

WASHINGTON LOTTERY, No. 11.
LIST OF PRIZES AND BLANKS.
12th day's Drawing—Sept. 16.

No. Dols.	No. Dols.	No. Dols.	No. Dols.
1104	1365	23594	30896
2297	661	659	337
176	684	745	260
391	704	26601	3941
414	718	746	164
615	14078	2721	42018
697	1004	505	627
899	035	23145	41408
3706	245	379	415
734	626	402	549
939	16138	690	857
4502	318	30344	42066
687	941	380	89
153	965	718	4342
399	17199	769	675
914	353	31087	927
5696	473	216	44038
341	503	591	837
784	18038	32018	959
6104	200	317	20
445	455	457	45066
337	19163	659	480
902	706	3110	712
7185	2218	616	902
467	375	344	9
771	410	454	657
8456	21135	972	759
703	147	35139	47080
9849	226	324	10
951	328	451	647
10195	10	506	48174
745	23	710	720
182	523	714	764
930	903	807	49424
17911	14310	834	930
12725	408	36593	935
349	868	37341	837
738	832	637	10

The Gazette.

PHILADELPHIA,
MONDAY EVENING, OCTOBER 2.

At a meeting of a number of the citizens of Philadelphia, held at the Union School House in Germantown, on Saturday, the 30th day of September, 1797:—

It was agreed unanimously, to recommend the following gentlemen as suitable characters to fill the offices which precede their respective names:

Member of the Senate of the State of Pennsylvania, for the district composed of the city and county of Philadelphia and county of Delaware:—

Benjamin R. Morgan.
Members of the House of Representatives for the City of Philadelphia:

George Latimer Robert Wain
Jacob Hiltzheimer Lawrence Seckel
Joseph Ball Francis Gurney.

Members of the Select Council of the City of Philadelphia:

Godfrey Haga Henry Pratt
James Read Francis Gurney.

Members of the Common Council of the City of Philadelphia:

Matthias Saddler Michael Keppel
James Todd Walter Franklin
Thomas Parker, Thomas Allibone
George Pennock James S. Cox

Edward Pennington, Henry Drinker, Jun.
Henry Wharton, Caspar W. Morris
Joseph Hopkinson Thomas P. Cope
Thomas Greaves Levi Hollingworth
Conrad Gerhard Lawrence Herbert
Gideon H. Wells George Fox.

Published by order of the Meeting,
HENRY PRATT, Chairman,
JOHN HALLOWELL, Secy.

Two vessels have just arrived from Bourdeaux. The one has had a long passage—passage of the other not known.

MR. PENNO,
In your paper of last evening, I read a paragraph of surprising mortality at the house of Job Whittall, at Red Bank: it appears from the account there given, that they all died on the 25th instant, which is not correct, and at the house of Job Whittall instead of James Whittall, which mistake I think it proper to correct.—James Whittall's wife died the 22d instant—his son Job the 13th—grandson the 19th—and granddaughter, Sarah Whittall, the 20th, aged 19 years, whose early loss is deeply felt by her numerous friends and acquaintance; for in her we centered, in an eminent degree, all those virtues which ornament the fair sex.

New Jersey, Sept. 27, 1797. G.

The following summons, couched in the true French style, was sent two or three years ago, to the governor of Bencoolen, an English settlement in the East-Indies.

IN THE NAME OF THE
FRENCH REPUBLIC.
The citizen Jean Marie Renaud, commander in chief, of the naval forces of the French republic, to the eastward of the Cape of Good Hope,

I send you a boat, and an officer directed to treat with you for the ransom of the place which you command. I am master of this Coast, and I can land 1,500 men who would put every thing in fire and blood. Make your reflections with the shortest delay, or I bring my vessels near, and I will not answer for the mischiefs that may result from it.

One hundred and fifty English prisoners, that I have on board my Squadron, will remain security for the good or bad treatment that you shall use to the men that I send to you.

On board the French republic's frigate La Prudente, at anchor in Bencoolen Roads, the 10th February, 1794, and the second year of the French republic.

(Signed) RENAUD.

Remarks of eminent persons on Temperance, &c.

Soon in the luscious feast themselves they lost,
And drank oblivion of their native coast;
Instant her circling wand the Goddess waves,
To hogs transforms them, and the fly receives.

Cowley. In proportion as luxury increased, the life of man was abbreviated:—the seven kings of Rome reigned longer than the first twenty emperors.

Addison. It is said of Diogenes, that meeting a young man who was going to a feast, he took him up in the street, as one who was running into imminent danger, had he not prevented him.

Anacharsis. This celebrated Scythian philosopher being asked how it was possible a person might contract a dislike to wine, answered, by beholding the indecencies of the drunken.

Cicero. Temperance is the source of great peace and tranquillity to men, for it brings their desires and aversions under the laws of reason.

Cornaro. Of all parts of a feast, that which a man leaves does him the most good.

Cadogan, M. D. However common it may be for men that suffer to complain of the evils of life as the unavoidable lot of humanity, they are the sole authors of their miseries; most of them, however, he affirms they acquire. All chronic diseases, most undoubtedly, men create by their own indulgencies; nor will this physician allow of hereditary gout.

Epicurus. Give me but bread and water, and I will dispute the point of felicity with Jupiter himself.

Hippocrates. If a man eat little and drink little, he brings no deadly disorder upon himself.

Hoffman. Intemperance may properly be termed the executioner of mankind, (*generis humani carnifex*.)

Plato. To eat to satiety twice in one day, and never to sleep alone.—This is a

way of life in which no person will ever become wise.

Price, M. D. The black catalogue of diseases which ravage human life is the offspring of luxury and false refinements of civil society, intemperance and debauchery lay the foundations of numberless sufferings, and terminate in premature and miserable deaths.

Pythagoras. Drunkenness is the study of madness. Choose the best kind of life, and custom will soon render it permanently agreeable.

Seneca. Inebriety is neither more nor less than a voluntary insanity.

Socrates. Nature's real wants are few, but the cravings of fancy are infinite.

Temple, Sir William. O temperance! thou virtue without pride and fortune, without envy, thou best guardian of youth and support of old age, the precept of reason as well as of religion, and physician of the soul as well as of the body.

Zeno. A wife man will drink wine, but will not suffer himself to be intoxicated by it. This celebrated philosopher was highly pleased with the morality of the cynics, but disgusted with their immodesty and impudence. He therefore instituted a new sect, which from his teaching in a porch or portico were styled Stoics; his reputation soon spread all over Greece, and he became, in a short time, the most distinguished philosopher in that country. Zeno lived to the age of ninety-eight, without ever being attacked by any diseases. He taught philosophy forty-eight years, and died in the hundred and twenty-ninth Olympiad, and was regretted by all who were friends to virtue and learning. The Athenians caused a tomb to be erected sacred to his memory, in the suburb of Caranica, and by a public decree gave him a crown of gold, and caused extraordinary honours to be paid to his memory, because, as the decree expresses it, he perfectly excited the youth under his care to virtue, and always led a life conformable to the precepts he inculcated and taught.

INDIA.

CALCUTTA, November 16, 1796.

The French frigates were repairing at Mergui, the damages they had sustained in the late action. Their loss is reported to have been very considerable, both in the number of their killed and wounded, as well as in the injury done to their hulls and rigging. Two of the frigates were completely dismantled. Admiral Serecy intended to have gone to Batavia; but the disabled state of his squadron rendered it indispensably necessary to bear up for a nearer port, in order to effect some urgent repairs.

The detachment of Native Infantry ordered to be formed at Midnapore, are to remain at that station, till the progress of political affairs to the southward, shall determine the impending question of peace or war.

Without pretending to better means of judging than our neighbours, we are decidedly of opinion that there will be no war. The best reason for thinking Tipoo pacifically inclined at present, is, that it is his best interest to continue in peace. Yet, if contrary to all reasonable expectation, war should become unavoidable, it is highly satisfactory to know and to reflect that the English government is fully competent and prepared

—*pacis imponere morem,
Parcere subiectis, et debellare superbis.*

We cannot too much admire the genius of that philosophy, which teaches us to feel with such perfect composure, or rather to feel not at all, for the distresses of others. In a bosom, for instance, whose passions are not dignified by the absolute control of reason, the slaughter of twenty thousand human beings, might awaken a spark of compassion or invite a sympathetic tear, for the sufferings of widows, or helpless orphans, or of families bereft of all their support. But how vain and ridiculous would such sensibility appear in the eye of that superior wisdom which, in the happiest style of plainantry, discovers even in the death of twenty thousand men, in the sufferings of their friends, nothing more than a source of jest, from which we may be ingeniously provided with *les veritables bonnes bouches*, of the Ortolan kind.

Oath in Evidence. The witness swears, says Dr. Paley, 'to speak the truth, the whole truth, and nothing but the truth, touching the matter in question.'—Upon which it may be observed, that the dignified concealment of any truth, which relates to the matter in agitation, is as much a violation of the oath, as to testify a positive falsehood; and this, whether the witness be interrogated to that particular point or not; for when the person to be examined is sworn upon a *voire-dire*, that is, in order to enquire, whether he ought to be admitted to give evidence in the cause at all, the form runs thus:

'You shall truth answer make to all such questions as shall be asked you; but, when he comes to be sworn in chief, he swears—'to speak the whole truth,' without restraining it as before, to the questions that shall be asked; which difference shews that the law intends, in this latter case, to require of the witness that he give a complete and unreserved account of what he knows, of the subject of the trial, whether the questions proposed to him reach the extent of his knowledge or not. So that if it be enquired of the witness afterwards, why he did not inform the court so and so, it is not a sufficient, though a very common answer, to say—'Because it was never asked me.'

In refutation of the complaint of a paper of last week, that the Delhi newspapers were not procurable here by *via* Bombay, we have been most obligingly favored with several of the latest of the Delhi newspapers, received immediately from that capital. We regret extremely that we have been unable to prepare translations in a time for this day's Mirror.

We are sorry to find it confirmed that the recent death of the Nabob of Furruckabad

was in consequence of poison administered by his eldest son. Crimes of such atrocity, it is always painful to relate. Three of the Nabob's Women, who eat of the poisoned dishes, are also dead.

The late Nabob's second son has been placed upon the Muzaffar.

The celebrated capital of the Great Mogul—purchased by Nadir Schah.

To the CONDUCTOR of the MIRROR.

Ecce,
Crispinus minimo me provocat.

Behold the Crispinus cunningly appear,
The Coof's still champions 'gainst the hundredth year.

SIR,
The question when will the eighteenth century end? was first proposed here about a month ago, since which time the discussion of it has let many of his majesty's loyal subjects by the ears.

What a pity it was not started to the good people of England two or three years ago; it might amuse them fully as well as politics, and though probably with equal danger to themselves, yet certainly with less danger to the state.

But as we are very harmless politicians in Bengal, and as this question is agitated with a degree of warmth bordering on violence, by men even of the best education and the first talents; and as historians and chronologists may be ranged on each side as authorities without elucidating the subject; I trust that some indulgence will be granted me, if by close reasoning, clear deductions, and strict analogy, I endeavor to answer the question, reconcile the contending parties, and assert my own right to be a component part of the century, to which I only have the power of giving the name.

I take it for granted that every person will allow the moment immediately after the nativity to have been the first of the christian era, that this first moment and fifty-nine more were the first minute, that this first minute and fifty-nine more were the first hour, that this first hour and twenty-three more were the first day, that this first day and 364 more were the first year, and that from the beginning to the end of it every day might be positively said to be in the first year—and that it could only be denominated one year when every moment of it was completely past.

Here then it evidently appears that first takes precedence of one—It was the first year when passing, one year only when past.

The next year was the second when passing; and when past and added to the first, they counted two years. The third year when past and added to the first and second were counted three years.

The sixth year when past and added to the 1st, 2d, 3d, 4th and 5th, were counted six years; and by the parity of reasoning the ninety sixth year when past, and added to the ninety five preceding years were counted ninety six years, of course when the hundredth year was past and added to the preceding ninety nine years, one complete century had elapsed—which proves by the clearest demonstration that this century ends with the last moment of the eighteenth year.

To every man open to conviction the above statement will be satisfactory and conclusive—It shews the absolute necessity of employing ordinal numbers to denote the passing or current portions of time in every era that was since the beginning of the world, or that will be reckoned until the end of time.

It shews that the only use of cardinal numbers when employed, for they are not necessary is simply to denote the units or complete years that are past, but cannot apply to present current time—nor has the number employed a greater reference to the last year of the series than it had to the first.

Still however the advocates for ninety-nine assert that cardinal numbers only were used in the computation of the christian era, because it was not computed regularly from the nativity, and only first thought of by Dionysius, five hundred and sixteen years afterwards.

But he could have very little trouble in reckoning the years past, he had only to count a hundred to every century, as we would count Gold mohurs, and the year in which he was doing so would most certainly be an ordinal year, and denoted five hundred and seventeenth year, and the era would go on regularly afterwards to the end of the world, had it not been interrupted by the present reforming scepticks in chronology.

The whole force of their argument goes to prove that we cannot say the year ninety six till ninety-six be past (for they make it an adjective in the singular number) and therefore that we continue to say ninety-six till ninety-seven be past—so that we must denote every occurrence which takes place in this current year as happening in last year, tho' past nearly ten months ago. An example or two will illustrate this new mode of computation; for instance the Arrogant and Victorious had an action with the French frigates on the eight day of September, being the nine month of this ninety-six year. And yet the action must have happened on the day before as day eight was past before it could be counted, and in the month before as month nine, was also past before it was counted, in the same manner that ninety-six was past before it was denominated. Again, I have written this defence of myself on this nineteenth day of October, which was past last night, at twelve o'clock.

This may be considered as turning the subject into ridicule, yet I defy any man to use cardinal numbers to denote current time in any other manner; but if any one think he can, let him answer in cardinal numbers the following questions:

In what year did our Gracious Sovereign come to the throne? In what year did Lord Howe defeat the French fleet? On what day of this month will term begin? and by what names will the lawyers call it and the day after it? Some would call the first Zoro day, and the next day, One, and find out by adding them that 0 and 1 would make Two.

Some however admit that this may be the Ninety-seventh Year, forgetting that the moment an ordinal number expressed or understood is at all admitted, their whole fabric tumbles to the ground. For the dispute entirely hinges on the single question. Whether the ordinal number 100th was made use of, or not in the first century to denote the twelve months intervening between the instant which completed ninety-nine years, and the instant which completed one hundred years?—For the number of years, days and hours computed by each party are exactly the same. If Cardinal numbers alone were sufficient, no doubt their mode of computing a century would be strictly correct; for the twelve months mentioned must have been called ninety-nine, until one hundred years were completed. But we shall immediately see that no cardinal number excepting the first, can apply to a single year, that all the rest being adjectives without a singular number can only denote a plurality of years which in calculating an Era are completed and past, or supposed to be so. We cannot join an adjective in the plural number to a substantive in the singular, without gross violation of grammatical concord. And it is just as absurd to say the year Ninety-six, as to say the Man Ninety-six, or the Ninety-six Calf, or Goose. I instance these as substantives in which the singular is different from the plural in sound, that the absurdity may appear in a more conspicuous point of view.

Here then the necessity of using ordinal numbers to denote present or current portions of time is evident. They are adjectives that have no plural number, and can denote a single portion of time as present, whether it be a century, year, or day, &c. and every number not only denotes the current year, but also the past years of the century. Eighteenth Century denotes the current one, and that seventeen had preceded it—ninety-sixth year denotes the present year—and that ninety five more are past, Tenth Month denotes the present, and that nine more of this year are past, and the nineteenth, the present day, and that eighteen more are already past of this month.

In this way we can date the transactions of every year without ambiguity or absurdity even to the very moment of time in which any occurrence happened. The action just now alluded to will again serve as an example. It took place on the eighth day of the ninth month, of the ninety-sixth year of the eighteenth century.

I may be told that it happened One Thousand Seven Hundred and Ninety-six Years, Eight Months, Seven Days, Eight hours and a half, after the Birth of Christ, but as it lasted near three hours, was it in the One hour, or the two hour, or the three hour, that Captain Clark was wounded; or second, or third hour of the action?

Having now clearly proved the necessity of denoting current years, &c. by ordinal numbers, and shewn the propriety of applying them exclusively to the composition of the Christian and every other Era, and demonstrated that where cardinal numbers are at all used, they must succeed the ordinal as regularly as night succeeds day, viz. one succeeds first—ten the tenth—fifty the fiftieth, and one hundred the hundredth.—Let us now try how far we are supported by analogy—His Majesty calls this the 36th year of his Reign—the Americans call it the 21st of American Independence—the French call it the 5th year of their Republic, and all call it the 4th year of the present War—And to conclude with the best authority, Doctor Johnson expressly asserts, that A. D. 1751, means in the seventeen hundred and fifty first year from the birth of our Saviour; and would, I dare say, if now alive, knock any man down, with his folio dictionary, who could have the effrontery to dispute the rank in the Century, so justly claimed by the

ONE HUNDREDTH YEAR.

P. S. The Cardinalians driven to the utmost verge of sophistical ratiocination, are now obliged to deny that time is ever present or passing. If so, there can be no time in which any thing can be done; the *possibile* may never come; and it is only astonishing in what division of time they were able to advance such novel doctrines.

The Instant

Year past 1

Year past 2

Do. 3

Do. 4

Do. 5

Do. 6

Do. 7

Do. 8

Do. 9

Do. 10

Do. 11

Do. 12

Do. 13

Do. 14

Do. 15

Do. 16

Do. 17

Do. 18

Do. 19

Do. 20

in which our Savior was born.

As figure 1 must be marked at the end of the first year, so figure 2 must be marked at the end of the second year.

Figure 3 at the end of the fifth year.

Figure 10 at the end of the tenth year.

Figure 100 at the end of the hundredth year, & consequently figure 1800 at the end of the eighteen hundredth year.

Figure 1000 at the end of the thousandth year.

Figure 10000 at the end of the tenth thousandth year.

Figure 100000 at the end of the hundred thousandth year.

Figure 1000000 at the end of the millionth year.

Figure 10000000 at the end of the ten millionth year.

Figure 100000000 at the end of the hundred millionth year.

Figure 1000000000 at the end of the billionth year.

Figure 10000000000 at the end of the ten billionth year.

Figure 100000000000 at the end of the hundred billionth year.

Figure 1000000000000 at the end of the trillionth year.

Figure 10000000000000 at the end of the ten trillionth year.

Figure 100000000000000 at the end of the hundred trillionth year.

Figure 1000000000000000 at the end of the quadrillionth year.

Figure 10000000000000000 at the end of the ten quadrillionth year.

Figure 100000000000000000 at the end of the hundred quadrillionth year.

Figure 1000000000000000000 at the end of the quintillionth year.

Figure 10000000000000000000 at the end of the ten quintillionth year.

Figure 100000000000000000000 at the end of the hundred quintillionth year.

Figure 1000000000000000000000 at the end of the sextillionth year.

Figure 10000000000000000000000 at the end of the ten sextillionth year.

Figure 100000000000000000000000 at the end of the hundred sextillionth year.

Figure 1000000000000000000000000 at the end of the septillionth year.

Figure 10000000000000000000000000 at the end of the ten septillionth year.

Figure 100000000000000000000000000 at the end of the hundred septillionth year.

Figure 1000000000000000000000000000 at the end of the octillionth year.

Figure 10000000000000000000000000000 at the end of the ten octillionth year.

Figure 100000000000000000000000000000 at the end of the hundred octillionth year.

Figure 1000000000000000000000000000000 at the end of the nonillionth year.

Figure 10000000000000000000000000000000 at the end of the ten nonillionth year.

Figure 100000000000000000000000000000000 at the end of the hundred nonillionth year.