


By TMOTHY THCKNLETOBY,
He is
monter of fuch horrid mien
"As to be hated, needs but to be feen."
A REFRESHMENT for the Memory

No. I39.
Difria of Pennfy/loania to euil
BE it remembured that on the nineteenth D
 whereor he claims as Proprietor in the words followin
to wit




$\underset{\text { L O N D O N , June } 16 .}{ }$ enquiry, we carno: yenderdey, but, on the fritent enguiry we cantot find, with any ruth, that Sir sir
Edward Pellew,
the the Corcorde Frigate, bad ta.
 ten, bound on a fecrest expedition, with foard othe
Chips, znd thaving on boazd ten Membee of late French Convcention. As sit Edward Pellew': hip was faid oo thave fuffered feverely, we thought
it our duty, for the file it our duty, for the fake of thofe who thave rela.
tives on board, to avoit tre fiould know forestibing of ite authenticity.
The following is an accurate iff of oll the Sipss of
the Line now building for tibe for ofice of Graat Bri



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truth, it is ispolible to trace to athit. origir
The, have prevailed in different ages and
as far baek as bint ond as fas baek as hifforical information can carry us,
and are in faed as old as the creation and Abimileck ratified their covenant by the ©toret ity of mutual oath, as did allo Jacob and Labal
in which cafes we abierre acob received the oathis of A A init Abraham and though she fwore by falle Gonder ek and Laban koowledged by modero writers to be binding, pro the creator of all things. Swearing by infe Cod ities in fuch cafes is confidered as a mode of appeel ing through them to the Supreme Bcing ; agteea
bly to the declaration of our Saviour, i, Ye then fwearech by the throne of God, fiverecth by him
who fitteth thereon and he that fweacth by the remple, iweareth by him who iwhabits the famer,
Through thele foferior oticets the 2phe Through thele loterior objects, the appeal is made, of all Gods.
If we fuppofe the inflitution of an oath to be of
tivine origin, yen there is no doubt, that authority is competent to effablifh thofe forms of twearing that are nfoft calculated to Itrike with religlous awe and veneration. Accordingly the fornis
of fwearing vary in different countries. But in curred-namely, that oaths are to be adminiftered to all perfone accordiry to their opinion, and in fuch
form as mof affects their confciences In the old teftament we find Abraham called upon his lervant to wear, and requiring him to
place his right hand under Abraham's thigh,.while he repeated the words of the oath to him; and
Jacob ufed the fame ceremony when lie made his Con Jofeph fwear he would not bury him in Egypt.
The perfons of the Gentoo religion in India, bramin or prieft, and lay the right hand upon the bramin's foot, and, an oath of this kind has been admitted to be zegal evidence in England, becaufe and governor of all things. plaes his right band flat upon it, and hisleft hand upon his forehead, In this pofture be looks fitea-
dily a tew minutes at the Alcoran remony he conceives himfelf bound to tpeak the. A Jew is fivorn spon the five books of Mufer, upon which be lays his right hand. lay the right hand upnn the bible, or the new tefly ment only, and to kifs it. The ceremony of lay-
ing the hand upon the book, is undoubtedly of Pagon or igin, and was introduced among the prii,
mitive chrittians from the example of the heithens, their falfe gods-and fometimes by actually foriching fupertition. The mode appeared folemin and af. feet ing to the chriltians; and therefore the prefface
of the bible when they fivore, was fubfitited in the place of the falte gods of the Pagans, and was
produced as a facred memento of the religious oblige find fome of them fore with the hand laid
weak the thuth. Hence
 areaff, others with the hind frettched out, or liffed
up towards heaven, but alcways with thie facred book in their immediate prefence and figbt. The
infatiable fpiric of fuperfition which finally termi.
nated in the eftablifnent of poper Mated in the eitablifhment of popery, had at that
time made confiderable progress, in the Chritian church; and to this fpirit we mutt afcribe the cir-
cumflance of kijfing the book, and the expreflions we fometimes meet with in antient writers-fo help his faints" have been omitted by the Proteftants;
though they ftill retain the former, and the ceremony of kiffing the book.
Thus we fee tite mode of fwearing among ws, partly of pagan, and partly of popifh extraetion,
Among the carly Chriftians, great latitude was admitted with refpect to the form of firearing; ; 1or
does it forbed, but that every perfon made ufe of the form moft agreable io his confcience. Even is the reign
of Charles the fecond in England, we of Charles the fecond in England, we meet with
an inftance of a doctor. Owen, Vice-Chancellor of
Oxford, Oxford, who being fummoned as a wienefs, refofed
to be fworn by laying his hand upon the bible and kiling it; but he caufed the book to be beld open
before him, with his right hand lifted up towards heaven, and was fworn in that form. The jury concsiving fome doubts, whether he deferved as
much credit as a witnefs fwortio put the qquellion to the court. The chief. juftice with the utmoft liberality fold them, the doctor had taken as Mrong an oath, as any other witness,
and was as much entitled to belief-but added, if he himfelf was to be fworn, he would lay his right band upon the book.
Thefe and many other forms of fwearing have
been made ufe of in not confift merely in form, It confifts in fomething more than laying the hand upon the bible-kiffing it-looking at it-or having placed it in our fight
with the hand held up or fretchled out with the hand held up or Aretched out, Thefe are
fo many flatowe, and ster not the neture of the tranfaction. It is the formn the nature of the engaging to fpeak the truth, and calling upon him to witnefs our frocerity, that confliture the oath and obligation. If this be ¿one, it is immaterial whether any or what form, be ufed. Whether the witneis kils the book, or lay his hand upon it, or
whether he does neither, he is equally bound to Whether he does neitber, he is equally bound to
fpeak the truth; and if he does not, he is guilty. of perjury. But though oaths are obligatory in all eligions, however inditinet the vie ws they exhipeculiarly binding in Chriftian countries; becaufe the fanction of rewards and punifhments is more fully revealed by the Chrifian religion, and conIequently the degree of guilt in tranfgreffing the
rules of moral duty, mult be ureater. But can this appeal be be greater.
But can this appeal be made by every body?
Cas this fecurity for fpeaking the truth be given Cas this fecurity for fpeaking the rruth be given.
by every one? Mof certainly gemtemen it carinot.

