ODE.

For the 23d of October, 1792.

WHEN form'd by God's creating hand,
This beauteous fabrick first appear'd,
Eternal Wisdom gave command!
All Nature with attention heard!

"Here Ocean roll thy swelling tide,
"Here spread thy vast *Atlantic* main;
"From *European* eye to hide,
"That western world which bounds thy reign."

Whilst Ocean kept his sacred charge,
And fair COLUMBIA lay concealed;
Through Europe, *Discord* roam'd at large,
Till *War* had crimson'd every field.

Black *superstition's* dismal night,
Extinguish'd Reason's golden ray;
And science, driven from the light,
Beneath monastick rubbish lay.

The Crown and Mitre close allay'd,
Trampled whole nations to the dust;
Whilst FREEDOM, wandering far and wide,
With pure religion, both were lost.

Then guided by the Almighty hand,
COLUMBUS spread his daring sail;
Ocean receiv'd a new command,
And zephyrs breath'd a gentle gale.

The western World appear'd to view,
Her friendly arms extended wide;
Then FREEDOM o'er the *Atlantic* flew,
With pure religion by her side.

Tyrants with mortal hate pursu'd
In vain their forces they employ;
In vain the serpent pours his flood,
Those heaven-born exiles to destroy.

"No weapon form'd against my flock
"Shall prosper!" saith the Almighty Lord,
"Those prudest threatnings them shall mock,
"For I will be thy shield and sword.

"Sweet Peace and heav'nly Truth shall shine,
"On fair *Columbia's*, happy ground;
"There Freedom and religion join,
"And spread their influence all around."

CHORUS.

Hail great *Columbia!* favour'd soil!
Thy fields with plenty crown thy toil;
Thy shore the seat of growing wealth,
Thy clime the source of balmy health.

From thee proceeds the virtuous plan,
To vindicate the "*Rights of Man*:"
Thy fame shall spread from pole to pole,
Whilst everlasting ages roll.

* *This anniversary of the third Century sate the discovery of this New World, by* CHRISTOPHER COLUMBUS.

MONITOR.

From the COLUMBIAN CENTINEL.

To YOUNG MEN *of every description and profession.*

BELOVED YOUNG MEN,

NOTHING is more universally approved than benevolence, the exercise of it will always excite to seek the welfare and happiness of our fellow creatures, more especially of our offspring. Our happiness in this world, will usually be found to keep pace with our conduct, be it good or bad, will be likely to produce its likeness in our offspring; therefore, from a principle of love to them, we are called to circumspection in our speech and behaviour, and so far as we are influenced to reverence the Diety, and treat our fellow creatures according to the golden rule——so far we enjoy ourselves, and set a good example before them.

The design of the present address, is to take a view of, & guard against the danger we are in of being robbed and spoiled of the above enjoyments, by examples of profaneness, which to the shame of the christian name have abounded among us: A practice universally confessed to be altogether unprofitable, so that no benefit or advantage can arise from it, but the negative is not all: Positive mischiefs arise at being in the nature of it a contempt for the Deity, it must be hurtful to the mind stained with the guilt, as putting it at a distance from and dread of the contemned Deity; it is hurtful as it throws every thing out of order where it prevails, and there can be no rational enjoyment, there again it is hurtful as the example tends to poison the minds of the unwary and unthinking children and youth that are within hearing. But how especially dreadful is it where a parent comes home among his children, and instead of mutual joy, praise and thanksgiving on meeting together all well, some passionate profaneness makes all shudder.

Whence can this evil arise? I will hint at one cause, leaving other causes to be reflected on. One cause I am persuaded is ignorance of the true character of God who is essential love, and manifests himself in the character of the Saviour; ignorant of his character, have we not in the madness of our folly, called upon essential love to put our malice and hatred into execution; upon the Saviour, to damn and destroy those we have been displeased with——how disrespectful and affronting is this.

Besides he is the father of the whole family, the disobedient and obedient are his children, for we are his offspring; shall we then not only call on the Saviour to turn destroyer, but call the father to destroy his own offspring——let us look at it a little in our minds.

How degrading and abusive to our Maker and ourselves, to call on him to damn our servant, our house, our vessel, or any thing that displeases us, as if we would engage him to take a side with our peevish, fretful temper on all occasions, which will judge every displeasing person and to deserve, damnation and all for the immediate execution of it—which conduct manifests the author really deserving what they judge others to.

Well for them, well for us all, that God is the unchangeable Almighty Saviour, or what would become of us!

MY BELOVED BRETHREN,

If this subject should appear of sufficient importance, it might be well to have it introduced into every collection and society of men, to be considered, and the sense of the individuals taken, and if any should have been so unhappy as to have contracted a disagreeable habit, perhaps the wisdom of the society may hit upon some significant look that might have a tendency to remain and reclaim such a brother.

Let it be by universal consent viewed in its proper light, abandoned, discountenanced and discouraged.

I write unto you young men, because ye are strong, & by your united efforts accompanied with divine blessing, may overcome this wicked practice. Reverence for the Deity, respect to our own and our neighbors peace and tranquility of mind, regard to posterity, and to the honor and welfare of the union, are all woven together in one consolidated motive hereunto.

But perhaps some will be ready to say, why is this address to all, methinks young ministers might have been silent, if it is hoped they are not in danger, perhaps their danger is not so visable, but they should take heed they do not in their preaching reproach that God as an enemy and destroyer, whose character is Father and Saviour.

But why are all classed together might some one say, I might have been left out, for I am not profane, I abhor the practice; such would do well to take a hint from the wise man, if thou hast thought evil, lay thine hand upon thine mouth. If we are disposed to unite in reformation we should strike at the root, and watch against the first motion in our hearts, for as the churning of milk bringeth forth butter, and the wringing of nose bringeth forth blood, so the agitation of the latent principle of wrath, if not carefully watched against, bringeth forth strife, in the outward expression of it, and there is no person that is acquainted with what proceeds out of the heart of man, but must see his call, to take his place and part, in the work of reformation.

That it may be attended speedily and universally is the ardent wish of a hearty friend to the United States of America. From the most respected, Honored and well beloved President to the poorest member of the Union.

AN ELDER BROTHER.

From the NEW-YORK MAGAZINE.

THE CHINA ASTER.

"I PLANTED it with my own hand," said my little sister, holding up a withered *China aster*, plucked up by the roots——"I covered it from the sun—I watered it night and morning, and *after all*—wiping her eyes with the corner of her frock)—*After all it is dead!*"

Alas! how many are the occurrences in life, thought I, which resembling Mary's flower. Too rashly believing what we wish, we adopt some pretty trifle, and laying it as it were in our bosom, love it as a daughter." *Fancy* paints it in gay colours; increasing in beauty, we see its leaves expand, and trace its progress with anxious solicitude from the *swelling bud* to the *full blow*; and then, when we fondly expect to enjoy it, *reality* tells—*after all it is dead!*

How often does an *only son* engross all the cares of his parents, and wind himself round every fibre of the heart. To cherish the idal, is every wish on the stretch——to indulge it, are all the rarities of art and nature procured——sleepless nights and anxious days are their lot; and to! when they hope to see the end of their labors, struck by the hand of *disease*, or debased by the contaminating touch of *vice*, the agonizing parents find, *after all, it is dead!*

And how sanguine are the expectations of those relations and friends who possess a lovely *girl*, endowed with all the charms of *beauty* and *goodness*! How do they exult in her very idea: She is the solace of their calamities, and the Staff of dependence for their declining years. *Friendship* rises in her defence like a wall, and *affection* nourishes her as the mild dew of spring. Am I to show little purpose! The canker worm of *love* preys upon the delicate root of this sweet *sensitive*; and the scorching winds of disappointment drink up its moisture! It fades——the hands of friendship and affection are united to support it in vain; for,

The deep drawn off repeated *sigh*
Hath cast'd health's blushes to decay;
The tear that moisten'd *beauty's* eye,
Hath worn its lustre quite away.

It languishes and dies——and *regret*, bitterly weeping, raves round the *lovely fallen*, and exclaims, *after all, it is dead!*

ANTONIETTA.

A GOOD HEART.

A SPEAKER is but a prater, a rhyme is but a ballad; a good leg will fall, a strait back will stoop, a black beard will turn white, a curd'd pare will grow bald, a fair face will wither, a full eye will wax hollow——but a good heart *Kate*, is the sun and the moon, or rather the sun and not the moon for it shines bright, and never changes, but keeps its course truly.

Shakespeare

A BULL.

AN Irish paper informs us that a riotous mob of linen weavers had turned out for more wages in Dublin, and paraded through the streets in a "*peaceable and orderly manner.*"

THE public are hereby acquainted, that in consequence of the late fire which destroyed the dwelling house of the subscriber, he has removed to the house of Mr. TIMOTHY MATHER, a few rods west of his former situation, where he hopes himself he shall be able to accomodate all who are kind enough to call upon him. The Barn and Stables being fortunately preserved, constant attendance is given where good fare may be had for horses as usual——His old friends are requested to call——*every favour will be attended to with gratitude.*

ASAHEL POMEROY.

Northampton, October 31, 1792.

CHECK'D WOLLEN.

THOSE who engaged CHECK'D WOLLEN Shirting, to the subscriber, are requested to bring it by the 6th of *November*, a further——a generous price will be given for all that can be obtained by that time.

DANIEL BUTLER.

Northampton, Oct. 24. 1792.

Dr. Hopkins's Body of Divinity.

THE Public are hereby informed, *that this work is now in the Press, and will be published in a few months.* Persons holding subscription Papers, are requested to return them immediately, to THOMAS and ANDREWS, the PHILLIPSES, No. 45, NEWBURY STREET, *Boston*, to said THOMAS at *Worcester*, or the AUTHOR; as it is intended to publish the Names of Subscribers. Those who have not yet subscribed, but intend to, are requested to do it immediately, as but a few Copies will be published more than are subscribed for, and those will be sold as advanced price.——One thousand Subscribers are already received for this valuable Work, besides which, it is probable, there are many not yet returned.

The price to Subscribers for the two Volumes, handsomely bound, containing nearly two pages large Octavo, is *Eighteen Shillings.*

WORCESTER, OCTOBER, 11, 1792.

Bell Foundry.

THE Subscriber has established a BELL FOUNDRY in HARTFORD, Connecticut, where BELLS of all descriptions may be had on the shortest notice, and warranted equally good, and cheaper than they can be imported from Europe, by applying to

The public's very humble servant,

ENOS DOOLITTLE.

TO BE SOLD, *THIRTY THREE ACRES of most excellent LAND, under good improvement, and ELEVEN ACRES of WOOD LAND, adjoining, all well fenced, and partly with wall. Said Land lies in the town of Norwich, and will be sold, on very reasonable terms for the purchaser, and a reasonable time allowed to make payment.*

TIMOTHY LYMAN.

Goshen, October 17. 1792.

RUN *away from the Subscriber, in Pittstown, in the County of Rensellaer, and State of New York, on the 14th of October instant, an apprentice boy, named* ARETUS POWERS, *14 years old, light complexion, brown hair and blue eyes, had on a green camblet coat, and brown linsewoolsen frock, jean vest, and brown tow trousers. Whoever will apprehend said runaway, and return him to his master, shall have* TWO DOLLARS *reward—All persons are forbid harbouring, concealing or employing said apprentice, as they must answer to the penalty of the law.*

JESSE BACON.

Pittstown, October 19 1792.

BROKE *into the Subscriber's inclosure, about the 20th of June last, four* SHEEP, *two old sheep and two lambs, the old Sheep were painted red on their shoulders, all of them marked with a fist in the end of the right ear, and a halfpenny cut the upper side of the left ear. The owner is requested to pay charges, and take his property.*

GIDEON CLARK, Jun.

Westhampton, October 22. 1792.

JUST PUBLISHED,

And to be Sold at this Office, [PRICE 9d.]

A *Discourse* to CHILDREN,

By the Rev. MOSES HEMMENWAY, D. D.

Also the *Conversion* and *Death* of JOSEPH,

An affecting Story founded on Fact.

Embellished with two elegant engravings.

OCTOBER 24, 1792.

R A G S.

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

B L A N K S

Of various kinds for sale at this Office.

The LITTLE READER'S ASSISTANT

FOR SALE AT THIS OFFICE.

THE HISTORY OF

Jack Nips,

For Sale at this Office.

Hampshire Gazette.

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

Vol. VII.] WEDNESDAY, NOVEMBER 14, 1792. [NUMB. 324.

From the VIRGINIA GAZETTE.

MR. PRINTER,

You are requested to insert the following letter from BENJAMIN BANNEKER, *a Black Man, to the* SECRETARY of STATE, *with his answer thereto, and you will oblige a number of your Readers.*

To THOMAS JEFFERSON, ESQUIRE.

Maryland, Baltimore County, August 19, 1792.

SIR,

I AM fully convinced of the greatness of that freedom which I take with you on the present occasion: A liberty which seemed to me scarcely allowable, when I reflected on that distinguished, and dignified station in which you stand; and the almost general prejudice and prepossession which is so prevalent in the world against those of my complexion.

I suppose it is a truth too well attested to you, to need a proof here, that we are a race of beings who have long laboured under the abuse and censure of the world, that we have long been looked upon with an eye of contempt, considered rather as brutish than human, and scarcely capable of mental endowments.

I hope I may safely admit in consequence of that report which hath reached me, that you are a man far less inflexible in sentiments of this nature, than many others, that you are measurably friendly and well disposed toward us, and that you are willing and ready to lend your aid and assistance to our relief from those many distresses and numerous calamities to which we are reduced.

Now, Sir, if this be founded in truth, I apprehend you will readily embrace every opportunity, to eradicate that train of absurd and false ideas and opinions which so generally prevail in respect to us, and that your sentiments are concurrent with mine, which are, that one universal Father hath given being to us all, and that he hath not only made us of one flesh, but that he hath also, without partiality, afforded us all the faculties, and that however variable we may be in society or religion, however diversified in situation or colour, we are all of the same family, and stand in the same relation to Him.

If these are sentiments of which you are fully persuaded, I hope you cannot but acknowledge, that it is the indispensible duty of those who maintain for themselves the rights of human nature, and who profess the obligations of christianity, to extend their power and influence to the relief of every part of the human race, from whatever burthen or oppression they may unjustly labor under; and this I apprehend a full conviction of the truth and obligation of these principles should lead us all to.

Sir, I have long been convinced, that if your love for yourselves, and for those inestimable laws which preserve to you the rights of human nature, was founded on sincerity, you could not but be solicitous, that every individual, of whatever rank or distinction, might with you equally enjoy the blessings thereof; neither could you rest satisfied, short of the most active diffusion of your exertions, in order to their promotion from any state of degradation to which the unjustifiable cruelty and barbarism of men may have reduced them.

I freely and cheerfully acknowledge, that I am of the African race, and in that colour which is natural to them of the deepest dye; and that is under a sense of the most profound gratitude to the Supreme Ruler of the universe, that I now confess to you, that I am under that state of tyrannical thraldom, and inhuman captivity, to which too many of my brethren are doomed; but that I have abundantly tasted of the fruition of those his favours, which proceeded from that free and tranquilled liberty with which you are favoured, and which I hope you will willingly allow you have received from the immediate hand of that Being, from whom proceedeth every good and perfect gift.

Suffer me to recall to your mind that time, in which the arm and tyranny of the British crown were exerted with every powerful effort in order to reduce you to a state of servitude; look back, I entreat you, on the variety of dangers to which you were exposed; reflect on the time in which every human aid appeared unavailable, and in which even hope and fortitude wore the aspect of inability to the conflict; and you cannot but be led to a serious and grateful sense of your miraculous and providential preservation; you cannot but acknowledge, that the present freedom and tranquility which you enjoy, you have mercifully received, and that is the peculiar blessing of Heaven.

This, Sir, was a time in which you clearly saw into the injustice of a state of slavery, and in which you had just apprehensions of the horrors of its conditions——it was now that your abhorrence thereof was so excited, that you publicly held forth this true and invaluable doctrine, which is worthy to be recorded and remembered in all succeeding ages. "We hold these truths to be self evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, and that among these are life, liberty, and the pursuit of happiness."

Here was a time in which your tender feelings for yourselves had engaged you thus to declare; you were then impressed with proper ideas of that great valuation of liberty, and the free possession of those blessings to which you were entitled by nature; but, Sir, how pitiable is it to reflect, that although you were so fully convinced of the benevolence of the Father of mankind, and of his equal and impartial distribution of those rights and privileges which he had conferred upon them, that you should at the same time contend for his active, in detaining by force and violence so numerous a part of my brethren under groaning captivity and cruel oppression; that you should at the same time be found guilty of that most criminal act, which you pronounced detested in others, with respect to yourselves.

I suppose that your knowledge of the situation of my brethren is too extensive to need a recital here; neither shall I presume to prescribe methods by which they may be relieved, otherwise than by recommending to you and all others to wean yourselves from those narrow prejudices which you have imbibed with respect to them, and as Job proposed to his friends. "put your soul in their souls' stead," thus shall your hearts be enlarged with kindness and benevolence towards them, and thus shall you need neither the direction of myself or others in whatever manner to proceed herein.

And now, Sir, although my sympathy and affection for my brethren hath caused my enlargement thus far, I ardently hope that your candour and generosity will plead with you in my behalf, when I make known to you, and that it was not originally my design; but that having taken up my pen in order to direct to you, as a person, a copy of an Almanack which I have calculated for the succeeding year, I was unexpectedly and unavoidable led thereto.

This calculation is the production of my arduous study in this my advanced stage of life; being 59 for, having long had unbounded desires to become acquainted with the secrets of nature, I have had to gratify my curiosity herein through my own assiduous application to astronomical study, in which I need not recount to you the many difficulties and disadvantages which I have had to encounter.

And although I had almost declined to make my calculation for the ensuing year, in consequence of that time which I had allotted therefore being taken up at the Federal Territory, by the request of Mr. Andrew Ellicot, yet finding myself under several engagements to Printers of this state to whom I had communicated my design, on my return to my place of residence, I industriously applied myself thereto, which I hope I have accomplished with correctness and accuracy; a copy of which I have taken the liberty to direct to you, and which I humbly request you will favourably receive; and although you may have the opportunity of perusing it after its publication, yet I chose to send it to you in manuscript previous thereto, that thereby you might not only have an earlier inspection, but that you might also view it in my own hand writing.

And now, Sir, I shall conclude, and subscribe, myself with the most profound respect, your most obedient humble servant,

BENJAMIN BANNEKER.

N. B. Any communication to me may be had by a direction to Mr. Elias Ellicot, merchant in Baltimore town.

B. B.

To Mr. BENJAMIN BANNEKER.

PHILADELPHIA, AUGUST 30, 1792.

SIR,

I THANK you sincerely for your letter of the 19th inst. and for the almanack it contained. Nobody wishes more than I do, to see such proofs as you exhibit, that nature has given to our black brethren, talents equal to those of the other colours of men, and that the appearance of a want of them is owing merely to the degraded condition of their existence both in Africa and America. I can add with truth that nobody wishes more ardently to see a good system commenced for raising the condition both of their body and their mind to what it ought to be, as fast as the imbecility of their present existence, and other circumstances, which cannot be neglected, will admit.

I have taken the liberty of sending your almanack to Monsieur de Condorcet, secretary of the Academy of Sciences at Paris, and member of the Philanthropick Society, because I considered it as a document to which your whole colour had a right for their justification against the documents which have been entertained of them.

I am, with great esteem, sir,

Your most obedient

Humble servant,

THOMAS JEFFERSON.

A Few words to those people called

OLD BACHELORS.

I SHALL begin with the words of a learned man, which are these: *take unto himself a wife and obey the ordinances of God.*

It is truly surprising that there are so many men in the world without companions for life, for if there is any thing lovely, if there is any thing desirable, if there is, any thing within the reach of happiness in this world, Is it not a suitable and agreeable companion? For such an one is a comfort to her husband at all times; he taketh pleasure in her company in the leisure hours when retired from the business of the day, and she is a comfort and a support to him in his labouring and tiresome hours.

But what comfort or satisfaction can a person take of his life if he has not a companion? What pleasure can he take in his house, and land, and vineyards, and herds, and flocks, if he has not a partner in all his wealth? Such a person is not left unnoticed by the great preacher: for saith he, *Then I returned and saw vanity under the sun: There is one alone, and there is not a second,* (which signifies he hath not a companion) *yea, he hath neither child or brother, yet there is no end of his labour; neither is his eye satisfied with riches; neither saith he, For whom do I labor and bereave my soul good?*

Here the son of David seems to represent the unmarried state to be the most sad and uncomfortable: His whole time seems to be spent in striving to get riches; and, What good can his riches do him, since he is the sole enjoyer of them? For such a person is generally the most covetous, and is more apt to refuse giving relief, even to the distressed and needy.

But hear what is said of such a person: *"He that vexeth him that heapeth up wealth and increaseth alone is the possession thereof; the tears of the orphans for drinketh the milk; the cries of the widows are muskes to his ears; his heart is hardened with the love of wealth. No grief nor distress can make impression upon it, but the curse of iniquity pursueth him.*

How is it possible a person can content himself with such a life? What can be the meditation of his mind in his leisure hours? For he has no bosom friend to converse with; no prattling child to sooth and to divert his mind, which are the choicest objects that render man's life comfortable and agreeable.

But it appears that he treats every object that would tend to make his life comfortable and desirable with total neglect; as there is nothing that appears to be desirable, or can yield any comfort or satisfaction in the life of an old bachelor, he persuaded to take unto yourself a wife, and embrace the ordinance that was early instituted in the world, and become a useful member of society.

HYMEN.

ACCOUNT of the WEDDING of a PERSEE.

(Given by an European living in India)

THE Persee, at whose wedding I was a guest, many weeks before had sent invitations to his numerous friends and acquaintance, to assemble at the fixed time, at a spacious hall, erected for the occasion, in a beautiful field. It was the dry season, when the air was constantly mild and serene, and the whole vegetable world breathed a delightful fragrance. The hall was formed by bamboos connected together, as is usual in that country, and covered with cloth. It was a medium between a house and a tent, being less solid than the former, but more substantial than the latter. Here the company attended, after, the heat of the day was over, to the number of several hundreds. After a rich repast, which was served with great regularity, we set out to meet the bride, messengers having arrived at the hall to announce her approach. The young Persee was mounted upon a camel richly caparisoned, himself adorned with a multitude of jewels, and highly perfumed. A number of slaves walked by the side of the camel, holding an umbrella over the head of their master, while others fanned his face; the company had, as usual their palanquins. In the mean time we were entertained by a band of music, of Pipers blowing very loud upon the great pipe with their mouths, and playing with their fingers on another; trumpeters, and all kinds of drummers, beating upon what they call tam tams. The music was dreadfully loud, but to my ears not very pleasant. There was only one tune; nor did I ever hear another during the six years I have been in India. We arrived at a village, where we were met by the bride attended by an infinite number of female acquaintance, her near relations, and a crowd of servants. A gentleman's carriage in the service of the company was borrowed for the bride. It was an open phaeton, drawn in slow procession, by four beautiful Arabian horses. The practice of borrowing English equipages, on matrimonial occasions is very common, and they are always lent with great good humor. As to the rest of the ladies, some rode upon camels; some in carriages drawn by spotted buffaloes and bullocks, whose horns were tipped with silver, and their heads adorned with flowers, bound by ribbons. The bride was a tall and comely creature; her long black hair falling down over her shoulders, and then turned up in wreathes, elegantly adorned with embroidered ribbons and precious stones. It was at that moment when her husband gave the Salam, in a modest and respectable manner, at a small distance, when she flood up in the phaeton, veiled only by an umbrella; that I