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Your humble servant
ARABELLA WHIMSEY.

HARTFORD, Jan. 1, 1789.

PROPOSALS

FOR PRINTING BY SUBSCRIPTION,
A
VIEW
OF THE
INTERNAL EVIDENCE
OF THE
CHRISTIAN RELIGION.

Almost thou persuadest me to be a Christian. Acts xxvi. 28.

By SOAME JENYNS, Esq.

This celebrated BOOK has already gone through five Editions, and the Scarcity of it now commands the Publick's Attention for the Sixth.

CONDITIONS.

I. THIS Book will contain about 200 Pages of the Octavo size, will be printed with a New Type, and on good WRITING PAPER, Page for Page with the English Edition, will be neatly Bound, Letter'd and Fillered with Gold on the Back.

II. Price to Subscribers will be only two thirds of a Dollar.

III. Those that Subscribe for six Books, shall have seventh gratis.

☞ *Subscriptions are taken in by the Printer hereof.*

WANTED,
A quantity of well dressed
FLAX,
By LEVI SHEPHARD.

Northampton, Jan. 28, 1789.

NOTICE is hereby given to the following non-resident proprietor of unimproved land lying in Conway, in the county of Hampshire, that his land is taxed in a town and minister tax for the year 1784, as follows, viz. Lot No. 102, laid to Nathaniel Dickinson, town tax, 12s. 6d.—minister tax, 4s. 6d. 2q.

Unless said taxes are paid on or before the 9th day of March next, so much of said land will then be sold at Public Vendue, at the house of Capt. Elisha Amsden, in Conway, at one o'clock, P. M. as will be sufficient to discharge the same with intervening charges. Said Vendue will be continued from day to day, by me the subscriber.

Cyrus Rice, Collector for 1784.

Conway, Jan. 13th, 1789.

TAKE NOTICE.

ALL Persons indebted to DAVENPORT & M'LEAN, either by Book or Note of Hand, for goods received at their Store in Northampton, are hereby desired to call on the subscriber at said store, by the first of March next, and settle the same—at which time he is obliged to make a settlement with his employers;—and to prevent the scarcity of cash being an excuse for the neglect of payment, the articles of Pot and Pearl Ashes, Salts of Lye, Shipping Furrs, Wheat, Rye, Indian Corn, Oats, Flax, Peas, White Beans, Butter, Beef, Pork, Hogs Lard, Bees-Wax, Beef and Mutton Tallow, Old Pewter and Brass, in large or small quantities and at a generous price, will be received in payment.

The season being such as to render land carriage easy, it is expected every one concerned will improve the opportunity.

In behalf of Messrs. Davenport and M'Lean,
NATHANIEL BLAKE.

A general assortment of West-India, and many articles of English and Hard Ware GOODS, will be exchanged at said Store, by wholesale or retail, for any of the above mentioned articles of Produce.

Northampton. Jan. 21, 1789.

CROCKERY.

A Large and beautiful assortment of Yellow, and Blue and White WARE, consisting of all the articles in use, which will sell by crate or less quantity, on reasonable terms——Also, double and single FlintGLASS WARE—Raisins in casks, &c. &c. &c.

Good Wheat, Rye, Corn, Bees-Wax, and Cash, received in payment.

THOMAS TISDALL.

Hartford, State of Connecticut, Jan. 1789.

THE Subscriber hath erected a large and convenient STORE, on the bank of the River, in this city within a few rods of Mrs. Knox's, for the convenience of storing any kind of Goods or Produce, which shall be done on the most reasonable terms——What produce may be freighted in vessels in which he is concerned, shall be exempted from the charge of storage——Any orders directed to him for the purpose of purchasing, selling, shipping or storing of Goods or Produce, shall be faithfully attended to, by

JOHN CALDWELL.

Hartford, Dec. 27, 1788.

CASH,
And a generous price given, for all kinds of
SHIPPING FURR
and
BEES-WAX,
by LEVI SHEPHARD.

Northampton, Dec. 1788.

Deer's Leather, and Indigo,
For Sale by
Luther Loomis,

WHO has lately received a large supply—which he is selling upon the most reasonable terms—and wants to purchase all sorts of Grain, White Beans, Peas, Butter and Cheese, Hemp, Flax, Tobacco, Red Cattle, and Shipping-Oxen, Pork, White Oak Hogshead and Barrel Staves and Heading.

Suffield, Jan. 31, 1789.

WE the subscribers being appointed Commissioners by the Hon. Judge of Probate for the county of Hampshire, to receive and examine the claims of the creditors to the estate of GIDEON WARNER, late of Hadley, deceased, represented insolvent—hereby give notice, that we shall attend the business of our appointment, on the first Mondays of March and May next, from two to six o'clock, P. M. on each day, at the house of Lemuel Warner, innholder in said Hadley.

ENOS NASH,
ENOS SMITH.

Hadley, Jan. 14, 1789.

For SALE, by the Printer hereof,
STRONG's Genuine
ALMANACK, for 1789.
By the gross, dozen, or single.

An ESSAY on the Life of Gen. ISRAEL PUTNAM, by Col. D. Humphrys—Webster's Institute, 1st, 2d, and 3d part—Psalm-Book—Primers—Pike's Arithmetic—Stuben's Military Exercise—An Essay on Baptism—An Enquiry concerning the Design and Importance of Christian Baptism and Discipline—Account Books—Pocket Paper—Blanks of various kinds—Writing-Paper, &c.

CASH, or any of the above articles, given for clean Cotton and Linen RAGS.

PERRY's DICTIONARY, for sale by the Printer hereof.

Vol. III.] THE [NUMB. 129.

HAMPSHIRE GAZETTE.

WEDNESDAY, FEBRUARY 18, 1789.

NORTHAMPTON, (MASSACHUSETTS) Published by WILLIAM BUTLER.

From the Connecticut Courant.

THE idle superstitions of the vulgar are by some so conspicuous as in the affairs of love. When a raw girl's brain is once turn'd with a sweetheart, she converts every trifling accident of her life into a good or bad omen, and makes every thing conspire to strengthen her in so pleasing a delusion. But I never had a thorough insight into amorous sorcery till I received the following letter, which was sent me from the country, a day or two after Valentine's Day, and I make no doubt but all true lovers most religiously performed the previous rites mentioned by my correspondent.

Feb. 17.

Dear Sir!

YOU must know I am in love with a very clever man, a Londoner; and as I want to know, whether it is my fortune to have him, I have tried all the tricks I can hear of for that purpose. I have been five several times in coffee-grounds, with a sword by his side; and he was once at the bottom of a tea-cup in a coach and six, and two footmen behind it. I get up last May morning, and went into the fields to hear the cuckow; and when I pulled off my left shoe, I found an hair in it exactly the same colour with his. But I shall never forget what I did last Midsummer Eve. I and my two sisters tried the dumb cake together: You must know, two must make it, two bake it, two break it, and a third put it under each of their pillows, (but you must not speak a word all the time) and then you will dream of the man you are to have. This we did; and to be sure I did nothing all night but dream of Mr. Blossom. The same night, exactly at twelve o'clock, I sowed hempseed in our back yard, and said to myself, "hempseed I sow, hempseed I hoe, and he that is my true-love come after me and mow." Will you believe me? I looked back and saw him behind me, as plain as eyes could see him. After that, I took a clean shift, and turned it and hung it upon the back of a chair; and very likely my sweetheart would have come and turned it right again, (for I heard his step) but I was frightened and could not help speaking, which broke the charm. I likewise stuck up two Midsummer men, one for him and one for myself. Now if his had died away, and mine had grown, we should have come together: But I assure you he followed and turned to me. Our maid Betty tells me that if I go backwards without speaking a word into the garden upon Midsummer-Eve, and gather a rose, and keep it in a clean sheet of paper, without looking at it, till Christmas Day, it will be as fresh as in June; if I then stick it in my bosom, he that is to be my husband will come and take it out. If I am not mistaken before the time comes about again, I will certainly do it; and only mind if Mr. Blossom is not the man.

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Your humble servant
ARABELLA WHIMSEY.

ON EQUALITY.

From the French of M. de VOLTAIRE.

WHAT does one dog owe to another, and one horse to another horse? Nothing. No animal depends on its fellow; but man partaking of that spark of divinity called *reason*, what advantage accrues to him from this? To be a slave almost every where throughout the earth.

Were this earth what it apparently should be, that is, did man every where meet with an easy, certain, and just subsistence, and a climate suitable to his nature, it is manifestly impossible that one man could have enslaved another. When this earth shall every where produce salubrious fruits: when the air, which should contribute to our life, shall not bring us sicknesses and death; when man shall stand in need of no other lodging and bed than that of the deer and roebuck: then the Gengis Khans and the Tamerlanes will have no other domestics than their children, and these will have so much natural affection as to assist them in their old age.

In this so natural state, which all quadrupeds, birds and reptiles enjoy, man would be as happy as they: dominion would then be chimera, an absurdity, which no one would think of; for who would make a bustle to get servants without any want of their service?

Should any individual, of a tyrannical disposition, and extraordinary strength, take it into his head to make slave of his weaker neighbour, the thing would be impracticable: the party oppressed would be an hundred leagues out of the oppressor's reach before he had taken his measures.

Thus a freedom from wants would necessarily make all men equal. It is the disease annexed to our species which subjects one man to another. Not that inequality is a real misfortune; the grievance lies in dependence. What signifies one man being styled his Highness, another his Holiness? but to serve either is disagreeable.

A numerous family has forcefully cultivated a good soil, whilst two small neighbouring families cannot bring their stubborn grounds to produce any thing: the two poor families must either become servants to the opulent family, or extirpate it: this is self-evident; one of the two indigent families, for a subsistence, goes and offers its labour to the rich; the other goes to dispossess it by force of arms, and is beaten. The former is the origin of domestics and labourers, and from the latter slavery is derived.

In our calamitous globe, it is impossible that men, living together in society, should not be divided into two clafses, one the rich, who command, the other the poor, who serve or obey: these two are subdivided into a thousand, and these thousands have their farther subdivisions and gradations.

All the oppressed are not absolutely unhappy; many of them being born in a servile state, continual labour preserves them from too sensible a feeling of their situation; but whenever they feel it, wars are the consequence, as at Rome between the Plebian and Patrician parties; likewise those of the peasants in Germany, England and France. All these wars terminate, soon or late, in the subjection of the people, because the great have money, and money does every thing within a state; I say within a state, for between nation and nation it is otherwise. A nation which handles iron well, will ever be too strong for that which, with its abundance of gold is deficient in skill and courage.

Every man is born with no small propensity to power, riches and pleasure, and has naturally a delight in indolence; consequently every man is for having the money, wives, or daughters of others; would subject them to all his humours, and do no work, or at least what only pleased himself.

Mankind, in the present state, cannot subsist, unless a minority of useful men have the misfortune of being without any possession whatever; for, to be sure, no man in easy circumstances will plough your grounds; and if you are in want of a pair of shoes, you must find some other hand than a fellegrant at law to make them for you. Thus inequality is, at the same time, both the most natural and the most chimerical thing in the world.

Men being excessive in every thing where they can be so, this inequality has been carried too far; in several governments it is a standing maxim, that a citizen is not allowed to quit the country where he happened to be born; the import of this law is visibly this; "the country is so bad and ill governed, that we forbid any person whatever to go out, lest every body should leave it." Now, act more wisely; create in your subjects a delight to stay in your country, and in foreigners a desire of coming thither.

Every man has a right to believe himself naturally equal to other men; but it does not from thence follow, that a cardinal's cook may order his eminence to dress his dinner. The cook, indeed, may say, I am as much a man as my master; like him I cried at my birth, and he will die in the same agonies, and amidst the same ceremonies as I; the animal functions are alike in both. If the Turks make themselves master of Rome, and I should then come to be a cardinal, and my master reduced to turn cook, I will take him into my service. There is nothing in this soliloquy but what is rational and just; yet till the grand seignior makes himself master of Rome, the cook is to do his duty, else there is an end of human society.

As to him who is neither cook to a cardinal, nor holds any state employment, and who has no connexion or dependence, but who is chagrined at being every where received with an air of protection or contempt; who plainly sees that many monsignors have neither more learning more genius, more virtue than himself, and to whom it is a torment to be sometimes in their anti-chamber.—What would you have him do; Take himself away.

Singular ANECDOTE of TIMOTHY BRECKNOCK—*who was lately executed in Ireland with the unfortunate George Robert Fitzgerald.*

IN the year 1758, a man committed to Newgate, on a charge of highway robbery, sent for Mr. Brecknock; and requested he would undertake his defence. When Timothy came to him, his first question was, whether he had really committed the robbery or not—It is no matter whether you have or no, said Brecknock, you shall not be hanged; but it is necessary I should know the truth that I may frame the defence accordingly. "Why, indeed, (replied the culprit) I did commit the robbery."—Very well, answered the solicitor; now tell me first, have you any money? how much can you command?—"I have some what above 100l. in cash and valuables"—Very well, let me have 80l. it is not for myself; I leave no reward to your own generosity, when you are cleared; but I want that money for a particular purpose, and will account with you for every farthing of it.—[Fees are now five weeks to your trial, you have time enough; and with time and money every thing can be done.—The sum was instantly given in bank-notes, which the culprit had artfully concealed; and Mr. Brecknock proceeded to desire the criminal to give him a particular account of every circumstance of the robbery which he did to the following purport:—That five weeks before that time, he met a gentleman in a chariot, with a footman behind, near the 9-mile stone, on the Barnet road, at half past 11 at night; that he stopped the carriage, and robbed him of 37 guineas and some silver, but refused his watch, as he did not chuse to deal in discoverable articles; that presently after, he found himself pursued by the coachman on one of the coach horses, and rode down a lane out of the highroad, but finding the lane of a cruel bottom, he leaped his horse over some pales, and quitted him, took to his heels across the fields, and got safe, to town; that the coach horse not being able to leap, his own horse had got clear, and came home of itself next morning. That he thought himself quite safe as to this affair; but that shortly after, the gentleman's coachman met him on the same horse in White Chapel, had him seized and carried before a justice, where his person was identified by the gentleman, the coachman, and the footman, who knew him by the bright moon light; on this evidence he was fully committed for trial.—"This is rather an ugly affair, said Brecknock; however don't fear; I'll bring you off; I shall not attempt to prove you were elsewhere at the precise time of the robbery; for an *alibi* is a very dangerous defence, unless it can be well supported; I don't care to trust your life to a set of rascally witnesses, who may be sifted by a close cross examination, or have their characters inquired into—no, no, I shall act otherwise; you have only to make your heart easy and plead—Not Guilty.

At the next sessions, the trial came on, and the gentleman, the coachman, and the footman, deposed to every circumstance of the robbery as above related; adding that they were positive both to the horse, and to the man, whose face they had closely seen by the light of the moon: as his crape had fallen off when he first stopped the chariot, and the coachman had picked it up, when he unharnessed one of the coach horses to pursue the robber, by his master's permission—The prisoner was called upon to make his defence, when Mr. Brecknock addressed the court in these words:

"My Lords and gentlemen of the Jury,

"I have not the least doubt of the innocence of this unhappy person at the bar, though he stands here under very disagreeable circumstances. In as much that although he was in bed, in his own lodgings, at the very time the robbery is said to have been committed, yet he can prove that fact by no other testimony than that of his wife (and I know how little regard is paid to a wife witnessing for her husband) and of a child of five years old, who is too young to be admited to an oath. I do not seek to impeach the veracity of the gentleman who is the prosecutor; his character is too well established. I have not the least doubt that he was robbed in the manner he has sworn; neither would I controvert that the coachman pursued the robbers as he has declared: yet I am confident that the prisoner at the bar was not the person. In respect to the identity of the horse, I put that entirely out of the question, and will say that a horse seen in the dark, cannot be easily known in the light, at a distance of five weeks. There is scarcely a horse so singularly marked, as not to have others similarly marked;——and as a proof, there are now four horses, I have caused to be brought into the court yard, standing together with the prisoner's horse, which Mr. Sheriff hath been so kind as to suffer to be brought hither; and if the three witnesses agree in selecting, seperately, the prisoner's horse, of which they are so very certain, from the rest I will acquiesce in the prisoner's guilt. But my lords, and gentlemen of the jury, I have still more to urge, in respect to the alledged identity of the horse. The prosecutor is, doubtless, impelled by a love of justice, but that love sometimes carries a man to an extreme zeal. The coachman may have a love of justice; but when it is remembered that *the conviction of the prisoner will entitle him to a reward of 40l.* the court may be inclined to Think him interested in the verdict, which you gentlemen of the jury, may bring in. The footman, having heard some particulars sworn by his master and his fellow-servant, may believe them true, as being the same story. The three witnesses have all declared that they recollected the prisoner's face from having seen it clearly at the time of the robbery, by the strong light of the moon.—Now I have one witness that will undoubtedly set aside this concurrence of evidence. It is indeed, an uninterested witness, a silent witness, yet one that will speak home to the conviction of the whole court. It is Ryder's Almanack; and if your lordships and gentlemen of the jury will take the trouble to look into it, you will find it utterly impossible that the witness could have seen the robber's face by the light of the moon; for you will see on the night of the robbery, that the moon did not rise till 16 minutes after three in the morning, consequently it could not give any light at half past eleven o'clock; near three hours before it rose; and if the witnesses are thus proved to be mistaken in the capital point of their evidence, no part of it can effect the prisoner."

Having said this, he handed an almanack up to the Bench, in which it appeared plainly that the moon rise on the particular night, as Brecknock had said. The court and jury being satisfied as to that point, the prisoner was immediately acquitted, and discharged out of court on paying his fees.

Mr. Brecknock prided himself on his ingenuity in deceiving the court, which, as he afterwards boasted, he effected in this manner; he had employed the money he had received from the highwayman, in getting printed a new edition of Ryder's Almanack, exactly similar to the genuine edition, except that the lunations for the whole year had been changed, so as to make it appear that on the night of the robbery there was no moon. He had only half a dozen copies struck off, one of which he presented to the Bench & lodging the other five in different hands in the court, to be produced in case any doubt had risen, and another almanack had been called for. The recorder discovered the fraud some days after, but it was then too late, as the prisoner had been acquitted, and the solicitor was not responsible for the error in the almanack he produced, and which could not then be identified.

REFLECTIONS ON THE MISERIES OF HUMAN LIFE, AND THE VIRTUE OF HUMANITY.

Inculcated by a striking example.

AMIDST the miseries to which human life is liable, nothing is so generally dreaded as poverty, since it exposes mankind to distresses that are but little pitied, and to the contempt of those who have no natural endowments superior to our own. Every other difficulty or danger a man is enabled to encounter with courage and alacrity, because he knows that his success will meet applause, for bravery will always find its admirers; but in poverty every virtue is obscured, and no conduct can entirely secure a man from reproach. Cheerfulness, as an admirable author observes, is here insensibility; & dejection, fullenness; its hardships are without honour, and its labours without reward. Notwithstanding this, there is perhaps no station more favourable to the growth of virtue, where the seeds of it are previously planted in the mind. The poor man is, from his situation, cut off from a thousand temptations to vice; and that levity and disposition of thought, which are the common attendants of easeful affluence, are obliged to give way to the steady exercise of reason and cool reflection, which are as closely connected with wisdom as vice with fol-