

ACCURACY.

A Boston Play Bill, announcing the Tragedy of DOUGLAS, avers that it is "written by David Hume, Esq!"—The historian of England did not write plays; and the author of Douglas was John Home, a clergyman.

John Langdon, the simple Senator from New Hampshire, has written a letter to Esquire Ringgold, of Maryland, and this sagacious epistle is copied into the Aurora. The democratic Knight congratulates the democratic squire upon the circumstance of "Gentlemen of property and influence, coming forward at this eventful moment, in the common cause of our country." These are "big sounding words of vanity," master Langdon, but who told you of the gentlemanly qualities of Democracy, or of the property of a beggarly and hungry faction? It is believed that Jacobin gentility, wealth and influence are equally in nubibus; and that the "eventful moment" which you talk of in your sonorous style, is indeed approaching, when you and your associates will be confined to the grave of political obscurity, and not without the chant of a requiem.

The sapient senator proceeds, "I have no doubt we shall yet be saved." Here, Mr. L. must certainly be dreaming of that political Millennium, expected under the Deifical reign of Mammoth. For, Mr. Jefferson excepted, no other saviour is adored by Jacobins.

This Langdonian letter concludes with repeating some of the hackneyed stories of Tenche, touching the private conversation of the President of the United States.

"In the conversation held between Mr. Adams, Mr. Taylor, and myself, Mr. Adams certainly expressed himself (as far as my memory serves me) in the very words mentioned in your letter, viz. That he hoped or expected to see the day when Mr. Taylor and his friend Mr. Giles would be convinced, that the people of America would not be happy without an hereditary Chief Magistrate and Senate—or at least during life."

The composition of the closing paragraph of this classical epistle is so curious, so darkly mysterious, so whimsically ambiguous "so sweetly mawkish, and so smoothly dull" that we cannot resist the temptation of quoting it for the benefit of those inquisitive spirits, who wish to be initiated in all state mysteries.

Here Mr. A. "certainly expressed himself," as far as the weak and treacherous memory of Johnny Langdon can serve him in the very words mentioned in "Squire Ringgold's" letter. This is a beautiful example of that mode of testimony, peculiar to the Irish witness, so honorably quoted by Junius for testifying "according to the best of his knowledge and belief."

Unfortunate Accident.

At the celebration of the President's Birth-Day, at Portsmouth, just at evening, the following misfortune happened:—Mr. Greenleaf Clark, a sprightly, promising son of Jonathan Clark, Esq. of that town, being on a wharf, where he, and a number of his acquaintances had assembled for the purpose of firing a cannon, unhappily while in the act of ramming down cartridge, the piece not being properly sparged, the cartridge took fire and went off, taring his right arm so badly, that he was obliged to have it cut off a few inches above the elbow, he was otherwise badly burnt, by his clothes taking fire, but being very near the capstan of the wharf, the explosion blew him over into the water, which immediately extinguished the fire; fortunately no other person was injured.

The letter from Lancaster, in this day's Gazette, completely unveils the object of the Democrats, and betrays their fears.

We congratulate the Federal Republican on the favorable aspect of the election in Maryland and N. Carolina—Adams and Pinckney will certainly be the choice of the people.

Cooper's letter shall be noticed in due time.

Domestic Articles.

NEW-YORK, Nov. 17

Mr. Adderley's Lectures on Belles Lettres.

(Continued from our paper of yesterday.)

Avid after farther knowledge we apply to Geography which invites our contemplation to the earth itself. It examines its mountains and its vallies. It describes the volcanoes, their eruptions, their lava, and their effects. It treats of the natural productions of each climate and country, and of all that relates to the philosophical state of the globe. It then extends its enquiries to the inhabitants of the earth, and endeavours to determine their number, their manners, language and habits. It exhibits the divisions, magnitude and contents of each country, and ends by making us perfect with the productions of every clime.—New motives for curiosity and research.—We commence the study of nature, taking for our guide the best authors on the subject, we delight in seeking in mines for those fossils of which we begin to perceive the classification. With pleasure we range the field for plants, whose gender and properties we commence to distinguish. We become botanists. All nature has for us new charms, and continually presents fresh objects for admiration and instruction. Solicitous to understand the science of the operations of nature, we study natural philosophy, by which we become acquainted with those bodies that nature produces, and which we discovered from our knowledge of natural history. Experimental philosophy and chemistry next teach us how to analyze the composition of bodies, and to discover the alterations of which such compounds are susceptible. Hence, while in the pursuit of agriculture, and on opening the bosom of the earth, we discover that it abounds in metals, which by patient experiments, we have made applicable to rustic ends or commercial purposes. Not content, we dive still deeper, we drag the rich metal from the bowels of the fordid mine, then with the fashioning hand of the enlightened artist, we give it that stamp and polish, to which it is indebted for all its acknowledged worth and currency.

But 'tis not necessary to dwell on every circumstance which tends to the improvement of our nature. I shall pass over Anatomy, Pharmacy, General Grammar, the dead languages, Eloquence, Poetry, Politics, Juris Prudence, Political and Rural Economy, &c. &c.—I shall not stay to prove the influence of music on the mind, or the grace which dancing bestows on the body.—How much politeness embellishes, how much manners adorn. But I must take care to dwell upon a subject to the knowledge of which it is we owe most of our superiority over the unlettered man. I mean religion. Omit this and all the acquirements recited would be futile.—perhaps dangerous & vain. The laws are watchful that one citizen should not hurt another; and they punish all attempts upon persons and property,—but there are certain duties which they cannot prescribe, and the transgressions of which escape their sword—such as those of father, of husband, of friend, of superior, of inferior; they therefore, become the subject of a morality which nothing but Christianity can inculcate, or religion establish in our hearts. It is difficult, by scholastic learning, always to persuade men how much it is their interest to be constantly virtuous. Almost all are disposed to depart from the principle of morality when they believe they may do it with impunity: it belongs to religion to teach them, that if they flatter themselves to escape from punishment, and from the disgrace which attaches to those who break the agreements of society, yet they cannot in the same manner avoid the eye of the Almighty, whose exultation all nature demonstrates to them. Conscience, awakened by a sense of religious obligations, comes forth and writes, in character, too legible, upon the wall, 'Thou hast been weighed in the balance and art found wanting.' It exhibits the sword suspended by a thread over the head of the criminal. It checks the robber in the streets by night—it causes the instrument of death to tremble in the hands of the highwayman, and it arrests the feet of the vile seducer, at the very moment that he advances, with the steps of a Tarquin, to violate the honours of the virtuous house.

Is this a dagger which I see before me—the handle to'ward my hand? Come, let me clutch thee—I have thee not, and yet I see thee still. Art thou not, fatal vision, sensible to feeling as to sight,—or art thou but a dagger of the mind, a false creation proceeding from the heat opprest brain?—I see thee yet, in form as palpable as that which now I draw, &c. &c. There's no such thing.—It is the bloody business which informs thus to mine eyes. Gracious God: if this be the language of him who meditates the crime of murder, what are to be the accents of him who has already committed the flagrant deed?

After a scene like this I know of nothing that can yield a more sensible pleasure to a reflecting mind, than this spectacle, to figure to oneself one of your ancestors revisiting this land which he only knew when inhabited by Aboriginal tribes,—which he only knew while it presented a nation without a country, a people without laws, and a worship without character or discipline.—What would be his emotions on discovering your cities—your palaces—your temples—your edifices of legislation and jurisprudence, standing perhaps on the very spot where stood the huts of the wretches who first presented him the calumny of peace—or offered the figurative ensign of friendship and concord. What would be his af-

tonishment to see the flag of his descendants, soaring proud and sumptuous, in seas where Indian intellect is lost, or gliding triumphant in the immense rivers and bays, where he first beheld the rude canoe of the innocent native coming to gaze at cautious distance, or to give the needed aid, or grant the wanted succour. For him, to find a country, which at best he must have left an infant, colony, respected abroad—immense and flourishing at home, would naturally excite this enquiry. This splendid change, to what powerful attribute is it due! Merciful God! would the holy man exclaim, it is due alone to thee. I had not where to lay me down—no temple in which to worship thee—no altar at which to offer up my praise. My God, and the God of my fathers, were not heard of or known. But the light of the gospel and the learning with which thou hast endowed my offspring, have given them the comforts and blessings which I did not merit at thy hands. They behold around them all the glittering emblems of christianity & that cross Evangelical which soars from the highest Pinnacle of every department. Now may I exclaim with the stranger who first visited the camp of the people of God.

"O Israel how beautiful are thy Tents! O Jacob what order what harmony are in thy pavilions!!!"

In proving the influence of knowledge on the human character it may be understood that I consider that Philosophy and the sciences should constitute the principle study of man, and that from his youth he should successively pass thro' the several branches I enumerated. In truth with the addition of the dead languages the plan will be found a complete system of human knowledge. It may be deemed a vast one but in its vastness, its greatest utility consists.

Education is the novitiate of life: and in life manifold and various are the stations. One cannot decide which of them would best suit a subject of whose dispositions and capacity, we are ignorant; but by teaching him during his youth to know the different means of being useful to society, he will be prepared to serve it afterwards in all its employments; by opening to him the entrance—by sowing roses in his way—and by pointing out to him the tract of the different courses he may travel through, he will have acquired, light sufficient to chuse that which agrees the best with his taste and with his talents. Having made this choice, another system of education demands his immediate attention: I mean a professional one. To the want of this it is that we are to attribute the errors so visible in human conduct. We accuse the lawyer of duplicity and ignorance; we reproach the minister of want of morals and zeal; the physician of want of knowledge and humanity, and the merchant of want of integrity and principle. The history of every day exhibits the unfortunate mariner steering with fancied security for the rock or the shoal on which all his prospects and your speculation perish; and the account of every battle gives a portrait of the thoughtless soldier reveling on the surface while the mine advances in secret which is to destroy the foundations on which his numerous army stands.

By a professional education such complicated evils may not only be diminished but nearly avoided. From Horace and Quintilian, Demosthenes and Cicero, the lawyer and legislator draw rules and examples of taste and eloquence; but they must first be prepared by Seneca and other moral writers for the reading of their works.—They must, by a preliminary knowledge of the human heart, its inclinations and caprices; by a certain acquaintance with manners and with prejudices, and by a habit of observing attentively both vices and virtues be able to discover them where they are, and know how to exhibit the true, impartial picture to the public in its real light.

Phyic being a science that cannot be sufficiently explored; it is fit, for the happiness of the human race, that young men of the greatest genius; of the most vigorous, the most just & sagacious spirit should alone apply themselves to its study—this truth becomes more manifest when we examine the parts, the delicate and fragile springs, of which this machine called the human body is composed.—To know how to select and properly apply the most efficacious remedies for the removal of each disorder, & to discover the latent cause, can only be the fruit of much talents and application.—Let the parent of the candidate, therefore, for this profession be cautious not to use any compulsion. Let him reflect well that it is an important, a truly important question he is about to determine. It involves this awful one, whether his son is hereafter to be considered the physician or the assassin of society. Without he be perfectly qualified he should not make the choice. Arms should not be put into the hands of a person who may inflict wounds which no medicine can reach— which all the powers of reason will be unable to cure; the youth in the years of reason must discover his errors—his mind will refuse to be comforted.—"The spirit of a man may endure his infirmities, but a wounded spirit who can bear."

The mariner requiring less information should never be classed among the ignorant. Being a good Mathematician, he ought in the course of one year to acquire from Astronomy Navigation and Geography sufficient intelligence to circumnavigate the globe, and bring his hard earned wealth in safety, into the bosom of his country, without fearing the rocky channel or the shallow sound.

The soldier has still an easier tract to pursue: he has however to study what made Turenne successful, and Conde great: What gave Saxe victory and Malbro' renown: What bestowed on Washington immortality, and on Warren the storied tomb.

If, while imitating such illustrious names, he would invent, improve, produce, he

might become not only a soldier, but a learned man, a repleantant genius—even the benefactor of his country, if Providence should permit.

Of all the professions I come from enumerating, none requires more universal knowledge than that of the Merchants.

He ought to have a perfect notion of the laws and productions of his own country—and be equally intimate with the distinguishing characteristics of every other. He should possess a thorough statistical information, be a Linguist and Philosopher.—His mind should be liberal and vast. His heart should not be the slave of avarice, nor that of luxurious excess. He should be accustomed to view Commerce as a liberal profession, which binds society in bonds infinitely more firm than any other whatsoever, and consequently regard himself as among the first class of his countrymen; and not stoop to any dishonorable speculation or degrading traffic, which certainly belongs not to his office or character.

I have deferred till now to speak of the Ministers of the Gospel, though whoever are Christians, with minds humble by devotion must give them a Pre-eminence above themselves, and confess that they hold a considerable rank in civil and humanized governments.

He who would be a candidate for the Church should not waste his youth, as too many do, in studying Homer, Virgil, Anacreon, Ovid and Catullus, who principally paint the tenderness, the fury, or the voluptuousness of the passions. The history of fabulous gods and heroes is surely not a proper one to form the heart or the understanding. He should rather turn to that sacred History which abounds in examples of virtue and sublimity. There let him study Christianity in its cradle, and contemplate the venerable characters who first gave it their unperished support. He will find them subject, turn-by-turn, to persecution, imprisonment and death. Content to dispense with the gilded Temple, and endeavoring to emit, from the dark Caverns into which they were driven by the tyrants of antiquity some feeble sparks of that light divine which now shines repleantant even through this land which was supposed to be far beyond the influence of its beams. It is pleasing to a mind, not lost to reflection, or sunk in brutal pursuits, to follow these early pastors of the Church and to see with what humility and zeal they performed their religious rights, or executed their various duties. They comforted the afflicted—visited the sick—dried the Orphans and the Widows tears—carried the alms of the Church into the hiding place of the unfortunate,—traversed with their bleeding venerable feet the depths of the valley and the sharp summit of the mountain in order to distribute the knowledge; the comfort of the faith among the innocent inhabitants of the fields and of the villages.

This History also abounds with the best models for pulpit eloquence.—The influence which St. Paul possessed over the passions of his hearers, is evident from this verse taken from his farewell speech to the Ephesian Elders, which is a continued strain of the pathetic.

"And having heard this, they fell upon his neck and killed him grieving most of all for the words which he uttered that they should see his face no more."—But the style of this Apollie was more than pathetic; it was commanding, sublime, strong. At one time his voice must have resembled the thunder, at another the music of the spheres. Hence did the abandoned Felix tremble—while Agrippa tho' a king and an infidel cried out.

"Almost thou persuadest me to be a Christian."

Indeed I may venture to appeal to those gentlemen who are acquainted with Cicero and Demosthenes whether there be not much similarity, between their harrangues and the Argumentations of St. Paul, and whether any of the best orations ancient or modern can vie with much less excell, his celebrated justification to be found in the Acts. The young Candidate, should duly commit it to memory, and repeated by heart. This sudden appeal he will find beautiful.

Agrippa believest thou in the Prophets," and his own as sudden reply.

"I know that thou believest," betrays much eloquence and a profound knowledge of the human heart.

In no work can any thing be found so truly sublime so immitable as what concludes the chapter I have alluded to.

Would to God that not only thou but all those who hear me this day were not only almost but altogether, such as I am; save these bonds.

Let it not be suspected that the study I thus recommend will render the student a bigot, a hypocrite or sectarist. Every passage to be found tends to encourage liberality and toleration.—Between God and the heart of man it gives no authority to interfere. It no where says that religion is to be inculcated by violence that it consists in the position of the body, the motion of the lips or the elevation of the sight. On the contrary it will rather teach him that it is formed of the strictest practice of virtue united to devotion to God and benevolence to man. And its study will teach him to conclude the beautiful words of Doctor Blair.

O Devotion to thee we owe the highest improvement of our nature, and much of the enjoyment of our life. Thou art the support of our virtue and the rest of our souls, in this turbulent world. Thou composest the thoughts. Thou calmest the passions. Thou exaltest the heart. Thy communications, and thine only, are impart-

ed to the low, no less than to the high—to the poor as well as to the rich. In thy presence, worldly distinctions cease; and under thy influence worldly sorrows are forgotten. Thou art the balm of the wounded mind. Thy sanctuary is ever open to the miserable; shut only to the unrighteous and impure. Thou beginnest on earth, the temper of heaven. In thee, the hosts of Angels and blessed spirits eternally rejoice.

BALTIMORE, November 17.

It must afford real pleasure to every citizen of the state, to know that we have so rich a treasury as will appear from the following, taken from a communication made to the general assembly of Maryland, by Robert Denny, Esq. and gen.

An estimate of the state debt, made up to the first of Nov. 1800, leaves a balance of £.129,272 13 6 current money, and also 643,074 dollars 81 cents, in stock of the United States, to the credit of the state of Maryland.

The different species of stock are

	Dols.	Cts.
Six per cent	188,789	6
Deferred	123,650	30
Three per cent	330,635	45
	643,074	81

State of the polls in Cecil county, for an election of President and Vice President.

	Thomas.	Gilpin.
Norwich, 1st district	134	53
Elkton, 2d do.	20	353
Charleston, 3d do.	132	78
Battle Swamp, 4th do.	129	116
	415	600

From Annapolis—November 15.

"I enclose you the most interesting transaction of the session. The old Council and Governor Ogle are continued. The republicans in the house can do nothing at a joint vote. The aristocratic votes of the Senate, overrule all their propositions."

By the Senate, Nov. 11, 1800.

Gentlemen,

We propose on Thursday next (if agreeable to your house) to go into a joint ballot for the election of a senator to represent this state in the Senate of the United States, after the third day of March next.

By order,

WM. GREENE, Clk.

House of Delegates.

The committee to whom was referred the message of the Senate of the 11th inst. have taken the same into consideration, and do thereupon recommend the following message in answer thereto, viz.

By the House of Delegates,

Nov. 13, 1800.

Gentleman of the Senate.

Your message of the 11th inst. highly merits and has justly obtained our most respectful attention and our most serious consideration. And could we consistently with our ideas of the impressive duty we owe to our constituents, we would willingly accede to your proposition of proceeding to the Election of a Senator, to represent this State in the Senate of the United States: But persuaded as we are, that the interest of the Republic would be greatly advanced by a reference of this momentous subject, to the consideration of the next General Assembly, we are unwilling at this time to proceed to the election, the event of which will be obviously of such extensive and lasting importance.

By order,

LEWIS GASSAWAY, Clk.

On the second reading of the report of the committee appointed to answer the message of the Senate of the 11th inst. for appointing a senator to represent this State in the Senate of the United States, the question was put, that the following be received as an amendment to the said message.

Yeas—35

Nays—41.

The report being read throughout, the question was put that the House concur therewith.

Yeas—42

Nays—35

Wanted to Charter

FOR NEW YORK, TWO OR THREE

VESSELS,

Drawing not more than 8½ feet water. Apply to WILL'G. & ROBT' C. LATIMER Pine street wharf.

November 19

For Sale,

THE Brig William

Lying between Market and Chestnut Street, Burthen, 94 tons, carries remarkable well having excellent accommodations, if not sold in 3 days, said BRIG will take freight for Boston and Newburyport, also, one hundred barrels of beef, No. 1 and 2, of the first order, foal leather, candles, handspikes and boards. * * For freight or passage or any of the above articles please to apply on board. November 19

To be Let,

THOSE Large and commodious, Sellers under the Universal Church, in Lumbar, between 4th and 5th Streets, lately occupied by Mr. John Savage and Co. Enquire of John Venels North East Corner of Walnut in water St, or E. Howell No. 14 North 6th Street Nov. 12.