MACACORAN, an Indian warrior, curious to know the event of battle, on the eve of an expedition, invokes the Ghost of his deceased father from whom, by proper sacrifices, he receives the sure presages of victory:—This gave rise to the following piece.

Scene—a wild country. Moonlight.

FIVE chiefs of renown by his arrows lay dead,
E're the blood of my fathers in battle was shed:
He fell by the side of the dark winding stream;
But the rattles refound with the song of his fame.
How sweet is his sleep in the night of the grave!
Fordear is revenge to the soul of the brave!
O'er his ashes his foe Potowmack I tore!
And sprinkled the mantle of earth with his gore!
Like a tyger undaunted, he rush'd to the war!
Like thunder he'struck, and spread terror afar!
As the pleasures of love, or the spring of the year,
His name to the race of Nuncomar is dear.
The pleasures of love are too mighty to last,
In a moment the bliss of enjoyment is past!
The blossoms of spring in their pride fade away;
But the laurel of valor shall never decay!
Three scalps of the conquer'd to Podar* I burn;
At whose voice from Ronanar† the spirits return!
A snake, black with venom, I cast in the flame,
And call on the shade of my father by name!
In his glory he comes, like a star in the skies!
He smiles, and the omens of triumph arise;
He speaks, and the time of my wishes is near;
When the race of my foes will in blood disappear!
In the gloom of the forest securely they sleep;
But long ere the sun shall illumine the deep,
This hand, which the demons of ruin shall guide,
In a tempest of slaughter shall scatter their pride.

* *Podar, the God of the winds, and ruler of departed spirits.*
† *Ronanar, the abode of the valiant after death.*

From the MASSACHUSETTS MAGAZINE:

THE PENSIVE SHEPHERD.

Written by Mr. J. LATHROP.

HOW gloomy are the fields and plains,
How joyless all the languid swains,
No more the pipes or tabors sound,
Or nymphs dance on the verdant ground,
For Daphne's dead, and pleasure's gone,
And silente reigns o'er mead and lawn.

I saw the fair in bloom of youth,
As gay as love, as pure as truth;
No affection swell'd her breast,
For there did mildest virtues rest.
For Daphne's dead, &c.

Beneath yon shade I sit and weep,
Where other mortals quiet sleep;
No more I'll dance, nor play, nor sing,
Nor hail the blithe return of spring.
But Daphne's dead, &c.

EPITAPH.

Found in the Church Yard of ST. PANCRAS.

GO, spotless Honour, and unsullied Truth,
Go, smiling Innocence, and blooming Youth;
Go, female Sweetness, join'd with manly Sense!
Go, winning Wit, that never gave offence:
Go, soft Humanity, that bleft the poor;
Go, Saint-ey'd Patience, from Affliction's door;
Go, Modesty, that never wore a frown:
Go, Virtue, and receive the Heav'nly crown.
Nor from a stranger came this heart-felt verse,
My friend inscribes thy tomb whose tears bedew'd thy hearse.

ANECDOTE.

A PERSON reading a paragraph in the papers, that a large piece of land had been *washed away* by an inundation, but that it was not fully confirmed; was overheard to say, "that if it was even true, there was no *ground* for the report."

BON MOT.

A WAG putting a number of horns into a basket, went about crying, "new fruit in the winter season." A gentleman hearing him (whose wife by the way is not accounted a Diana) asked to see some of the fruit. On being shewn him, he exclaimed, "You rascal! who do you think wants to buy horns?" "O Sir," replied the wit, "though you are provided, I may meet with some who are not."

Broke into the inclosure of the subscribers, on the 5th inst. a dark drown

MARE,

three years old, trots and paces. The owner is desired to prove his property, pay charges, and take her away.

JOB WHITE,
SAMT. STILES.

Northampton, October 10, 1789.

CASH or SALT

GIVEN FOR ANY QUANTITY OF

FLAX-SEED,

BY

JAMES & HEZEKIAH BULL.

Hartford, October, 1789.

James Byers, & Co.

INFORM the publick, that their Furnace at *Springfield* is now commencing a blast—any orders for IRON-CASTINGS will be attended to, and executed with exactness.

They have for sale as usual, an assortment of

HOLLOW-WARE.

ALSO

POT-ASH KETTLES,

of the best and most approved kind.

Sept. 1789.

WE the Subscribers being appointed Commissioners by the Hon. Judge of Probate, for the County of Hampshire, to examine the claims of the creditors to the estate of JOEL LEONARD, late of West-Springfield, deceased, represented insolvent, eleven months being allowed to the creditors to said estate to bring in their claims—Do hereby give NOTICE, that we shall attend said business at the dwelling house of Col. Flowers, in West-Springfield, on the second Wednesday of February next, from 10 o'clock A. M. till 3 o'clock P. M.—And at the house of Mr. Nathan Dickinson, in Amherst, on the last Tuesday of said February, from 12 o'clock till 4 P. M. No accounts will be allowed after said term.

E. MATTOON, jun.
RUFUS LEONARD,
HEZEKIAH BELDING.

Amherst, Sept. 30, 1789.

NOTICE

IS hereby given to the non-resident proprietors of land lying in Westampton, in the county of Hampshire, that their lands are taxed in a State & Town tax, for the year 1788, as follows, viz.

	State tax.	Town tax.
	l. s. d.	l. d. q.
Solomon Wright,	1 4 8	1 2
Jonathan Clapp,	3 6	0 10 2
Benjamin Clapp,	4 6	1 1 2
Lucy Clapp,	2 11	0 18 3
Proprietors of the Mines,	2 7	0 8 1
John King,	1 8	0 5 0
Elias Sheldon,	2 7	0 8 1
Moses Bartlett,	1 8	0 5 0
Elijah Allen,	1 8	0 5 0
	1 10	0 5 2

Unless said taxes are paid on or before Monday the 23d day of November next, so much of said land will then be sold at Public Vendue, at the house of Nathan Clark, innholder, in Westampton, at one o'clock P. M. as will be sufficient to discharge the same with intervening charges.

JONATHAN CLARK, Collector.

Westampton, October 5, 1789.

Notice is hereby given,

TO the non-resident proprietors of land in the town of Middlefield; formerly belonging to the towns of Becket, Worthington, and Chester, county of Hampshire, that their lands are taxed in a town and county tax, for the year 1787, as follows, *viz.*

Division.	*Lot.*	*s.*	*d.*	*q.*
3	33	1	0	1
5	38	0	3	0
5	41	0	2	3
5	44	0	6	2
5	53	0	5	2
5	62	0	2	3
5	35	0	7	2
5	31	0	8	2
5	19	0	1	3
	42	0	5	2
	98	2	0	1
	206	2	0	1
	129	0	9	0
Selah Barnard,	8	0	0	1
Simeon Bell,	1	7	1	
Robert Henry,	2	0	1	
Caleb Jones,	0	7	2	
Thomas Martin,	1	9	3	
Shadrach Noble,	0	9	3	
Isaac Rhoades,	2	8	1	
Eli Skinner,	0	5	0	

Unless said taxes are paid on or before the 30th day of November next, so much of said lands will be then sold at *PUBLICK VENDUE*, at the Dwelling House of Maj. DAVID MACK, innholder, in said Middlefield, at 9 o'clock A. M. as will be sufficient to discharge the same, with intervening charges. JOSEPH DICKINSON, Collector.

Middlefield, Sept. 21, 1789.

☞ All Persons indebted to the Printer hereof are requested to make payment immediately.

PROPOSAL

OF

ISAIAH THOMAS,

For Printing, in Worcester, by Subscription,

In Four Volumes Duodecimo,

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A neat AMERICAN EDITION of that truly celebrated Work,

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ON THE

LAWS OF ENGLAND.

IN FOUR BOOKS.

By that justly admired oracle of the Law, the late Sir WILLIAM BLACKSTONE, Knt. One of the Justices of his Britannick Majesty's Court of Common Pleas.

☞ This Edition will contain the last CORRECTIONS of the AUTHOR—the ADDITIONS by RICHARD BURN, L. L. D.—and CONTINUATIONS to the present Time, by JOHN WILLIAMS, Esq.

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V. The Money to be paid as soon as the Work is completed and ready for delivery.

TO THE PUBLICK.

SIR WILLIAM BLACKSTONE'S COMMENTARIES are so universally known, as to need no recommendation. These volumes grace not only the Libraries of the learned in the Law, but are necessary for every gentleman, in public or private life, who wishes to be acquainted with the nature of Law—The Rights of Persons—The rights of Things—Public Wrongs—and Private Wrongs. The British Editions in 8vo. have always been sold for Eight Dollars—The Editor of the intended American Edition hopes to receive the patronage and encouragement of every Gentleman of the Law—and Justice of the Peace, as well as Gentleman in publick and private life,—as he now offers this valuable work at one half the price they have usually been sold at. Great care will be taken to have this Edition correct, and every way well executed, by the Publick's most obedient and very humble servant,

ISAIAH THOMAS.

Worcester, August 27, 1789.

** Subscriptions are taken in by ISAIAH THOMAS, the Publisher, at his Bookstore in Worcester, by Isaiah Thomas and Co. No. 45, Newbury-street, Boston, and by all the Printers and Bookfellers in the U. States.

THE Collector of Excise for the county of Hampshire hereby gives notice, that he proposes to attend the duty of his said office in the several towns in the said County, in the following order, viz.

At Mr. Elihu White's, in Hatfield, on Monday the 2d day of November next, at 8 o'clock A.M. and at the same time (by his deputy) at Mr. Thayer's, in Williamsburgh. At Mr. Wait's, in Whately, and at Mr. Lyon's, in Gothen, at 11 o'clock A. M. and at Mr. Hoit's, in Deerfield, and at Mr. Wait's, in Ashfield, at 2 o'clock P. M. At Mr. Alvord's, in Greenfield, and at Mr. Billings's, in Conway, at 5 o'clock P.M.—On Tuesday the 3d, at Maj. Edwards's in Barnardston, and at Mr. Nims's, in Shelburne, at 10 o'clock A. M. At Capt. Hunt's, in Northfield, and at Mr. Lyon's, in Colrain, at 1 o'clock P. M. and at Col. Taylor's, in Charlemont, at 5 o'clock P. M. On Wednesday the 4th, at Capt. Kinsley's, in Montague, and at Mr. Sanford's, in Buckland, at 9 o'clock A. M. At Colonel Leonard's, in Sunderland, and at Mr. Mitchel's, in Cummington, at noon—and at Mr. Cook's, in Hadley, and at Mr. Chapin's, in Worthington, at 4 o'clock P.M. On Thursday the 5th, at Mr. Woods's in Chester, at 9 o'clock A.M. and at Mr. Parsons's, in Norwich, at 11 o'clock, and at Mr. Wright's, in Westampton, at 2 o'clock P. M. and at Mr. Jonathan Clapp's, in Easthampton, at 4 o'clock P. M. On Friday the 6th, at his office in Northampton, at 9 o'clock A. M. On Monday the 9th, at Col. Dwight's, in Belchertown, at 10 o'clock A. M. and at Capt. Quintin's in Ware, at 1 o'clock P. M. and at Mr. Powers's, in Greenwich, at 4 o'clock P. M. On Tuesday the 10th, at Mr. Ashley's in Pelham, at 8 o'clock A. M. and at Mr. Allen's, in Shutesbury, at 11 o'clock A. M. and at Mr. Kendell's, in New-Salem, at 3 o'clock P. M. and on Wednesday the 11th, at Mr. Mayo's, in Orange, at 10 o'clock A.M. and at Mr. Mayo's, in Warwick, at noon—and at Mr. Prentice's, in Wendell, at 4 o'clock P. M. On Thursday the 12th, at Mr. Field's, in Leverett, at 10 o'clock A. M. and at Mr. Parsons's, in Amherst, and at Capt. Clapp's, at Southampton, at noon.

ELIJAH HUNT, *Collector of Excise for the County of Hampshire.*

Northampton, October 12, 1789.

TO BE SOLD, AT PUBLIC VENDUE,

A lot of LAND, lying in Westampton, about 2 miles west of the Meeting-House, containing 185 acres, with a Barn on it. The terms of payment made easy for the purchaser—Said Vendue to be on Tuesday the 27th inst. at 1 o'clock P. M. at the house of Mr. NATHAN CLARK, innholder, in said Town. For further particulars enquire of Mr. AMASA STRONG, of Westampton, or of SAMUEL BILLINGS.

Conway, Oct. 1, 1789.

Vol. IV.] THE [Numb. 166.

HAMPSHIRE GAZETTE.

WEDNESDAY, NOVEMBER 4, 1789.

NORTHAMPTON, (MASSACHUSETTS) Published by WILLIAM BUTLER.

The Address of the Religious Society called Quakers, from their yearly meeting for Pennsylvania, New-Jersey, Delaware, and the western parts of Maryland and Virginia—

To the PRESIDENT *of the* UNITED STATES.

BEING met in this our annual Assembly, for the well ordering the affairs of our religious society, and the promotion of universal righteousness, our minds have been drawn to consider, that the Almighty, who ruleth in Heaven, and in the kingdoms of men, having permitted a great revolution to take place in the government of this country;—we are fervently concerned that the Rulers of the People may be favoured with the counsel of God—the only sure means of establishing them to fulfil the important trust committed to their charge; and in an especial manner, that divine wisdom and grace, vouchsafed from above, may qualify those to fill up the duties of the exalted station to which thou art appointed.

We are sensible thou hast obtained great place in the esteem and affections of people of all denominations over whom thou presidest; and many eminent talents being committed to thy trust, we most desire they may be fully devoted to the Lord's honor and service—that thou mayst be an happy instrument in his hand, for the suppression of vice, infidelity and irreligion, and every species of oppression on the persons or consciences of men, so that righteousness and peace which truly exalteth a nation, may prevail throughout the land, as the only solid foundation that can be laid for the prosperity and happiness of this or any country.

The free toleration, which the citizens of these States enjoy in the public worship of the Almighty, agreeable to the dictates of their consciences we esteem among the choicest of blessings; and as we desire to be filled with fervent charity for those who differ from us in matters of faith and practice, believing that the general assembly of Saints is composed of the sincere and upright hearted of all nations, kindreds and people—so, we trust, we may justly claim it from others; and in a full perswasion that the divine principle we profess, leads unto harmony and concord, we can take no part in carrying on war on any occasion, or under any power, but are bound in conscience to lead quiet and peaceable lives, in godliness and honesty, amongst men, contributing freely our proportion to the indigencies of the poor, and to the necessary support of civil government, acknowledging those that rule well to be worthy of double honor; and if any professing with us, are or have been of a contrary disposition or conduct, we own them not therein, having never been chargeable from our first establishment as a religious society, with fomenting or countenancing tumults or conspiracies, or disrespect to those who are placed in authority over us.

We wish not improperly to intrude on thy time or patience, nor is it our practice to offer adulation to any, but as we are a people whose principles and conduct have been misrepresented and traduced—we take the liberty to assure thee, that we feel our hearts effectionately drawn towards thee and thase in authority over us, with prayers that thy Presidency may, under the blessing of Heaven, be happy to thyself and to the people; that through the encreafe of morality and true religion, divine Providence may condescend to look down upon our land with a propitious eye, and bleft the inhabitants with the continuance of peace, the dew of Heaven, and the fatness of the earth; and enable us gratefully to acknowledge his manifold mercies: and it is our earneft concern, that he may be pleased to grant thee every neceffary qualification to fill thy weighty and important station to his glory, and that finally, when all terrestial honors shall fail and pass away, thou and thy respectable consort may be found worthy to receive a crown of unfading righteousness in the mansions of peace and joy forever.

Signed in and on behalf of the said meeting, held in Philadelphia, by adjournment from the 28th of the 9th month, to the 3d day of the 10th month inclusive, 1789.

RICHARD WALN, *Clerk.*

The Answer of the PRESIDENT *of the* UNITED STATES, *to the Address of the religious Society called* QUAKERS, *from their yearly meeting for Pennsylvania, New-Jersey, Delaware, and the western parts of Maryland, and Virginia.*

GENTLEMEN,

I RECEIVE with pleasure your affectionate address, and thank you for the friendly sentiments and good wishes which you express for the success of my administration and for my personal happiness.

We have reason to rejoice in the prospect, that the national government, which by the favour of divine Providence was formed by the common councils, and peaceably established with the common consent of the people, will prove a blessing to every one of them; to render it such my best endeavours shall not be wanting. Government being among other purposes instituted to protect the persons and consciences of men from oppression, it certainly is the duty of rulers not only to abstain from it themselves, but according to their stations to prevent it in others.

The liberty enjoyed by the people of these States of worshiping Almighty God agreeably to their consciences is not only among the choicest of their blessings, but also of their rights—while men perform their social duties faithfully, they do all that society or the State can with propriety expect or demand, and certainly are entitled to their Maker for the religion or mode of faith which they *may* prefer or profess. Your principles and conduct are well known to me, and it is doing the people called Quakers no more than justice to say, that (except their declining to share with others the burthen of the common defence) there is no denomination among us who are more exemplary and useful citizens. I assure you very explicitly that in my opinion the conscientious scruples of all men should be treated with great delicacy and tenderness, and it is my wish and desire that the laws may always be as extensively accommodated to them as a due regard to the protection and essential interests of the nation may justify and permit.

(Signed,) GEORGE WASHINGTON.

LETTERS ON MARRIAGE.

Ascribed to the Reverend John Witherspoon.

LETTER II.

IT is by far the safeft and most promising way to marry with a person nearly equal in rank, and perhaps in age; but if there is to be a difference, the risk is much greater when a man matches below his rank, than when a woman descends from hers.

The first part of this maxim has been in substance advanced by many writers, and therefore little will need to be said upon it. I muft, however, explain its meaning, which is not as I apprehend it is commonly underftood. By equality in rank, muft be underftood, equality not in fortune, but in education, taste, and habits of life. I do not call it inequality when a gentleman of eftate marries a lady who has been from the beginning brought up in the same class of society with himself, and is in every respect as elegant in her sentiments and manners, but by some incidents, that perhaps have lately happened, is unequal to him in some points of fortune. I know that from the corrupt and selfish views, which prevail so generally in the world, a marriage of this kind is often considered as unequal, and an act of great condescension on the part of the man; but the sentiment is illiberal and unjust. In the same manner, when a lady marries a gentleman of character and capacity, and in every respect suitable to her, but that his eftate is not equal to what he might expect, I do not call it unequal. It is true parents too frequently prefer circumstances to character, and the female friends of a lady at her own disposal, may say, in such a case, that she has made a poor bargain. But taking it still for granted that the fortune only is unequal, I affirm there is nothing in this circumstance that forbodes future diffention, but rather the contrary. An act of generosity never produced a fretful disposition in the person who did it, nor is it reasonable to suppose it will often have that effect on the one who receives it.

The importance, therefore, of equality, arises singly from this circumstance—that there is a greater probability, that the rank, taste, employments, amusements, & general carriage of two persons so intimately joined, & so frequently together, will be mutually agreeable. The more equality together, will be mutually agreeable. The so frequently together, will be mutually agreeable. The oecasion or motive of suit entering into the marriage contract, is not of so much consequence to the felicity of the parties, as what they find after they are fairly engaged and cannot return back. When I visit a new country my judgement of it may be influenced a little, but neither much nor long, by flattering hopes or hideous apprehensions, entertained before actual trial. It is too often said that diffentions between married people generally take their rise from very inconsiderable circumstances; to which I will add, that is most the case among persons of some station, taste and breeding. This may seem odd, but the difficulty is eafily solved. Persons of this character have a delicacy on the subject of so close an union, and expect a sweetness and compliance in manners that would not be minded by the vulgar; so that the smallness of the circumstance appears in their eye an aggravation of the offence. I have known a gentleman of rank and a lady put for life, by a difference arising from a thing said at supper, that was not so much as observed to be an impropriety by three fourths of the company.

This, then, is what I apprehend occasions the important distance and equality in rank. Without this equality, they do not understand one another sufficiently for continual intercourse.—Many causes of difference will arise, not only sudden and unexpected, but impossible to be foreseen, and therefore not provided against. I muft also observe, that an application or expoftulation, in the cases here in view, is more tedious and difficult than any other—perhaps more dangerous and uncertain in the issue. How shall the one attempt to convince the other of an incongruity of behaviour, in what all their former ideas have taught them to believe as innocent or decent, sometimes even laudable? The attempt is often considered as an insult on their former station, & instead of producing concord, lays the foundation of continual folicitude, of increasing averfion. A man may be guilty of speaking very unadvisedly through his temperate rage, or may perhaps come home fluftered with liquor, and his wife, if prudent may find a season for mentioning them, when the admonition will be received with calmness, and followed by reformation; but if she discovers her displeasure at luftility of carriage, or meanness of sentiment, I think there is little hope that it will have any effect that is good. The habit cannot be mended, yet he may have sagacity enough to see that the wife of his bosom has despised him at her heart.

I am going to put a case. Suppose ther the late ———, who acquired so vast an eftate, had married a lady of the first rank, education and taste, and that she had learned a few anecdotes of his public speeches—that he spoke of *this here* report of *that there* committee—or of a man's being *drowned* on the coast of the *island* of Pennsylvania. Now, I desire to know how she could help pouting, and being a little out of humour, especially if he came home full of inward satisfaction, he was honestly of opinion that he spoke *equally as well* as any other in the house? That things may be fairly balanced, I will put another case. Suppose a gentleman of rank, literature and taste, has married a tradesman's daughter for the sake of fortune, or from desire, which he calls love, kindled by an accidental glimpse of a fresh coloured young woman: suppose her bred to no other company, and in consequence to the world calls good company, and in consequence to the wholly ignorant of the modes that prevail there: suppose, at the same time, that her understanding has never been enlarged by reading or conversation. In such a case, how soon muft passion be fated, and what innumerable causes of shame and mortification muft every day produce? I am not certain whether the difficulty will be greater, if she continues in the manners of her former, or attempt to put on those of her present station. If any man thinks he can eafily preserve the esteem and affection due to a wife in such circumstances, he will probably be mistaken; and no less so, if he expects to communicate refinement by a few lessons, or prevent misbehaviour by fretfulness, or peevish and satirical remarks.

But let me come to the latter part of the maxim, which I do not remember to have ever met with in any author—that there is a much greater risk when a man marries below his rank, than when a woman married below hers. As to the matter of fact, it depends entirely upon the justness and accuracy of my observations, of which every reader muft be left to judge for himself. I muft, however, take notice, that when I speak of a woman marrying below her station, I have no view at all to include what there have been some examples of—a gentleman's daughter running away with her father's footman, or a lady of quality with a player. This is, in every instance, an act of pure lasciviousness, and is, without any exception I ever heard of, followed by immediate shame and future beggary.—It has not, however, any more connection with marriage, than the transactions of a brothel, or the memoris of a kept mistress. The truth is, elopements in general are things of an eccentric nature; and when I hear of one, I seldom make any further inquiry after the felicity of the parties. But when marriages are contracted with any degree of deliberation, if there be a difference in point of rank, I think it is much better the advantage should be on the woman's side than on the man's: that is to say, marriages of the first kind are usually more happy than the others.

Supposing, therefore, the fact to be as now stated what remains for me, is to investigate a little the causes of it, and point out those circumstances in human temper and character, or in the state of society, which give us reason to expect that it will, in most cases, turn out so. Whenever any effect is general, in the moral as well as natural world; there muft be some permanent cause or causes, sufficient to account for it. Shall we assign as one reason for it, that there is, taking them complexly, more of real virtue and commanding principle in the female sex than in the male; which makes them, upon the whole act a better part in the married