THE ISLAND FIELD NEGRO. Written fone years ago, at a fuyer Plantation in Ja;

TF there exils a hell, (the cale is clear,)

3. Sie Tosy's lawer enjoy that portion here:
Here are no burning brindtone lakes, its true,
But kindled rum full often burna as blue,
In which form frend, half ferious half in jeft,
Steeps Tosy's name, and brands poor Cudjon's breag,

Here whips on whips excite a thouland fears, And mingled howlings vibrate on my east; Here Nature's plagues abound, of all degrees, Snakes, feorpions, defpots, lizards, centipeet-No art, no care eleapes the bufy laft,
All have their due, and all are paid to cafe:
The lengthy care whip quarte thirty range reign,
And cracks, like pillula from the fields of cane.

Ye powers that form'd thefe wretched tribes're

late, What have they done to merit fuch a fate! What have they done to ment inch a late!—
Why were they brought from Eho's fullety walle
To fee the plenty that they must not taile?
Food which they cannot boy, and dare not fleat
Yams and pautoes—many a fearty med !
Ozer, with a gibbet waker his negro's feart,
Ozer, which gibbet waker his negro's feart, One to the wind-mill nails him by the cars; One to the wind-min main min by the cars, of the cars unfed, One puts the wretch in pickle ere he's dead; This, to a tree fospends him by the thumbs, That, from his table gradges even the crumbs!

O'er you' rough hills a tribe of females go, Each with her gourd, her infant, and her hoe Senreh'd by a fen, that has no merry here, Driven by a devil, that men call OVERSETE: In chains twelve wretches to their labor hafte. Thrice twelve I fee with iron collars grac'd; Parice twelve Lies with 150s Groun gize a ;— Age their he joys that flow from vall domains, Is gold thus got, Sir Toby, worth your pains? Who would your wealth on terms like thele polleds, Where all we fee is pregnant with diffred, Angula's antiest flogy? dy bireling bands, And toil's hard product thipp'dato foreign land's?

Talk not of bloffoms, and year endless fpring, Nojoy to methefe feenes of m y bring Where Stygian pictures half their thades renew, Pictures of woe that Virgil's pencil drew: Where black-goard Charons make their yearly trip, And fouls arrive in every Guinea flip— Where they who pine and languish to be free Mush climb the tall clims of the Liganee: Beyond the clouds in Kulking halls repair, And hardly fafe from brother burchers there.

ANECDOTE. ANECDOTE.

ANECDOTE

Are of those kirmithas in which the Americans had been soccessed, an English officer was left dangereefly wounded on the field of action. Gen. Perinam who had been here a carpenter, immediately thresholf his regimentals, and confirmed a ciralle, in which the wounded affect was conveyed with ease; to an acjayte before.

When Feman heard of his recovery, and that it was conveyed with the word that he was the second of the humane care, without which he med have

well rithman care or me recovery, terms a way gar, go has hemane care, without which he must have bled to death in the removal, he exclaimed, "Then I glory find in having heea heed a carpener than if I had been boung prince."

THE words Cause and Ordenze which figuified originally a rule or law, is flow extended to a prece of arillery, which is counted the "ultima lar, or allow actio regume." In the folic on this law now fiving in Europe, may heaven grant a verdift in favor if the French—indeed the issue cannot much be doubt-ed, they having the best attornies to advise, and such concellers as a D'ESTAIRE, a ROCHAMBEAU & FAY

TITE, and I LUCKNEL, to A ROCHAMBRAU, A FAT-LITE, and I LUCKNEL, to plead their coafe. Since the murder of the King of Sweden, Peter PINDAR & equipable on the late King of Spain, whose the pidity, love of hunting, &c. were provential, is more appoint than ever.— EPITAPH

EPITAPH
On the late Kery of Spain.
Here lies a glorious king of Spain,
Winderpasites every poet pixes,
Remound for many a pix campaigs,
And dealing death among the faires;

Yet laugh not, living Kings, I pray, Because his planers so belwin'd him. The King of Spain, I dere to fay.

Leaves many a FOOL, with crowns behind bim.

Stage from Springfield to Darmouth College.

THE fubicriber respectfully informs the public, that THE fobscriber respectfully informathe poblic that hehas at agreat expense crefted a line of Stage from SPRING PILLO IN MARKACHOELS. TO DAYMOUTH. COLLEGE, in New Hampfaire—It leaves Springfield every Monday, at one o'clock P. M.—The fame day a Stage fers off from Darmouth College—meet at Brit-leborough on Tuefday evening, endranges puffengers, and return to Springfield and Dartmouth College on Thanday. The flage from Springfield flows at Northampton on Monday night, dines at Greenfield, and arrives at Brattleborough on Tuefday evening. The flage from Dartmouth dines at Windfur, and longer at Charleston, on Monday wight; leaves Charleston on Tuefday morning, and arrives at Brattleborough the flage from Dartmouth dines at Windfur, and longer at Charleston, on Monday wight; leaves Charleston on Tuefday morning, and arrives at Brattleborough the fame evening.—Genteel east Carriage as carefully an original properties of the second fame evening.

Genteel eas Carriages a careful drivers are provided, and the greatest attention will
be paid to the passengers, by the public's bumble for-

LEVI PRASE N. H. The Farn for Pallengers, 3d per mile, foarteen pounds of begrage is allowed graits for each pallenger, and one hundred and fifty pounds of begreen the finners. a pellenger. Aveuer 6, 1792.

PROPOSAL TOR PRINTING ST SUBSCRIPTION

A VOLUME OF SERMONS,

1.84

Defigued for the promotion of CHRISTIAN KNOWLEDGE- and PIETY in general, and FAMILY RE-LIGION and YOUTH-FIR VIRTUR in

By JOSEPH LATHROP, D. D. Paffor of the First Church in W. Springfield,

On the following, with some other subjects. On the following, with four other fubjets.

GOD glorified in creation,
God working, not for our fakes, but his name's fake.
The work of redemption marvellow, but divine.
Shepherds glorifying God for the brish of a Savions.
Children in the temple praising the Redeemer.
John leaning on Jen's boson.
The spectators of the creation of mitting their breasts,
God work, as King of fains, great and marvellous,
God glorified in the pumiliment of saners.
Jesus tising early for secret prayer.
The obligations to family prayer—and to morning
and evening prayer.

nd evening prayer.

A Christian family helping their minister.

Early-religion.

Samon flore of histocks.

The Kingdom of God without observation.

Innumerable gone to the grave, and every me drawing after them.

L The work will contain between band 400 pages in othero: It will be printed without elegant type, on good paper, and will be really bound and letter-

ed.

II. Price to fubferibers will be Six Shillings each vo-lume; to non-fubferibers Six Shillings and Four

III. No money to be paid until the work is finished. III. No money to be paid until the work is initined.
IV. The work will be put to the prefs, as foon as 400
volumes are sufficient for.
V. They who subscribe for 6 volumes, shall have one

gratis.
VI. Ponchual payment is expected from every fub-feriber, as foon as the books are ready to be deli-

Subferiptions are received at this Office, and by a number of gentlemen in this State. Spring field, July 1792.

Take Notice.

THE fubscriber requests all persons in debted to him on Book; for more than one year's flanding to call and feather the same without debay.—He likewise informs all others indebted to him, that Reft, Pork Ribx, Hissfeed, Botter, Cheefe, Salio of Lye and Afterwill be received in payment for the above debts, if paid before the active of payment for the above debts, if paid before the active of personnes, that every Person indebted as above, will chose to distinger their debts on the above, will chose to distinger their debts on the above, highlie terms, in preference to puring CASH, after the above date.

Spencer William of the active of the above date.

Spencer William of the active of the above date. HE subscriber requestrall bersons adebted to him N. B. Said Whiting, has as a feed a general affort-

ment of West-India and English Goods on hand, which he is now felling on terms that can-not fail of being pleafing to the Purchaler.—Calh paid for any quantity of Salts of Lye.

Worthington, August 8, 1791. NOTICE IS HEREBY GIVEN, O all persons indebted to Joseph Lazert, of Camaigran, that under their Nater and accounts are feetled by the 17th day of September next, they will be lodged in the hands of an Attorney, to collect, without fail.

JOSEPH LAZELL N. B. ALL Persons having any demands upon faid Lazzil, are requelled to call and receive their dec.—Alfo all perfous having any due Bills for goods, are requested to bring them in fer payment, on before the 1 5th of August. Commington, July 24, 1792.

WE the Subscribers being Define Sublictibers being appointed commitments, by helton, Judge of Probate, for the County of Hampfhire, to receive and examine the claim of the Creditura to the effatt of SAMUEL DANIELS, late of Conway, decased, treprefented infoltened right mouths from the 3d of July laft, being allowed the faid crediture, to bring is their claims—hereby give notice that we flual attend that baffines at the house of Mr. Aaxon Billings, in Conway, on the first Mondays of October and December next, from 110 6 clock P. Mr. on each day.

GUIVER REOT.

OLIVER REOT.

Conway, Aug. 1. 1792.

STRAYED from the Pafture of the fubferiber in this town fone time list week, a fmall
HORSE, three years old paff, a little more than thirteen hands high, of a monfe color, a little approaching so
black, trost wholly,—had no floses on behind, was bred
at Pownal, in the State of Vermont, of Datch extract.

Any Person therefore, who will take by faid Horse, and
give information, or retain tim to me, shall be handsomely rewarded and paid all resfounds charges.

Wm. LYMAN.

NGRHAMPTON. ANGUST S. 1703-Conway, Aug. 1, 1792-

OLIVER ROOT.

NGRTHAMPTON, AVOUST 8, 1792.

GENERAL ORDERS FOR THE FOURTH DIVISION OF THE MILES

THE General is highly gratified with variety promity that occurs to him, to do just to the portunity that occurs to him, to do just to the conficers & foldiers he has follong had the hours when to command, by affairing them that their returns piecering their uniform, recommended as following piecering their uniform, recommended as following the continue of their region improvements; and the decomm of their contains and the decomm of their contains. military exercifes; their prompt & cheereful obeditate their orders, and the decorum of their conductate their orders, and the decorum of their conductate called together, have gained, as they judiy mint is warmed and most condual acknowled genera. Heles perfiased other the prefers they are the Militar will spot complear in their uniforms, & ratio their repunition of their manufactures are activity in all the evolutions of their guiders and activity in all the evolutions of their guiders and activity in all the evolutions of their manufactures the trust of the observation long furence cheap rate of three or front days fervices in the 1992, monthrates the trust of the observation long furence refpecting our troops—That they perfect the finding in military discipling toomar and easier than any day and foldiers. These exertions and their consequent in provements, are to be activible principally in the foldier. These exertions and their consequents provements, are to be afferibed principles of the man reviews, which the general is happy to find an apleasing as they are necessary to the Millita.

Thereriese of parade and inspection for the maily year, will take place in the following order:

Lieut. Col. Deight, will parade his regiment the 1 th of next September.

Col. James Lyman, on the 13th.

Col. White, on the 13th.

Col. White, on the 14th.

Col. White, on the 14th.

Col. Wandis, on the 14th.

Col. Stadiffs, on the 19th. Col. Sloper on the 20th. Col. Flower, on the zift,

Col. Flower, in the 2117.

Col. Dwight, on the 2nd of October,
Lient. Col. Lyon on the 3d.

The Cavity, Artillery, 2nd Cadet companies
meet, 2s ofual, with the regiments mol convenies.

them.

The Officers of the Artillery companies in this & vision will meet at Hatfield, on Monday the midder of September next, as 11 o'clock, A. M. to shou their Field Officers.

The Officers of the troops of Cavalry in the fift he I ne Officers of the troops of Cavalry in the fight, gade, will meet on the fance day and hour at Mr. for four's tavern in Springfield, to choofe their Field Sime The Officers of the troops of Cavalry in the found Brigade, will meet at the fame time at Deerfield a choofe-their Field Officers.

The officers univerfally will take care that the fame

The officers univerfaily will take care that the se-jeant; are equipped with good mokers and bytes, and that none of them carry efpontoons, which these pecked the officers themselves will carry, agreeding his Excellency's orders.

THE GENERAL flatters birnfelf, that no Officer of

THE GENERAL flatters himfulf, that no Olim's foldier will appear on parade definite of their midiate uniform, and requisite equipments.

He must again injoin it on every officer comming a regiment, to parade it by 9 o clock fast meaning, which is not only practicable, but extractly sectiary to the bufunfasof the day.

The true of Cavalty commanded by Cape Odes, will divide agreeably to the divisionary line distribution of the day of the a voice in the erection at valry of the first Brigade.

By stelet of the Major General Joseph Williams, D. A. Ga

Within a few Months paft, a Letter addressed to the subscriber in this town, including time papers of no work to any perion but there experience as a transmitted from Bofton, and has failed down experience as was transmitted from Bofton, and has failed down experience. Have perion therefore will give any independent of the presenting, to that the papers my kendered the fail receive a gentrour Reward for bit trouble, with the thanks of

SAMUEL LYMAN Northampton, August 8, 1792.

Strayed or Stolen from the Schleriter, on the evening of the 2d int. 1 de Scriet MARE, 12 or 13 years old, about 14 bars and as half high, well spread, high in fieth, a feel friend in her face—hind feet white, food 3d mark Whoever will return faid Mare, shall have a radonis reward and all necessary charges paid.

JOHN NORTON, Westbington, Acquif 6, 1792.

TICKETS, IN ENFIELD FALL'S LOTTERY, TO BE DANIEL BUTLER Nettrameron, June 20, 1792

ASH, and a generous price given to A clean cotton and linen RAGS, at the Office. A penny found is as good as a post

Of various kinds may be had a

this Office.

NORTHAMPTON, (Maffachafetta) PRINTED AND PUBLISHED BY WILLIAM BUTLER.

Vol. VI.1

1792. AUGUST 22, 1792.

[Nume: 312.

FOR THE HAMPSHIER GARRETTE. Mr. PRINTER.

Mr. PRINTER, feed you Doftor Payer's Observation on the in-persuance of the American Revolution, withing you to publish a number of abstracts from them, which I have noted in the margin,—your compliance will no doubt oblige many of your readers.—70913, &c.

O/LIBIETY of CONSCIENCE and Civil Estan-

VILIEUTY of CONSCIENCE and CIVIL ETTA-LIMINENT OF RELICION.

In LIBERTY of CONSCIENCE I include much more than Telerative. Jefus Christ. has chabilised aperfect equality among his followers. His com-mand is, that they shall adjume no jurishistion over one santur, and acknowledge no master bedden bingleft, me thin a right to any superiodity or pre-tuninence overtheir brethern. Such a claim is implied, when-ever any of them puriod to talerate the risk. No node all Christians, but all group of all religious nught ever any of them preced to telerate the reft.
Not only all Corpileurs, but all meso of all religious neight
to be confidered by a State as equally cautied to its
procedion as fagues they demean themfelves bonelly
and peaceably. TeleRater can take place only where
there is a civil eliablifundent of a particular mode of religious that it, where a predominant feel explose neclafee advantages, and makes the encouragement of its
assumated of faith and, worthip a part of the conditivation of the State, but at the fame time thinks first ourtras the exercise of other modes of faith and worthip.
Thatis be me flow, the new American States are at
prient flrangers to fuch eflablifuments. In this refceft, as well as many others they have flower, in framing their conflictuitions, a degree of wildom and liberality which is above all praife.
Civil effablifuments of formularies of faith and wor-

Civil effablishments of formularies of faith and worthis are inconsident with the rights of private judge-ment—They ingender firife—They turn religion into ment—They ingender finite—They turn religion into a mile—They those up error—They produce by proceeding and prevarient on the produce they not the produce they are the property of texts.—Gensier religion in a concern text file centrely between Goo and one ova fools. It is intempthe of receiving any aid from humalware in the communication of the concern text file central between Goo and one and further interest of the continuous and the concern text file in the continuous and the cont and one i missace with it. Satelines upon a consumer is the mane it only by exhibiting in their own example a confectations regard to it in those forms which. are mad agreeable to their own judgement, and by encouraging their fellow citizens in doing the frome. They cannot a sphile zero give fauny other sufficiance. All befides that has been called a public leading in religion, he density and first it laises. he done it an effectial injury, and produced forme of

the worst confequences.

The Church Establishment in England is one of the The Church Effablishment in England is one of the mildel fort. But even here what a finite has it been to integrity? And what a check to free engity? what dispositions havorable to despoil on has it foltered? What a term to pride and narrownesh and domination has it given the clerical character? What fruggles has it produced in its members to accompdate their o-pialens to the (ubforiptions and tests which it imposes; What a perversion of learning has it occasioned to de-fend obfelete creeds and abfurdines? What a butthen is is on the confeiences of fome of its best clergy, who, in confequence of being bound down to a system they do non me contenees of fome of its belt clergy, who, in confequence of being bound down to a fyder they do not approve, and having no fupport except that which they derive from conforming to it, find themselves under hard needity of either presentating or flavning?

No one doubts borrhath the English clergy in parallecoald with more truth declare that they do not, than that they do give their unfeigned effect to all and roary thing contained in the thirty nine. Atticles and the fooks of Common-Prayer; and yet, with a filamin declaration to this purpole, are they obliged to enter spea an office which above all effices requires those who exceed fet to be examples of fumplicity and factority.—Who can help exceeding the cantle of fuch in ceit!

22 cm?

But what I with most to urge is the tendency of clabificments to impede the improvement of the world. They are boundaries preferibed by human folrashinments to impede the improvement of the world. They are boundaries preferrised by human folly to human investigation; and caclosares which interest the light and confene the exertions of reason. Let my one imagine to himself what effect similar elublishments would have in Philosophy. Navigation, Metaphysics, Medicine or Mathematics. Something like this took place in Logic and Philosophy; white the tray part; of Arithoic and the nonfeose of the stook maintained an authority like that of the creeds of Churchmen; And the refer was a longer continuate of the world in the ignorance and hasharity of the driving and the content of the world in the ignorance and hasharity of the driving are manicial or miterprefer the character of the Deity, and to connect his favor with particular modes of faith, that it must be expected, that a religion fo fattle dwill be what it has histor been—a gloomy and eruel supersistion bearing the name of religion.

the name of religion.

It has been long a fubject of dispute, which is work
in its effects on fociety, fach a religion or speculative.

Athesian. For my own past, I could almost, give the
Fidercare to the litter.

Athesian is for repug--Atheilm is fo repug-

unt to every principle of common feats, that it is not possible it should ever gain much ground, or become very prevalent. On the contrally a threats a particular promense is a the beams sind to 50 years 117100, and nothing is more likely to become prevalent—Athelian leaves ago the full indicance of most of our natural feelings and focial plinciples; and these are to fitness in their operation, that in general they are a fulficient, guard to the order of fociety. But Superfittion contracts these principles, by belding furth men to me another as objects of divine batted; and, by patting them on barrafings, fillending and berning some another in order to do God service.——Athelian is a fandinary for vice by taking away the motivers. is a fanduary for vice by taking away the motives to victue stiking from the will of God and the fear of fuis unclusty to vice by facing way he implies to vice a sinfug for wite by will God and the fear of finine judgement. But Superflition is more a facthury for vice, by teaching men ways of pleafag God without moral strine, and by lending them even to compound for equickednels by sinual fervices, by bodily pensaces and nornifections, by adoming fitner, going prilyrimages, faring many prayers, receiving ablosition from the pried, externinating heretics, &— Atherim deflroys the ferrednels and obligation of an oath. But it there not also a religion (to called) which does this, by traching that there is a power which can dispende with the obligation of oath, that just fruids are right, and that fathly in ot to be kept with hermital.

It is indical only a rational and liberal religion; a religion founded on just notions of the Deity as a being who regard equally every faceter workingper, and by whom all are alite favoured as fars a they act up to the light they enjoy a religion which coulds in the imitation of the moral perfections of an alnighty but beserved to the string over not of name who directs for the best all

nevelent governor of nature who directs for the beff all nevelent governor's satisfies who directs for the bed sill events, in conditione in the case of his providence, in refigration to his will, and in the faithful discharge of every duty of piety and morality from aregard to his authority and the apprehension of a feature righteout retribution.— It is only This religion (the infpring principle of every thing fair and winth an arrangement of the conditions of ini, and which is train it nothing out the surem cou-and man and virtee warning the heart, and directing the conduct.)—It is only This kind of religion that can blefs the world, or be an advantage to fociety.— This is the religion that every calightesed friend to

mankid will be zealous togromote. But it is a re-ligion that the powers of the world know little of and which will always be hell promoted by being left free

and open.

I cannot help adding here, that this is in particular the Christian religion. — Christianity teaches up that there is none good but one, that is, GOD; that he willeth all men to be faved, and will posifi nothing but wickedness; that he defires metry and not facti fice (benevolence rather than rituals); that loving his with all on hearts, and foring our neighbor as our, felves, is the whole of our duty; and that in every nation he that feareth him and worketh righteodisels is accepted of him. It relists authority on the power of God, not of man; refers itself entirely to the under-God, not of man; reters these entirely to the short-finading of men; makes no the fubjects of a Kingdom these not of this world; and requires us to elevate our-minds shore temporal emoluments; and or look for-ward to a flate beyond the grave, where a government of perfect wirms will be erecked under that Mellah who has negles datab for sory man.—What have the powers of the world to do with religion.7—It diflairne all connexion with them: it made its way at held by them, it is dithonored and vilified.

The injury which civil effablishments do to Christan

held by them, it is dithenosed and vitified.

The nijery which civil eliabilishments do to Christonity may be learnt from the following condifications.

First.— The spirit of religious eliabilishments is opposite to the spirit of Christianty. It is a spirit of tyramy in opposition to the Christian lowly spirit; a contrasted and selicib spirit; in opposition to the Christian enlarged and between the spirit; the spirit of the world in opposition to the Christian charged and between the spirit; the spirit of the world in opposition to the Christian charged on a claim of authority in the Christian church which overshows Christian church which overshows Christian and the spirit.

Secondly.— Religious eliabilishments are founded on a claim of authority in the Christian church which overshows Christian and the spirit.

Secondly.— Religious eliabilishments are founded on a claim of solution to claw, to which he requires them to althere as the mly guide. But the serious spirit is the spirit of size of spirit which the spirit is sufficient to the spirit of spirit spirit in the serious spirit is spirit of the spirit spirit in the spirit spirit

martyra, Thirdly,--The difficulty of introducing alter-

ations into Church elablifuments after they be ations into Church etablishments after they have been once formed, its acuter to better them. Hence it luspens, that they remain always the fame smidtle all changes of public sensaters and episitions. "and that a kingdoom may go on fur ages in idolatrous worthing after a general conviction, has taken place, that there is but one object of religious worthin, namely, the God end Enther of our Lord Julia Charles, What a fud forme of religious hypocrity until forth a disjordance between public forms produce? —At this day, in fonce Enropease countries, the alterfuly and law limited for their hicrarches are feen and acknowledged; but being incorporated with the Bate, it is functely published to their corporated with the Bate, it is functely publishe to get aid of them.

What can be more firsting than the flate of England in this respect? -- The system of faith and worship elrablified in it was formed above two hundred years a rablified in it was formed above two hundred year ago, when Empire was jud intergring from darkness and
barbarity. The times have ever force been growing,
more onlightneed; but without any effect on the elcabilitiment. Not as my of the increasing light has
peacetrated it. Not one imperfection, however grost, shabeen removed. The fame articles of faith are subferribed. The time ritual of deposition is practiced.—
There is reason to feer that the abplication of the fact
which forms a period this ritual, is, often reforted to
a wellook to hissen force as welcook life. and ver it is, as paliport to braven after a wicked life ; and yet it is continued. Perhaps nothing more flocking to reason and humanity ever made 2 part of a religious system than the damning clause in the Milenafara creed; and yet the obligation of the clergy to declaraeffect to the creed, and to read it as a part of the pub-

devotion, remains.

The necellary confequence of such a state of things

is, that,

Fourthly, Christanity itself is differented, and that all religion comes to be confidered as a fain trick, and a harbarous munimer. It is well known, that in fome Popili countries there are few Christiani among the Popilic countries there are few Chrilliani among the higher ranks of men, the religion of the fiste being in those countries mildels for the religion of the Golgel. This indeed thewas a criminal inattention in those who fall into find mildate; for they cught to confider that Chriftanity has been greviously correpted, and that their ideas of it finded be taken from the New Telasment only. It is, however, for natural to reckon Christianity to be that which it is held out to be in all the clibbilishments of it, that it cannot but happen that fach an error will take place and produce fome of the worth configuences.— There is probably a greater nomber of rational Christians (that is, of Christians upon requestly in Realand, than all bondle countries. The ber of rational Christians (that 18, of Christian alon-enquiry) in England, than in all popils countrie. The ration is, that the religious ethablishment here is Penery reformed; and that a confiderable body differs from it, and are often inculcating the necessity of distinguish-ing between the Christianity ethablished by Jaw and that which is raught in the Bible.— Certain it is, that ill this distinction is made, Christianity can never re-

cover its jult credit and trefminers.

Such then are the effects of civil establishments of religion. May be even foon put an end to them. The Such then are the effects of civil etablishments of religion. May heaven soop put an end to them. The world will have the generally wise or vistoous or happy, till the sense is to see the sense of the pay, the sense of the sen

neujum georum aganu in jee nem. Adenican confeita-tium, by appening that there fould be a recoffel of the at the end of certain terms. This will leave them also carps seen to improvement, combant any days, of the creatifiest which have yearly entented the correlation of abs/transest they have cognized a factorist by time.

lings, for each offence; anormo security, nursus linder or person licenced to keep a public | Court or Justice, the fame thall be invalidated 1 carned.