

THE
POSTHUMOUS
AND
Other Writings
OF
BENJAMIN FRANKLIN,
LL.D. F.R.S., &c.

MINISTER PLENIPOTENTIARY FROM THE UNITED STATES
OF AMERICA AT THE COURT OF FRANCE, AND FOR THE TREATY OF
PEACE AND INDEPENDENCE WITH GREAT BRITAIN,
&c. &c.

PUBLISHED FROM THE ORIGINALS,
BY HIS GRANDSON,
WILLIAM TEMPLE FRANKLIN.

IN TWO VOLUMES.

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PREFACE

TO

THE SECOND EDITION

OF THE

POSTHUMOUS AND OTHER WRITINGS.

WITH the present Volumes the Editor conceives that he has completely redeemed his pledge to the Public, and faithfully discharged his trust as the conservator of Dr. Franklin's literary remains.

It is a common complaint that the reputation of men of eminence in the world of letters suffers by their posthumous works ; nothing however of that kind is to be apprehended in regard to the present collection, for many of the fugitive Essays here assembled, and the

original Pieces now for the first time brought to public view, are directly referred to in the preceding MEMOIRS and CORRESPONDENCE as elucidatory of particular transactions, or as documents of authority for the confirmation of the truth of what is there asserted.

But independently of a consideration which is sufficient to free these supplementary Volumes from the charge of being supererogatory, the several tractates which make up their contents have all a paramount claim to preservation in their present form, on account of their intrinsic merits and relative importance, as connected with the personal history, character, and pursuits, of a man who never adopted any theory but with a view to practical experience, and who, in the true spirit of philosophy, applied all his speculations to objects of general utility.

It would, therefore, have been an act of culpable negligence, to have left even the lightest productions of such a mind to float down the stream of time, subject to all its

fluctuations, and liable to be lost or perverted amidst the perpetual changes which take place in human concerns.

Under the sense of this obligation has the present selection been made, as well to fulfil the promise given in the general title, as to supply that minute account of the Life and Writings of the Author, which has hitherto been so anxiously looked for.

For the sake of uniformity and perspicuity, the papers have been distributed into a systematic arrangement according to their respective subjects, or the connexion which they bear to each other.

The First Portion is entirely miscellaneous, being composed of papers on religious and moral subjects, interspered with a variety of sententious remarks or aphorisms, calculated to make a fixed impression on the mind, and, by their simplicity of operation, to meliorate the condition of mankind in the removal or correction of evils which evidently obstruct the progress of human improvement. The

third section of this part, intitled "Bagatelles," is of a sprightlier cast, and displays the cheerfulness of temper which formed so striking a feature in the character of Dr. Franklin, and uniformly enlivened his conversation amidst the cares of business and the infirmities of old age. The origin and design of these lively effusions are explained in a prefatory note, which it is hoped will prove an ample apology, if any such be necessary, for their insertion in this collection.

Those papers which relate immediately to the public character of Dr. Franklin are brought together in the Second Part, which may therefore be considered as exhibiting the rise and progress of the American Republic, from its incipient state of colonial industry and dependence, to the vigor of an internal polity, and the power of a consolidated empire. Here the philosopher, the historian, and the statesman, will find materials for the exercise of profound observation, upon the minute causes, and apparently fortuitous

events, which combine in the germination of small but active communities, till they have attained the rank and influence of mighty nations.

Under the Third Part are disposed a number of Essays of a more variegated description, connected with general policy, economy, and commerce, subjects in the discussion of which the felicitous genius of this great man shone with such distinguished lustre, as to render his practical remarks, inquiries, and even casual hints on local topics, valuable for the direct tendency which they had, in common with his more elaborate writings, to promote the welfare of society.

The Fourth and last Part comprises a selection of letters and papers on philosophical subjects.

At an early period of Dr. Franklin's career, as a man of science, he occasionally imparted to some of his most intimate acquaintance in England, accounts of the discoveries made by him at Philadelphia; and though these com-

munications were far from being intended for the public eye, the persons to whom they were addressed had a higher opinion of them than the Author, in consequence of which they were printed in London, under the title of “Experiments and Observations on Electricity, made at Philadelphia, with Letters and Papers on Philosophical Subjects.” That the partiality of friendship had not over-rated the value of these papers, was quickly made evident by the reception which they experienced, not only in this country,¹ but on the continent of Europe, where they were translated into several languages, and by extending the fame of the Author, greatly enlarged the number of his correspondents in different parts of the world. Thus brought as it were, without his own consent, into the circle of the learned, he continued at intervals to prosecute the philosophical pursuits which had crowned

¹ Five editions of this 4to volume were printed in London prior to 1775.

him with honor, and to communicate the particulars of his researches to his scientific friends, who received them with avidity. It merits observation, however, that notwithstanding the high eminence which Dr. Franklin attained as an experimentalist, he in reality may be said to have only made philosophy the amusement of his leisure hours, in which it afforded him a pleasing recreation after a variety of more laborious occupations.

Though some of the Essays contained under this head have already appeared, by far the greater portion of the contents of this part, (among which are several of the latest and most ingenious of Dr. Franklin's philosophical Writings,) are now for the first time printed from his own manuscripts.

In conclusion, the Editor trusts that the Volumes which now close his account with the public, will meet with the same favorable reception as the four that have preceded them; and that the whole will prove a lasting monument commemorative of the virtues and

talents of a man who, in every character, whether as an humble individual or a public diplomatist, as a philosophical inquirer or the legislator of an enlightened nation, constantly proved, throughout his long and eventful career, that he estimated his extraordinary talents of no other value than as enabling him to promote, as far as in him lay, the happiness of all mankind.

London, April, 1819.

DR. FRANKLIN'S MEMOIRS

Consist altogether of Six Volumes. They are divided into Three Parts; each Part being published and sold separately; viz.—

Vols. 1 and 2, containing the Life :

Vols. 3 and 4, ————— Private Correspondence :

Vols. 5 and 6, ————— Posthumous and other Works.

Double Titles are printed, in order that the Parts may either be bound separately, or as a set, in six uniform volumes.

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SELECT WRITINGS
OF
BENJAMIN FRANKLIN.

PART I.
MISCELLANIES.

SECTION I.
RELIGIOUS SUBJECTS.

ARTICLES OF BELIEF, AND ACTS OF RELIGION,¹
IN TWO PARTS.

[Referred to in Memoirs of the Life, Part II.]

Here will I hold—If there is a power above us (and that there is, all nature cries aloud, through all her works), He must delight in virtue; and that which he delights in, must be happy.
—CATO.

PART I.—FIRST PRINCIPLES.

I BELIEVE there is one supreme most perfect Being, author and father of the gods themselves.

¹ This paper is dated PHILADELPHIA, Nov. 20, 1728.

For I believe that man is not the most perfect being but one, but rather that there are many degrees of beings superior to him.

Also when I stretch my imagination through and beyond our system of planets, beyond the visible fixed stars themselves, into that space that is every way infinite, and conceive it filled with suns like ours, each with a chorus of worlds for ever moving round him ; then this little ball on which we move, seems, even in my narrow imagination, to be almost nothing, and myself less than nothing, and of no sort of consequence.

When I think thus, I imagine it great vanity in me to suppose, that the *supremely-perfect* does in the least regard such an inconsiderable nothing as man ; more especially, since it is impossible for me to have any clear idea of that which is infinite and incomprehensible, I cannot conceive otherwise, than that he *the infinite Father* expects or requires no worship or praise from us, but that he is even **INFINITELY ABOVE IT.**

But since there is in all men something like a natural principle which inclines them to **DEVOTION**, or the worship of some unseen power ;

And since men are endued with reason superior to all other animals, that we are in our world acquainted with ;

Therefore I think it seems required of me, and my duty, as a man, to pay divine regards to **SOMETHING.**

I conceive then that the INFINITE has created many beings or gods, vastly superior to man, who can better conceive his perfections than we, and return him a more rational and glorious praise.

As among men, the praise of the ignorant or of children, is not regarded by the ingenious painter or architect, who is rather honored and pleased with the approbation of wise men and artists.

It may be these created gods are immortal; or it may be that after many ages, they are changed, and others supply their places.

Howbeit, I conceive that each of these is exceeding wise and good, and very powerful; and that each has made for himself one glorious sun, attended with a beautiful and admirable system of planets.

It is that particular wise and good God, who is the author and owner of our system, that I propose for the object of my praise and adoration.

For I conceive that he has in himself some of those passions he has planted in us, and that since he has given us reason whereby we are capable of observing his wisdom in the creation, he is not above caring for us, being pleased with our praise, and offended when we slight him, or neglect his glory.

I conceive, for many reasons, that he is a *good Being*; and as I should be happy to have so wise, good, and powerful a Being my friend, let me con-

sider in what manner I shall make myself most acceptable to him.

Next to the praise resulting from and due to his wisdom, I believe he is pleased and delights in the happiness of those he has created ; and since without virtue a man can have no happiness in this world, I firmly believe he delights to see me virtuous, because he is pleased when he sees me happy.

And since he has created many things which seem purely designed for the delight of man, I believe he is not offended when he sees his children solace themselves in any manner of pleasant exercises and innocent delights, and I think no pleasure innocent that is to man hurtful.

I *love* him therefore for his goodness, and I *adore* him for his wisdom.

Let me not fail, then, to praise my God continually, for it is his due, and it is all I can return for his many favors and great goodness to me ; and let me resolve to be virtuous, that I may be happy, that I may please him, who is delighted to see me happy. Amen !

1. ADORATION. 2. PETITION. 3. THANKS.

PREL. Being mindful that before I address the Deity my soul ought to be calm and serene, free from passion and perturbation, or otherwise elevated with rational joy and pleasure, I ought to

use a countenance that expresses a filial respect, mixed with a kind of smiling, that signifies inward joy, and satisfaction and admiration.

O wise God, my good Father!

Thou beholdest the sincerity of my heart and of my devotion: grant me a continuance of thy favor!

1. O Creator, O Father! I believe that thou art good, and that thou art *pleased with the pleasure* of thy children.—Praised be thy name for ever!

2. By thy power hast thou made the glorious sun, with his attending worlds; from the energy of thy mighty will they first received [their prodigious] motion, and by thy wisdom hast thou prescribed the wondrous laws by which they move.—Praised be thy name for ever!

3. By thy wisdom hast thou formed all things; thou hast created man, bestowing life and reason, and placed him in dignity superior to thy other earthly creatures.—Praised be thy name for ever!

4. Thy wisdom, thy power, and thy goodness, are everywhere clearly seen; in the air, and in the water, in the heavens and on the earth; thou providest for the various winged fowl and the innumerable inhabitants of the water; thou givest cold and heat, rain and sunshine in their season, and to the fruits of the earth their increase.—Praised be thy name for ever!

5. Thou abhorrest in thy creatures treachery and deceit, malice, revenge, [intemperance] and

every other hurtful vice ; but thou art a lover of justice and sincerity, of friendship and benevolence, and every virtue ; thou art my friend, my father, and my benefactor.—Praised be thy name, O God, for ever ! Amen.

[After this, it will not be improper to read part of some such book as Ray's *Wisdom of God in the Creation*, or Blackmore on the Creation, and the Archbishop of Cambray's *Demonstration of the Being of a God*, &c. or else spend some minutes in a serious silence, contemplating on those subjects.]

Then sing

MILTON'S HYMN TO THE CREATOR.

These are thy glorious works, Parent of Good !
Almighty ; thine this universal frame,
Thus wondrous fair ! Thyself how wondrous then !
Speak ye who best can tell, ye sons of light,
Angels, for ye behold him ; and with songs,
And choral symphonies, day without night,
Circle his throne rejoicing. You in heaven,
On earth, join all ye creatures to extol
Him first, him last, him midst, and without end.

Fairest of stars, last in the train of night,
If rather thou belong'st not to the dawn,
Sure pledge of day ! that crown'st the smiling morn
With thy bright circlet ; praise him in thy sphere
While day arises, that sweet hour of prime.
Thou sun, of this great world both eye and soul,
Acknowledge him thy greater, sound his praise
In thy eternal course ! both when thou climb'st,

And when high noon hast gain'd, and when thou fall'st.
Moon, that now meet'st the orient sun, now fly'st
With the fix'd stars, fix'd in their orb that flies !
And ye five other wand'ring fires that move
In mystic dance, not without song, resound
His praise, that out of darkness call'd up light.
Air ! and ye elements ! the eldest birth
Of nature's womb, that in quaternions run
Perpetual circle, multiform, and mix'd,
And nourish all things, let your ceaseless change
Vary to our great Maker stillne wpraise !
Ye mists and exhalations ! that now rise
From hill or streaming lakes dusky or grey,
Till the sun paint your fleecy skirts with gold,
In honor to the world's great Author rise,
Whether to deck with clouds th' uncolored sky,
Or wet the thirsty earth with falling show'rs,
Rising or falling still advance his praise.
His praise, ye wiuds ! that from four quarters blow,
Breathe soft or loud ; and wave your tops, ye pines !
With every plant, in sign of worship wave.
Fountains ! and ye that warble as ye flow
Melodious murmurs, warbling tune his praise.
Join voices all ye living souls, ye birds !
That singing, up to heaven's high gate ascend,
Bear on your wings and in your notes his praise.
Ye that in waters glide ! and ye that walk
The earth ! and stately tread ; or lowly creep ;
Witness *if I be silent*, ev'n or morn,
To hill or valley, fountain or fresh shade,
Made vocal by my song, and taught his praise.

[Here follows the reading of some book, or part
of a book, discoursing on and exciting to moral
virtue.]

PETITION.

PREL. Inasmuch as by reason of our ignorance we cannot be certain that many things which we often hear mentioned in the petitions of men to the Deity, would prove real goods if they were in our possession, and as I have reason to hope and believe that the goodness of my heavenly Father will not withhold from me a suitable share of temporal blessings, if by a virtuous and holy life I conciliate his favor and kindness: therefore I presume not to ask such things; but rather humbly, and with a sincere heart, express my earnest desire that he would graciously assist my continual endeavors and resolutions of eschewing vice and embracing virtue; which kind of supplications will at the same time remind me in a solemn manner of my extensive duty.

That I may be preserved from atheism, impiety, and profaneness; and in my addresses to Thee carefully avoid irreverence and ostentation, formality and odious hypocrisy,—Help me, O Father!

That I may be loyal to my prince, and faithful to my country, careful for its good, valiant in its defence, and obedient to its laws, abhorring treason as much as tyranny,—Help me, O Father!

That I may to those above me be dutiful, humble and submissive; avoiding pride, disrespect, and contumacy,—Help me, O Father!

That I may to those below me be gracious, con-

descending, and forgiving, using clemency, protecting innocent distress, avoiding cruelty, harshness, and oppression, insolence and unreasonable severity,—Help me, O Father!

That I may refrain from calumny and detraction; that I may abhor and avoid deceit and envy, fraud, flattery and hatred, malice, lying, and ingratitude,—Help me, O Father!

That I may be sincere in friendship, faithful in trust, and impartial in judgment, watchful against pride, and against anger (that momentary madness,)—Help me, O Father!

That I may be just in all my dealings, temperate in my pleasures, full of candor and ingenuousness, humanity and benevolence,—Help me, O Father!

That I may be grateful to my benefactors, and generous to my friends, exercising charity and liberality to the poor, and pity to the miserable,—Help me, O Father!

That I may possess integrity and evenness of mind, resolution in difficulties, and fortitude under affliction; that I may be punctual in performing my promises, peaceable and prudent in my behavior,—Help me, O Father!

That I may have tenderness for the weak, and reverent respect for the ancient; that I may be kind to my neighbors, good-natured to my companions, and hospitable to strangers,—Help me, O Father!

That I may be averse to craft and over-reaching, abhor extortion, perjury, and every kind of wickedness,—Help me, O Father!

That I may be honest and open-hearted, gentle, merciful, and good, cheerful in spirit, rejoicing in the good of others,—Help me, O Father!

That I may have a constant regard to honor and probity, that I may possess a perfect innocence and a good conscience, and at length become truly virtuous and magnanimous,—Help me, good God: help me, O Father!

And, forasmuch as ingratitude is one of the most odious of vices, let me not be unmindful gratefully to acknowledge the favors I receive from heaven.

THANKS.

For peace and liberty, for food and raiment, for corn and wine, and milk, and every kind of healthful nourishment,—Good God, I thank thee!

For the common benefits of air and light; for useful fire and delicious water,—Good God, I thank thee!

For knowledge, and literature, and every useful art; for my friends and their prosperity, and for the fewness of my enemies,—Good God, I thank thee!

For all thy innumerable benefits; for life and reason, and the use of speech; for health and joy,

and every pleasant hour,—My good God, I thank thee!

END OF THE FIRST PART.

[N. B. No continuation of this has been found among Dr. Franklin's manuscripts.]

A PARABLE AGAINST PERSECUTION, IN IMITATION OF SCRIPTURE LANGUAGE.²

[Referred to in *Memoirs of the Life, Part V.*]

1 And it came to pass after these things, that

² Lord Kaimes, in his *Sketches of the History of Man*, (Vol. II. p. 472, 473.) thus expresses himself on the subject of this parable:

“The following parable against persecution was communicated to me by Dr. Franklin, of Philadelphia, a man who makes a great figure in the learned world; and who would still make a greater figure for benevolence and candor, were virtue as much regarded in this declining age as knowledge.

• • • • •

“The historical style of the Old Testament is here finely imitated; and the moral must strike every one who is not sunk in stupidity and superstition. Were it really a chapter of Genesis, one is apt to think, that persecution could never have shown a bare face among Jews or Christians. But alas! that is a vain thought. Such a passage in the Old Testament, would avail as little against the rancorous passions of men, as the following passages in the New Testament, though persecution cannot be condemned in terms more explicit. ‘Him that is weak in the faith, receive you, but not to doubtful disputations. For,’” &c.

Abraham sat in the door of his tent, about the going down of the sun :

2 And behold a man, bowed with age, came from the way of the wilderness, leaning on a staff.

3 And Abraham rose and met him, and said unto him, Turn in, I pray thee, and wash thy feet, and tarry all night, and thou shalt arise early on the morrow, and go on thy way.

4 But the man said, Nay, for I will abide under this tree.

5 And Abraham pressed him greatly ; so he turned, and they went into the tent, and Abraham baked unleavened bread, and they did eat.

6 And when Abraham saw that the man blessed not God, he said unto him, Wherefore dost thou not worship the most high God, Creator of heaven and earth ?

7 And the man answered and said, I do not worship the God thou speakest of, neither do I call upon his name ; for I have made to myself a god, which abideth alway in mine house, and provideth me with all things.

8 And Abraham's zeal was kindled against the man, and he arose and drove him forth with blows into the wilderness.

9 And at midnight God called unto Abraham, saying, Abraham, where is the stranger ?

10 And Abraham answered and said, Lord, he would not worship thee, neither would he call

upon thy name, therefore I have driven him out from before my face into the wilderness.

11 And God said, Have I borne with him these hundred ninety and eight years, and clothed him, notwithstanding his rebellion against me; and couldst not thou, that art thyself a sinner, bear with him one night?

12 And Abraham said, Let not the anger of the Lord wax hot against his servant; lo, I have sinned; forgive me, I pray thee.

13 And Abraham arose, and went forth into the wilderness, and sought diligently for the man, and found him, and returned with him to the tent; and when he had entreated him kindly, he sent him away on the morrow with gifts.

14 And God spake again unto Abraham, saying, For this thy sin shall thy seed be afflicted four hundred years in a strange land:

15 But for thy repentance will I deliver them; and they shall come forth with power, and with gladness of heart, and with much substance.

ON PERSECUTION IN FORMER AGES—OF DIS-
SENTERS, STATE OF TOLERATION, &c.

To the Printer of the London Packet, June 3, 1772.

SIR,

I understand from the public papers, that in the debates on the bill for relieving the dis-

senters in the point of subscription to the church articles, sundry reflections were thrown out against that people, importing, "That they themselves are of a persecuting intolerant spirit, for that when they had the superiority, they persecuted the church, and still persecute it in *America*, where they compel its members to pay taxes for maintaining the presbyterian or independent worship, and at the same time, refuse them a toleration in the full exercise of their religion by the administrations of a bishop."

If we look back into history for the character of the present sects in Christianity, we shall find few that have not in their turns been persecutors, and complainers of persecution. The primitive Christians thought persecution extremely wrong in the Pagans, but practised it on one another. The first Protestants of the church of *England* blamed persecution in the *Romish* church, but practise it against the *Puritans*: these found it wrong in the bishops, but fell into the same practice themselves both here and in New England. To account for this we should remember, that the doctrine of *toleration* was not then known, or had not prevailed in the world. Persecution was therefore not so much the fault of the sect as of the times. It was not in those days deemed wrong *in itself*. The general opinion was only, that those *who are in error* ought not to persecute *the truth*: but the *possessors of truth* were in the right to persecute

error, in order to destroy it. Thus every sect believing itself possessed of *all truth*, and that every tenet differing from theirs was *error*, conceived that when the power was in their hands, persecution was a duty required of them by that God whom they supposed to be offended with heresy. By degrees more moderate, and more modest sentiments have taken place in the Christian world; and among Protestants particularly all disclaim persecution, none vindicate it, and but few practise it. We should then cease to reproach each other with what was done by our ancestors, but judge of the present character of sects or churches by their *present conduct* only.*

Now, to determine on the justice of this charge against the present dissenters, particularly those in *America*, let us consider the following facts. They went from England to establish a new country for themselves, *at their own expense*, where they might enjoy the free exercise of religion in their own way. When they had purchased the territory of the natives, they granted the lands out in town-

* "Toleration in religion, though obvious to common understanding, was not however the production of reason, but of commerce. The advantage of toleration for promoting commerce, was discovered long before by the Portuguese. They were too zealous Catholics to venture so bold a measure in Portugal; but it was permitted in Goa, and the inquisition in that town was confined to Roman Catholics." *Lord Kaimes's Sketches of the History of Man*, Vol. II. p. 474.

ships, requiring for it neither purchase-money nor quit-rent, but this condition only to be complied with, that the freeholders should for ever support a gospel minister, (meaning probably one of the governing sects) and a free-school, within the township. Thus, what is commonly called Presbyterianism became the *established religion* of that country. All went on well in this way while the same religious opinions were general, the support of minister and school being raised by a proportionate tax on the lands. But in process of time some becoming Quakers,¹ some Baptists, and of late years, some returning to the church of England (through the laudable endeavors and a *proper application*,² of their funds by the Society

¹ No person appeared in New England who professed the opinion of the Quakers, until 1656; (i. e. about 36 years after the first settling of the colony;) when Mary Fisher and Ann Austin came from Barbadoes; and soon after, nine others arrived in the ship Speedwell from London." They were successful in their preaching: and the provincial government, wishing to keep the colony from them, attempted to send away such as they discovered, and prevent the arrival of others. Securities, fines, banishment, imprisonment, and corporal punishments were instituted for this purpose; but with so little effect, that at last "a law was made for punishing with death, all such as should return into the jurisdiction after banishment. A few were hanged!" (See the History of the British dominions, 4to. 1773, p. 1. 8. 120.) B. V.

² They were to spread the gospel, and maintain a learned and orthodox clergy, where ministers were wanted or ill-pro-

for Propagating the Gospel), objections were made to the payment of a tax appropriated to the support of a church they disapproved and had forsaken. The civil magistrates, however, continued for a time to collect and apply the tax according to the original laws which remained in force ; and they did it more freely, as thinking it just and equitable, that the holders of lands should pay what was contracted to be paid when they were granted, as the only consideration for the grant, and what had been considered by all subsequent purchasers as a perpetual incumbrance on the estate, bought therefore at a proportionably cheaper rate ; a payment which it was thought no honest man ought to avoid under the pretence of his having changed his religious persuasion. And this I suppose is one of the best grounds of demanding tithes of dissenters now in *England*. But the practice being clamored against by the episcopalians as persecution, the legislature of the province of *Massachusetts Bay*, near thirty years since, passed an act for their relief, requiring indeed the tax to be paid as usual, but directing that the several sums levied from members of the church of England, should be paid over to the minister of that church, with whom such members usually attended divine worship, which minister had power

vided ; administering God's word and sacraments, and preventing atheism, infidelity, popery, and idolatry.

given him to receive, and on occasion *to recover the same by law.*

It seems that legislature considered the *end* of the tax was to secure and improve the morals of the people, and promote their happiness, by supporting among them the public worship of God, and the preaching of the gospel; that where particular people fancied a particular mode, that mode might probably therefore be of most use to those people; and that if the good was done, it was not so material in what mode or by whom it was done. The consideration that their brethren the dissenters in *England* were still compelled to pay tithes to the clergy of the church, had not weight enough with the legislature to prevent this moderate act, which still continues in full force; and I hope no uncharitable conduct of the church towards the dissenters will ever provoke them to repeal it.

With regard to a *bishop*, I know not upon what grounds the dissenters, either here or in America, are charged with refusing the benefit of such an officer to the church in that country. *Here* they seem to have naturally no concern in the affair. *There* they have no power to prevent it, if government should think fit to send one. They would probably *dislike*, indeed, to see an order of men established among them, from whose persecutions their fathers fled into that wilderness, and whose future domination they may possibly fear, *not knowing that their natures are changed.* But the non-

appointment of bishops for America, seems to arise from another quarter. The same wisdom of government, probably, that prevents the sitting of convocations, and forbids by *noli-prosequis* the persecution of dissenters for non-subscription, avoids establishing bishops where the minds of the people are not yet prepared to receive them cordially, lest the public peace should be endangered.

And now let us see how this *persecution account* stands between the parties.

In *New England*, where the legislative bodies are almost to a man dissenters from the church of England,

1. There is no test to prevent churchmen from holding offices.

2. The sons of churchmen have the full benefit of the universities.

3. The taxes for support of public worship, when paid by churchmen, are given to the episcopal minister.

In *Old England*,

1. Dissenters are excluded from all offices of profit and honor.

2. The benefits of education in the universities are appropriated to the sons of churchmen.

3. The clergy of the dissenters receive none of the tithes paid by their people, who must be at the additional charge of maintaining their own separate worship.

But it is said, the dissenters of America *oppose* the introduction of a bishop.

In fact it is not alone the dissenters there that give opposition (if *not encouraging* must be termed *opposing*), but the laity in general dislike the project, and some even of the clergy. The inhabitants of Virginia are almost all episcopalians. The church is fully established there, and the council and general assembly are perhaps to a man its members; yet, when lately at a meeting of the clergy a resolution was taken to apply for a bishop, against which several however protested, the assembly of the province at their next meeting expressed their disapprobation of the thing in the strongest manner, by unanimously ordering the thanks of the house to the protesters; for many of the American laity of the church think it some advantage, whether their own young men come to England for ordination and improve themselves at the same time by conversation with the learned here, or the congregations are supplied by Englishmen, who have had the benefit of education in English universities, and are ordained before they come abroad. They do not therefore see the necessity of a bishop merely for ordination, and confirmation is deemed among them a ceremony of no very great importance, since few seek it in England, where bishops are in plenty. These sentiments prevail with many churchmen there, not to promote a design which they think must

sooner or later saddle them with great expenses to support it. As to the dissenters, their minds might probably be more conciliated to the measure, if the bishops here should, in their wisdom and goodness, think fit to set their sacred character in a more friendly light, by dropping their opposition to the dissenters' application for relief in subscription, and declaring their willingness that dissenters should be capable of offices, enjoy the benefit of education in the universities, and the privilege of appropriating their tithes to the support of their own clergy. In all these points of toleration they appear far behind the present dissenters of New England, and it may seem to some a step below the dignity of bishops to follow the example of such inferiors. I do not however despair of their doing it some time or other, since nothing of the kind is too hard for *true Christian humility*. I am, Sir, yours, &c. A NEW ENGLAND MAN.

A PARABLE ON BROTHERLY LOVE, &c.

In those days there was no worker of iron in all the land. And the merchants of Midian passed by with their camels, bearing spices, and myrrh, and balm, and wares of iron.

And Reuben bought an axe of the Ishmaelite merchants, which he prized highly, for there was none in his father's house.

And Simeon said unto Reuben his brother, Lend

me, I pray thee, thine axe. But he refused, and would not.

And Levi also said unto him, My brother, lend me, I pray thee, thine axe; and he refused him also.

Then came Judah unto Reuben, and entreated him, saying, Lo! thou lovest me, and I have always loved thee, do not refuse me the use of thine axe.

But Reuben turned from him, and refused him likewise.

Now it came to pass, that Reuben hewed timber on the bank of the river, and his axe fell therein, and he could by no means find it.

But Simeon, Levi, and Judah, had sent a messenger after the Ishmaelites with money, and had bought for themselves each an axe.

Then came Reuben unto Simeon, and said, Lo! I have lost mine axe, and my work is unfinished, lend me thine, I pray thee.

And Simeon answered him, saying, Thou wouldest not lend me thine axe, therefore will I not lend thee mine.

Then went he unto Levi, and said unto him, My brother, thou knowest my loss and my necessity; lend me, I pray thee, thine axe.

And Levi reproached him, saying, Thou wouldest not lend me thine axe when I desired it, but I will be better than thou, and will lend thee mine.

And Reuben was grieved at the rebuke of Levi,

and being ashamed, turned from him, and took not the axe, but sought his brother Judah.

And as he drew near, Judah beheld his countenance as it were covered with grief and shame; and he prevented him, saying, My brother, I know thy loss; but why should it trouble thee? Lo! have I not an axe that will serve both thee and me? Take it, I pray thee, and use it as thine own.

And Reuben fell on his neck, and kissed him, with tears, saying, Thy kindness is great, but thy goodness in forgiving me is greater. Thou art indeed my brother, and whilst I live will I surely love thee.

And Judah said, Let us also love our other brethren; behold, are we not all of one blood?

And Joseph saw these things, and reported them to his father Jacob.

And Jacob said, Reuben did wrong, but he repented. Simeon also did wrong; and Levi was not altogether blameless:

But the heart of Judah is princely. Judah hath the soul of a king. His father's children shall bow down before him, and he shall rule over his brethren.