

# HAMPSHIRE GAZETTE.

WEDNESDAY, JUNE 13, 1788.

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

## PROPOSALS For publishing by Subscription, A COMPENDIUM OF

### CHRISTIAN THEOLOGY.

By JOHN FREDERICK OSTERWALD,  
A celebrated Divine, of Switzerland,  
Newly translated into English, from the  
Original Latin.  
By the Rev. JOHN M'MAINS.

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  2. The qualifications of a Minister of the Word of God.
  3. Preparation and Vocation to the Ministry.
  4. The Method of Theological Study.
  5. A general Idea of Theology.
  6. The Constituent Parts of Theology.

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3. The use of S. S.

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### SECTION VII. Concerning a future World.

1. Concerning the State of man after Death.
2. The End of the World.

### CONDITIONS.

I. This book will contain about 400 pages, large demy octavo size, will be printed with a new Pica Type, will be neatly bound, lettered and filleted with Gold on the back.

II. Price to subscribers will be only one dollar and a quarter.

III. Those who subscribe for six books shall have a seventh gratis.

IV. As soon as 250 Subscribers appear, the work will be put to press, and finished as expeditiously as possible, with a list of Subscribers names, if sent in season.

Subscriptions are taken in by Nathaniel Pattison, the Publisher, in Hartford, Connecticut, and by most of the Printers and Booksellers on the Continent: Also at the Printing-Office in Northampton.

Just IMPORTED from LONDON, by

**LEVI SHEPHARD,**

A large and general assortment of

### Drugs and Medicines;

Together with a large assortment of Painters COLOURS, which are now ready for sale at his Medical Store in Northampton. Also, A very general supply of European and India GOODS.—He has likewise an assortment of Crockery WARE, and the following articles of Dye STUFFS, &c. &c.—viz.

- RED WOOD.**  
Log Wood.  
Public Madder.  
Over Oil of Vitriol.  
Blue Vitriol.  
Allen and Copperas.  
Spanish Indigo.  
Prest Paper.  
Green & Bohem Tea.  
Coffee.  
Cinnamon.  
Cloves.  
Ginger and Pepper.  
Writing Paper.  
Webber's Infinitive, 1st, 2d and 3d part.  
Watts' Pflamas and Hymns.  
Spirits of Turpentine.  
Varnish.  
Ruin.  
Putty.  
Chalk.  
Lampblack.  
White and Red Lead.  
Spruce Yellow.  
Spanish White.  
Spanish Brown.  
Pot-Ash, Salts and Butter, will be accepted in payment for any of the above Goods.  
May 14, 1788.
- PRUFFIAN BLUE.**  
Blue Verditure.  
Rose Pink.  
Vermillion.  
Verdigrease.  
Lined Oil.  
Gin, by the case.  
West India and New-England Rum.  
Wines.  
Loaf and brown Sugar.  
Molasses.  
Raisins and Figs.  
Currants.  
German Steel.  
Sheet and bar Lead.  
Shot.  
Snuff, of the best quality.  
Anderson's Pills.  
Lockyer's do.  
Hooper's female do.  
Francis's female Elixir.  
Turkington's Balsom of Life.  
British Oil.  
James' Fever Powder.  
Crown Lancets.  
Surgeons Instruments.  
Stone Ware.  
Pot-Ash, Salts and Butter, will be accepted in payment for any of the above Goods.  
May 14, 1788.

THE PARTNERSHIP OF SETH and DANIEL WRIGHT, having been dissolved by mutual consent—

### DANIEL WRIGHT,

Hereby acquaints the Public, particularly his Friends and Customers, that he has opened, at the new Store nearly opposite the Meeting-house, a general Assortment of English and West-India GOODS,

suitable for the season, the prices of which, he flatters himself, will be satisfactory to the purchaser. \* \* \* POT-ASH, BEES-WAX, & BUTTER, received in payment for the above Goods. Northampton, May 27, 1788.

### To be Sold,

A Valuable tract of LAND, situate in Belcherdown, and near the town of Pelham and Amherst, containing 7 or 800 acres, lately owned by the honourable Joseph Hawley, Esq. deceased. As said Land is now owned by the town of Northampton, and to be sold by order of said town, payment therefore will be made as easy and convenient to purchasers as they can desire.—For terms apply to the subscribers, a Committee appointed to make sale thereof.

Robert Breck, Joseph Lyman, Zephaniah Clark, Simon Parsons, Samuel Elmhowe.  
Northampton, May 27, 1788.

## BRECK & CLARKE,

Inform their customers and others, they have just received a new supply of GOODS, containing as good an assortment as can be found at any Store; which they are determined to sell on the most reasonable terms.

Among their goods are the following articles, viz.

- BROAD-CLOTHS**  
London Weaver  
Platters.  
Platters.  
Baize.  
Bafona.  
Porringera.  
Quart-Pots.  
Pint-Pots.  
Tea-Pots.  
Measures.  
Brafs Kettles and Skillets.  
Warning Pans.  
Steel Eats and Iron Handlaws.  
Saddlers, Carpenters, Joiners and Shoemakers Tools, & articles used in their several trades.  
H. and H. Hinges.  
Files.  
Raps.  
Flats and Steel Spring Lawns.  
Spurs.  
Canticks.  
Sprachales.  
Powder Lead and Shot.  
Com-Pans.  
Snauff.  
Tin Ware of all kinds.  
Erying Pans.  
Coffee Pots.  
Gadesticks.  
Richard's warranted wool and cotton Cards.  
Gunters Scales.  
Iron Hollow Ware of all kinds.  
West-India Rum.  
New-England ditto.  
Libbon Wine.  
Malaga ditto.  
Brandy.  
Gin.  
Molasses.  
Salt.  
Tea.  
Coffee.  
Chocolate.  
Pepper.  
Cinnamon.  
Raisins.  
Loaf and brown Sugar.  
Rice.  
Pipes.  
Crown Soap.  
Allum.  
Copperas.  
Indigo.  
Chalk.  
Ginger.  
Salt-Petre.  
Redwood.  
Logwood.  
Fustick.  
Quart-Bottles.  
Cise-Bottles.  
China Glass & Crockery ware.  
Paper.  
Quills.  
Ink-Powder.  
Wafers.  
Bibles.  
Trifemants.  
Primers.  
Account-Books.  
Perry's Dictionary.  
Pals-board.  
Webster's Infinitive, 1st 2d & 3d part.  
Watts's Pflamas. &c.

Northampton, June 3, 1788.

### The Beautiful HORSE

Bay Richmond,

Will cover this season at the Stable of the Subscriber in Worthington, on the most reasonable terms.—Bay Richmond is eight years old this spring, fifteen hands one inch high, a beautiful bright bay, in shape, strength, activity and speed, he is equalled by few in America—he is a Virginia foal, but of English breed—he has been improved in the counties of Worcester, Hampshire and Berkshire, for these seasons past, has had between sixty and seventy damers the season—his colts prove elegant, fast and large.

Any gentlemen chusing to find their mares, shall have good care taken of them, pasture provided, and attendance given by the subscriber.

SAMUEL BUFFINTON.

### TREATMENT of the NEGRO SLAVES at Africa in a voyage from the Coast of Guinea to the West Indies.

From the Rev. Dr. NEWTON'S Thoughts on the African Slave trade.—The author in the early part of his life having been captain of a vessel in that trade.

WITH the English ships on the coast of Guinea (say Mr. New-ton) the great object is to be full. When the ship is there, it is thought desirable the would take as many as possible. The cargo of a vessel of a hundred tons, or little more, is calculated to purchase from one hundred and twenty or two hundred and fifty slaves. Their lodging-rooms, below the deck, which are three, (for the men, the boys and the women) besides a place for the sick, are sometimes more than five feet high, and sometimes less; and this height is divided towards the middle, for the slaves lie in two rows, one above the other, on each side of the ship, close to each other, like books upon a shelf, I have known them for close, that the thief would not easily contain one more.—And I have known a white man sent down among the men, to lay them in these rows to the best advantage, so that as little space as possible might be lost.—Let it be observed, that the poor creatures thus cramped for want of room, are likewise in iron, for the most part both hands and feet, and two together, which makes it difficult for them to turn or move, or attempt either to rise or to lie down without hurting themselves or each other. Nor is the motion of the ship, especially her keeling, or floop on one side, when under fail, to be omitted; for this, &c. they lie all warts or across the ship, adds to the uncomfortable nature of their lodging, especially to those who lie on the leeward, or leaning side of the vessel.

### Dirre is the rising, deep the groans.

The heat and the smell of these rooms, when the weather will not admit of the slaves being brought upon deck, and of having their rooms cleaned every day, would be almost insupportable to person not accustomed to them. If the slaves and their rooms can be constantly aired, and they are not detained too long on board, perhaps there are not many die; but the contrary is often their lot. They are kept down by the weather to breathe a hot and corrupted air, sometimes for a week; this added to the galling of the irons, and the dependancy which seizes their spirits, when thus confined, soon becomes fatal. And every morning, perhaps, more instances are found, of the living and the dead, like the captives of Menenius, fastened together.

Epidemical fevers and fluxes, which fill the ship with noise and noxious stinks, often break out, infect the seamen likewise, and the oppressors and the oppressed, fall by the same stroke. I believe, nearly one half of the slaves on board, have sometimes died; and that not unusual. The ship in which I was made, left the coast with two hundred and eighteen slaves on board, and though we were not much affected by epidemical disorders, I find by my journal of that voyage, "no" before me, that we buried sixty-two on our passage to Carolina, exclusive of those who died before we left the coast, of whom I have no account.

I believe upon an average between the more healthy and the more sickly voyages, and including all contingencies, one fourth of the whole purchase may be allotted to the article of mortality.—That is, if the English ships purchase sixty thousand slaves annually, upon the whole extent of the coast the annual loss of lives cannot be much less than fifteen thousand.

I am now to speak of the survivors. When the ships make the land (usually the West-India islands) and have their port in view, having been four, five, six weeks, or a longer time at sea, (which depends much upon the time that passes before they can get into the permanent trade winds, which blow from the N. E. and E. across the Atlantick) then, and not before they venture to release the men slaves from their irons. And then, the sight of land, and their freedom from long and painful confinement, usually excite in them a degree of alacriety, and a transient feeling of joy.

The prisoner leaps to lock his chains.  
But, this joy is soon lived indeed. The condition of the unhappy slaves is in a continual progress from bad to worse. Their case is truly pitiable, in the moment they are in a state of slavery, in their own country; but it may be deemed a state of ease and liberty, compared with their situation on board our ships.

Yet perhaps they would wish to spend the remainder of their days on ship board, could they know before-hand, the nature of the servitude which awaits them on shore; and that the dreadful hardships and sufferings they have already endured, would to the most of them; only terminate in excessive toil, hunger, and the excruciating tortures of the cart-whip, inflicted at the caprice of an unfeeling overseer, proud of the power allotted him of punishing whom, and when, and how he pleases.

I hope the slaves in our islands are better treated now than they were at the time when I was in the trade. And even then I know there were slaves, who under the care and protection of humane masters, were, comparatively happy. But I saw and heard enough to satisfy me, that their condition in general, was wretched to the extreme.

However my stay in Antigua and St. Christoph's (the only islands I visited) was too short to permit me for saying much, from my own certain knowledge, upon the painful subject.—Nor is it needful; enough has been offered by several respectable writers, who have had opportunity of collecting truer or fuller information.

One thing I cannot omit, which was told me by the gentleman to whom my ship was assigned, at Antigua, in the year 1775, and who was himself a planter. He said, that calculations had been made with all possible exactness, to determine which was the preferable, that is, the more saving method of managing slaves:—Whether to appoint them moderate work, plenty of provision, and such treatment as might enable them to protract their lives to old age; Or,

By rigorously straining their strength to the utmost, to wear them out before they became useless, and unable to do service; and then, to buy new ones, to fill up their places."

He farther said, that the latter method had determined in favour of the latter mode, as much the cheaper; and that he could mention several estates, in the island of Antigua, on which, it was seldom known that a slave had lived above nine years.—*Ex pede Herculem!*

When the slaves are landed for sale, (for in the leeward islands they are usually sold on shore) it may happen, that after a long separation in different parts of the ship, when they are brought together in one place, some who are nearly related, may recognize each other. If upon such a meeting, pleasure should be felt, it can be but momentary.—The sale disperses them wide, to different parts of the island, or to different islands. Husbands and wives, parents and children, brothers and sisters, must suddenly part again, probably to meet no more.

After a careful perusal of what I have written, weighing every paragraph distinctly, I find nothing to retract. As it is not easy to write altogether with coolness upon this subject, and especially not easy to me, who have formerly been so deeply engaged in it; I have been jealous, lest the warmth of imagination might have insensibly seduced me to aggravate and overcharge some of the horrid features which I have attempted to delineate of the African trade. But, upon a candid review, I am satisfied.

I have apprised the reader that I write from memory, after an interval of more than thirty years. But at the same time, I believe, many things which I saw heard and felt upon the coast of Africa, are so deeply engraven in my memory, that I can hardly forget or greatly mistake them, while I am capable of remembering any thing. I am certainly not guilty of wilful misrepresentation. And, upon the whole, I dare appeal to the great searcher of hearts, in whose presence I write, and before whom I am my readers, must all shortly appear, that with the strictest and excepting whom I have advanced nothing, but what, to the best of my judgment and conscience, is true.

### OBSERVATIONS on RELIGION.

And the reasons why it is not more practised.

RELIGION, when practised in its genuine purity, is capable not only of promoting the good of community, but the interest and happiness of the individual. Were mankind delinquent of religion, the world, as it now is, would still be worse.

Religion is what without these were upon a lighted man!

A savage, roaming through the woods and wilds.

And with the unsharpened furrrough clad. Devout of every finer art and elegance of life. The practice of true religion is calculated to inspire the mind with ideas the most noble, and has a tendency to awaken in the human breast those feelings the exercise of which exalts the man, and adorns the member of society: under the influence of true religion, a man exercises that charity and benevolence towards a fellow mortal when circumstances require; he considers the faults of another as but the effects of human frailty, and what he himself is liable to become subject to; and he endeavours to reclaim virtue by the principles of reason. His benevolence is not confined to those of his own sect or persuasion; he views another as equally entitled to the divine protection as himself, he considers all mankind as one great family the offspring of one Almighty Parent, who

Lives undivided, extends through all extent, No selfish, narrow-contracted views, harrow up the soul of the really religious man, but with an eye of calmness.

He looks through nature up to nature's God. How few of these amiable characters do we find in society, how seldom do we see a really religious man.—And why is it that the benign influence of religion extends not more universally than it does? I understand, I shall submit my opinion why it does not, to the candour of my readers, and their own judgment must determine whether or not it bears any resemblance to truth.

The Reverend Gentlemen of the CLOTH must excuse me if I say, that the decay of religion is as much owing to clerical ignorance, or to priestcraft, as to the depravity of the human heart; if to clerical ignorance the decay of religion is to be ascribed, the clergy most certainly deserve to be pitied, if to priestcraft, they deserve the severest censure. I am inclined to think it is owing to no very inconsiderable degree to both.

The Presbyterian Parson mounts his pulpit, and offers up his prayers that we may turn from the error of our ways to the wisdom of the just; that is, that we may all become Presbyterians. He tells us his doctrine is scriptural, and according to the primitive mode, he appeals to the bible, which he tells us is the rule of his conduct, and plainly points out that his mode of worship is the true one; that he who runs may read.—

To wind up, tells, he that acts contrary to his scheme of devotion, *fin* against the light of his own eyes, and he who does that his damnation will be just.

The Baptist ascends his pulpit and says, *Repent ye and be Baptized.* He declaims against infant baptism as insufficient to wash away original sin, which can only be done by being plunged over head and ears in the water, after people are come to their growth, that is, come to their senses. He tells us his doctrine is in the scriptures, that he treats the steps of the Apostles, his mode of worship is the true one, his principles are the principles of christianity, and so plainly does the scripture point them out to be such, that he who runs may read; if they act contrary to his mode, they *fin* against the light of their own eyes; and he who does that his damnation will be just.

The Lutheran mounts his pulpit, and ascends his own system as the true o'ethod of devotion; his creed was that made use of by the Apostles, who were like him ornamented with law, science and other trappings of priesthood. His system too is founded on the doctrines of the holy Bible, and the path he treads leads on to eternal life, & he who neglects to follow his steps *fin* against the light of his own eyes, and his damnation will be just.

The Papist adds the same farce over in his own way; the Methodists is not backward in telling a similar tale, in order to evince the rectitude of his own system, and set forth the fallacy of other religious principles and modes of worship.

Upon the whole, according to such different doctrines, we poor souls are likely to be involved in one general scene of damnation.

Thus, the making profecyless to the different persuasions is more attended to than religion itself. The knowing part of mankind are distinguished with the ravings of party, and the unlearned part are "lost in amazement, and perplexed with wonders." Some go one way and some another,