

THE subject of my song is HEALTH, A good superior fact to wealth. Can the young mind distrust its worth? Confute the monarchs of the earth: Imperial czars, and sultans, own No gems so bright that decks their throne: Each for this pearl his crown would quit, And turn a ruffick, or a cit.

Mark, though the blessings loft with care, 'Tis not recover'd when you pleas. Say not that gruels shall avail, For fantasy gruels fail. Say not Apollo's sons succeed, Apollo's sons is Egypt's seed. How faithfuls the physician's skill, How vain the penicentia pill, The marble monuments proclaim, The humbler turf confirms the fame! Prevention is the better cure: So says the proverb, and 'tis true.

Would you extend your narrow span, And make the most of life you can? Would you when medicines cannot save, Descend with ease into the grave: Calmly retire, like evening light; And cheerful bid the world good night? Let temperance constantly preside: Our best physician, friend and guide! Would you to wisdom make pretence, Proud to be thought a man of sense? Let temperance (always friend to fame) With steady hand direct your aim; Or, like an archer in the dark, Your random shaft will miss the mark: For they who flout her golden rules, In wisdom's volume stand for fools.

From the FREEMAN'S JOURNAL. Printed at Philadelphia. Notices from the Invisible World. Mr. BAILEY,

IN this age of infidelity, any Notices I give you from the World of Spirits, when sufficiently proved to be genuine, are not to be overlooked. Two have happened here in Sussex indubitably certain, and which are much talked of here. A certain Levin Milby had gone to trade in his vessel to Carolina. Before he had time to return, he died suddenly there. But a whole week before any human intelligence arrived, his brother-in-law, Elias West, a man of truth and credibility, though too fond of spiritous liquors, had laid himself down on a bed to rest in the evening, with a window open (May 12, 1787) from which he started up in a great fright, and came to the company in the next room, and cried out, "Levin Milby is dead in Carolina; for he just now laid his cold dead hand on one side of my face. I saw him leaning over the window as plainly as ever I did in my life; he looked very pale. I spoke to him, and said, Lord have mercy! Levin, what is the matter?" He answered, "Elias I am dead. I died in Carolina, and have just my son Nant, come to his Mammy." This depends not on his word, though a man of veracity; for, besides his wife and family, there happened to be no less than five men, heads of families, there, who saw his fright and heard his tale. They all tried to persuade him it was only a dream; but when the news arrived eight or ten days after, they began to speak seriously of the affair. For if it be called a dream the matter is still the same. Here was a true notification from the invisible World, of a fact, some hundred miles distant, unsuspected, and as unlikely to happen to him as any other hardy man.

The same Mr. Elias West had another, perhaps more remarkable, visit and notification from the unseen world. He lay in Indian River, Sept. 1764, in his vessel, when he saw his partner, Peter Wright, (who had staid behind him at Staten Island) who in like manner also laid his cold hand on his cheek, and said, "Elias, you need say no more to my father about the Morning Star; for I am dead and shall never see it more. This makes

well for my brothers, Joshua and Anthony. But Anthony will die in youth." N.B. The Morning Star was the name of the vessel. This dispute about the vessel, thus settled by the apparition, is not interesting to the public. Another man, who failed with him on board, winced, that said West, greatly surprised, immediately related this affair to him. N.B. When they returned, they found Peter had died at two o'clock, and this warning was given by a ghost to Mr. West the same evening. N.B. Anthony also died soon after, as foretold to Elias. Some invisible spirit must have given these Notices, whether in dreams or not, to this bold man. There and a thousand other facts demonstrate, what reason aloud proclaims, that the soul of man is not circumscribed by that present state, when our thoughts, meditations, hopes and desires launch naturally into an endless eternity.

Lewis. M. W. A DIALOGUE between Cuffe a Negro belonging to the county of Hampshire, and Samba belonging to Hartford. Cuffe HOW de, Samba, I no see you Hartford. Samba No news I hear of all eralk Hartford bout e fokes here and Boston, your govment.

Cuffe What e Hartford fokes say bout us? Samba They say grae deal, they tink fokes dis govment acte sange queerly. Cuffe How queerly, Samba, I wish you telle me what say. Samba Well, Cuffe, you sit down, Inokee your pipe, I telle you what day say bout you Hartford.

Cuffe Well, Samba, I smokee pipe long, you telle me. Samba Lase e fall they say, fokes your govment stracted; good constution, good laws, good judges, good Govoer, good sembly. Frall all our, wicked, stracted fokes wont have em; make crazy ventions, stop courts, ade likee crazy fools, stroy govment, stroy dem selves.

Cuffe Must speak e little, great fokes makee greataxex, no money. Samba Ay, Cuffee, Hartford fokes say, your tokes, (surgents I tink they call em) much owe, no willing pay debts, no-willing pay taxes, so stroy Courts, try break e constution.

Cuffe Dat wrong, sambo, we only want drefs gravex. Samba I hear maffer n our great men talkke much, say you all crazy, all stracted, all much wicked. You ptead grievance; your conduct worst grievance. Lasse winter you got Woster stoppe court, drefs cold, two deape snows dat wek: God telle you, you wrong, he angry; you no mind: you dat time pare for wa, make officers, make regement, tend to makee King; But you acte likee crazy fowl, you no grea mong you selves; some say Wuester must e King: Day, say he good as Wheeler; Tom he set up heifed for Kings, moffe for Shays, all fution.

Cuffe No, no, Samba. Samba You aske me tell you, you smooke your pipe, lette me tell. You govner, he wise man, he call sembly, do every thing can for you, till you true; you no caly, you no hear. Den by m, by govner he wake up, he see your schemes; he send men guard stores Springfield; you fools tink you scare dem men, get stores much guns, much powder, den makee King: Bytte you find them men no scare; dey got great Bulls, make Bulls rore, bunch kill some of you; you scare, run away: den General Lincoln he come, he army tree four, touen men, you no fraid e devil, you be him; you run one place, anoder place, run out your

wins, some of you most out of e world. Cuffe No, Samba, most of us come home gin. Samba Yess, you sneak home, den Lincoln he his men carehe you, put some you in jail, make you swear be good, neber do so gin; then take away your guns, you no member your promise; act like rogues yet.

Cuffe You say too hard bout us; we no acte like rogues; orly like neger, mad, putch e little when maffer whipe.

Samba Yess, you acte like villain, brake honie, take fokes in e night, fighte Stock-bridge, Sheffield, putte poor prisoners fore you keepe off bullets from e you, make dem killed.

Cuffe You telle nuf, bout dat, dem ting, all over now. Telle what Hartford fokes say bout us now.

Samba Well, Cuffee, I tell you true, Hartford tokes no likee you dis govment, say you acte likee fools, no love yourselfes, no keepe you own govment: lase winter two tree counties stracted; now all towns stracted ever where.

Cuffe What meam Samba? how towns stracted? Samba How? make e new govner, tinke he pleasee dese fokes: keepe good men home, no let em go fombly dis year.

Cuffe Blesse god govment, blesse good court dis year, forgin us all, gib us our guns gin, only few day no love.

Samba Dat makee great men, wife men Hartford say, fokes here all stracted, sembly stracted; old govner most cure e Bel-yon; new govner, new sembly, make e worse; forgin all before he acte: no hange de worst rogues in e world, e fight, robe, steale, kill, do what e will, no hange. Sembly ade likee foolish children, undo all e old sembly do: ay gibbe you your guns gin, den hire e soldiers go fighte you. Den queer nuf make e neger laugh.

Cuffe You make my blood boil; I cant smokee my pipe; I cant heare you talk so; I wish you Hartford gin.

Samba You aske me news, you aske me what Hartford tokes say: when I telle, you no willing hear trote. So fare ewell.

GINSENG.

WANTED a quantity of good and well-dried GINSENG, for which I will give two Shillings per pound will be given, in any kind of goods, if cured agreeable to the following directions, viz. Immediately after digging, wash the roots perfectly clean, at the same time sever the small branches from the main root—this done, string the roots in an upper room, otherwise out of the sun, where there is a free circulation of air, until they are perfectly dried.—By attending to these directions, it will be found, that the roots not only appear of a brighter complexion, but in a great measure retain their size and weight.

WILLIAM MOORE. N. B. Said Moore has most kinds of West-India GOODS, by wholesale, also, all kinds of NAILS by the cask—8 by 6 and 7 by 9 GLASS by the box.

Greenfield, August 13, 1787.

Flax-Seed,

TAKEN by SETH & DANIEL WRIGHT, at their Store in Northampton, for which the highest price will be given in ready pay, one half in Cash, the other in English West-India Goods.—They also continue to pay the above-mentioned Goods for BUTTER.

August 29, 1787. THE Honourable Judge of Probate, &c. for the County of Hampshire, having appointed on Court Sessions to receive and examine the claims on the estate of JONATHAN ASHLEY, late deceased, we shall attend the service at the late dwelling-house of the deceased, in Deerfield, on the 31st Monday in the three following months, from two o'clock till afternoon.

John Williams, John Barlow, Jonathan Hatt, Administrators. Elisha Ashley, David Dickinson, Trustees. Tirzah Ashley, Administratrix. ALL persons indebted to said estate, are required to make immediate payment, to the above-named Administrators, on or before the 31st of August, 1787.

HAMPSHIRE GAZETTE.

WEDNESDAY, SEPTEMBER 19, 1787.

NORTHAMPTON: PRINTED BY WILLIAM BUTLER, A FEW RODS EAST OF THE COURT-HOUSE.

For the HAMPSHIRE GAZETTE. POLITICAL and MORAL ENTERTAINMENT. NUMBER IX.

CIVIL government is designed to unite the wisdom and strength of a number for the promotion and happiness of all the individuals as well as the common good will admit. The social compact is to defend particular persons from the wickedness of those who act without principle and improve their abilities and opportunities to the advantage of those who fall within the reach of their avarice and other evil passions. Some personal privileges must be surrendered to establish civil government; but then those advantages which are surrendered are more than compensated by having the essential blessings of life secured by the power of the body politic. When the community does not labour to secure to individuals these essential blessings of life, then civil society proves an injury instead of a benefit. In such case men had better be separated from society than connected with it, since the strength of the community is employed in their wrong and their situation is more unhappy than when they have unity to contend with the vices of single persons. To be useful, society must be combined under certain leading principles from which they have no right to depart, even though the general voice should call for a deviation from them.

These leading principles are truth and good will, justice and equal protection, impartiality extended to every class and to every individual of the corporation. A government not founded in justice fidelity and an equal regard to the interest of the whole, is a systematical tyranny and contradicts the original purposes of government.

The constitution under which we live has the clearest title to the approbation of good men: it maintains an equal regard to all the citizens and guards the liberty and essential privileges of every subject: it encourages the acquisition and enjoyment of property, and opens to all the road to the various offices and emoluments obtainable in the state; it confers, that this constitution of government must be truly and justly administered, its benefits will be lost. It must be judiciously guided by the freemen, and its principles uniformly and perseveringly defended, or its sacred enclaves will be broken down and its blessings wrested from the hands of the citizens. The letter and spirit of the constitution must be religiously regarded by us, or ignorant and designing men will introduce a system of administration fatal to our national compact and our constitutional privilege. Nothing is more dangerous to our liberties than the intrusion of rulers and subjects to the original principles of good faith, justice and equal protection, upon which all government ought to be founded, and their trampling with the maxims of their own civil constitution. The danger is much the same, whether these essential maxims and principles are violated by men in public or in private life; whether by the majority or the minority; whether by the legislative, judicial or executive department: when these maxims are violated, the rights and liberties of the community are broken down, and the useful purposes of government are wholly frustrated. A suspicious jealousy of men and measures is the offspring of base passions, of a self-opinioned and envious temper, and is the mark of a little and weak mind. But a watchful attention to the privileges of our great charter, and to the essential purposes of government, and a sincere and free investigation of measures, whether pursued by individuals or by public bodies, will serve to keep all men most nearly to the line of their duty, and to secure the immunities of the just citizen from all encroachments, to strengthen the bonds of good government, and to maintain inviolate that blessed constitution which was not too dearly purchased with all the blood and treasure which are expended in the late 1688 and 1689 war. It is our enemies in public measures our business, is to reduce them to the maxims of the constitution and not to the convenience and popularity of rulers; not yet the clamours of these people, who by misrepresentation and fraudulent management are brought to quarrel with their own mercies and to be willing to sell their birth right for a morsel of pottage.

While I leave the impositions of their authors to the judgment of my readers, I shall take the liberty of a freeman to expatiate some of the measures of government which have been lately adopted and endeavour to bring them to the criterion of reason and sound policy, truth, righteousness and equal protection, and to the standard of that constitution which ought forever to sit upon the throne of the Massachusetts, and give law to Governors, Judges, Counsellors, Senators, Representatives, and to all the officers and citizens of the Commonwealth.

And here we may, whether the few or the many who have not been misled by those restrictions ought forever to be holden at the delinquents. Let the public judgment determine impartially upon the facility, justice and spirit of government in the late act of indemnity passed the 13th of June, and upon the propriety of my observations upon that and other measures of the administration.

I do not reveal secrets when I observe, that several leading members in the house of representatives, some of whom were liable to be apprehended by State Warrants for the part they had taken in the late insurrection, had obtained great influence as to prevent the raising a considerable military force to protect the good and peaceable citizens from the continual violence and depredations of those engaged in a cruel rebellion against the Commonwealth. The State were necessitated, for the defence of the state from daily burglaries, to originate a bill of a singular nature, to raise a body of troops and to grant indemnity to all the rebels excepting names to pardon their sedition and treason and all those wanton felonies which would be severely condemned even by the blind zeal of party rage. This indemnity was granted to men in arms against their country, to those who did not ask for it, and who had repeatedly trampled upon the grace of government: it was extended to almost every individual of the original fomenters of our troubles, who publicly began the attack upon the most essential and vital parts of our constitution and persecuted in their enemy to our peace and liberty, by sordidly their assistance in the military men in the rebellion by serving as their council of war; thus they are allowed to return without being subjected to trial for their most wanton felonies; they are allowed to return with their weapons in their hands and to abide, if they see cause, at their homes without any promise of fidelity for three months, and to make what secret interest they please in their favour; to convey their property out of the State, and before the day of grace is over again depart themselves to carry on their former projects.

In consequence of this very singular pardon, the Governor with the advice of Council filed a proclamation purporting among those things contained in the act, that this act of government coincides with the wishes of all good men who love their country and ardently wish for the perfect restoration of peace and tranquillity. A most singular discovery, that the application of good men belongs only to those who are in the act of indemnity. From any other quarter, such an appropriation of goodness might have been thought assuming and indelicate. But no longer may we call good men those base and virtuous citizens, who were undaunted by the arms of treason, who abode in their allegiance, and who, in literal obedience to the calls of government, hazarded their property, their liberty, their lives, their families; who in the depth of winter, encountered with hardships and perils and tempests and broke the spirit of rebellion, until by some means or other it revived again. These once virtuous and good citizens, it is now their wish to be generally so depraved as not to have their wishes answered by the act of indemnity of June 13th. They wish for the perfect restoration of peace and tranquillity, and they are idle enough to wish for a reformation of government. They think that the cause of the community is not to be answered by flattery, reflexes and feigning citizens, while in arms against their country, by severe imputations upon those who abode faithful in their place. They think that their lives and their properties especially, are in danger, and the community is endangered from new and more terrible commotions, which they suppose will grow naturally out of what is called the lenity of government: they think that a

government without firmness, energy and uniformity, which constantly does and undoes, is hardly worth defending. They think that to confer those who wish for a government of decision and integrity, is a method to secure adherents to the administration, who will not adhere to the laws and liberties of their country, nor distinguish themselves in support of government. Can government derive strength and confidence from such measures and such representations? May they not be the prelude of future troubles? May not the impunity now granted to one-unconvicted transgressor, cost the lives of thousands in some future day of reuke, when enquiry shall be made for innocent blood? Let government take prudent measures to secure the friendship of those who are particularly inclined to support a constitutional administration: otherwise, what man of property, what man of honour, will cordially undertake to support a government, where his soul may, by the hand of rebellion, be sent with Walker's, and others, to the shades without an avenger; where his house may be broken up and rifled, and the aggressors be allowed to return into their neighbourhood to be ready for further outrages, when fresh opportunities shall offer? These men who do not in their wishes coincide with the act of indemnity, mean to submit to government: they have learned to endure evil and to submit, not for wrath but for conscience sake. But they wish to have the privilege to judge for themselves of the policy of it, and whether it is an exercise of public justice and of equal regard to the lives and liberties of all obedient and loyal citizens.

By another act of the Legislature public justice is delayed, how consistently with equity and the constitution, I let others judge. The recourse to which I allude, prohibits all criminal processes for sedition and treason until after the next meeting of the General Court. Thus a temporary proclivity is extended to those who are excluded from the act of indemnity. The hand of justice cannot reach them. These legislative acts are embraced by the Executive as a reason for relieving and encouraging with an eventual pardon, those who are sentenced for treason by the Supreme Judicial Court. What probable mischief may in future arise from setting aside the decision of the judicial department, & what indignance and contempt will be brought upon that essential branch of our government by universal pardons, will be matter of enquiry in some future number. I shall also notice the act suspending the collection of debts. Let me finish this number by calling the public attention to a resolve of July 7th, for expediting the collection of public taxes. A resolve in the main worthy of a Legislature in the best times of our republic. It is to be wished that some future session may not be influenced by groundless complaints to set aside the operation of the beneficial clauses in that resolve. But one clause which I wish to have erased, is that the collectors of paper money taxes, prior to the new emission money taxes granted in 1781, be empowered and directed to receive the specie value thereof, agreeable to the scale of depreciation, in the consolidated notes of this Commonwealth. Policy, justice and the constitution require; that subjects should be equally taxed in proportion to their property. Now what policy is there in encouraging people to neglect for seven years the payment of taxes, by allowing them in the issue to pay their proportion of public burdeas for one quarter of the value, by paying in securities at the nominal sum, which may be purchased at 25 on the pound. Is that a just? Is it a constitutional mode of taxation? Do the citizens bear public burdeas equally? But will be allowed that those in arrears are poor and cannot pay. Then let the matter be examined by affidavits or oaths, and in case of inability their taxes be abated, and the amount be paid by the town. This could be just and charitable, and comport with a constitution which rejoices both in mercy and justice. But shall men of property, who are negligent, and many such there are in the predicament of that resolve, be rewarded not only with the interest of their taxes, but with three quarters of the principal, and their deficiencies be made up by an affidavit from their punctual and honest countrymen? If the advocates of this act can reconcile it to the constitution or to common honesty, their