

THE DISH OF TEA.

LET fons in grog place their delight, O'er bottled porter waits the night, Or sip the rofy wine:

From China's clime, this present brought, Salveys every power of thought, Rigs many a ship for tea,

When throbbing pains assail my head, And dolence o'er my brain is spread,

When worn with toil, or vast with care, Let Su fa tea this draught prepare,

If learned aid the truth would speak, They prize it far beyond their Greek,

This leaf, from distant regions sprung, Pats life into the female tongue,

INDIAN CRUELTY and FORTITUDE. From the Journal and travels of an Indian Interpreter and

"COME" years ago," says our author, "the Shawano Indians being obliged to remove from their habitations,

He lived only six hours after the dressing; the Count stirred not a moment from his bedside;

The General was often heard afterwards to declare, he would wish to have his son die so at nineteen,

Manner of making Governors, Aldermen, Representatives and other great Men, in the Island of Cansaqueen in the South Sea.

WHEN a man discovers himself to have an inclination for office, which appears by a constant scratching about the back parts,

CASH GIVEN FOR CLEAN COTTON AND LINEN RAGS, AT THIS OFFICE.

THE GALLIANT YOUTH.

A Curious Military Anecdote.

MR. NCBIR, (a young gentleman of nineteen) was an Ensign at the battle of Fontenoy, where the English left the French masters of the field.

When worn with toil, or vast with care, Let Su fa tea this draught prepare, And I forget my pain:

INDIAN CRUELTY and FORTITUDE. From the Journal and travels of an Indian Interpreter and

"COME" years ago," says our author, "the Shawano Indians being obliged to remove from their habitations,

He lived only six hours after the dressing; the Count stirred not a moment from his bedside;

The General was often heard afterwards to declare, he would wish to have his son die so at nineteen,

Manner of making Governors, Aldermen, Representatives and other great Men, in the Island of Cansaqueen in the South Sea.

WHEN a man discovers himself to have an inclination for office, which appears by a constant scratching about the back parts,

CASH GIVEN FOR CLEAN COTTON AND LINEN RAGS, AT THIS OFFICE.

into public office, has recommended the practice to the inhabitants of the neighbouring islands, who have lately introduced it.

THE subscriber respectfully informs the public that he has at present published a list of names from SPRINGFIELD in Massachusetts, to DARTMOUTH COLLEGE, in New Hampshire.

For THE HAMPSHIRE GAZETTE. MR. PRINTER, I send you Doctor, PRICK'S Observations on the importance of the American Revolution,

Take Notice. THE subscriber requests all persons indebted to him on Book of more than one year's standing to send the same without delay.

West-India and English Goods on hand, which he is now selling on terms that cannot fail of being pleasing to the Purchaser.

Within a few Months past a Letter addressed to the subscriber in this town, in some papers of no worth to any person but the writer,

Strayed or Stolen from the subscriber, on the evening of the 2d inst. a dark Sorrel MARE, 12 or 13 years old, about 14 hands and an half high,

WHEREAS Polly Nichols, my Wife, has left my bed and board without any pretence: I hereby forbid any person or persons trading with her on my account,

WE the Subscriber being appointed Commissioners by the Hon. Judge of Probate for the County of Hampshire to receive and distribute the claims of the creditors to the estate of JACOB SHERWIN, deceased,

TICKETS. In Enfield Falls LOTTERY To be sold, by DANIEL BUTLER.

THE subscriber respectfully informs the public that he has at present published a list of names from SPRINGFIELD in Massachusetts, to DARTMOUTH COLLEGE, in New Hampshire.

For THE HAMPSHIRE GAZETTE. MR. PRINTER, I send you Doctor, PRICK'S Observations on the importance of the American Revolution,

Take Notice. THE subscriber requests all persons indebted to him on Book of more than one year's standing to send the same without delay.

Hampshire Gazette.

NORTHAMPTON, (Massachusetts) PRINTED AND PUBLISHED BY WILLIAM BUTLER. Vol. VII. WEDNESDAY, AUGUST 29, 1792. [NUMBER 313.]

For THE HAMPSHIRE GAZETTE. MR. PRINTER, I send you Doctor, PRICK'S Observations on the importance of the American Revolution,

Take Notice. THE subscriber requests all persons indebted to him on Book of more than one year's standing to send the same without delay.

West-India and English Goods on hand, which he is now selling on terms that cannot fail of being pleasing to the Purchaser.

Within a few Months past a Letter addressed to the subscriber in this town, in some papers of no worth to any person but the writer,

Strayed or Stolen from the subscriber, on the evening of the 2d inst. a dark Sorrel MARE, 12 or 13 years old, about 14 hands and an half high,

WHEREAS Polly Nichols, my Wife, has left my bed and board without any pretence: I hereby forbid any person or persons trading with her on my account,

WE the Subscriber being appointed Commissioners by the Hon. Judge of Probate for the County of Hampshire to receive and distribute the claims of the creditors to the estate of JACOB SHERWIN, deceased,

TICKETS. In Enfield Falls LOTTERY To be sold, by DANIEL BUTLER.

THE subscriber respectfully informs the public that he has at present published a list of names from SPRINGFIELD in Massachusetts, to DARTMOUTH COLLEGE, in New Hampshire.

For THE HAMPSHIRE GAZETTE. MR. PRINTER, I send you Doctor, PRICK'S Observations on the importance of the American Revolution,

Take Notice. THE subscriber requests all persons indebted to him on Book of more than one year's standing to send the same without delay.

prejudices which have generally prevailed against new lights. Such the impediments which have been thrown in the way of improvement by a narrow plan of education.

OF EDUCATION. SUCH is the state of things which I wish to take place in the united American States. In order to be improved and perpetuated, and at the same time to give the greatest effect on the improvement of the world,

Such observations have a particular tendency to show that education ought to be an initiation into candor, rather than into any systems of faith; and that it should form a habit of cool and patient investigation,

It hath cramped and enslaved them, and qualified for thinking only in one track. Instead of instilling humility, charity, and liberality,

But they should be used only as guides and helps to enquiry. Instruction in them should be terred with a fair exhibition of the evidence on both sides of every question; and care should be taken to induce, as far as possible, a habit of believing only on an evidence of sense; and of proposing assent in every case to the degree of the evidence.

There is, however, a danger to be avoided here. Mathematical studies may absorb the attention too much; and when they do, they contract the mind by rendering it incapable of thinking at large; by disqualifying it for judging of any evidence except mathematical; and, consequently, disposing it to an unreasonable scepticism on all subjects which admit not of such evidence.

But to return from this digression. I cannot help observing on this occasion, with respect to Christianity in particular, that education ought to lead to a habit of judging of it as it is in the code itself of Christianity; that the doctrines it reveals should be learnt only from a critical and fair enquiry into the sense of this code; and that all instruction in it should be a preparation for making this enquiry and a communication of assistance in examining into the proofs of its divine origin, and in determining to what degree of evidence it is justly entitled.

And it is very remarkable, that in the English Universities, no Lectures on the New Testament are ever read, or even referred to; and that, through all Christendom, it is much less an object of attention than the systems and creeds which have been fathered upon it.

I will only add on this subject, that it is above all things necessary, while instruction is conveyed, to convey with it a sense of the imbecility of the human mind; and of its great proneness to error; and to a disposition, even on points which seem the most clear, to listen to objections, and to consider nothing as settled in it, but as small matter, but in human history, violating in it our smallest tenets.

Who is there that does not remember the time when he was entirely satisfied about points which deeper reflection has shown to be above his comprehension? Who, for instance, does not remember a time when he would have considered as the greatest of wisdom, before made foolish, to be told that "thwart all mankind have hitherto been made fools; and that man is not profited that he understands this perfectly? But every improved man knows it to be a question he cannot answer; and what distinguishes him in this instance from the less improved part of mankind is his knowing this. The like is true in numberless other instances. One of the best proofs of wisdom is a sense of our want of wisdom; and he who knows most possesses most of this sense.

ON OATHS. OATHS are expedients to which all States have had recourse in order to obtain true information and ascertain facts by securing the veracity of witnesses. But I know not how to resist that impression which always makes a part of an oath. Perhaps, there is no such necessity for it as is commonly imagined. An AFFIRMATION solemnly made, with some religious solemnities on falsehood; which, I think, would probably answer all the ends of oaths. I am, therefore, disposed to wish, that in the United States imprecatory oaths may be abolished, and the same indulgence in this respect granted to all which is now granted to the Quakers. But I am afraid they will think this too dangerous an experiment; and what is of most consequence is to avoid.

Who is there that does not remember the time when he was entirely satisfied about points which deeper reflection has shown to be above his comprehension? Who, for instance, does not remember a time when he would have considered as the greatest of wisdom, before made foolish, to be told that "thwart all mankind have hitherto been made fools; and that man is not profited that he understands this perfectly? But every improved man knows it to be a question he cannot answer; and what distinguishes him in this instance from the less improved part of mankind is his knowing this. The like is true in numberless other instances. One of the best proofs of wisdom is a sense of our want of wisdom; and he who knows most possesses most of this sense.

I will only add on this subject, that it is above all things necessary, while instruction is conveyed, to convey with it a sense of the imbecility of the human mind; and of its great proneness to error; and to a disposition, even on points which seem the most clear, to listen to objections, and to consider nothing as settled in it, but as small matter, but in human history, violating in it our smallest tenets.

Who is there that does not remember the time when he was entirely satisfied about points which deeper reflection has shown to be above his comprehension? Who, for instance, does not remember a time when he would have considered as the greatest of wisdom, before made foolish, to be told that "thwart all mankind have hitherto been made fools; and that man is not profited that he understands this perfectly? But every improved man knows it to be a question he cannot answer; and what distinguishes him in this instance from the less improved part of mankind is his knowing this. The like is true in numberless other instances. One of the best proofs of wisdom is a sense of our want of wisdom; and he who knows most possesses most of this sense.

I will only add on this subject, that it is above all things necessary, while instruction is conveyed, to convey with it a sense of the imbecility of the human mind; and of its great proneness to error; and to a disposition, even on points which seem the most clear, to listen to objections, and to consider nothing as settled in it, but as small matter, but in human history, violating in it our smallest tenets.

Who is there that does not remember the time when he was entirely satisfied about points which deeper reflection has shown to be above his comprehension? Who, for instance, does not remember a time when he would have considered as the greatest of wisdom, before made foolish, to be told that "thwart all mankind have hitherto been made fools; and that man is not profited that he understands this perfectly? But every improved man knows it to be a question he cannot answer; and what distinguishes him in this instance from the less improved part of mankind is his knowing this. The like is true in numberless other instances. One of the best proofs of wisdom is a sense of our want of wisdom; and he who knows most possesses most of this sense.

I will only add on this subject, that it is above all things necessary, while instruction is conveyed, to convey with it a sense of the imbecility of the human mind; and of its great proneness to error; and to a disposition, even on points which seem the most clear, to listen to objections, and to consider nothing as settled in it, but as small matter, but in human history, violating in it our smallest tenets.

Who is there that does not remember the time when he was entirely satisfied about points which deeper reflection has shown to be above his comprehension? Who, for instance, does not remember a time when he would have considered as the greatest of wisdom, before made foolish, to be told that "thwart all mankind have hitherto been made fools; and that man is not profited that he understands this perfectly? But every improved man knows it to be a question he cannot answer; and what distinguishes him in this instance from the less improved part of mankind is his knowing this. The like is true in numberless other instances. One of the best proofs of wisdom is a sense of our want of wisdom; and he who knows most possesses most of this sense.

I will only add on this subject, that it is above all things necessary, while instruction is conveyed, to convey with it a sense of the imbecility of the human mind; and of its great proneness to error; and to a disposition, even on points which seem the most clear, to listen to objections, and to consider nothing as settled in it, but as small matter, but in human history, violating in it our smallest tenets.

Who is there that does not remember the time when he was entirely satisfied about points which deeper reflection has shown to be above his comprehension? Who, for instance, does not remember a time when he would have considered as the greatest of wisdom, before made foolish, to be told that "thwart all mankind have hitherto been made fools; and that man is not profited that he understands this perfectly? But every improved man knows it to be a question he cannot answer; and what distinguishes him in this instance from the less improved part of mankind is his knowing this. The like is true in numberless other instances. One of the best proofs of wisdom is a sense of our want of wisdom; and he who knows most possesses most of this sense.

I will only add on this subject, that it is above all things necessary, while instruction is conveyed, to convey with it a sense of the imbecility of the human mind; and of its great proneness to error; and to a disposition, even on points which seem the most clear, to listen to objections, and to consider nothing as settled in it, but as small matter, but in human history, violating in it our smallest tenets.

Who is there that does not remember the time when he was entirely satisfied about points which deeper reflection has shown to be above his comprehension? Who, for instance, does not remember a time when he would have considered as the greatest of wisdom, before made foolish, to be told that "thwart all mankind have hitherto been made fools; and that man is not profited that he understands this perfectly? But every improved man knows it to be a question he cannot answer; and what distinguishes him in this instance from the less improved part of mankind is his knowing this. The like is true in numberless other instances. One of the best proofs of wisdom is a sense of our want of wisdom; and he who knows most possesses most of this sense.

I will only add on this subject, that it is above all things necessary, while instruction is conveyed, to convey with it a sense of the imbecility of the human mind; and of its great proneness to error; and to a disposition, even on points which seem the most clear, to listen to objections, and to consider nothing as settled in it, but as small matter, but in human history, violating in it our smallest tenets.