a reconciliation between his court, and that of Russia. Mademoiselle D'Éon having succeeded in this very arduous undertaking (in which she was engaged as a woman, and without any public character) was again sent to that court in 1757, in conjunction with the Chevalier Douglas, as a man, and in an open, and avowed diplomatic situation. Their negotiations were so powerful, that they prevailed upon the empress Elizabeth to join the armies of France and Austria with fourscore thousand troops, which she had originally destined for the assistance of the King of Prussia. On her return to Paris, the same year, she was commissioned to communicate the plan of the Russian military campaigns to the court of Vienna; and while she was at that court, the news arrived of the famous battle of Prague. The Court de Broglie entrusted her with dispatches for the court of France, giving an account of the victory gained over the King of Prussia. Charged with these dispatches, and the treaty concluded between Russia and France, Mademoiselle D'Éon set out for Paris; and though her carriage was overturned, and she had broke one of the bones of her ankle, she reached Paris thirty six hours sooner than the courier dispatched from the court of Vienna, to that of France. The dispatches were delivered into the hands of M. de Rouill, then secretary of State for foreign affairs, and immediately taken to Louis XV, who ordered a lodging to be prepared for her, and sent one of his surgeons to attend her. From the effects of her being overturned in the carriage, she was confined to her bed for three months; and on her recovery was presented by her sovereign with a lieutenancy of dragoons (a situation she had long been anxious to obtain) and was sent a third time to Petersburg as secretary of embassy to the marquis de l'Hospital. She returned from that court in 1759; and, being desirous of distinguishing herself in her military profession, she was permitted to join her regiment in Germany, as Captain of dragoons, and as Aid-de-camp to the Count and Marshal de Broglie. At the engagement of Ulstrop, our heroine was twice wounded. At that of Ostervich, at the head of fourscore dragoons and forty hussars, she charged the battalion Prussend de Rhes, which she completely routed, and took the commanding officer prisoner. In September 1763, she was sent to London as Secretary of Embassy to the Duc de Nivernois, Ambassador from France to that court, to conclude the Peace of 1763. Her conduct on this business was so agreeable to the King of England, that he desired (though contrary to the usual etiquette on these occasions) that she might carry to France the ratification of the treaty of peace, concluded between his court and that of Versailles. Her own sovereign also, as a mark of his approbation, honored her with the order of St. Louis. When M. de Nivernois quitted his embassy, Mademoiselle D'Éon was appointed Minister Plenipotentiary to the court of London. Her disputes with M. de Guerchy, who succeeded M. de Nivernois, are related with great spirit, under the title of "Lettres, Memoires, et Negotiations particulieres de Chevalier D'Éon." Whatever part the French Ministry might choose to take in these disputes, her Sovereign still continued to honor her with his promotions and confidence, and she remained in epistolary correspondence with him till the time of his death. Louis XV, settled pensions on Mademoiselle D'Éon, at different times to a considerable amount, and they were continued to her by the late King of France, with the express order for the resumption of her sex, and on condition that she wore the dress of a woman. He permitted her, at her own requisition, to retain the cross of St. Louis.—

Since the peace of 1763, Mademoiselle D'Éon, has resided chiefly in and about London, where the brilliancy of her wit, the variety of her information, and other companionable qualities, have procured her many respectable friends. In the company of a select party, she, very lately, took an elegant frugal repast, at the Long Rooms, Hampstead. She has also publicly exhibited her fencing abilities, at the Rotunda, before the Prince of Wales.

## MORAL AND USEFUL.

## ON DEATH.

THE most sensible motive to abate the passions is death. The tomb is the best course of morality: Study avarice in the coffin of a miser; this is the man who accumulated heap upon heap, riches upon riches—see a few boards enclose him, and a few square inches of earth contain him! Study ambition in the grave of that enterprising man; see his noble designs, his extensive projects, his boundless expeditions, are all shattered and sunk in this fatal gulph of human projects! Approach the tomb of the proud man, and there investigate pride: See the mouth that pronounced lofty expressions condemned to eternal silence; the piercing eyes that convulsed the world with fear, covered with a midnight gloom; the formidable arm that disturbed the destinies of mankind without motion or life! Go to the tomb of the nobleman, and there study quality; behold his magnificent titles, his royal ancestors, his flattering inscriptions, his learned genealogies, are all gone, or going to be lost with himself in the same dust! Study voluptuousness at the grave of the voluptuous; see his senses are destroyed, his organs broken to pieces, his bones scattered at the grave's mouth, and the whole temple of sensual pleasures subverted from its foundation.

## COMPETENCY.

THE desires of man increase with his acquisitions. Every one who reads this will feel the truth of the remark; he will recollect some point which in the prospect he considered as the summit of his wishes; but that point gained, and he still looks farther, to something still before him that is to bound his wishes. Where necessity ends luxury begins, and we are no sooner supplied with every thing that nature requires, than we sit down to contrive artificial wants and appetites; and mankind, like the grave, will never say, "it is enough."

## AMUSING.

## ON DELICACY AND CAPTIOUSNESS.

HOW different are delicacy and captiousness! and how often are they confounded by ourselves and others! He who is offended at the omission of what he had no right to expect, and who feels the minutest neglect of what he ought to receive, will certainly consider their sensations as the effect of the same principle: yet it is manifest that the two principles which really produce them, differ in the same degree as right and wrong; but they who offend, will, perhaps, as often confound captiousness and delicacy, as they that are offended; for as they always suppose their own conduct to be right, it will necessarily follow, that they will impute to the delicate man, who justly resents it as wrong, the touchiness of the captious man, who condemns it without reason. Thus then will these two things be continually called the same; yet see how different they are in their natures: Delicacy, which, by an exquisite sense, feels that a certain refinement is due to itself from others, is not only urged by that very sense to bestow it more freely upon them, but is also guarded against requiring more than is its due:—captiousness, which on the contrary, does require a concession from others of more than its due, is by that very principle prompted to give them less than is theirs. Delicacy never is deceived by mere appearances of offence; nay, it allows for the ignorance, deficiency and mistakes of other men's minds:—captiousness resents improprieties which are, perhaps, altogether ideal, and which, supposing them to exist, are measured not by reason, but pride. Delicacy finds its resource in itself for real injuries; captiousness is wounded by imaginary ones. Delicacy is sensible and exalted—captiousness, foolish, and mean.

A PEASANT AND AN EMPEROR.  
A Persian Emperor when hunting, perceived a very

# BOSTON WEEKLY MAGAZINE.

SATURDAY EVENING, JULY 21, 1804.

## ESSAYS.

For the BOSTON WEEKLY MAGAZINE.

Messrs. GILBERT & DEAN,

IF you think the following extract worthy of a place in your useful Magazine, by inserting it, you will add to former favours and oblige

### A LOVER OF DISCUSSION.

TO render conversation at all times agreeable, the following rules have been laid down. 1. The parties should meet together with a determined resolution to please, and to be pleased.—2. No one should be eager to interrupt others, or be uneasy at being interrupted.—3. All should have leave to speak in their turns.—4. Inattention should be carefully avoided.—5. Private concerns should never be mentioned, unless particularly inquired into, and even then as briefly as possible.—6. Each person should, as far as propriety will admit, be afforded an opportunity of discoursing on the subject with which he is best acquainted. He will be pleased, and the company informed. By observing this rule, every one has it in his power to assist in rendering the conversation agreeable; since though he may not choose or be qualified, to say much himself, he can propose questions to those who are able to answer him.—7. Stories should be avoided, unless short, pointed, and quite apropos. He who deals in them, says Swift, must either have a very large stock, or a good memory, or must often; change his company.—8. Each person should speak often, but not long. Haranguing in private company is insupportable.—9. If the majority of the company be naturally silent, or reserved, the conversation will flag, unless it can often be renewed by one who can start new subjects.—10. It is improper to laugh at one's own wit and humour; this should be left to the company.—11. When the conversation is flowing in a serious and useful channel, never interrupt it by an ill-timed jest.—12. It is extremely indelicate to scribble to one's next neighbour. It is in some degree a fraud, conversation being a kind of common property.—13. In speaking of absent people, the infallible rule is, to say no more than we should say, if they were present. "I resolve," (said Bishop Beveridge) never to speak of a man's virtues to his face, nor of his faults behind his back." A golden rule! the observation of which would at once banish flattery and defamation from the world.

### ON WOMEN.

THERE is a certain inconsistency in the nature of man, which renders him fond of novelty, even when it is most disadvantageous, and prejudicial to his interest. Of woman, in particular, this mutability or fickleness seems to be the darling characteristic; however, it is my opinion that this propensity in that sex is by no means surprising, but rather natural; for it, as well as some of their other good qualifications, seem to be part of the legacy left them by our old mother Eve. She, we are told, even when in that happy state in which she was created, was not content with her situation, but would fain endeavour to aspire to a greater resemblance to her Maker; hence she was so easily induced, by the reasoning and flattery of the serpent, to eat of the forbidden fruit, trusting in the assurances of the devil, that, by eating thereof, she would be brought to see and discern things as clearly as God. Whether we are to take the translation of the third chapter of Genesis, and fifth verse in the literal sense, where the devil says, "For God doth know that in the day we eat thereof, thine eyes shall be opened;"—or whether, as I say, we are to infer from this passage that, before the fall, our first parents were blind, I know not; but though some have seriously believed, I am rather inclined to believe that they were, especially as it is expressly said, in the seventh verse, that after the woman had eat of the fruit, and had persuaded her husband to eat of it also, "the eyes of them both were opened, and they knew they were naked." By this as it may, however, it is evident that she herself was not satisfied, but wished for a change in

her situation, otherwise she could not be so easily brought, even by the subtlety of the serpent, to trespass against the commands of God, especially as, in all probability, she was not ignorant that the Lord had expressly declared to Adam, that in the day he should eat of the forbidden fruit he should surely die. This sentence was too dreadful to be so easily neglected, if her own inclination had not joined with the solicitations of the enemy to make her contemn it.

But to emerge from this digression, it cannot be denied that the changeableness of the first woman was at least one of the principle causes of the fall, and that the love of novelty is thus hereditary in that sex. Indeed, upon contemplating the changes in the dress of a woman, one would imagine that constancy, stability and firmness, are qualities never to be expected or looked for among the fair; but a moment's reflection must convince every impartial inquirer, that though women are in most respects so changeable, yet, they are in others much more inclined to the contrary extreme. For, whether it proceeds from the natural weakness of the sex, or from some other cause inexplicable by any maxims of reason, it is a fact, no less true than lamentable, that, though the inconstancy of women must, of necessity often lead them into errors, yet their steadiness is frequently no less reprehensible: I have observed that what many women persevere in most steadfastly is sometimes highly wrong, and indeed of ten criminal.

Let it not be thought, from what I have above advanced, that I have any dislike or hatred to the fair sex; for, in fact, the contrary is the case: and, altho' there are many—alas! too many—to whom the above character is applicable, yet we have daily instances of women getting the better of the natural weakness of their sex—listening to the dictates of reason—and becoming, by their constancy, perseverance, and every other virtue requisite to adorn the human mind, worthy to be imitated by—may, a reproach to man; for Providence having constituted man lord of the creation, and bestowed upon him talents which are wanting in the other sex, nothing certainly can be more degrading than to see woman, the weakest of the human species, set up as a model for his imitation.

Woman is so indispensably necessary, that, even altho' man could exist without her, it is impossible he could enjoy any tolerable degree of happiness if he were deprived of this inestimable companion,—I mean, a virtuous wife. She is a treasure whose price (to use the words of Solomon) is far above rubies;—she is her husband's consolation in adversity, and when the fickle goddess smiles upon him, she enhances the pleasure by her agreeable company,—by her amusing, by her edifying conversation,—and above all, by the interest which she takes in all that concerns him. Indeed, that man who is blessed with a virtuous woman, is possessed of what alone can bring him true happiness. If it can really be said that any such thing as solid or durable happiness can be attained in this world: for in whatever situation he may be, whether visited by adversity or prosperity, if he is but conscious of being actuated in all his actions by an upright mind, he may despise the opinion of the world, which commonly proceeds either from malice or envy; and if he finds it impossible to convince them of his innocence, he is not yet reduced to despair; for, as long as his conscience does not condemn him, the advice—the salutary advice of his wife, is a refuge to which he can at all times have recourse, and which (if he is worthy of enjoying such a treasure) must needs make him completely happy. In short, it may be justly said of a virtuous woman, "Happy were the man that should make her his wife! happy the child that shall call her mother!" Adam, though placed by God in the garden of Eden, where he had every thing that he could desire, yet found a want, but what it was he knew not; but God, who knows what is good for man, and who commonly anticipates his desires, when they are consistent with, and agreeable to the end for which he was created, sent him Eve as a companion and wife. With her he was possessed of every thing the world could af-

ford, and would have remained eternally happy, had it not been for the wicked machinations of the devil,—that rock upon which all their happiness was wrecked, and which plunged them into an abyss of infamy and guilt, and brought the most exquisite misery upon all their posterity.

Those who profess themselves *misogamists*, make the conduct of Eve, the foundation of their antipathy and hatred to that sex; but, however plausible their arguments on this head may appear upon a superficial view of them, nothing, in my opinion, can be more easily confuted. I have already had occasion to remark that there is a natural weakness in woman, which is not to be found in the other sex. When Eve was accosted by the devil, in the shape of a serpent, he would no doubt use all the rhetoric he was master of, to convince her of the many advantages that would accrue to her from eating the forbidden fruit. We may believe, that to gain his end, he would place every thing in the most favourable view; and we read, that he assured her that the fruit was good for the eyes. Now, if (as I believe was really the case) our first parents were blind, this assurance was too flattering for a woman (who is by nature changeable) to withstand; especially as the devil, from his usual cunning, had taken the opportunity to assail her when alone,—when her husband was not present to protect her,—to furnish her with his advice, or to guard her in any measure from the danger with which she was threatened.

Thus it is evident that the conduct of Eve can by no means be adduced as a good argument for hating the sex in general; for, if Adam had been the first attacked, have we not every reason to believe that he would have been as easily seduced? Indeed, it is my opinion, that, if our first parents were at all to be blamed, Adam was by far the most culpable; for he had no such deceitful tongue as that of the serpent to set before him the advantages he would derive from eating the forbidden fruit: his wife did only mention to him that it was good for the eyes, and that she had felt the good effects of it, and he immediately eat of it,—not moved by her persuasion, but merely by ambition.

There are many excuses which can be made for Eve, but no apology can be sufficient to vindicate, or even alleviate to his posterity, the conduct of Adam. Perhaps she might have been ignorant of the consequences of eating the fruit; or, at least, the declaration of God ("in the day thou eatest thereof, thou shalt surely die.") might not make any great impression upon her, as it was to Adam, it had been particularly directed before she was created. Or indeed, granting she was not a stranger to what had been told Adam when he was first placed in the garden of Eden, and that it occurred to her when accosted by the devil, yet it is obvious that the advantages which the subtlety of the serpent set before her, were so flattering, that Adam, who had none of those natural weaknesses which are incident to women, was induced by the bare mention of them, to trespass against the express commands of his Maker, although he could not be forgetful of the judgment which must be the necessary consequence of his disobedience.

When men then pretend to make the conduct of Eve a reproach to the fair sex, it is evident, from what is above advanced, that the latter may, with much more propriety, retort the argument.

A CAITHNESIAN.

### BIOGRAPHY.

For the BOSTON WEEKLY MAGAZINE.

### MORE AUTHENTIC ANECDOTES OF THE CHEVALIER DE D'ÉON.

Messrs. GILBERT & DEAN,

I AM well pleased with your industry and intelligence, in searching after curious and interesting biographical facts. Those which you have communicated in your last number, respecting that remarkable character, the Chevalier de D'Éon, from the best informa-

tion which I have been able to obtain in Europe, I have reason to believe, are well founded. In addition to what your relation states, as to her education, literary, military, and political career, I have heard it asserted, that her parents, having had no son, and conceiving their daughter possessed of strong original genius, caused her to be instructed in those arts, sciences and accomplishments, more particularly appropriate to the masculine sex, in order that she might have an opportunity of making a more conspicuous figure in life. Her progress in learning, and conduct in the martial and diplomatic departments, did not disappoint their expectations. It was truly astonishing how her sex could have been so long concealed, in the critical situations to which she was frequently exposed; and particularly at the time when her leg was broken, in carrying the dispatches of Marshal BROGLIO to Paris. It will be remembered by many persons, that, at a later period, a great number of bets were laid in England, with regard to her sex. In the year 1786, when she had assumed the female habit, and still wore the *Croix de St. Louis*, I became acquainted, and had considerable conversation with her. By her correspondence as a public, and afterwards secret agent, she acquired a large portion of celebrity. When I saw her, I found more of the masculine, than feminine qualities, in her features and manners. She spoke with much apparent satisfaction of circumstances which happened while she was Aid-de-Camp to Marshal BROGLIO; and she told me, "When the war broke out between our country and England, I wished to serve with you in America, under the orders of WASHINGTON—I applied to MANNINGHAM to obtain permission for me, but that foolish old fellow prevented my obtaining it."

A SUBSCRIBER.

#### GEORGE STEVENS, ESQUIRE.

[Of an editor so conspicuous as to attract the attention of Dr. Johnson, a slight sketch will not be deemed uninteresting, by all who remember that Dr. STEVENS has been honorably associated with the author of the *Rambler*, in the office of regulating the text of SHAKESPEARE. Until the year 1765, the plays of this matchless poet, were soiled with age, and blemished by the ignorance of one set of editors and the rash dexterity of another. But they were gems still, and it was reserved for the joint labours of a JOHNSON and STEVENS, to exhibit them in the fairest light.]

GEORGE STEVENS was born at Poplar, in the county of Middlesex, in the year 1736. His father, a man of great respectability, was engaged in a business connected with the East India Company, by which he acquired a handsome fortune. Fortunately for his son, and for the public, the clergyman of the place was Dr. Gloucester Ridley, a man of great literary accomplishments, who is styled by Dr. Lovth, *poeta natus*. With this gentleman an intimacy took place, that united the two families closely together, and probably gave the younger branches of each, that taste for literature, which both afterwards ardently cultivated. The first part of Mr. Stevens's education he received under Mr. Woddeson, at Kingston, upon Thames, where he had, for his schoolfellows, George Keate, the poet, and Edward Gibbon, the historian. From this seminary, he removed in 1753, to King's College, Cambridge, and entered there under the tuition of the Rev. Dr. Barford. After staying a few years at the University, he left it, without taking a degree, and accepted a commission in the Essex militia, in which service he continued a few years longer. In 1763, he lost his father, from whom he inherited an ample property, which if he did not lessen, he certainly did not increase. From this period, he seems to have determined on the course of his future life, and devoted himself to literary pursuits; which he followed with unabated vigour, but without any lucrative views, as he never required, or accepted the slightest pecuniary recompense for his labours. His first residence was in the Temple, afterwards at Hampton, and lastly at Hampstead, where he continued near thirty years. In this retreat his life passed in one unbroken tenor, with

scarce any variation, except an occasional visit to Cambridge, walking to London in the morning, six days out of seven, for the sake of health and conversation, and returning home in the afternoon of the same day. By temperance and exercise, he continued healthy and active, until the last two years of his life, and to the conclusion of it, did not relax his attention to the illustration of *Shakespeare*, which was the first object of his regard. He died the 22d of Jan. 1800, and was buried in Poplar Chapel. Hayley says of him, that

*His talents war'ring as the diamond's ray,  
Could fascinate alike the grace or gay.*

The admirable author of "The Pursuits of Literature," a work alike memorable for its utility of satire, its copiousness of learning, and its brightness of wit, often takes occasion to commend the subject of this memoir with highly delicate and discriminating praise. In a strain of noble enthusiasm, and elegant compliment, he thus alludes to his early application to the collation of *Shakespeare*.

*I'll breathe at large ethereal air,  
Far from the bar, the senate and the court,  
And in Avonian fields with STEVENS sport,  
Whom late from Hampstead, journeying to his book,  
Aurora oft for Cephalus mistook;  
What time he brush'd her dew with hasty pace,  
To meet the Printer's devil face to face:  
With dogs black letter'd in the Stratford cove,  
Mouth match'd, like bells, yet of confused race.*

: : : Port Folio.

#### MORAL AND USEFUL.

##### EXTRACTS

*From Favocet's Sermons, a work which has commanded a sale and circulation nearly equal to the sermons of Dr. Blair.*

##### ON THE CREATION OF THE WORLD.

"WITH wonder and with awe we find ourselves present at the nativity of nature! We behold the departure of ancient darkness, and welcome the first dawn of the beautiful day; We see disorder and confusion assuming the amiable forms of proportion and symmetry. Earth, and sky, and water, in magnificent successions, comes forth before our eyes. Plants spring; animals are born; and last of all, their terrestrial Lord appears; the flower of the Creator, and the image of the Creator."—vol. I, page 12.

##### ON THE DEATH OF A RICH MAN.

"Man giveth up the ghost, and where is he? Where indeed! Look around ye, on the day when his death is announced, in the place where his life was passed:—Where is he? Seek him in the countenances of his neighbors; they are without a cloud; he is not there. The faces, upon which he has closed his eyes forever, continue as cheerful as they were before. His death is reported in the social circle; the audience receive it with indifference, and forget it with hate. The seriousness with which it is heard, spring rather from human pity, or from moral reflection, than from social distress;—and, in a moment, the current of convivial mirth recovers the liveliness of its flow. The business and the pleasures of the place, proceed with usual spirit; and perhaps, in the house which stands next to that in which he lies an unconscious lump of clay, in the cheerless chamber of silence and insensibility, the noise of music and dancing is heard, and the roof resounds with jubilee and joy. Wait but a few days after his interment: Seek him now in the faces of his kinsmen; they have resumed their cheerfulness; now, he is not there.—When few years have circled over his sepulchre—go, search for the fugitive, in his dark retreat from human notice; his very relics are vanished; he is not now even there; stay a little longer, and thou shalt seek in vain for a stone to tell thee in what part of the land of oblivion he was laid; even that frail memorial of him, of whatever materials it was made, has mouldered away; "man dieth; and where is he?"—V. I. p. 193.

On the happiness of virtuous poverty, contrasted with the supposed happiness of wealth acquired by fraud and particularly by a very complicated, and cruel species. "With what pity may the honest possessor of a little, look upon them who by mean and guilty artifices, have diverted from its proper channel the domestic course of property; who have succeeded in supplanting the natural claimant to the inheritance of wealth, in the breast of its proprietor, or who have secured succession to it by the

forgery of a will, to which circumstances of domestic disagreement have lent a colour, and promised success! Has opulence any pleasures within its reach that can prevent the reflection from frequently recurring to such possessors of it, that its rightful owner is pining, perhaps in poverty and obscurity; and still more than by the pressure of poverty depressed by the mournful idea of a beloved relative's inexplicable alienation and implacable resentment?—Can the ravishers of his plenty, enjoy his repast?—Can the usurpers of his pillow—sleep?" V. I. p. 237.

#### ELEGANT PERORATION OF THE FUNERAL ORATION ON THE PRINCE OF CONDE.

CAST your eyes around on all sides; behold all that magnificence and piety can do to honor a hero: titles, inscriptions, vain marks of what is no more; figures, which appear to weep around the tomb, and fragile images of a grief, which time bears away with the rest; columns, which seem intended to carry even to heaven the magnificent evidence of our littleness; and nothing, indeed, is wanting in all these honours, but him to whom they are rendered. Weep, then, over the feeble remains of human life; weep over this sad immortality which we give to heroes. As for myself, it is permitted me, last of all, to come and pay the remaining duties to this honoured tomb. O Prince, worthy subject of our praises and our tears, you live eternally in my memory. Receive these last efforts of, to you, a well known voice. Instead of deploring the death of others, great Prince! I will henceforth learn of you to render mine holy; happy if, warned by these grey hairs, of the account which I must soon render of my administration, I reserve for the flock which it is my duty to nourish with the word of life, the remains of a faltering voice, and an extinguished ardour.

: : : French of Bossuet.

#### PROGRESS OF MEDICAL EDUCATION IN AMERICA.

WITHIN the last thirty or forty years, and particularly since the termination of the revolutionary war, it has been quite the fashion for students of medicine to qualify themselves for practice by a tedious and expensive tour to Europe. If we judge aright, this custom is on the decline. The opportunities afforded by our seminaries, and establishments at home, have superseded the necessity of those voyages and journeys to foreign countries. On looking over the list of medical graduates at Edinburgh for the 24th of June, 1802, we observe that, of twenty four candidates who were honored with the Apollonian laurel, 7 were from England, two from Barbadoes, and two from Jamaica. There was not a single one from the United States. The schools of Philadelphia, New-York, Cambridge, Baltimore, Lexington, (Ken.) and Dartmouth are engaged in the business of medical education to an extent that is both pleasing and surprising. About sixteen years ago, the remittances to Great Britain only, for the support of young Americans who were sent thither to be instructed in physic and surgery, amounted to £12,000 sterling per annum at least; and at that time, the remittances were principally in specie. This was one cause of the scarcity of the precious metals in America, which, though worthy of attention, was scarcely ever belived to be of such serious magnitude. Nothing can more strongly evince the importance of cherishing seminaries in our own land. [Medical Repository.]

#### AMUSING.

##### INSTANCE OF MAGNANIMITY.

FROM PARK'S "TRAVELS."

A VERY few years ago, Abdulkader, an African Prince, without any shadow of justice, invaded the neighboring territory of Damel, another Prince of Africa; and with a professed design to take away his life. Damel partly by stratagem, and partly by a most heroic conduct, defeated the invading army, and took Abdulkader himself a prisoner. When the royal captive was brought before him in irons and thrown on the ground, the magnanimous Damel, instead of setting his foot upon his neck and stabbing him with a spear according to custom in such cases, addressed him as follows: "Abdulkader, answer me this question; if the chance of war had placed me in your situation and