

a little copper figure of the Virgin Mary round his neck, suspended by a chain of hair. It was of little value, else it had not been suffered to remain there. In his hand was a letter, I saw enough to know it was from his mother—Monchere fils, &c. It was a terrible place to think of mother—of home—of any social human ties. Have these ghastly things parents, brothers, sisters, lovers? Were they once all happy in peaceful homes? Did these convulsed, and bloody, & mangled bodies, once lie in undisturbed beds? Did these clutched hands once press in infancy a mother's breast? Now all was loathsome, terrible, Ghostlike. Human nature itself seemed here to be debased and brutified. Will such creatures, I thought ever live again? Why should they? Robbers, ravishers, incendiaries, murderers, suicides (for a dragon lay with a pistol in his hand, and his scull shattered to pieces,) heroes! The only two powers that reigned here were agony and death. Whatever might have been their characters when alive, all faces were now alike. I could not, in those fixed contortions, tell what was pain from what was anger—misery from what was wickedness.

It was now almost dark, and the night was setting in stormier than the day. A strong flash of lightening suddenly illuminated this hold of death, and for a moment shewed me more distinctly the terrible array. A loud squall of wind came round the building, and the old window casement gave way, and fell with a shivering crash in upon the floor. Something rose up with an angry growl from among the dead bodies. It was a huge dark colored wolf dog with a spiked collar round his neck; and seeing me, he leaped towards me with gaunt and bony limbs. I am confident that his jaws were bloody. I had instinctively moved backwards towards the door. The surly savage returned growling, to his lair; and in a state of stupefaction. I found myself in the open air. A bugle was playing, and the light infantry company of my own regiment was entering the village with loud hurrahs.

From Dr. Franklin's Memoirs.
POWER OF ORATORY.

In 1739 there arrived among us from Ireland the reverend Mr. WHITFIELD, who had made himself remarkable there as an itinerant preacher. He was first permitted to preach in some of our churches; but the clergy taking a dislike to him, soon refused him their pulpits, and he was obliged to preach in the fields.—The multitude of all sects and denominations that attended his sermons were enormous and it was matter of speculation to me (who was one of the number) to observe the extraordinary influence of his oratory on his hearers and how much they admired and respected him, notwithstanding his common abuse of them, by assuring them, they were naturally half beasts and half devils.

It was wonderful to see the change so soon made in the manner of our inhabitants. From being thoughtless or indifferent about religion, it seemed as if all the world were growing religious so that one could not walk thro' the town in the evening without hearing psalms sung in different families in every street.—And it being found inconvenient to assemble in the open air, subject to its inclemencies, the building of a house to meet in was no sooner proposed, and persons appointed to receive contributions, but sufficient sums were soon received to procure the ground, and erect the building, which was one hundred feet long and seventy broad; and the work was carried on with such a spirit as to be finished in a much shorter time than could be expected. Both house and ground were vested in trustees, expressly for the use of any preacher of any religious persuasion who might desire to say something to the people at Philadelphia. The design in building not being to accommodate any particular sect, but the inhabitants in general; so that if even the Mufti of Constantinople were to send a missionary to preach Mahometanism to us, he would find a pulpit at his service.

"Mr. Whitfield, on leaving us went preaching all the way through the colonies to Georgia. The settlement of that province had lately been begun, but instead of being made with hardy industrious husbandmen, accustomed to labor, the only people fit for such enterprise, it was with families of broken shop keepers, and other insolvent debtors; many of indolent habits, taken out of the jails, who being set down in the woods unqualified for clearing land, and unable to endure the hardships of a new settlement perished in numbers leaving many helpless children unprovided for. The sight of their miserable situation inspired the benevolent heart of Mr. Whitfield with the idea of building an orphan-house there, in which they might be supported and educated. Returning northward he preached up his charity, and made large collections; for his eloquence had a wonderful power over the hearts and purses of his hearers, of which myself was an instance. I did not disapprove of the design, but as Georgia was destitute of materials and workmen and it was proposed to send them from Philadelphia, at a great expense, I thought it would have been better to have built the house at Philadelphia, and brought the children to it.—This I advised, but he was resolute in his first project, rejected my counsel, and I therefore refused to contribute. I happened soon after to attend one of his sermons, in the course of which, I perceived he intended to finish with a collection, and I silently resolved he should get nothing from me. I had in my pocket a handful of copper money, three or four silver dollars, and five pistoles in gold; as he proceeded I began to soften, and concluded to give the copper. Another stroke of his oratory

made me ashamed of that, and determined me to give the silver, and he finished so admirably, that I emptied my pocket wholly into the collector's dish, gold & all! At this sermon there was also one of our club, who being of my sentiments respecting the building of Georgia, and suspecting a collection might be intended, had by precaution emptied his pockets before he came from home; towards the conclusion of the discourse, however, he felt a strong inclination to give, and applied to a neighbor who stood near him, to lend him some money for the purpose. The request was fortunately made to perhaps the only man in the company who had the firmness not to be affected by the preacher.—His answer was, "*At any other time, friend Hopkinson I would lend to thee freely; but not now, for thee seems to be out of thy right senses.*"

New York, July 21.

St. Domingo—Captain Robison, states, that 3 or 4 days before he sailed, an order arrived from Port-au-Prince for all the troops to repair to that capital for its defence, against Christophe, who, it is said, was approaching it with all his force. The militia were doing garrison duty at Aux Cayes. Coffee 45 sols, and none coming in: On the 9th inst. 4 armed barges from Aux Cayes brought in the Spanish ship Feliciano, from the Mediterranean, with a cargo of wine, brandy, silks &c. bound to Havanna, prize to the Buenos Ayres privateer gen. San Martin, captain Stafford, who had taken her from a Mexican privateer and sent her to Aux Cayes for water and provisions. She was taken by the barges while at anchor under the lee of the Isle of Vache; her papers were sent to Port-au-Prince for the decision of the government. Capt. Stafford was expected to make his appearance and reclaim his prize.

Five hundred families from Wales and the northern and western parts of Scotland, arrived at the ports of Greenock and Glasgow, on the 1st of May, for the purpose of emigrating to America. They were compelled to form an encampment upon the banks of the Clyde, where the novelty of the sight attracted a number of spectators.

Captain Wright.—The law of congress passed in 1802 to regulate trade and intercourse with the Indian tribes, and to preserve peace on the frontiers, under which captain Wright is to be tried, enacts, that if any citizen or other person, shall go into any town, settlement or territory, belonging to any nation or tribe of Indians, and shall there commit murder, by killing any Indian or Indians, belonging to any nation or tribe of Indians in amity with the United States, such offender, on being thereof convicted, shall suffer death." "And when the offender shall be apprehended, or brought to trial into any of the United States, it shall

be lawful for the president of the United States to issue a commission to any one or more judges of the supreme court of the United States, and the judge of the district in which such offence may have been apprehended shall have been brought for trial, which judges, or any two of them shall have the same jurisdiction in such capital cases, as the circuit court of such district, and proceed to trial and judge in the manner, as such circuit court might or could do."

For the immediate attainment of the objects of the general government in relation to Captain Wright, the acting attorney of the United States for the district of Georgia, (Mr. Davies having temporarily left the state for benefit of his health, which has been considerably impaired by incessant devotion to business) has written to the Creek agent for Indian affairs, we are informed, requesting him to pursue such steps as will authorize the major to take capt. Wright into custody; and the governor has desired to cause him to be delivered to any judicial officer of the county, whenever he shall be demanded by virtue of a warrant from the proper authority, to detain him till then under present military arrest.

Georgia Journal.

JEWES.

Extract of a letter from the Rev.

Cox, to a friend at Leeds.

The state of the Jews on the continent affords an encouraging prospect, and one which ought to stimulate us in our efforts to promote their conversion. A small full allowance for several instances of ignorance, bigoted scepticism and worldly mindedness, it may still be added, the spirit of enquiry on divine subjects pervades, not merely several individuals and families but even whole synagogues; I refer to what are called the reformed Jews. Berlin they have a synagogue handsomely fitted up, and numerously attended, in which the disgusting yells of 3 clerks are changed for the solemn singing of the whole congregation; an annual discourse for a weekly sermon; a proverbial indecency department, for the decorum of a Protestant congregation; and a heterogeneous jumble of prayer in an unknown language, for careful selection of them translated into their vernacular tongue. It is encouraging to behold a large body of the most enlightened & respectable Jews acknowledging the necessity of a radical change among them: rejecting the Talmud as a system of blasphemy and absurdity, and confessing, that in their own houses they occasionally read and prove parts of the New Testament. Not a few profess the faith in Christ as a true prophet, though they inconsistently decline hailing him as the promised Messiah. At Hamburgh the most respectable Jews are arranging plans for a new synagogue, and have engaged an enlightened teacher, who instructs the children