For the HAMPSHIRE GAZETTE.

THE SEASON.

By a Youth of Fifteen.

NOW Summer rears its halcyon reign—
New prospects open to the view;
Th'enamelled field, the flowery plain,
Assume a green and beauteous hue.

The linnets lay, in morning hours,
Returning summer gladly greets;
The verdant fields are deck'd with flowers,
Disclosing aromatic sweets.

While tribes of rustic youth rejoice,
And sing the rural songs of love,
The tuneful lark's responsive voice
Re-echoes through the sylvan grove.

Gay flowerets rise on every side—
Melodious warbles charm the ear;
The lucid waters gently glide—
Thus varied scenes adorn the year.

Delightful spring bespeaks our youth;
Gay summer shews our growing state—
When virtue, innocence, and truth
Should still the youthful heart dictate.

As changing as the seasons are,
Thus changing are the scenes of life;
Our fleeting life sequelete with care,
Replete with trouble, noise and strife.

Then happy he, whose native bent
Is to be useful to mankind;
Can earthly pleasures give content?
Do they adorn the youthful mind?

No—Virtue has more brilliant charms,
And does more time content below,
Than those who sink in pleasure's arms,
Or mind her dictates, ever know.

Then, while our blooming summer lasts,
Let us aright improve the same;
Let us pursue the pleasing path
That leads to happiness and fame.

And, while we here on earth belong,
If we regard the voice of truth,
Our souls shall join the heav'nly throng,
And flourish in immortal youth.

CELAPHON.

Guilford, (Vermont) June 30, 1791.

ENGLISH CLERICAL ANECDOTE.

NOT long ago one of those vulgar bucks, who delight in nothing so much as *a laugh at the parson*, happened to encounter, at an inn, a clergyman, who had that day come by invitation, from a neighboring town, to preach a charity SERMON, and was preparing to return home. The buck being apprised of the circumstance, could not let slip so fair an opportunity of indulging in his favorite amusement. "Doctor, said he," what will you take for your Sermon you preached to day? they say it was devilish good one." The clergyman, astonished at this address, replied, "Sir, I have no intention of selling it." The evident confusion of the latter gave fresh spirits to his assailant who called out to lend as to attract the notice of several persons in the room, "Dam me, Doctor, I seldom go to church, and should like to have something of the kind to amuse me whenever I am seized with a fit of devotion." Once again, "what will you take for your Sermon? I will give you that for it, by G—n" throwing down a guinea—The clergyman, finding by this time that the eyes of all the company were upon him, said, "Sir, that is no price for a good Sermon." The buck, beginning to feel the delight of an approaching triumph over divinity, threw down another guinea, which being still declared too small a price, he followed it with a third. The clergyman very deliberately took up the three guineas, and laid the sermon on the table. "There, Sir, it is a bargain," said he, and instantly stepping to the treasurer of the charity, he presented him with the money, for the use of the poor.

On returning to him, the buck, who had begun to view the matter in another light; wished his Reverence to return the pieces, the proposal having been made in jest. "No," replied the clergyman, "I am very well satisfied that my efforts in the pulpit have been surpassed by my address at the bar. One way and the other I feel the happiness of having done some service to the charity. The Sermon may be of some use to you; it may lay some restraint on your folly, whenever you shall, in future, be disposed to raise a laugh at the poor parson."

LONDON, May 20.

Mr. *Burke* has become the object of pity to his friends. The oppositionists say he is now mad—COMMON SENSE asserts that he *has been so*—and the noble orator himself confesses "That his faculties are impaired through a long and severe attention to public business."

This is certainly the epoch for unaccountable revolutions in Church, as well as State—for what astrologer could have divined that in the year 1791, the mild legislature of *Britain* would have been occupied in granting toleration and indulgencies to the *Roman Church*—at the precise moment that his Holiness the Pope was burnt in effigy at *Paris*, by the hands of the common hangman!—*Sic transit gloria Ecclesiæ.*

Extract of a letter from Calcutta, June 20.

"Lord *Cornwallis* is now at *Madras*, and takes the command of the army.—*Tippoo* has cut generalled *Medows*—They are now at the same place they were in May last—The army under *Meadows* was 17,000, that under *Musgrave* 7,000, and the Bombay army as many more, and have done nothing."

LORD HEATHFIELD.

In discipline, Lord *Heathfield's* rigidity is well known. It procured him the dislike of many of the puppies in particular. He would at any time during the war, have as soon admitted an army of Spaniards, as a package of perfumery in the garrison. How different was his conduct from that of some of our British Generals last war, who, during the heat of the campaign, were employed in acting plays, rehearsing with actresses, at the bottle or gaming table, or at balls and mischiannas, which were a burlesque on the British nation. Gen *Elliot's* behaviour and success, forms a striking contrast to that of those officers, who, by luxury, folly, dissipation or avarice, lost thirteen valuable colonies!

A RARRE SHOW,

One Thousand Seven Hundred and Ninety-One

LADIES and Gentlemen walk in—Here you shall see what you shall see—There be the Grand Monarch a very little man, and the Bourgeois a Grand Monarch—There be the British Parliament sitting at *Paris*, and the Parliament of Paris sitting at *London*:—There be noblemen without titles, and titled men without nobility:—There be the cap of liberty hanging on a lamp iron, and orators and senators weaving garlands to decorate the rod of slavery: There be one gentleman giving his shoe buckles to the State—and there be another spending three millions sterling for a cat's skin—There be the Frenchman paying his debts out of the monies of the Church and the Englishman going to war because he has nothing else to do.—There be one Prince begging his bread in *Italy*—and there be another who has lost all his money in *England*:—There be the Lady who writes love letters to herself—and there be the mother of the *glorious* child:—There be the Divines who can tell the way to Heaven in ten minutes—and there be great Orators who speak for three days before they come to the point:—There be the Chancellor and the Lords in Westminster Hall—and there be *the little men who fight fails to be difficult to find out as the longitude*:—There be bypocrites in black gowns, knaves in ribbons, and cowards in scarlet—There be rich bankrupts, and poor honest men—There be Virtue ridiculed by trumpets, Religion in an empty church, and Truth branded in the forehead with the word LIBEL, and turned out of doors.

WAR DEPARTMENT,
MAY 30, 1791.

INFORMATION is hereby given to all the military invalids of the United States, that the sums to which they are entitled for six months of their annual pension from the 4th day of March 1791, and which will become due on the 4th day of September ensuing, will be paid on the said day by the Commissioners of Loans within the States respectively, under the usual regulations, viz.

Every application for payment must be accompanied by the following voucher.

1st. The certificate given by the State, specifying that the person possessing the same is in fact an invalid, and ascertaining the sum to which as such he is annually intitled.

2d, An affidavit, agreeably to the following form:

A. B. came before me, one of the Justices of the county of in the State of and made oath that he is the same A. B. to whom the original certificate in his possession was given, of which the following is a copy (the certificate given by the state to be recited) That he served (regiment, corps of vessel) at the time he was disabled, and that he now resides in and county of and has resided there for the last years, previous to which he resided in

In case an invalid should apply for payment by an attorney, the said attorney, besides the certificate and oath before recited, must produce a special letter of attorney agreeably to the following forms.

I, A. B. of county of state of do hereby constitute and appoint C. D. of my lawful attorney, to receive in my behalf of my pension for six months, as an invalid of the United States, from the fourth day of March, one thousand seven hundred and ninety-one, and ending the fourth day of September of the same year.

Signed and sealed
in the presence of } *Witnesses.*

Acknowledged before me,

Applications of executors and administrators must be accompanied with legal evidence of their respective offices, and also of the time the invalids died, whose pension they may claim.

By command of the President of the United States.

H. KNOX, *Secretary of WAR.*

STRAYED from the subscriber about the middle of last May, a black mare COLT, with a white face, a natural trotter—Also a sorrel horse COLT, with a white face, a natural trotter, bump back. Whoever will take up said Colts, and give information where they may be found, or return them to the subscriber, shall be handsomely rewarded.

DANIEL WARNER, jun.

Northampton, July 26, 1791.

ALL Persons indebted to WOODS & TAYLOR, for News-Paper, are requested to make immediate Payment, as their Partnership dissolved at No. 253.

Printing-Office, Northampton, May 1791.

PROPOSAL

For Printing by Subscription, THIRTY FOUR

SERMONS,

ON THE
most useful and important
SUBJECTS;
Adapted to the
FAMILY AND CLOSET.

By the Rev. SAMUEL DAVIES, A. M.
LATE PRESIDENT of the College in PRINCETON,
IN TWO VOLUMES.

To which are prefixed,
SERMON on the Death of Mr. DAVIES,
By SAMUEL FINLEY, D. D.
And another discourse on the same occasion,
together with an ELEGIAC POEM,
to the memory of Mr. DAVIES,
By THOMAS GIBBONS, D. D.

RECOMMENDATION.

PRESIDENT DAVIES's character as a Preacher is so well known, and the Sermons here proposed to be re-printed have so long justly been celebrated, so much enquired after by the serious and judicious, and are so much needed for the promotion of personal and family religion, that we approve of the design, will afford it our countenance and wish it universal success.

SAMUEL HOPKINS, Pastor of the Church in Hadley,
RUFUS WELLS, Pastor of the Church in Whately,
SOLOMON WILLIAMS, Pastor of the Church in Northampton.

CONDITIONS.

I. The work shall be printed with a fair Type on good Paper, & will be put to press as soon as five hundred copies are subscribed for.

II. It will be contained in about 1100 pages.

III. The price to Subscribers will be *Fifteen shillings*, handsomely bound and lettered, (tho the English Edition costs nearly double that sum.)

IV. Those who subscribe for six sets shall have a seventh Gratis.

V. The Money to be paid as soon as the work is completed and read for delivery.

SUBSCRIPTIONS are received by *William Butler*, the intended publisher, and by a number of Gentlemen in whose hands Subscription papers are lodged.

Massachusetts Semi-anual STATE LOTTERY
CLASS Second.

SCHEME of the 2d class of the semi-annual State Lottery, to commence drawing on or before Thursday the 13th of October next.

NOT TWO BLANKS TO A PRIZE.

25000 Tickets, at Five Dollars each, are 125000 Dollars, to be paid in the following Prizes, subject to a deduction of *twelve and an half per cent.* for the use of the Commonwealth.

Prizes.	Dollars	Dollars.
1 of	10000 is	10000
2	3000 are	6000
3	2000	6000
6	1000	6000
10	500	5000
30	200	6000
80	100	8000
90	50	4500
100	40	4000
110	30	3300
161	20	3220
200	10	2000
7585	8	60680
8368 Prizes.		125000
16612 Blanks		
25000 Tickets.		

☞ Tickets in the above Class, may be had of the several MANAGERS, who will pay the prizes command,—of the Treasurer of the Commonwealth—and at other places as usual.

BENJA. AUSTIN, jun. } Managers.
DAVID COBB,
SAMUEL COOPER,
GEORGE R. MINOT,
JOHN KNEELAND,

Boston, April 14, 1791.

N. Blake, & Co.

AT their store a few rods north of the ferry at Hartford, have for sale by Wholesale and Retail,

West-India and N. England Rum, of a superior quality.	Loaf, Lump and brown Sugars,
Molasses,	Bar-Iron,
Geneva, in cases or cases,	German & Blistered Steel,
Bohea, and Green Teas,	Nail rods,
Coffee,	20d, 10d, 8d, & 6d, nails,
Warranted and common Chocolate,	9 by 7, & 8 by 6, Glass,
Cotton-Wool,	Salt,
	Cod-fish.

CROCKERY WARE,

Well assorted in crates or barrels.
An Assortment of
GLASS WARE,

With a variety of other articles in the Grocery line, all of which will be sold on the most reasonable Terms for cash or most kinds of Country produce.

Constant attendance given, and the smallest favors gratefully acknowledged.

Hartford, August 1791.

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HAMPSHIRE GAZETTE.

WEDNESDAY, AUGUST 24, 1791.

NORTHAMPTON, (MASSACHUSETTS) Published by WILLIAM BUTLER.

LONDON, May 7.
HOUSE of COMMONS, May 6.

CANADA BILL.

In committee—Mr. Hobart in the chair.

(Continued from our last.)

MR. PITT regretted that there had been a deviation from the original question. He would endeavor to recall the attention of the committee to it, by declaring, that in his opinion, the subject of the French Revolution was at this time perfectly foreign to the topic of debate. Both gentlemen had delivered several speeches, professing to provide the point of order, although they had wandered widely from it. He wished that both the motion and the amendment were withdrawn, and he was warranted in this solicitation, by observing that the Noble Lord who had made the first had withdrawn himself, and left it as a pledge of his acquiescence to the will of the committee. He therefore hoped that the honorable gentleman (Mr. Burke) would consent to imitate his conduct, by agreeing to withdraw his amendment.

He had been anxious that the debate should go into as little particularity as possible, concerning the constitution of any neighbouring country; but some gentlemen, seemed to think, that they could not discuss the merits of the Canada bill, which was in many respects an abridgement of the British constitution without descanting on the constitution of other powers. He imagined that every gentleman, as a member of Parliament, had an undoubted right to deliver his opinion, and to speak as often as he pleased in a committee. Convinced of this truth, he had avoided all interruption of the two gentlemen.

Some parts of Mr. Fox's speech having been particularly addressed to him, he found it incumbent upon him to declare, that on a former occasion it had appeared, that the Hon. Gentleman wished to introduce part of the republican principles of the United States of America into the Quebec Bill. He believed his objections arose to the making the Senate hereditary instead of elective, which form of constitution he for his part would certainly oppose." Although I confess that I do not feel so much cause of alarm as the Hon. Gentleman, yet it is notorious that there are persons in this country who disseminate sedition, and extoll French principles above every other. He, however, was convinced, that there still remained in this country a sufficiency of good sense to resist the introduction of these dangerous novelties. Our constitution, admirably calculated for the support of liberty, was sanctioned by the wisdom of ages, consequently we could oppose a happy experience to the spirit of innovation."—Mr. Burke, according to Mr. Pitt's arguments, could not yet say whether he would, or would not support him.

"Let the Hon. Gentleman make it evident that there is danger, and there is no support which I can afford that shall be wanting; but till then, I must decline giving an opinion on what appears chimerical and ill founded! The British constitution, superior to every other on the earth, shall be maintained with the utmost ardour. I certainly feel myself as an individual, highly indebted to the Right Hon. Gentleman (Mr. Burke) for his manly struggle in favour of the constitution; and I think that his zeal and eloquence justly entitle him to the warmest gratitude of his fellow subjects!"

Mr. Fox acknowledged that Mr. Pitt had given a very fair and accurate account of his opinion on the Canada bill. He wished the council to be elective rather than hereditary. "I am not startled at the word republic. There is nothing formidable in the sound that should give me the least alarm. However much I admire certain principles of republicanism, the common sense of the public would revolt at the idea of changing our form of constitution for that of a republic. I mean no such thing. But whenever the days comes that we shall be called upon to discuss the Quebec constitution bill, I trust I shall make it evident that an elective would be preferable to an hereditary council."

The motion and Amendment having been withdrawn

Mr. Pitt moved, that the Chairman should leave the Chair, and that the committee should be resumed on Wednesday next.

[This closed a political council, the most extraordinary perhaps, in its nature on any of the Records of the British Parliament. The two great intellectual Gladiators appeared armed at all points for the combat, and gave a display of such transcendant powers, as to excite the attention of every auditor, who witnessed scouring of the vast and unbounded, during the whole conflict.]

The House adjourned till Monday.

From the UNIVERSAL MAGAZINE.

Curious Particulars of the Manners and Situation of WOMEN in ancient times.

THE times and the manners of chivalry, by bringing great enterprises, bold adventures, and I know not what extravagant heroism into fashion, inspired the women with a warlike tafte.

The two sexes always imitate each other. Their manners and their minds are refined or corrupted, invigorated or dissolved together.

The women, in consequence of the prevailing passion were seen in the middle of camps and of armies. They united the soft and tender inclinations, and the delicate offices of their own sex, for the courage, and the robustic occupations of ours.

During the crusades, animated by the double enthusiasm of religion and of valour, they often performed the most romantic exploits. They obtained indulgences on the field of battle, and died with arms in their hands, by the side of their lovers, or of their husbands.

In Europe, the women attacked and defended fortifications. Princesses commanded their armies, and obtained victories.

Such was the celebrated Joan de Mountfort, disputing for her dochy of Bretagne, and engaging the enemy herself.

Such was the still more celebrated Margaret of Anjou, queen of England, and wife of Henry VI. She was active and intrepid, a general and a soldier. Her genius for a long time supported her feeble husband, taught him to conquer, replaced him upon the throne, twice relieved him from prison, and, though oppressed by fortune and by rebels, she did not yield, till she had decided in person twelve battles.

The warlike spirit among the women, consistent with ages of barbarism, when every thing is impetuous, because nothing is fixed, and when all excess of force, continued in Europe upwards of four hundred years, shewing itself from time, to time & always in the middle of convulsions, or on the eve of great revolutions.

But there were ages and countries, in which this spirit appeared with particular lustre. Such were the displays it made in the fifteenth & sixteenth centuries in Hungary, & in the islands of the Archipelago & the Mediterranean, when they were invaded by the Turks.

Every thing conspired to animate the women of those countries with an exalted courage: the prevailing spirit of the foregoing ages: the terror which the name of the Turks inspired: the still more dreadful apprehensions of an unknown enemy: the difference of dress, which has a stronger effect than is commonly supposed, on the imagination of a people; the difference of religion, which produced a kind of sacred horror; the striking difference of manners, & above all the confinement of the female sex, which presented to the women of Europe nothing but the frightful ideas of servitude and a master; the groans of honour, the tears of beauty in the embrace of barbarism, and the double tyranny of love and pride!

The contemplation of these objects, accordingly roused up the hearts of the women a resolute courage to defend themselves; nay, sometimes even a courage of enthusiasm, which hurled itself against the enemy.—That courage, too, was augmented, by the promises of a religion, which offered eternal happiness in exchange for the sufferings of a moment.

It is not therefore surprising, that when three beautiful women of the isle of Cyprus were led prisoners to Selim, to be secluded in the seraglio, one of them, preferring death to such a condition, conceived the project of setting fire to the magazine; and, after having communicated her design to the rest, put it in execution.

The year following, a city of Cyprus being besieged by the Turks, the women ran in crowds, mingled themselves with the soldiers, and, fighting gallantly in the breach, were the means of saving their country.

Under Mahomet II. a girl of the isle of Lemnos, armed with the sword and shield of her father, who had fallen in battle, opposed the Turks, when they had forced a gate, and chased them to the shore.

In Hungary the women distinguished themselves miraculously in a number of sieges and battles against the Turks. A woman of Transylvania, in different engagements, is said to have killed six janissaries with her own hand.

In the two celebrated sieges of Rhodes and Malta, the women, seconding the zeal of the knights, discovered upon all occasions the greatest intrepidity; and not only that impetuous and temporary impulse which despises death, but that cool and deliberate fortitude which can support the continued hardships, the toils, and the miseries of war.

While Charlemagne swayed the sceptre in France, confession was considered as so absolutely necessary to salvation, that in several cases, and particularly at the point of death, where no priest or man could be had, it was by the church allowed to be made to a woman.

In the fifteenth century, it was no uncommon thing for church livings, the revenues of abbeys, and even of bishoprics, to be given away with young ladies as a portion.

Thus women exercised a kind of secerdotal functions and though they did not actually officiate at the alter, they enjoyed, what many of the priests themselves would have been glad of—the emoluments of the altar, without the drudgery of its service.

In posterior ages, women have crept still farther into the offices of the church. The christians of Circassia allow their nuns to administer the sacrament of baptism.

When any material differences happened between man and man, or when one accused another of a crime, the decision according to an ancient custom established by law, was to be by a single combat, or the ordeal trial. From both which ridiculous ways of appealing to heaven, women were exempt.

When a man had laid any thing that reflected dishonor on a woman, or accused her with a crime, he was not obliged to fight him to prove her innocence; the combat would have been unequal. But he might choose a champion to fight in her cause, or expose himself to the horrid trial, in order to clear her reputation. Such champions were generally selected from her lovers or friends. But if he fixed upon any other, so high was the spirit of martial glory, and so eager the thirst of defending the weak & helpless sex, that women, with no influence of a champion ever having refused to fight for, or undergo whatever custom required in defence of, the lady who had honoured him with the appointment.

To the motives already mentioned, we may add another. He who had refused, must inevitably have been branded with the name of coward: and so deplicable was the condition of a coward, in those times of general heroism, that death itself appeared the more preferable choice. Nay, such was the rage of fighting for women, that it became enthusiasm, for those who could not be honoured with the decision of their real quarrels, to create also a necessity of fighting.

Nor was fighting for the ladies confined to single combatants. Crowds of gallants entered the lists against each other. Even Kings called out their subjects, to shew their love to their mistresses, by cutting the throats of their neighbours, who had not in the heat of feuded.

In the fourteenth century, when the countess of Blois and the widow of Montfort were at war against each other, a conference was agreed to, on pretence of settling a peace, but in reality to appoint a combat.—Instead of negociating, they soon challenged each other; & Beaumanoir, who was at the head of the Britons, publickly declared that they fought from no other motive, than to see, by the victory, who had the fairest mistress.

In the fifteenth century, we find an anecdote of this kind still more extraordinary. John, duke de Bourbon, published a declaration, that he would go over to England, with sixteen knights, and there fight at tilt in order to avoid idleness, and merit the good graces of his mistress.

James IV. of Scotland having, in all tournaments, professed himself knight to queen Anne of France, he summoned him to prove himself her true and valorous champion, by taking the field in her defence, against his brother in law, Henry VIII. of England. He obeyed the romantic mandate, and the two nations bled to feed the vanity of a woman.

Warriors, when ready to engage, invoked the aid of their mistresses, as poets do that of the Muses. If they fought valiantly, it reflected honour on the damsels they adored; but if they turned their backs on their enemies the poor ladies were dishonoured forever.

Love was, at that time, the most prevailing motive for fighting. The famous Gaston de Foix, who commanded the French troops at the battle of Ravenna, took advantage of this foible of his army. He stole from rank, to rank, calling his officers by name, and, above all, to shew what they could do for the love of their mistresses.

The women of those ages, the reader may imagine, were certainly more completely happy than in any subsequent period of the world. This however was not so really the case.

Custom, which governs all things with the most absolute sway, had, though a long succession of years, given its sanction to such combats as were undertaken either to defend the innocence, or display the beauty of women. Custom therefore, either obliged a man to fight for a woman who defied him, or marked the refusal with infamy and disgrace. But custom did not oblige him, in every other part of his conduct, to be