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CONDITIONS OF THIS GAZETTE.

THE price to Subscribers is THREE DOLLARS per annum, for fifty-two numbers, exclusive of postage; and in all cases where papers shall be delivered at the expense of the publisher, the price will be, including postage, FOUR DOLLARS a year, payable half yearly in advance.

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Advertisements not exceeding eight lines will be printed for FIFTY CENTS, for the first publication and half that price for every subsequent insertion. Larger advertisements will be charged in proportion.

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COMMUNICATED.

EDMUND BURKE.

BURKE possessed such distinguished abilities that Johnson, in the partiality of friendship declared, that it was impossible for a person to take shelter with him from a shower for twenty minutes under a shed, without discovering that he was the greatest man he ever conversed with. Born to a small, but not unencumbered estate in Ireland, and bred under the Jesuits at St. Omer's in the Netherlands, he first attracted public notice by literary productions. The celebrity thus acquired, excited the curiosity of the great, to whose polite circles he found admission, the more easily that, with a sweet and pleasing, though not an expressive or erect ovidian countenance, and with a modest assurance, naturally resulting from a consciousness of merit, he rose above the middle size, had well turned limbs, a tolerable address, and, upon the whole, a general appearance. Being found by the Marquis of Rockingham and his followers an useful literary partisan, he was introduced into Parliament, that they might enjoy the benefit of his tongue as well as of his pen. There, though his voice was neither powerful nor harmonious, nor his pronunciation perfectly English, nor his manner very graceful, he soon obtained the character of an eminent Speaker. Having read a great deal, written much, and conversed not a little, he had his mind full, and his language apt and ready upon every topic; so that whatever subject occurred in debate, his speech had the appearance of a studied harangue, surprizing by its novelty, pleasing by its variety, and interesting from its importance. Yet, with all these brilliancies, which, like dazzling meteors, bespangled his oratorical effusions, he did not possess the art of persuasion; because he wanted method, and did not know how to make his arguments bear upon the main question under discussion, being generally circuitous and digressive, and either surfeiting, as in his writings, with sage preface maxims, or bewildering with extraneous and incompact matter. Incapable of keeping the strait road, he yielded to the seduction of every flower, of which the beauty invited his hand, in the by-paths. But it was in these excursive rambles of the imagination that he pleased most, often presenting to the amused fancy the most delightful pictures, and opening to men of sounder heads than his own, views which terminated in scenes of the richest culture.

Nor was he conspicuous only for the sublime and beautiful in description, particularly for his own

peculiar species of them, the obscure and turgid, but also for a fertile vein of wit and ridicule, of which the occasional vulgarity subjected him, like other satyrists, among his antagonists, to the imputation of buffoonery.

A copious store of opposite expressions, and glowing metaphors, he had always at command; and if at any time the stream of his eloquence flowed muddy, it was still the stream of the Tagus, from which you might collect some grains of virgin gold. Well then might Fox declare, that from him he derived more political instruction than from any other man living. Lazarus gathered up the crumbs that fell from the great man's table. Fox had a correct judgment and knew what to select, and what to reject of the fruits dropping from this prolific and luxuriant tree. By literary admirers he is extolled as a Poet, and by clerical devotees idolized as a prophet, being often filled with the inspiration of the former, if not swelled with the insanity of the latter. Of a sanguinous temperament, and therefore hot and impetuous, he frequently transgressed the bounds of moderation, loving with cordiality, and hating with virulence.

The large and welcome sop which was thrown him toward the close of his life, had it been sooner bestowed, might have abated the venom of his Cerberian slaver in the paroxysms of his rage against Warren Hastings. But he wished to display his eloquence, and he decimated Cicero arraigning another Verres.

The truth is, that though genius flashed upon the observer's eye in his raving fits as well as in his lucid intervals, this anomalous non-descript being was as much inferior to Cicero, in wisdom and decorum, as in argumentation and chastity of composition.

MISCELLANY.

LETTER FROM DR. FRANKLIN.
PHILADELPHIA, June 6, 1755.

Sir—I received your kind letter of the 2d. instant, and am glad that you increase in strength; I hope you will continue mending till you recover your former health and firmness. Let me know whether you still use the cold bath, and what effect it has.

As to the kindness you mention I wish it could have been of more service to you. But if it had, the only thanks I should desire, is, that you would always be equally ready to serve any other person that may need your assistance, and so let good offices go round; for mankind are all of a family.

For my own part, when I am employed in serving others, I do not look upon myself as conferring favours, but as paying debts. In my travels, and since my settlement, I have received much kindness from men to whom I shall never have an opportunity of making the least direct return, and numberless mercies from God, who is infinitely above being benefitted by our services. The kindness from men I can therefore, only return on their fellow men, and I can only show my gratitude for those mercies from God by a readiness to help his other children and my brethren. For I do not think thanks and compli-

ments, though repeated weekly, can discharge our real obligations to each other, and much less those to our Creator. You will see in this my notion of good works, that I am far from expecting, as you suppose, to merit heaven by them. By heaven we understand a state of happiness, infinite in degree, and eternal in duration; I can do nothing to deserve such rewards. He that for giving a draught of water to a thirsty person, should expect to be paid with a good plantation, would be modest in his demands, compared with those who think they deserve heaven for the little good they do on earth. Even the mixed imperfect pleasures we enjoy in this world, are rather from God's goodness than our merit; how much more such happiness of heaven. For my part I have not the vanity to think I deserve it, the folly to expect it, nor the ambition to desire it; but content myself in submitting to the will and disposal of that God who made me, who has hitherto preserved and blessed me, and in whose fatherly goodness I may well confide, that he will never make me miserable, and that even the afflictions I may at any time suffer shall tend to my benefit.

The faith you mention has, doubtless its use, in the world, I do not desire to see it diminished, nor would I endeavor to lessen it in any man. But I wish it were more productive of good works than I have generally seen it—I mean real good works—works of kindness, charity, mercy, and public spirit—not holiday keeping, sermon reading or hearing, performing church ceremonies, or long prayers filled with flatteries and compliments despised even by wise men, and much less capable of pleasing the Deity. The worship of God is a duty, the hearing and reading of sermons may be useful, but if men rest in hearing and praying, as too many do, it is as if a tree should value itself on being watered and putting forth leaves though it never produced any fruit.

Your great master thought much less of these outward appearances and professions than many of his modern disciples. He preferred the doers of the word to the mere hearers, the son that seemingly refused to obey his father, and yet performed his commands, to him that professed his readiness, but neglected the work—the heretical but charitable Samaritan, to the uncharitable though orthodox priest and sanctified Levite—and those who gave food to the hungry, drink to the thirsty, raiment to the naked, entertainment to the stranger, and relief to the sick, though they never heard of his name, he declares they shall in the last day be accepted, when those who cry Lord, Lord, who value themselves on their faith, though great enough to perform miracles, but have neglected good works, shall be rejected. He professed he came not to call the righteous but sinners to repentance; which implied his modest opinion that there was some in his time so good, that they needed not to hear him even for improvement; but now a days we have scarce a little parson that does not think it the duty of every man within his reach to set under his petty administration, and that whoever

omits it offends God. I wish to such more humility, and to your health and happiness, being

Your friend and servant,
(Signed) B. FRANKLIN.

POPULATION.—Westward! It is estimated on ascertained facts and reasonable data, that the present population of Kentucky is about 527,000—viz. 420,000 free whites and 107,000 slaves; the gross population in 1810 was 406,511. Increase 25 per cent. in five years.

OHIO.—The population of Ohio in 1810, was 230,000; by a late return of her free white inhabitants over 71 years of age, it is estimated that her present population is about 400,000. Increase nearly 80 per cent. in five years.

INDIANA, in 1810, had a population of 24,520 souls. The ascertained population some months ago was about 70,000; and the present amount is supposed to be between 95, and 100,000. Increase about 400 per cent in five years.

There are no slaves in Ohio, and very few in Indiana; in 1810 only 237.

ALLSTON'S PICTURE.

The subject of this fine production, is the following passage from scripture:

“And Elisha died, and they buried him: and the bands of the Moabites invaded the land at the coming in of the year. And it came to pass as they were burying a man, that behold they spied a band of men, and they cast the man into the sepulchre of Elisha; and when the man was let down and touched the bones of Elisha, he revived and stood up on his feet.”

2d. Kings, 13th chap. verse 20th.
The Picture is about 6 feet by 6—and the illustration of the subject is so judiciously designed, and executed with such touches of genius, that the directors of the academy of Fine Arts of Philadelphia, have agreed to purchase it for 7500 dollars. This price was, very justly demanded by Mr. ALLSTON for his work—and Mr. PEALE of Baltimore, was about becoming the purchaser, which would have deprived Philadelphia of this truly national performance.—It constitutes another evidence of native genius, and it's purchase is highly honorable to the state and liberality of the gentlemen of Philadelphia. A few more such examples, and the FINE ARTS in America, will meet a more general diffusion and more rapid improvement.—Southern Patriot.

AN ATHEIST.

A person endeavouring to prove to Dr. Johnson, that an atheist may be a man of good moral character. “Sir,” said the doctor, “when a man rejects his allegiance to his great Creator, what has he to restrain him from the perpetration of crimes? If an atheist was to drink tea with me, I should look very carefully after my spoons.”

MARTIN LUTHER.

“A man,” said he, “lives forty years before he knows himself to be a fool; and at the time he begins to see his folly, his life is nearly finished; so that many men die before they begin to live.”

PRINTED FOR Merchants and others, neatly Printed at this Office.