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## THE TABLET.

No. LXXXI.

*"The mind acts with most vigor when confined to a single object."*

IT is obvious, upon a little reflection, that momentum of character is derived more from application than genius. Men who hold the greatest influence in political life, and who acquire the largest amount of property, are generally those whose principal characteristics are perseverance and attention. Vigor of imagination and brilliancy of talents create a lustre which dazzles the possessor, and beguiles him from that plain track of common prudence which leads to wealth and influence.

The probable reason why men of a bold, enterprising spirit so often miscarry in their projects, is that their plans of business are too diversified. It is easy to observe that men of this stamp fail in many attempts, in which the calculations are favorable, and the sacrifice only happens through want of attention. If the mind is employed on many objects it can do justice to none. The mental faculties lose part of their vigor by being occupied in unsteady and separate courses. There is a difficulty in accommodating our turn of thinking to the various transitions which are required by diffusive concerns. When a person has such a diversity of affairs to manage that they fall into confusion, he will soon break through system, and the separate branches of his business will together form one general wreck.

I have often been told by men, who had divided their attention between many different objects, that had they selected either of them singly, and attended closely to it, they would not only have been less exposed to risk and fatigue, but have gained property far more rapidly. The same causes, that render the division of labour so useful in mechanical operations, may be applied to most of the employments of society. Every individual should reduce the sources of his care to as small a number as possible. It is much easier, and more profitable to pursue one plan of business to great extent, than to manage two upon a less extensive scale. The mind cannot act with vigor or regularity when it is frequently making transitions from one subject to another. The ideas become scattered, and the power of combination is sensibly weakened. Many capable men lose the benefit of all their efforts by attending partly to several things, but effectually to nothing. They enter the chace with a fair prospect of game, but before they overtake it, a new scent diverts them, which they follow till their career is turned to a course still more alluring. The most anxious cares and severe toils are often endured without producing one substantial advantage. The miscarriages of men in important schemes of business are generally owing to their having so many concerns on hand, that some if not all must be neglected. No employment can be profitable without attention, and few men can attend to more than one, with propriety. Care and industry will overcome the difficulties of almost any occupation, and poverty is only to be feared by the indolent, the fickle and the knavish.

There are, it must be confessed, some men of such comprehensive talents, that they can at once conduct numerous and distinct operations. This results from a faculty of intuition that only has to glance at an object to understand it. And when a comparison of ideas is requisite, an elevated genius combines so rapidly as to be ready to decide and act, in any turn of circumstances. As few men possess such faculties, it should not be inferred, that the bulk of mankind will not prosper best, in a narrow sphere of action.

The defects of the human mind can have no other remedy than a judicious assignment of parts to the different characters of society. If every man were to attempt to do many things, most men would do nothing effectually. Wherever we turn our eyes, we find instances of men laboring under the difficulties of a complex or an unsuitable task. They never arrive at perfection, either because they are not properly employed, or because they have too many employments. It would be well to examine whether the regulations of this country are not deficient in that proper division of duties among the citizens, which in the highest degree promotes the prosperity of individuals, and encreases the resources of the community.

### PHILOSOPHICAL APPARATUS.

ON Thursday the 25th ult. arrived at New-Haven, safe and in good order, from London, a Philosophical Apparatus, for Yale College. As soon as it was received, it was deposited in the Apparatus Chamber of the College. The University is thus furnished with a complete set of instruments and machines, for exhibiting a whole course of experiments in Natural Philosophy and Astronomy. It was purchased by the liberal donations of a number of gentlemen, friends to literature; among whom the Rev. Dr. LOCKWOOD was the principal benefactor.

## THE GUEST.—No. XIII.

*May he who makes you glorious source of day,  
Life, light, and blessings to the world convey,  
Dispel the clouds that shade the human mind,  
And Earth's great family in concord bind.*

A NARROW, and censorious spirit, is the common attendant of a gloomy, and self-opinionated temper: It is always connected with a want of charity for those, whose sentiments are not cast in the same mould with its own. I have known persons of this stamp who suspend the salvation of their neighbors, on the belief of certain particular tenets, upon which the world at large are infinitely divided. Some persons of this description, would merit pity for their ignorance, were they contented with being their own tormentors; but they disturb the happiness of society, by disseminating their principles, and raising doubts in the minds of others, respecting the benevolence of the Deity to the whole human race. There are some of this character, who limit the mercy of the Divine Being to a very narrow compass: Tho they may possess so much modesty as to confess that they never were admitted to the councils of Heaven, yet they can without hesitation consign to future misery all those whose faith varies from their own—And as to those, who by the dispensations of Providence never enjoyed the light of revelation, their minds are not irradiated by a single ray of hope respecting their future fate: But can we rationally suppose, that he, whose "tender mercies are over all his works," can approve such a judgment? How can it be reconciled to the principles of justice, that those should be condemned for not obeying, what they never enjoyed an opportunity of knowing. Altho it is reasonable, that those who are favored with superior advantages, should consider themselves as accountable for the improvement of their privileges, yet sacred writ assures us, "that he that feareth God, and worketh righteousness, in every nation, is accepted of him"—and there can be no doubt, but that the favor of Heaven will be extended to every son of Adam, whose disposition is conformed to the spirit of that gospel, which is "peace on earth, and good-will towards men," whether they have been favored with the written word or not. "The Judge of all the earth will do right"—and as "those that have sinned in the law, shall be judged by the law," so those who have been a law unto themselves, or which is the same thing, have followed the dictates of that law, which God hath written on the heart of every man, even those who have never enjoyed the light of Revelation, shall find favor with him, who not without reason, "hath never left himself without witness of his divinity in every nation under heaven." The world is approximating to that glorious period, when mankind shall not be divested of charity towards each other, for a difference in opinion, any more than they will reproach one another for not being all of one color, one size, or one universal set of familiar features. The sentiments of bigotry, are opposed to the best interests of mankind: To gratify its ignorant and contracted propensities, it will counteract the most benevolent designs, even to its own disadvantage, lest those of opposite principles should be benefited thereby. We may differ in sentiment, but when we suffer, our particular opinions, or prejudices to guide our decisions in matters of benevolence, and public utility, we justly merit the appellation of the enemies to society.

### A FAMILIAR EPISTLE.

To MRS. VIRGINIA, alias THE ANCIENT DOMINION.

Dear Sister,

WE have lately seen some letters, which two of your confidential servants have sent you, calculated entirely to make mischief in the family. We have always allowed your claim of rank, as our eldest Sister; and when your children and servants have pretended that your power was the greatest, your purse the heaviest, your farm the largest, and yourself a woman of more sense than any of your Sisters, we have never contradicted them, because we did not wish to quarrel about the matter—though we were sensible that a great part of your farm was untenanted and going out of repair, that you were constantly running in debt for your annual expences, and whenever the robbers have broke into your house, you were very poorly able to defend yourself, and could only alarm the neighbourhood, by dismal outcries, of "Help, Murder and Rape." But you ought to remember that we established our Copartnership on terms of perfect equality, and that we have advanced at least our equal shares in the public stock. You cannot therefore pretend any right

to govern us in the business. As to your boy, Dickey, we have known him many years. He is a goodnatured fellow when he can have his own way, but as fractious as Satan when he is contradicted. Besides, you are sensible, that he never could endure it, that we formerly appointed your Son, George, Steward of the household, and have lately given him a full Power of Attorney to manage the concerns of the company—when Dick, in the simplicity of his heart, always believed himself the fittest man of the two—Whereas you and all the world know, that George is worth as many of him, as Omnipotence could create to all eternity, if it had no other business to attend to. And now Dick and Bill are finding fault with the contract of Copartnership, because it does not give you a controlling power over the whole transactions; and they are out of all patience and temper, because we are not willing to alter it. In the same manner some of your servants lately threatened that you would break your contract, and set up for yourself, unless we would send all our head-servants and agents to reside in your dominion under your immediate eye and inspection. We have always wished to proceed in business in perfect union and equality; and notwithstanding these foolish speeches sometimes thrown out by your people, we have no idea, that you are in the least inclined to follow the example of our profligate Sister, who has run away from the family, and now keeps a house of evil fame, at the Sign of C\*\*\*\*s's Head in Rhode-Island. We are still willing, as a matter of etiquette, to allow your superiority in point of age, rank and precedence, but shall not submit to the insults of your domestics. We wish you to take these matters into your serious consideration, and teach some of your servants a little better manners.

We have the honor to be,  
With the most cordial esteem,  
Your affectionate Sisters,  
NEW-ENGLAND,  
NEW YORK,  
PENNSYLVANIA,  
CAROLINA, &c.

(From the Connecticut Courant.)

### EUROPE.

PARIS, November 8.

The Count de Mirabeau's motion on Friday last in the National Assembly, to admit the Cabinet Ministers as Members of the Assembly, was yesterday rejected by a very large Majority, and to shew their disapprobation of it, M. de Lanjuinais moved.

"That, for the future, no Member of the Assembly could accept of any place in Administration, nor any other place which might be offered him by the executive power, pending the duration of the existing session of Legislature, nor for three years after."

This motion, of course, called up M. de Mirabeau, who seemed much nettled at this indirect attack on himself—The Assembly would not suffer him to speak till his motion of the preceding day was first rejected. On M. de Lanjuinais motion being put,—

M. de Mirabeau was admitted to speak. He considered the motion as directed by a secret purpose; in which case, says he, I propose to limit the exclusion of those persons whom the author has in view by it. I know but two who can be the object of it, himself and me. He has no doubt the same opinion of himself as I have of myself. I am not therefore astonished that he should think me incapable of such a function. I therefore begin by proposing to limit the exclusion of this motion to M. de Mirabeau.

In other parts of his speech, M. de Mirabeau entered into the absurdity of such a motion. "Shall it," says he, "be supposed, that the election of a whole nation cannot comprehend within it a good Ministry? Shall the confidence of the Nation towards a citizen be a title of exclusion to the confidence of the Monarch? The declaration of rights gives every man access to all employments. Shall we then derogate from this principle, by excluding the National Representatives? Shall what is a means of public safety to our neighbours be a source of misfortune to France?"

All this fair reasoning and argument could not obstruct M. de Lanjuinais motion being carried, and it accordingly passed as we have given it, except with the omission of the last words, nor for three years after, which were referred to future consideration.

Thus has the towering ambition of Mirabeau been completely frustrated. Though he has the art sometimes to persuade by his subtle reasoning, it is evident he has not had sufficient art to