

Gazette of the United States.

PUBLISHED WEDNESDAYS AND SATURDAYS BY JOHN FENNO, No. 69, HIGH-STREET, BETWEEN SECOND AND THIRD STREETS, PHILADELPHIA.

[No. 4, of Vol. III.]

WEDNESDAY, MAY 11, 1791.

[Whole No. 212.]

TRANSLATED

For the GAZETTE of the UNITED STATES.

A DISCOURSE OF STEPHEN BOETIUS,

Concerning voluntary Servitude: Or the Anti-On.

(Continued from No. 2, of this Gazette.)

MOREOVER, this same single tyrant, there is no need of fighting him. It is not necessary to defend yourself against him; he is defeated of himself, if the country consents not to servitude. There is nothing to be taken from him: You have only to give him nothing. The country need not take the pains to do any thing for itself; it need only avoid to take pains against itself. The people suffer themselves, or rather cause themselves to be devoured, since by ceasing to serve, they would be excused from it. It is the people who enslave themselves—who cut their own throats—who, having the choice to be subject or to be free, abandon their liberty and put on the yoke—who consent to their own ruin, or rather purchase it. If it would cost him any thing to recover his liberty, I should not urge him to it, since there are so many things dearer to him, than to recover his natural right; or, so to speak, from a *Beast* to become a *Man*. Again, I say, I don't desire in him so much boldness. What! if to have liberty, it is only necessary to desire it—if nothing is wanting but a simple volition, is there a nation on earth who would think it too dear to acquire it by a single wish—and who would spare a volition to recover a blessing, which it ought to purchase at the price of its blood?—and which, being lost, all men of honour ought to esteem life a burthen, and death salutary? As the fire from a single spark becomes a flame, continually increasing, and the more fuel you throw in, the more capable it is to burn; and, without throwing on water to quench it, when you cease to lay on wood, having nothing more to consume, it wastes itself, loses its form, and is no longer fire: In the same manner tyrants, the more they plunder, the more they require, the more they ruin and destroy; the more you commit to them, the more you serve them; so much the more they fortify themselves, become continually more strong and fresh to annihilate and destroy every thing. And if you confide nothing to them—if you do not obey them—without contending, without striking, they remain naked and defeated, and are no longer any thing—like a root, having no longer juice or nourishment, they become a dry and dead branch.

The brave, to acquire the good they demand, dread not the danger—the wise shrink not at the trouble—the timid and the dull know not how to endure the evil nor to recover the good: They wish, and there they stop: They are deprived by their cowardice of the virtue of an attempt: The desire of the blessing remains in them from nature. This desire, this will, is common to the wise and the foolish, to heroes and cowards, to wish for all things, which being acquired, would render them happy and contented. One single exception, in which I know not how nature seems to have been wanting to men, in not inspiring the desire of it: It is liberty, which is always a good so great and so pleasant, that when it is lost, all sorts of evil come upon us in a train, and even the good which remains behind her lose entirely their relish and flavor, corrupted by servitude. Liberty is the only thing which mankind has no desire for. If they desired it, they certainly would have it. They refuse to make this fair acquisition because it is too easy. Poor creatures! Miserable wretches! People insensible! Nations obstinately bent on your own ill! Blind to your own good! You suffer to be taken away before your eyes, the fairest and clearest of your revenue! You allow your fields, forests and meadows, to be pillaged, your houses to be plundered, and robbed of your ancient furniture, your paternal moveables! You live in such a manner that you may say nothing is your's. It seems as if you would think it a great happiness to hold, by the halves, your own property, your families and your lives; and all this havoc, this misfortune, this ruin, comes upon you, not from enemies, but most certainly from the enemy, and from him whom you make so grand as he is, for whom you go so consequently to war, for whose grandeur you refuse not to offer your persons to death. He who lords and masters it over you in this manner, has but two eyes, two hands, but one body, and has nothing about him but what is common to him with the smallest mortal, of the

infinite numbers of men in our cities. Yet he has more than you all, by the advantage you give him, for your destruction. Whence has he taken so many eyes? How could he have spies upon all of you if you did not give him those eyes? How has he so many hands to strike you, if he did not take them from you? The feet with which he tramples on your cities, whence does he borrow them, but from you? He has he any power over you, but by yourselves? How would he dare to impose upon you, if he had not an intelligence with you? What could he do to you if you were not receivers and concealers of the robbers and thieves who plunder you, accomplices of the murderers who kill you, and traitors to yourselves?

FOR THE GAZETTE OF THE UNITED STATES.

ELEGY I.

DARK on the morn still hangs the veil of night,
And scarce a whisper trembles on the breeze.
Now let me roam, a stranger to delight,
Wildly regardless, 'neath the dropping trees.

To me the bosom of the night is dear,
I hate the broad and laughing face of day;
I court the cavern, and the forest drear,
Where scarce one straggling sun-beam loves to stray.

For what to me are happiness and joy,
The tranquil sleep, and eye of peace serene,
The rich man's mirth, the sage's wife employ,
Or all the paintings of the moral scene?

O let me rather hail the deepest gloom,
The bleak wind whistling thro' the fallen leaves,
The screech-owl shrieking o'er the yawning tomb,
And bell whose toll the ear of midnight cleaves.

For these are things familiar to my soul,
Dead as it is to each enlivening power;
When the sighs burst, the tears incessant roll,
In sad remembrance agonizing hour.—

To love unknown, unheard of to adore,
To sigh in secret, and conceal'd to weep,
To the cold walls the fond complaints to pour,
With nightly tears the wretched pillow steep.—

This is my constant and my lone employ,
Lost to the busy pleasures of the earth;
Unknown is friendship's confidential joy;
And fled the days of revelry and mirth.

Whose years of lifeless being pass away;
A drear existence lengthens out my life:
Hope faintly glimmers an uncertain day,
That wakes to agony new mental strife.—

Why to the world should Misery lift the cry?
What sympathetic heart will yearn to know
The griefs which look new anguish thro' the eye,
And give the aching bosom keener woe?—

She who hath torn contentment from my breast,
Shines the descendant of illustrious names;
Her Sire, a father of the land confess,
The tear of gratitude from nature claims.

Nor hath descent alone her mind inform'd,
Arm'd with the aid of wealth hath genius shone;
Rich in ability—with virtue warm'd—
Science, and beauty—every charm her own.

With the mild look of modesty divine
She reads the book of nature and mankind;
Alone unconscious how her beauties shine,
Herself alone to her perfections blind.

Her fair discretion charms the eye of age,
Who weeps, in joy, that piety and truth,
And heavenly meekness, that doth Heaven engage,
Are her's—the lustrous ornaments of youth.

The speech with unassuming science blest,
Fills with delight the bosom of the wife;
The act which tenderest sympathy confess,
Lives in rich radiance to the Poet's eyes.

These are the powers which tear her from my soul;
And these the charms which agonize my mind.
Love lifts my hopes o'er reasons frail controul—
To passion, and despair, by turns consign'd,

Sued by the wealthy, by the great adored,
Alike to wisdom, and to worth endear'd;
Where shall Sincerity's frank vow be pour'd?
And how affection's still small voice be heard?

The child of education want, unblest'd—
What can I hope for, quite to her unknown?
No air-built castles lead to real rest—
Nor yet can fancy's self suppress the groan.

For what unheard of, and unseen, is worth;
What the fine glow of mental beauty's charms;
Undeck'd with title, unenrich'd with birth,
Unpres'd by yellow wealth's encircling arms?

Each loved acquirement of the heart refined
But gives to poverty feverer stings;
And every bright perfection of the mind
Exalts the torture that the bosom wrings.

But soft! the Morn in vermeil beauty gay,
With rosy hand throws blushes o'er the east.
O'er all my sorrows yet a smile may stray,
And answering love may charm with joy increas'd.

Or yet—when cold, and colourless, my cheek
On the wan bosom of the grave reclines,
By chance directed, she the tomb may seek,
Where the wild ivy with the yew entwines.

Then, while the sad inscription speaks of love
That liv'd unnoticed, and that died unblest'd,
A tear may fall, the lip in anguish move,
And one deep sigh rise struggling from her breast.

—1787. CARRY L.

A true and genuine Discovery of ANIMAL ELECTRICITY and MAGNETISM: calculated to detect and overthrow all counterfeit descriptions of the same.

[CONCLUDED.]

HAVING explained briefly the principles of this wonderful science, I shall next consider the modes of treatment. Different people have different modes; but I need only mention two, as they are enough for our purpose. One is by the science itself without any motion of the hands; this is an act of the mind, and the stronger the mental powers are in any operator, and the more they are exerted, the more effectual the treatment will be.

In this method you must be quite abstracted, be absent from all other things; place your thoughts intensely upon the subject on which you would operate. Let the intention of your mind be kept to the work as closely as possible, accompanied with the utmost exertions of volition, or the strongest powers of your will and affections. Put forth all your internal powers in the most energetic manner. It is astonishing what sensible effects will result from this exertion, even so as sometimes to raise a hand from a table. But the subject upon whom you would make trial, should be one who will make no resistance, nor strive against you.

In whatever case you are called to operate have a proper confidence; and do not be discouraged if your expectations should not be fully answered at first, but persevere, and make frequent trials; for in this, as in every thing else, it is a good rule that practice makes perfect, and the more you enter into the spirit of the science, and the more frequently and earnestly you practice it, the more likely you will be to have both confidence and success.

The other method of treating is by using the hands with the science; for both must concur together. The motion of the hands may be useful to keep up the attention of the operator, and give a kind of force to the mind, besides the fingers are a kind of natural conductors, by which the effluvia is conveyed from one body to another; and you will perceive the complaints of the patients by your fingers, sooner than by any other means.

When you move your hands properly, with full intention, and fervent wishes to do good to the patient, exerting all your faculties to produce the most salutary effects, you will soon perceive the consequences, both in yourself, and those whom you treat. Some will be much sooner affected than others, and much more sensibly. The patient will frequently feel a kind of warm and glowing sensation, under the treatment, though sometimes the contrary sensation will be perceived; and the operator will often find his hands and fingers seized with a sensation of heat, pain, numbness or pricking, as when any part is asleep, and frequently by the power of sympathy, he will feel pain in the same part of his body as the patient has it.

It is necessary now to mention some of those disorders to which the body is subject, and which this operation is most likely to remove.

Many diseases at first arise from obstructions, and the want of a proper circulation of the blood and juices. Perspiration suddenly checked produces colds, and these often lay the foundation of incurable disorders, as consumptions, &c.

This science is of prime use in removing all these obstructions, especially in their beginning. When either by the complaint of the patient, or your own sympathetic feelings, you perceive an obstruction, and find where it lies, apply all the force and power of your mind and will to the part affected, with the utmost energy that you are master of: Let all your mental powers be engaged therein, according to the foregoing rules. The disorders of the head deserve a particular place here; for all that are affected with any troublesome complaint in that part of the body, must be sensible that when the head is sick, the heart is faint, and the whole frame is out of order.

The head-ach, is frequently, however, caused by a foul stomach; in that case it will be proper to treat the stomach first, moving the hands up and down, by which the bile will be agitated, and the patient sensibly relieved. When this pain is caused by obstructions in the head, that part must be chiefly treated; and that treatment will most commonly give immediate ease, and help nature to overcome the complaint, as I have experienced.

Deafness, is a very troublesome complaint; and those who are afflicted with it, are generally very desirous of being relieved; yet not such despair; for there have been several instances, where deafness has been cured, after some years continuance, by frequent treatments. Great care should be observed lest the party should take cold soon after the treatment, and thus the disorder be made worse instead of being radically cured. This was the case of a young lady not far from London, who had from her childhood been inclining to deafness, and of late years was very deaf indeed. She was cured so far as to hear the least noise, and was quite disturbed at the conversation, which before she could not hear—and this continued some weeks: but by taking cold, her deafness returned as bad or worse than before.

In order to treat for this complaint, let the patient be placed at a little distance, with the ear inclining a small degree towards you; think intensely on the part affected, as though you would have your thoughts or ideas enter into and pass through the head; move your hands backwards and forwards, pointing towards the part affected. Continue the treatment for some time, and generally good effects will follow.

The locked-jaw, is a most dreadful and dangerous complaint, by which many have lost their lives; yet this has been lately removed from a young woman in London, by the treatment, when the physicians judged her utterly incurable.

The very first time she was treated, soon after the treatment began she was able to open her mouth so as to receive the handle of a tea spoon, and presently after the bowl, though before she was not able to open her teeth in the smallest degree. She was afterwards treated till she could take in the handle, and then the bowl of a large spoon, and open her mouth wide enough for any purposes; the whole within the small space of twenty minutes.

In order to treat a person in this terrible disorder, place the patient before you, and direct your attention to the mouth, as before directed for deafness.

Inflammation of the eyes, has been frequently treated with success; during the operation, engage your whole attention to the part affected, and seek with all your might to draw out the inflammation. Always keep in memory that the mind must be wholly employed, as this is much more necessary than the motion of the hands; but I think the treatment is most efficacious when both go together.

Pain in the limbs, or in any other part of the body, may be mitigated, relieved, and in many instances totally cured by this method of treatment. Old and stubborn pains, require frequent and long treating, and the practitioner should not be discouraged, but persevere, still hoping for success.