CONSTANTIA.

SICK of the world, in prime of days
Constantia took a serious fit—
Resolv'd to shun all balls and plays
And only read what saints had writ—
To Bethlehem's walls she would repair
And be a pensive sister there.

A sailor, loitering from his crew
As chance would have it, pass'd along—
She told him what he had in view,
And he reply'd fair maid you're wrong,
"Let faded nymphs to Bethlehem go
"Where kisses freeze and love is snow.

"The barren oak and cluster'd pine
"Afford a gloomy, sad delight;
"But why that bloom of health resign,
"The mingled tint of red and white:
In cloister'd cells the flowers expire,
"That on the plain all eyes admire.

"With such a pensive, pious train,
"Who, but a hermit, could agree—
"Ah, rather stay to grace the plain,
"Or wander on the waves with me:
"For you the painted bark shall wait
"And I would die for such a freight."

No wandering seamen [she replied]
Can tempt me to forego my plan;
No barque that wafts him o'er the tide,
Nor many a better looking man:
Go, wander, plough yon gloomy sea,
Constantia must a sister be.

"To gain so fair a flower as you,
(The Tar return'd) who would not plead?
Nor shall you, nymph, to Bethlehem go
While love can write what you must read:
Come, to yon' meadow let us stray,
I have some handsome things to say"—

Love hus his will when reason fails—
In vain he sigh'd, in vain he strove:
Forlaxe [said she] those swelling sails
If you would have me—think of love:
Great merit has your sailing art,
But absence would distract my heart."

What else was said, we secret keep;
The Tar grown fonder of the shore,
Neglects his prospects on the deep,
And he of Bethlehem talks no more;
He daily quits the coasting trade;
She pities her—that dies a maid.

JULY 30.

The DRAMSHOP.

THERE stands the dramshop, pen'ry's cause,
Which ev'ry morn a lounging circle draws;
Egg-pop, strong-waters, brandy and white rum,
Tempt th' unfeeling idlers from their home.—
Domestic cares, and business must give way,
'Till drams of "liquid fire" illume the day;
And yet these sots will murmur and repine,
And charge their wretchedness to trade's decline.
Naked and breadless hear their children mourn,
And not one sigh their callous'd souls return—
A few short years, this tipling course they run,
While rage, disease and infamy come on—
'Till death, whose patience can no longer bear
To let their rum burnt corpses taint the air!
Puffs the blue glimm'ring flame of life away,
And rids the world of useless lumps of clay.

The GADDING FAIR ONE.

FLORELLA, conscious of her pretty face,
Flaunts in each street, each walk, each public place:
Save when, confin'd by the loud tempest's roar,
She decorates the window or the door.
Ah, silly maid! be wise, henceforth forbear
To court the sneerer's laugh, the coxcomb's stare.
Now twenty nine, cease to display those arts
Which 'gainst the native beauty steel our hearts,
The flirt much evermore disgust excite,
While modesty imparts supreme delight,
The gadding nymph for loves endearing ties
Unfits her mind and oft unmarried dies.

On OLD AGE.

OLD age is a stage of the human course, which every one hopes to reach; and therefore the consideration of it, interests us all. It is a period justly entitled to general respect.—It is wisely ordered in the plan of Providence, that in the day of human life, there is a morning and noon, there should be an evening also. We have no reason to be surprised, if they who are arrived at this dejecting season, feel and lament the change which they suffer. The complaints, therefore, of the aged, should meet with tenderness, rather than censure. The burden under which they labor, ought to be viewed with sympathy, by those who must bear it in their turn, and who, perhaps, hereafter may complain of it as bitterly. The old should consider, that all the seasons of time have their several trials allotted to them; and that to bear the infirmities of age with becoming patience and resignation, is as much their duty, as is that of the young to resist the temptations of youthful pleasure. By calmly enduring for the short time that remains, what providence is pleased to inflict, they both express a submission most acceptable to God, and recommend themselves to the esteem and assistance of all who are around them.

But though the querulous temper imparted to old age, is to be considered as a natural infirmity, rather than as a vice; the same apology cannot be made for that peevish disgust as the manners, and that malignant censure of the enjoyment of the young, which is sometimes found to accompany declining years.

It is too common to find the aged at declared enmity with the whole system of present customs and manners; perpetually complaining of the growing depravity of the world, and of the astonishing vice and follies of the rising generation. All things according to them, are crushing fast into ruin. Part, at least, of this displeasure, you may fairly impute to the infirmity of age, which throws its own gloom on every surrounding object. Let the ages remember that similar lamentations were in the days of their youth, poured forth by their fathers; and they who are now young, shall when it comes to their turn, inveigh, in the like strain against those who succeed them. Great has been the corruption of the world in every age.—Sufficient ground there is for the complaints made by serious observers at times, of abounding iniquity and folly. But though particular modes of vice prevail in one age, more than in others, it does not follow, that on that age, all iniquity is accumulated. It is the form perhaps, more than the quantity of corruption, which makes the distinction. In the worst of times, God has assured us, that them shall be always a seed to serve him. *Say not then what is the cause that the former days were better than these? for thou dost not enquire wisely concerning this.* Former follies pass away, and are forgotten. Those which are present strike observation, and sharpen censure. Had the depravation of the world continued to increase in proportion to those gloomy calculations, which for so many centuries past, have estimated each race as worse than the preceeding; by this time, not one ray of good sense, not one spark of piety, and virtue must have remained unextinguished among mankind.

On the EDUCATION *of* YOUTH.

THE true end of education is to give young persons such principles, as may most easily conduct them to happiness, and enable them to distinguish false pleasure and happiness from the true. It is a usual comparison, that the minds of children are like wax, capable of any impression, or like paper, on which we may write what sentiments we please; in which some have made considerable improvement.

Youth ought to be perfectly instructed in the notions of right and wrong, to have the true idea of those things they are most likely to meet with in the world, and be directed to proper ends, to which their actions ought to tend; otherwise arts and sciences, which are too often mistaken for all that is necessary to form a man, will render him exceedingly unhappy and instead of being useful: prove notoriously useless, but dangerous.

They are therefore far wide of the marks, who make the education of youth so laborious & abstruse a thing; where there is little more to be done, than to inculcate true notions of things, not as characterized in this or that language, or defined in such and such books, but as they are in nature, and as they are likely to experience them in the course of life. C.

MONITOR.

WHEN you look forward to those plans of life, which either your circumstances have suggested or your friends have proposed, you will not hesitate to acknowledge, that in order to pursue them with advantage, some previous discipline is requisite.—Be assured, that whatever is to be your profession, no education is more necessary to your success, than the acquirement of virtuous dispositions and habits. This as the universal preparation of every character, and every station in life. Bad as the world is, respect is always paid to virtue. In the usual course of human affairs it will be found, that a plain understanding, joined with acknowledged worth, contributes more to prosperity than the highest parts without probity or honor. Whether science, or business, or public life, be your aim, virtue still enters for a principal share, in to all those great departments of society. It is connected with eminence, in every liberal art; with reputation, in every branch of fair and useful business; with distinction in every public station, the vigor which it gives the mind, and the weight which it adds to character, the generous sentiments which it breathes, the undaunted spirit which it inspires, the ardour of diligence which it quickens, the freedom which it procures from pernicious and dishonorable avocations, are the foundation of all that is highly fame, or great in success among men. Whatever ornamental or engaging endowments you now possess, virtue is a necessary requisite, in order to their shining with proper lustre. Feeble are the attractions of the fairest form, if it be suspected that nothing within corresponds to pleasing appearance without.—Short are triumphs of wit, when it is supposed to be the vehicle of malice. By whatever arts you may at first attract the attention, you can hold the esteem and secure the hearts of others only by amiable dispositions and the accomplishments of the mind. These are the qualities whose influence will last, when the lustre of all that once sparkled and dazzled has passed away!

WE the subscribers being appointed Commissioners to receive and examine the claims of the creditors to the estate of SAMUEL WRIGHT, late of Hadley, deceased: *(represented insolvent)* hereby give notice, that we shall attend the business of our appointment at the dwelling house of Mr. Elisha Cook, Innholder, in Hadley, on the first Monday of November and December next, from two to six o'clock, P. M. on each of said days.

ENOS NASH.
WARHAM SMITH. } Com'rs.

ALL persons indebted to, or having any demands against said estate, are desired to exhibit them for a settlement.

PAUL WRIGHT Adm'r.

Hadley, August 18, 1792.

*** ALL Persons indebted to the Printer hereof, for Newspapers, Advertisements, or in any other way, are requested to make PAYMENT, immediately.

GENERAL ORDERS,

Head Quarters, Boston, July 5, 1792.

THE Commander in Chief, having taken into consideration as the law directs, applications from Major General SHEPHARD, relative to the Militia of the 4th division, under his command.

Hetheretpon Orders, That the inhabitants of the town of Russell, who by law constitute the Militia in that town, be formed into one military Company.

The Commander in Chief also orders, That the divisional line between the two Companies, in the town of Southampton, be so far altered, that it shall begin on the County road leading from Northampton, to Westfield, on West-Spring field corner, and thence its course westerly on a County road, until it comes to Westfield town line; And all persons living on said road and northerly thereof, to belong to the North Company, together with Eli Clapp and his family.—and all persons living southerly thereof, to belong to the South company, together with Asahel Birge and his family.

He further Orders, That the town of Amherst be divided into two companies by a line, and that the road leading through that town to Pelham, called the Pelham road, be that line of division between the two companies in Amherst aforesaid.

The Commander in Chief directs, that Major General Shephard carry the foregoing Orders into effect, and that he be permitted to raise two additional Troops of cavalry in the 4th division, viz: One within the limits of the regiment commanded by Col. Slopes, in the 18 Brigade, and one other in the regiment commanded by Col. James Lyman, in the 2d Brigade of said division. By Order of the Commander in Chief.

WM. DONNISON, Adj. Gen.

LANDS FOR SALE.

SUNDRY Lots of LAND, in WORTHINGTON and MIDDLEFIELD, may be purchased for Cash, or short credit, on very advantageous terms for the purchaser. Those lying in Worthington, are the No. 1, 48, 72, 127 and ten acres adjoining of lot number 128, 170, 171, 226, and twenty-nine acres adjoining of lot number 225—Those lying in Middlefield, are lots number 142, 152, 196, 200, 201.

It is unnecessary to say any thing in praise of lands lying in those towns; as their good qualities are already well known.

The owner of these Lands being about to remove from this country, is desirous of selling them in a short time, and very good bargains may undoubtedly be had by any who will purchase the whole or any of the above lots—For particulars apply to the subscriber who is authorized to make sale of the same.

JOHN HOOKER.

Springfield, Aug. 31, 1792.

TAKE NOTICE.

THE Subscriber begs leave to inform his customers and others, that he carries on the *CLOTHIER'S BUSINESS*, in all its various branches—at his shop in WHATELY, where all kinds of business in that line, is performed on the shortest notice and most reasonable terms:—All kinds of country produce will be received in payment——Those Persons living in Chesterfield, and its vicinity, having any commands on the subscriber, may have them faithfully executed by leaving them at Mr. *King's* Store in Chesterfield, he proposes to take the Cloth from there and dress it and return it back again in a fortnight after he takes it away.

OLIVER MILLER.

WHATELY, SEPTEMBER 4, 1792.

The members of the Society

For detecting THEIVES, and bringing them to punishment, are requested to attend the Meeting of said Society, at the House of Mr. ABAHAM. POMEROY, on Friday the 14th day of September current, at 9 o'clock, afternoon.

Take Notice.

THE subscriber requests all persons indebted to him on Book, (of more than one year's standing) to call and settle the same without delay.—He likewise informs all others indebted to him, that Beef, Pork, Flax, Flaxseed, Butter, Cheese, Salts of Lye and Ashes will be received in payment for the above debts, if paid before the 25th of December next:——He therefore presumes, that every Person indebted as above, will chuse to discharge their debts on the above Eligible terms, in preference to paying CASH, after the above date. SPENCER WHITING.

N. B. Said Whiting, has as usual a general assortment of

West-India and English Goods

on hand, which he is now selling on terms that cannot fail of being pleasing to the Purchaser.—Cash paid for any quantity of Salts of Lye.

Worthington, August 8, 1792.

TICKETS,

In Enfield Falls LOTTERY
To be sold, by
DANIEL BUTLER.
Northampton, August 15, 1792

RAGS.

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

BLANKS

Of various kinds for sale at this Office.

Hampshire Gazette.

NORTHAMPTON, (*Massachusetts*) PRINTED AND PUBLISHED BY WILLIAM BUTLER.

Vol. VII.] WEDNESDAY, SEPTEMBER 19, 1792. [NUMB. 316

Debate in the British House of Commons, on Mr. Fox's motion for the repeal of the statutes which subject persuasibolding particular religious Tenets to certain heavy punishments.

(Concluded from our last)

LORD NORTH supported the motion. His lordship said, he should not obtrude himself on the notice of the House at that time of the Evening, especially after the speech of the Right Hon. Gentleman, but that he felt particularly anxious to declare his sentiments, and the more so, as he most cordially agreed with his Rt. Hon. Friend (Mr. Fox). As long as the act of Settlement remained unrepealed, and the Crown continued limited to the heirs of the Princess Sophia; he should be one of those who contended for the propriety and necessity of a religious establishment, and should support every measure that protected and fortified that establishment. When, however, no mischief could be apprehended from the repeal of laws that were enacted to guard that establishment from danger that no longer existed, his Lordship thought, that in that case those laws ought to be expunged. On the Test Act repeal, he had ever strongly agreed with his Right Hon. Friend; but he was happy on the present occasion to concur with him. There were some propositions his Lordship observed, so clear, that to attempt to prove them, would be to weaken the argument. When the circumstances of the case did not justify their nonconformance, he wished those penal statutes to be repealed. If there was a case, his Lordship observed, in which toleration ought not to be limited, that was the one. With regard to Mr. Burke's observation, "that the statutes were too bad for execution, and therefore needed no repeal;" his Lordship remarked, that, that was the most powerful argument for their repeal. To the Dissenters some Establishment, not only the country in general, but even the Church itself had more than once owed its protection: if the Dissenters were turbulent and seditious, let them, his Lordship said, be so but were there, he asked, no laws to quell that tumult, and punish that sedition? His Lordship noticed Mr. Burke's observation respecting the abolition of all schools and seminaries of learning, and called on the House to read the statutes in question, and see whether they did not tend in their operation to prevent the introduction of knowledge insomuch as they inflicted penalties and punishments on those who instructed their children in principles which they deemed good and proper, but which differed from those of the established religion. His Lordship wished the House to look at the papers on the table, and to see what, and against whom, they were directed. His Lordship made some other observations.

Mr. Milford contended at some length against the motion as being unanimely, and in other respects improper.

Mr. Adam argued in support of the motion, and observed, that the opposition made to it on the ground of its extent, came with less grace from his Hon. and learned Friend, than from any other Member, because in the last session, his hon. and learned Friend had come with a number of penal statutes against the Catholics for repeal, to which the House had agreed.

The Chancellor of the Exchequer said, that if, upon a liberal view, it could be proved, that there were laws against the general system of toleration; undoubtedly, in that case, if circumstances would admit of it, an opportunity should be taken to do away such laws. When, however, a motion was made, that went to do away the whole system of laws relating to religion, it required the serious regard of that house. Mr. Pitt commenced Lord North on his speech, and took notice of what his Lordship had mentioned of the Test Act a subject on which he perfectly coincided with his Lordship. The motion that had been made went, Mr. Pitt observed, in fact to the repeal of the whole system of penal laws, against those who differed from the Established Church; for, though it would undoubtedly be in the option of the House to adopt the Act of the 10th of King William, and reject those of which they approved not; yet the Right Hon. Gentleman had declared, that his object went to the principle of all the laws against Dissenters. In viewing the statutes in question, they ought to consider, that though they might be improper perhaps in the theory, yet their bad effects were not detrimental, and they ought also to consider what might be the practical effects of the repeal of them. If the measure were to be carried into execution, it ought to be done deliberately, and in manner the most guarded. Many might misconceive the grounds upon which the House repealed those statutes, and the probability was that, that would be the effect. He did not, Mr. Pitt declared, go to the extent that his Hon. and learned Friend had gone, in respect to the ferment that might exist in the minds of the people. That some ferment did exist, he feared was the fact, but he was happy to believe that, that existed only among a very small and unimportant number of persons, as that the great body of the people were happy in the possession of the comforts and advantages they enjoyed under the excellent constitution of the country, and was well affected to his Majesty and his government. At the same time, however, he did firmly believe that there were men in this country who were not only adverse to the Church of England, but enemies to every establishment whatever, and to every well regulated form of government; and who meditated a deliberate attack on the Parliament of the country.—Mr. Pitt conceived, that with respect to the repeal of the statutes in question, or the permitting them to remain as they had hitherto continued, that the danger was all on the one side, and no inconvenience was to be apprehended on the other.

Mr. Fox rose to reply. He had never, he said felt more uneasiness than during a part of the present debate. He had not, he confessed, expected to hear the two Right Hon. Gentlemen avow themselves enemies to toleration. He would not then, he declared, go into any opinions on the subject of the French Revolution; but he would support his sentiments, that the overthrow of the old form of Government was one of the most fortunate and happy events that had ever occurred. The successes or the misfortunes of a day, the want of discipline in a part of the army, or the excesses of a few troops, were circumstances that did not alter the principle on which he approved the Revolution, and did not stagger his opinion on the subject. Mr. Fox very strongly justified his opinion on the French Revolution, and mentioned many facts, and urged a variety of arguments in answer to Mr. Burke's representation of that event. With respect to the Bastile, the destruction of which Mr. Burke had so feelingly lamented, Mr. Fox expressed his exultation at the destruction of that diabolical prison, and mentioned in most respectful terms, a poet, whom he considered as one of the first of the moderns, he named Mr. Cowper, and whose desultory poem, called *The Task*, he had read with the utmost delight. He quoted that gentleman's just description of the Bastile in the following lines.

Ye dungeons and ye cages of despair,
That Monarchs have supplied from age to age,
With music such as suits their sov'reign ears,
The sighs and groans of miserable men!

and immediately after this animated description, he proceeds;

There's not an English heart that would not leap
To hear that ye were fallen at last.

The Bastile at that period was standing since then it had been destroyed! With respect to Paine's book, Mr. Fox observed, it was a libel, but not an infamous one; it was a libel on the Constitution of Great Britain; the Right Hon. Gentleman's book was a libel on every free Constitution in the world. The French Revolution he had particularly avoided touching on. He knew not why Dr. Priestly, because he approved of the French Revolution, should be liable to punishment from the circumstance of his being an Unitarian, and that he, Mr. Fox, should be exempted from punishment who was of the same opinion, but was a Trinitarian. He had never before heard the Birmingham riot defended; Mr. Taylor and other gentlemen present at the meeting at Birmingham, were enemies to Dr. Priestly's politics. He did not think, he said, that the merits of any question ought to be decided by the conduct of an individual. Some of Dr. Priestly's works he had read, in his religious writings he seemed free from religion. He noticed the circumstance of Mr. Burke's having, he believed, last Session, on the Catholic bill, declared, a wish that all the sanguinary laws inflicting death in matters of religion, were repealed, yet he objected to those very acts which he had treated so cavalierly. The Right Hon. Gentleman indeed might have altered his opinions, as he had lately done very suddenly on various topics. Mr. Fox said, that he had, within these three years paid particular attention to the subject, and had read considerably upon it, and he was, from the completest conviction, a firm friend to religious establishments. With regard to the times he did not think that popular prejudice should deter the House from giving their opinion on the subject; the House he observed of late seemed inclined to become the slave of popularity. When he considered the various books that had been published, and reflected on the manner in which the Birmingham rioters had been punished, he thought there appeared to be a violent High Church spirit in the country. If Gentlemen saw danger abroad, he tho't they ought to step forward and endeavor to crush it; for his part he feared none. And he concluded with declaring that he hoped and trusted that the subject of Toleration would be renewed as often as could be, convinced as he was that the more it was discussed, the more its justice would be perceived and acknowledged.

Mr. Dundas, Sir, R. Lawley, the Attorney General, and Mr. Finch, spoke severally against the motion.

Several Gentlemen afterwards spoke in reply to each or the

The question being at length put, it was negatived by a division.

Ayes	63
Noes	142
Majority against it,	79

ON THE MILITARY SYSTEM.

(From Mr. Burlow's "Advice to the Privileged Orders."

HONOR, like religion, is an original indelible sentiment of the mind, an indispensible ingredient in our nature.—But its object is incapable of precise definition; and consequently, though given us in aid of the more definable feelings of morality, it is capable of total perversion, of loosing sight of its own original nature, and still retaining its name; of pursuing the destruction of moral sentiments, instead of being their ornament; of debasing, instead of supporting, the dignity of man.

This camelion principle was therefore a proper element of imposition, and was destined to make an immense figure in the world, as the foundation and support of the military system of all unequal governments. We most look pretty fair into human nature, before we shall discover the cause, why killing men in battle should be deemed, in itself, an honorable employment. A hangman is universally despised; he exercises an office which not only the feelings but the policy of all nations have agreed to regard as infamous. What is it that should make the difference of these two occupations in favor of the former? Surely it is not because the victims to the former case are innocent, and in the latter guilty. To assert this, would be a greater libel upon human society than I can bring myself to utter; it would make the tyranny of opinion the most detestable, as well as the most sovereign of all possible tyrannies. But what can it be? It is not, what is some times alledged, that courage is the foundation of the business; that fighting is honorable because it is dangerous; there is often as much courage displayed in highway robbery, as in the warmest conflict of armies; and yet it does not honor to the party; a Robinhood is as dishonorable a character as a Jack Ketch.—It is not because there is an idea of justice or honesty in the case; for to say the best that can be said of war, it is impossible that more than one side can be just or honest; and yet both sides of every contest unequally the road to fame; where a distinguished killer of men is sure to gain immortal honor. It is not *patriotism*, even to that sense of the word which deviates the most from general philanthropy; for a total stranger to both parties in a war, may enter into it on either side as a volunteer, perform more than a vulgar share of the slaughter, and be forever applauded, even by the enemies. Finally, it is not from any pecuniary advantage that are ordinarily attached to the profession of arms; for soldiers are generally poor, though part of their business be to plunder.

Indeed, I can see but one reason in nature why the principle of honor should be selected from all human incentives, and relied on for the support of the military system, it is because it was convenient for the governing power, that power being in the hands of a small part of the community whose business was to support it by imposition. No principle of a permanent nature, whose objects is unequivocal, and whose slightest deviations are precepible, would have answered the purpose. Justice, for instance, is a principle of common use, of which every man can discern the application. Should the prince say it was just, to commence an unprovoked war with his weak neighbors and plunder their country, the fallhood would be too glaring; all men would judge for themselves, and give him the lie; and no man would follow his standard, until bribed by his avarice. But honor's of another nature, is what we all can feel, but no one can define; it is therefore whatever the prince may choose to name it; and so powerful is its operation, that all the useful sentiments of life loose their effects; morality is not only banished from political cabinets, but generally and professionally from the bosoms of men who pursue honor in the profession of arms.

It is common for a king, who wishes to make a thing fashionable, to practise it himself; and in this he is sure of general imitation and success. As this device is extremely natural, and as the existence of wars is absolutely necessary to the existence of kings; to give a fashion to the trade must have been a considerable motive to the ancient kings, for exposing themselves so much as they usually did in battle. They said let *human slaughter be honorable*, and honorable it was.

Hence it is, that warriors have been termed heroes; and the eulogy of heroes have been the constant business of historians and poets, from the days of Nimrod down to the present century. Homer, for his astonishing variety, sublimity, and sublimity, has not a warmer admirer than myself; he has been for three thousand years, like a reigning sovereign, applauded as a matter of course, whether from love or fear, for no than with justy to his own character can refuse to join