



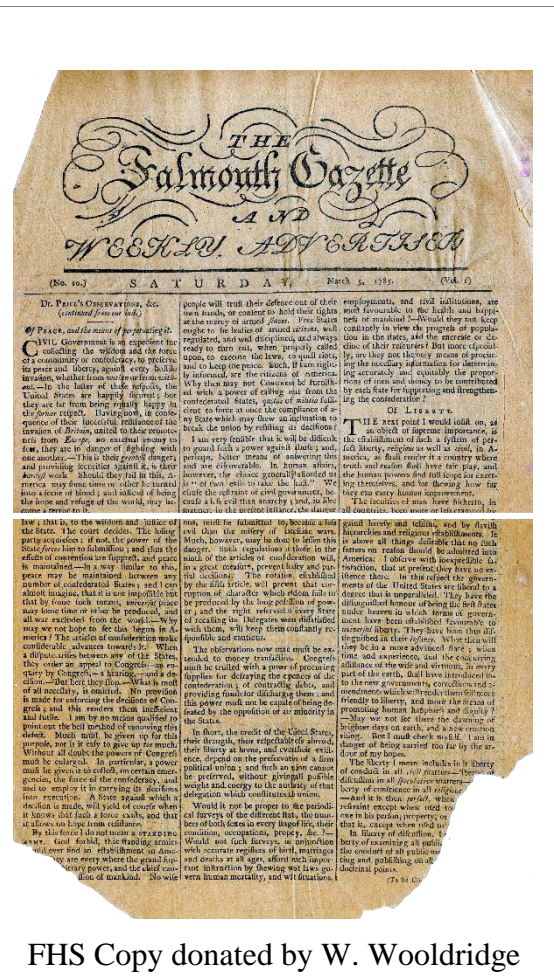
The Falmouth Gazette and Weekly Advertiser

Volume I, Number 10 — Saturday, March 5, 1785

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The Falmouth Gazette was Maine's first newspaper. It was published weekly at Portland beginning on New Year's Day, 1785. At the time, Portland was part of Falmouth on Casco Bay (to distinguish it from Falmouth on Cape Cod) in the state of Massachusetts. When Portland split off from Falmouth the following year, the name of the newspaper was changed to the Cumberland Gazette.

William Wooldridge donated a worn but very legible copy of the four-page newspaper to the Falmouth Historical Society in 2021.

THE Salem Gazette AND WEEKLY ADVERTISER

(No. 10.)

S A T U R D A Y,

March 5, 1785.

(Vol. 1)

Dr. PRICE'S OBSERVATIONS, &c.
(continued from our last.)

Of PEACE, and the means of perpetuating it.

CIVIL Government is an expedient for collecting the wisdom and the force of a community or confederacy, to preserve its peace and liberty, against every hostile invasion, whether from *within* or from *without*.—In the latter of these respects, the United States are happily secured; but they are far from being equally happy in the former respect. Having now, in consequence of their successful resistance of the invasion of *Britain*, united to their remoteness from *Europe*, no external enemy to fear, they are in danger of fighting with one another.—This is their greatest danger; and providing securities against it, is their hardest work. Should they fail in this, America may some time or other be turned into a scene of blood; and instead of being the hope and refuge of the world, may become a terror to it.

When a dispute arises among individuals in a State, an appeal is made to a court of law; that is, to the wisdom and justice of the State. The court decides. The losing party acquiesces; if not, the power of the State forces him to submission; and thus the effects of contention are suppressed, and peace is maintained.—In a way similar to this, peace may be maintained between any number of confederated States; and I can almost imagine, that it is not impossible but that by some such means, universal peace may some time or other be produced, and all war excluded from the world.—Why may we not hope to see this begun in America? The articles of confederation make considerable advances towards it. When a dispute arises between any of the States, they order an appeal to Congress—an enquiry by Congress,—a hearing,—and a decision.—But here they stop.—What is most of all necessary, is omitted. No provision is made for enforcing the decisions of Congress; and this renders them inefficient and futile. I am by no means qualified to point out the best method of removing this defect. Much must be given up for this purpose, nor is it easy to give up too much. Without all doubt the powers of Congress must be enlarged. In particular, a power must be given it to collect, on certain emergencies, the force of the confederacy, and and to employ it in carrying its decisions into execution. A State against which a decision is made, will yield of course when it knows that such a force exists, and that it allows no hope from resistance.

By this force I do not mean a STANDING ARMY. God forbid, that standing armies should ever find an establishment in America. They are every where the grand supports of arbitrary power, and the chief causes of the depression of mankind. No wise

people will trust their defence out of their own hands, or consent to hold their rights at the mercy of armed slaves. Free States ought to be bodies of armed citizens, well regulated, and well disciplined, and always ready to turn out, when properly called upon, to execute the laws, to quell riots, and to keep the peace. Such, if I am rightly informed, are the citizens of America. Why then may not CONGRESS be furnished with a power of calling out from the confederated States, quotas of militia sufficient to force at once the compliance of any State which may shew an inclination to break the union by resisting its decisions?

I am very sensible that it will be difficult to guard such a power against abuse; and, perhaps, better means of answering this end are discoverable. In human affairs, however, the choice generally afforded us is "of two evils to take the least." We chuse the restraint of civil government, because a less evil than anarchy; and, in like manner, in the present instance, the danger of the abuse of power, and of its being employed sometimes to enforce wrong decisions, must be submitted to, because a less evil than the misery of intestine wars. Much, however, may be done to lessen this danger. Such regulations as those in the ninth of the articles of confederation will, in a great measure, prevent hasty and partial decisions. The rotation established by the fifth article, will prevent that corruption of character which seldom fails to be produced by the long possession of power; and the right reserved to every State of recalling its Delegates when dissatisfied with them, will keep them constantly responsible and cautious.

The observations now made must be extended to money transactions. Congress must be trusted with a power of procuring supplies for defraying the expences of the confederation; of contracting debts, and providing funds for discharging them: and this power must not be capable of being defeated by the opposition of any minority in the States.

In short, the credit of the United States, their strength, their respectableness abroad, their liberty at home, and even their existence, depend on the preservation of a firm political union; and such an union cannot be preserved, without giving all possible weight and energy to the authority of that delegation which constitutes the union.

Would it not be proper to take periodical surveys of the different states, the numbers of both sexes in every stage of life, their condition, occupations, property, &c.?—Would not such surveys, in conjunction with accurate registers of births, marriages and deaths at all ages, afford much important instruction by shewing what laws govern human mortality, and what situations,

and civil institutions, are most favourable to the health and happiness of mankind?—Would they not keep constantly in view the progress of population in the states, and the encrease or decline of their resources? But more especially, are they not the only means of procuring the necessary information for determining accurately and equitably the proportions of men and money to be contributed by each state for supporting and strengthening the confederation?

Of LIBERTY.

THE next point I would insist on, as an object of supreme importance, is the establishment of such a system of perfect liberty, religious as well as civil, in America, as shall render it a country where truth and reason shall have fair play, and the human powers find full scope for exerting themselves, and for shewing how far they can carry human improvement.

The faculties of man have hitherto, in all countries, been more or less cramped by the interference of civil authority in matters of speculation, by tyrannical laws against heresy and schism, and by slavish hierarchies and religious establishments. It is above all things desirable that no such fetters on reason should be admitted into America. I observe with inexpressible satisfaction, that at present they have no existence there. In this respect the governments of the United States are liberal to a degree that is unparalleled. They have the distinguished honour of being the first states under heaven in which forms of government have been established favourable to universal liberty. They have been thus distinguished in their infancy. What then will they be in a more advanced state; when time and experience, and the concurring assistance of the wise and virtuous, in every part of the earth, shall have introduced into the new governments, corrections and amendments which will render them still more friendly to liberty, and more the means of promoting human happiness and dignity?—May we not see there the dawning of brighter days on earth, and a new creation rising. But I must check myself. I am in danger of being carried too far by the ardour of my hopes.

The liberty I mean includes in it liberty of conduct in all civil matters—liberty of discussion in all speculative matters—and liberty of conscience in all religious matters.—And it is then perfect, when under no restraint except when used to injure any one in his person, property, or good name; that is, except when used to destroy itself.

In liberty of discussion, I include the liberty of examining all public measures, and the conduct of all public men; and of writing and publishing on all speculative and doctrinal points.

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'A Man of words and not of deeds,
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THE human mind has been, from time immemorial, compared to a garden, where the virtues are flowers, and the vices are weeds. But as this is a very general illusion, perhaps it may be worth while to carry the thing a little farther; methinks one might lay out, as the gardeners say, every particular man's mind, or mental garden; and it would be pleasant, not only to examine whether there are more weeds or flowers in it, but also to describe the several species of each that seems to be predominant, by their likeness to some known weeds or flowers, in some certain property or other.

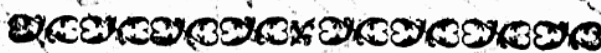
POLLANTHES is a garden full of *primroses*: The first opening of your mouth, the very earliest breath you draw in his presence, calls him into vernal bloom and genial efflorescence; and every thing you say or do gives him so much pleasure, that he cannot help expanding all the sensitive faculties of his soul to you. Would you have him esteem you?—He cannot but esteem a person whom he knows not how to admire enough. Do you hope for his good offices? To be sure he will be proud to serve one whom he is happy to esteem. He is all spring; all openness and condescension: he prevents your wishes; he surprises you with the most unexpected blossoming, if I may be allowed the expression, of goodness and humanity: but it is like the blossoming of a *primrose*; it comes to nothing, and it is good for nothing. It is the produce of to-day's sun, which the improved warmth of to-morrow's will destroy: it is the effect of those fainter, paler rays, which give neither glowing hue, nor real vigour. You may look for it again when the *rose* has got its scent, and the *earnation* its colours; but it will then be withered and forgotten.

EULETHON never refused any thing that was asked of him; nor ever performed any thing that he promised: a kind of drowsy indifference prevents his attending either to your application, or his own engagement beyond the present minute. When you ask a favour, he does not recollect that it is improper or impossible he should oblige you—though his telling you so would probably be the greatest favour he can do you. Whatever you want, you have his promise in an instant; and you have it to depend upon forever, if you please, for any thing that Eulethon will do towards performing it. If you ask him for the performance, he has forgot that promise; but he will give you another for it, which he will remember just as well. The poorest moralist in the world may easily note the weeds which such a garden is full of, or may justly say, that it is a spot overgrown with *poppies*.

PHILETUS entered on the theatre of life, with a mind that deserved to be called a garden. It was full of all the choicest flowers of virtue, good humour and good breeding. He preserved it for some time in perfect beauty and order, until an unlucky opportunity of getting a large sum of money by a little knavery fell in his way. He yielded to the temptation—and has ever since grown gradually meaner, and more deceitful and rapacious. That one *thistle* which he admitted into his mind, has overgrown and choked every thing else that grew there; every wind of interest scatters the seeds of it; and all that made the flowers bold and lively in their day, contributes now to improve the rankness of the foul crop that supplies their place.

I will carry my readers no farther for the present—they will be able perhaps to

amuse themselves hereafter with a walk in the moral garden, in the strength of these few hints and imitations: And so long as there are knaves and fools in the world, they will never find a weed so worthless, or so noxious, which has not its counter part in human vice or folly—from the *nettle*, whose touch is torture, to the deadly *nightshade* whose berry is destruction.



Messrs PRINTERS,

I Am pleased with the idea held up in your paper by the benevolent gentleman: If I had his talents, I would attempt to point out many disadvantages we labour under at present; and many advantages that might arise not only to Falmouth and the Province of Main; but, to the United States, by Falmouth becoming the seat of government. I am a countryman, and unequal to write in your paper among the learned: but, as we country folks understand one another, and I apprehend, are deeply interested in the matter; I ask the indulgence of your press, and the candour of the learned, while I offer a few queries on the subject.—Have we not good harbours and well situated for fishery, and a foreign trade, and materials for ship-building, and the lumber business? Have we not a great tract of uncultivated land with only a few roads into the wilderness? If so, how are these natural advantages to be made useful to us, or the public, but by giving the greatest encouragement possible to people, to cultivate the wild land, and bring the lumber to the markets? How is it possible to accomplish these valuable ends in any other way so well as restoring to the Province of Main its ancient privileges? And, how could the Commonwealth of Massachusetts manifest the regard it has to the rights and privileges of a free people, better than by cheerfully granting it? Is not our government too extensive to be look'd well to in every part by one body? Is not our General Court too unwieldy? I have heard gentlemen, that are acquainted in public affairs, say, it is the case; if so, is it not time to remedy the inconvenience we labour under? If this coincides with the design of your paper, you will doubtless give it a place, and thereby answer the request of a customer that wishes well to your profession.

A FARMER.



Messrs PRINTERS,

I Thought it sufficient in my last to enumerate the particular symptoms which attended those child-bed women who died in Falmouth and its vicinity, to convince Dr. Barker that he had mistaken the cause respecting them: But find I must once more (and for the last time) have recourse to your press, as he still persists in his opinion; and at the same time affirms, that I did not assign any other cause. I shall now collect all those symptoms together, and term the disease (as it really was) an inflammation of the uterus, which ended in a mortification; and to save the trouble of transcribing, shall refer him to Astruc, Brooks, and others for the causes and methods of relief. That this was the fact in several instances, I can assert from ocular demonstration.

The case which I apprehend he refers to in Falmouth, whose symptoms were somewhat similar, served to point out the real difference of the malady. This patient died (tho' not in child-bed) of a mortification of the intestinum rectum, which I presume induced the Dr. to suspect that the stomach and intestines were the seat of the disease in every other case, this being the only one which he saw me inspect; and he does not pretend to have examined any other.

I think the above facts must induce those of the faculty to believe that the Dr. has been mistaken, not only as to the cause, but seat of the disease, and of course must inevitably have misled his correspondents. The high opinion I entertain of the medical society, more especially some individuals of it; to whom I acknowledge myself under many obligations, convinces me, that had the particular cases been stated, they would have recommended a course quite different from that which the Dr. having their sanction, has laid down, by way of prevention and remedy. I cannot acquiesce with the Dr. that the bile in the

primæ viæ could be the cause, even in the last mentioned case, as there was no discovery of its abounding there; and as great costiveness had prevailed until the alarming symptoms came on, I think it rather a proof that it was not in too great a quantity, as a deficiency of that most necessary fluid is always productive of a costive habit. With respect to vomits, tho' they may be sometimes necessary in pregnancy, yet the most eminent writers do not allow of their general use. I am sorry the Dr. is obliged to have recourse to the female sex for a vindication of them; but allowing that his vomits did eject bile from the stomach, it is no proof of its being the procuring cause of the disease alluded to, as it is allowed by Van Swieten and others, that it finds its way from the duodenum into the stomach of persons in health; and it is notorious that a vomit will bring it thither; yet I think he must be mistaken in supposing that it abounds with so much bile, as it is more natural to conclude, from the frequent recourse had to chalk and other absorbents, that an acid predominates. I cannot but think the Dr. meant to be humorous in advising two or three drachms of the Bark to be taken daily, as upon calculation, each woman would consume between 6 and 7 pounds! a quantity which it cannot be supposed any one would consent to take.

I feel much for those of the faculty in the more remote parts of the country, and for the people committed to their care, if they have no other mode of practice than that which has been prescribed by the Doctor.

NATHANIEL COFFIN.



RELAXATION OF WAR:
(By the KING of PRUSSIA.)

LOVE by Hope is still sustain'd
Zeal by the Reward that's gain'd,
In Power, Authority begins,
Weakness Strength from Prudence wins,
Honesty is Credit's Wealth,
Temprance the Support of Health,
Wit from calm Contentment springs,
Content 'tis Compeitence that brings,
Compeitence, as all may see,
Springs from good Oeconomy.

Maids to fan a Lover's Fire,
Sweetness more than Charms require;
Auburns more from Truth may gain
than from Tropes that please the Vain,
Arts will less than Virtues tend
Happiness and Lite to blend,
He that Happiness would get
Prudence more must prize than Wit,
More than Riches rosy Health,
Blameless Quiet more than Wealth.

Nought to owe, and nought to hoard,
Little Land and little Board,
Little Fav'rite, true and kind,
These are blessings to my Mind.

I, when Winter comes, desire,
Little Room but plenteous Fire,
Temprate Glass's, gen'rous Wine,
Dishes few when'er I dine.

Yes, my fever thoughts are such,
Man must never have too much;
Not too much—What solid Sense
Three such little Words dispense!

Too much Rest benumbs the Mind;
Too much Strife distracts Mankind;
Too much Negligence is Sloath;
Too much Zeal is Folly's Growth;

Too much Love our Peace annoys;
Too much Physic Life destroys;
Too much Cunning's fraudulent Art;
Too much Firmness Want of Heart;

Too much sparing makes a Knave;
These are rash that are too brave;
Too much Wealth like Weight oppresses;
Too much Fame with Care distresses;

Too much Pleasure Death will bring;
Too much Wit's a darg'rous thing;
Too much Trust is Folly's Guide;
Too much Spirit is but Pride;

He's a Dupe that is too free;
Too much Bounty weak must be;
Too much Complaisance a Knave;
Too much Zeal to please a Slave.

This TOO MUCH, tho' bad it seem
Chang'd with Ease to Good you deem;
But in this you err my Friend,
For on Trifles all depend.

Trifles great Effects produce,
Both of Pleasure and of Use
Trifles often turn the Scale,
When in Love or Law we fail;

Trifles to the Great commend,
Trifles make proud Beauty bend;
Trifles prompt the Poet's Strain,
Trifles oft distract the Brain;

Trifles, Trifles more or less,
Give us, or withhold Success;
Trifles when we hope, can cheer,
Trifles smite us when we fear;

All the Flames that Lovers know
Trifles quench and Trifles blow.

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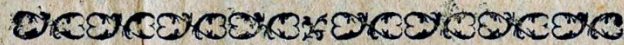
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A FARMER.



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I Thought it sufficient in my last to enumerate the particular symptoms which attended those child-bed women who died in Falmouth and its vicinity, to convince Dr. Barker that he had mistaken the cause respecting them: But find I must once more (and for the last time) have recourse to your press, as he still persists in his opinion; and at the same time affirms, that I did not assign any other cause. I shall now collect all the symptoms together, and term the disease (as it really was) an inflammation of the uterus, which ended in a mortification; and to save the trouble of transcribing shall refer him to Astruc, Brooks, and others for the causes and methods of relief. That this was the fact in several instances, I can assert from ocular demonstration.

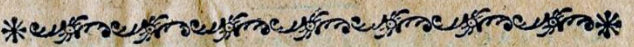
The case which I apprehend he refers to in Falmouth, whose symptoms were somewhat similar, served to point out the real difference of the malady. This patient die (tho' not in child-bed) of a mortification of the intestinum rectum, which I presume induced the Dr. to suspect that the stomach and intestines were the seat of the disease in every other case, this being the only one which he saw me inspect; and he does not pretend to have examined any other.

I think the above facts must induce those of the faculty to believe that the Dr. has been mistaken, not only as to the seat, but seat of the disease, and of course must inevitably have misled his correspondents. The high opinion I entertain of the medical society, more especially the individuals of it; to whom I acknowledge myself under many obligations, convinces me, that had the particular cases been stated, they would have commended a course quite different from that which the Dr. having their sanction, has laid down, by way of prevention and remedy. I cannot acquiesce with the Dr. that the bile in the

primæ viæ could be the cause, even in the mentioned case, as there was no discovery of it being there; and as great costiveness had prevailed till the alarming symptoms came on, I think a proof that it was not in too great a quantity. A deficiency of that most necessary fluid is always productive of a costive habit. With respect to vomit, tho' they may be sometimes necessary in pregnancy yet the most eminent writers do not allow of its general use. I am sorry the Dr. is obliged to have recourse to the female sex for a vindication of them but allowing that his vomits did eject bile from the stomach, it is no proof of its being the procuring cause of the disease alluded to, as it is allowed by Van Swieten and others, that it finds its way from the duodenum into the stomach of persons in health; and it is notorious that a vomit will bring it thither; yet I think he must be mistaken in supposing that it abounds with so much bile, as it is more natural to conclude, from the frequent recourse had to chalk and other absorbents, that an acid predominates. I cannot but think the Dr. meant to be humorous in advising two or three drachms of the Bark to be taken daily, as upon calculation, each woman would consume between 6 and 7 pounds! a quantity which it cannot be supposed any one would consent to take.

I feel much for those of the faculty in the more remote parts of the country, and for the people committed to their care, if they have no other mode of practice than that which has been prescribed by the Doctor.

NATHANIEL COFFIN.



RELAXATION OF WAR:
(By the KING of PRUSSIA.)

LOVE by Hope is still sustain'd,
Zeal by the Reward that's gain'd,
In Power, Authority begins,
Weakness Strength from Prudence wins,
Honesty is Credit's Wealth,
Temprance the Support of Health,
Wit from calm Contentment springs,
Content 'tis Competence that brings,
Competence, as all may see,
Springs from good Oeconomy.
Maids, to fan a Lover's Fire,
Sweetness more than Charms require;
Authors more from Truth may gain
than from Tropes that please the Vain,
Arts will less than virtues tend
Happiness and Life to blend,
He that Happiness would get
Prudence more must prize than Wit,
More than Riches rosy Health,
Blameless Quiet more than Wealth.
Nought to owe, and nought to hoard,
Little Land and little Board,
Little Fav'rite, true and kind.

These are blessings to my Mind,
I, when Winter comes desire,
Little Room but plenteous Fire,
Temperate Glass, gen'rous Wine,
Dishes few whene'er I dine.
Yes, my sober thoughts are such,
Man must never have too much;
Not too much—What solid Sense
Three such little Words dispense!
Too much Rest benumbs the Mind;
Too much Strife distracts Mankind;
Too much Negligence is Sloath;
Too much Zeal is Folly's Growth;
Too much Love our Peace annoys;
Too much Physic Life destroys;
Too much Cunning's fraudulent Art;
Too much Firmness Want of Heart;
Too much Sparing makes a Knave;
Those are rash that are too brave;
Too much Wealth like Weight oppresses;
Too much Fame with Care distresses;
Too much Pleasure Death will bring;
Too much Wit's a dang'rous thing;
Too much Trust is Folly's Guide;
Too much Spirit is but Pride;
He's a Dupe that is too free;
Too much Bounty weak must be;
Too much Complaisance a Knave;
Too much Zeal to please a Slave.
This TOO MUCH, tho' had it seem
Chang'd with Ease to Good you deem;
But in this you err my Friend,
For on Trifles all depend.

Trifles great Effects produce,
Both of Pleasure and of Use
Trifles often turn the Scale,
When in Love or Law we fail;
Trifles to the Great commend,
Trifles make proud Beauty bend;
Trifles prompt the Poet's Strain,
Trifles oft distract the Brain;
Trifles, Trifles more or less,
Give us, or withhold Success;
Trifles, when we hope, can cheer,
Trifles smite us when we fear;
All the Flames that Lovers know
Trifles quench and Trifles blow.

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PITCH-WOOD HILL:

(Written in the Year 1780.)

FRRIENDLY Muse ascend thy Car,
Moving high in liquid air :
Teach thy vot'ry how to soar
Heights he never reach'd before.
Pitch-wood Hill demands a song :
Let my flight be bold and strong :
May the landscape, bright and gay,
Raise to fame my rural Lay.

Queen of hills, whose swelling top
Once was cover'd with a crop
Of tow'ring pines, in whose rich veins
Store of fiery gum remains !
Noble plant that does produce
Precious drugs, of various use !
Strangest wood, that long must rot,
Ere 'tis to perfection brought !
The Silk-worm does in Nympha die,
Before she shines a butterfly.

Peasants often hither fled,
Dragging with them cart or sled,
To fleece away the unctuous wood :
They its virtues understood :
But, blazing, did it bring to mind
Hotter flames for thieves design'd !
Oft it made their ev'nings gay,
Changing darkness into day.
Thus they cheer'd the darksome night,
Destitute of candle-light.
By its flame the damiels span :
'Twas to them another sun :
Basking in its light and heat,
They could their tardy task complete.

Pines, alas ! are no more seen,
Nor Poplar, clad in glittering green.
Hick'ry, bow'd to fatal steel,
Helves the tools that made it reel.
The mount has felt the Hoe and Plough :
Other crops adorn it now.
There the Pea, and Bean abide ;
Wheat and Rie, with waving pride,
Alternate grow, and Indian-corn,
In Columbian regions born.

Range the border, there are seen
Trees of ever-during green :
Fir-trees, rich with balsam-drops,
Pointing high their tap'ring tops :
Pine, and Spruce, and Hemlock there,
Raise their summits high in air.
Other trees are interwove,
Adding beauty to the Grove.
Maple, sugar-bearing tree,
Shady Beech, you there may see ;
Tow'ring Elm, and spreading Oak.
Oxen loosed from the yoke,
Kine, and sheep, and horses rove,
Grazing in the shady grove.

Hither sweaty swains repair,
Seeking shade, and cooler air ;
Chatting noontide hour away,
To ease the labours of the day.

Oft to this silvan scene I've stole,
T'allay the tumults of my soul :
Where birds of various notes combine,
And raise my thoughts to themes divine.
These do their best to chant his praise,
Who gives to them, and me, our days.

On either side's a crystal Pool,
In winter warm, in summer cool.
Living springs that never dry,
Subterranean veins supply :
(V'lets springing round the brink)
Adam knew no better drink.
Each supple a gurgling rill,
Where the flocks may drink their fill.

Next, ascend the Mountain's top :
Gradual is the passage up :
No steps to cause a panting breath.
See the verdant field beneath,
Distant hills their summits raise,
And scatter'd flocks in pastures graze !
Sit, and quaff the balmy breeze,
From the waving tops of trees.

Down the eastern slope below,
See the grand Presumptuous flow !
Noble river, broad and deep,
Majestick, slow his waters creep !
Winding his serpentine way,
From Sebacock to the Sea.
Fancy, on the verdant banks,
Views the Faries' midnight pranks.
Naiads, Tritons, here may seem
To wanton o'er the limpid stream.

Parted by a narrow bound,
From horrid wilds was Eden's ground :
So, beyond the moving flood,
Stands a dark, and dismal wood ?
Hideous as in days of yore,
When fell Indians walk'd the shore.
Still the haunt of Wolf, and Bear ;
Foxes, Ravens shelter there :
For beasts of prey a safe retreat,
Seldom trod by human feet.

Hark ! what clangour, from the South,
Grates the ear with sounds uncouth !
Saccarappy's falling stream
Does like distant thunder seem ;
Grinds the soil from either side,
Foaming down a hoary tide.
Though it needed nothing more,
To complete the wild uproar ;
Various mills erected there,
With clatt'ring din torment the air.
But the Village planted round,
Scarcely hears the deaf'ning found.
Habit heeds not conitant screams ;
Eternal noise like quiet seems.

Lo ! hard by, towards the West,
Green-hill rears his lofty crest :
By Rosses tenants half is till'd ;
Half remains a woody wild.
See the mansion, large and fair !
Eliza dwells in quiet there,
Dispensing good to all around ;
Pouring balm for every wound.

South-green next salutes the fight,
Refuge of persecuted Wight,
Banish'd from his happy shore
By cruel foes, and rage of war.

Sacred height ! may army vile
Ne'er gain possession of thy soil ;
Nor batt'ries dire deform thy front,
To break the Muses fav'rite haunt.

Hither I'll turn my frequent feet,
Indulging contemplation sweet ;
Seeking quiet, fought in vain
In courts, and crowds of busy men ;
Subduing a'rice, pride, and will,
To sit me for a happier Hill.

S. D.

For SATURDAY EVENING.

On IRREVERENCE to GOD.

Irreverence, the grand characteristic of an atheist, is a vice by no means meriting the patronage of Christians; for if the mind of a man, which is so active, is neglected with respect to its virtuous and religious culture, there is no doubt but that evil propensities, like tares, will plentifully spring up, and evil consequences immediately ensue. The epicure, by repeated indulgencies of pleasures, impairs the noble powers of reason, robs himself of those more refined enjoyments they would afford him; sinks by degrees into a state of brutality; loads his body with diseases, and his name with infamy; and at last meets the hour of dissolution either with irrational stupidity or unmanly terror. Such is the state of those who, by slothful indulgencies neglect the important concern of a religious culture. If we would often consider even in our gaiety of life, that a sincere and attentive veneration towards God is the only sure foundation upon which we may build our hopes of future happiness; we should not be so ready to forget his gracious precepts and to follow the torrent of a multitude in pursuit of pleasures replete with vanity, but adhere to the dictates of reason, and reverence God with sincerity and cheerfulness. The depravity of the present times reads us dreadful lessons of irreverence to God; and the direful fate, which from a long and habitual course of sinning, do now terminate in the ignominious deaths of many, ought to rouse us from the lethargy which does so quickly over power us; and calls loudly upon us to remember, that if piety and religion are disregarded, we shall experience calamities as the Italians did from the irritated hand of God. Therefore to avert such calamities, let us not be like the young man mentioned in the New-Testament, who fell asleep at the preaching of St. Paul but be always willing to pay due reverence to the divine Being, and endeavour rather to acquire his love and affection, than his anger and displeasure.

Remarks concerning the Savages of North-America.

THE same hospitality, steemed among them as a principal virtue, is practised by private persons; of which Conrad Weiser, our interpreter, gave me the following instance. He had been naturalised among the Six Nations, & spoke well the Mohawk language. In going through the Indian country, to carry a message from our Governor to the Council at Onondaga, he called at the habitation of Canassatego, an old acquaintance, who embraced him, spread furs for him to sit on, placed before him some-boiled beans & venison, and mixed some rum and water for his drink. When he was well refreshed, and had lit his pipe, Canassatego, began to converse with him, asked how he had fared the many years since they had seen each other, whence he then came, what had occasioned the journey, &c. Conrad answered all his questions; and when the discourse began to flag, the Indian to continue it, said, "Conrad, you have lived long among the white people, and know something of their customs; I have been sometimes at Albany, and have observed, that once in seven days they shut up their shops, and assemble all in the great house; tell me, what it is for; what do they do there?" "They meet there," says Conrad, "to hear and learn good things." "I do not doubt," says the Indian, "that they tell you so; they have told me the same; but I doubt the truth of what they say, and will tell you my reasons: I went lately to Albany to sell my skins, and buy blankets, knives, powder, rum, &c. You know I used generally to deal with Hans Hanson; but I was a little inclined this time to try some other merchants. However, I called first upon Hans, and asked him what he would give for beaver. He said he could not give more than four shillings a pound; but, says he, I cannot talk on business now; this is the day when we meet together to learn good things, and I am going to meeting. So I thought to myself, since I cannot do any business to-day, I may as well go to the meeting too, and I went with him. There stood up a man in black, who began to talk to the people very angrily. I did not understand what he said; but perceiving that he looked much at me, and at Hanson, I imagined he was angry at seeing me there; so I went out, set down near the house, struck fire, and lit my pipe, waiting till the meeting should break up. I thought too, that the man had mentioned something of beaver, and I suspected it might be the subject of their meeting. So when they came out, I accosted my merchant. "Well, Hans," says I, "I hope you have agreed to give more than four shillings a pound." "No," says he, "I cannot give so much. I cannot give more than three shillings and sixpence." I then spoke to several other dealers, but they all sung the same song, three and sixpence, three and sixpence. This made it clear to me that my suspicion was right; and that whatever they pretended of meeting to learn good things, the real purpose was to consult how to cheat Indians in the price of beaver. Consider but a little, Conrad, and you must be of my opinion. If they met so often to learn good things, they would certainly have learned some before this time: But they are still ignorant. You know our practice. If a white man, in travelling through our country, enters one of our cabins, we all treat him as if he were our brother; we dry him if he is wet, we warm him if he is cold, and give him meat and drink, that he may allay his hunger and thirst; and we spread soft furs for him to rest and sleep on; we demand nothing in return. But if I go into a white man's house at Albany, and ask for victuals and drink, they say, where is your money? and if I have none, they say, get out, you Indian dog. You see they have not yet learned these little good things, that we need no meetings to be instructed in, because our mothers taught them to us when we were children; and therefore it is impossible their meetings should be, as they say, for any such purpose, or have any such effects; they are only to contrive the cheating of Indians in the price of beaver."

* It is remarkable, that in all ages and countries, hospitality has been allowed as the virtue of those, whom the civilized were pleased to call barbarians; the Greeks celebrated the Scythians for it. The Sarcens possessed it eminently; and it is to this day the reigning virtue of the wild Arabs. St. Paul too, in the relation of his voyage and shipwreck, on the island of Melita, says, "the barbarous people shewed us no little kindness; for they kindled a fire, and received us every one, because of the present rain, and because of the cold."

PITCH-WOOD HILL.

(Written in the Year 1780.)

FRIENDLY Muse ascend thy Car,
Moving high in liquid air :
Teach thy vot'ry how to soar
Heights he never reach'd before.
Pitch-wood Hill demands a song :
Let my flight be bold and strong :
May the landscape, bright and gay,
Raise to fame my rural Lay.

Queen of hills, whose swelling top
Once was cover'd with a crop
Of tow'ring pines, in whose rich veins
Store of fiery gum remains !
Noble plant that does produce
Precious drugs, of various use !
Strangest wood, that long must rot,
Ere 'tis to perfection brought !
The Silk-worm does in Nympha die;
Before she shines a butterfly.

Peasants often hither fled,
Dragging with them cart or sled,
To fleece away the unctuous wood :
They its virtues understood :
But, blazing, did it bring to mind
Hotter flames for thieves design'd ?
Oft it made their ev'nings gay,
Changing darkness into day.
Thus they cheer'd the darksome night,
Destitute of candle-light,
By its flame the damsels spun :
'Twas to them another sun :
Basking in its light and heat,
They could their tardy talk complete.

Pines, alas ! are no more seen,
Nor Poplar, clad in glittering green.
Hick'ry, bow'd to fatal steel,
Helves the tools that made it reel.
The mount has felt the Hoe and Plough :
Other crops adorn it now.
There the Pea, and Bean abide ;
Wheat and Rie, with waving pride,
Alternate grow, and Indian-corn ;
In Columbian regions born.

Range the border, there are seen
Trees of ever-during green :
Fir-trees, rich with balsam-drops,
Pointing high their tap'ring tops :
Pine, and Spruce, and Hemlock there,
Raise their summits high in air.
Other trees are interwove,

Shady Beech, you there may see ;
Tow'ring Elm, and spreading Oak.
Oxen loosed from the yoke,
Kine, and sheep, and horses rove,
Grazing in the shady grove.

Hither sweaty swains repair,
Seeking shade, and cooler air ;
Chatting noontide hour away,
To ease the labours of the day.

Oft to this silvan scene I've stole,
T'allay the tumults of my soul :
Where birds of various notes combine,
And raise my thoughts to themes divine.
These do their best to chant his praise,
Who gives to them, and me, our days.

On either side's a crystal Pool,
In winter warm, in summer cool.
Living springs that never dry,
Subterranean veins supply :
(V'lets springing round the brink)
Adam knew no better drink.
Each supple a gurgling rill,
Where the flocks may drink their fill.

Next, ascend the Mountain's top :
Gradual is the passage up :
No sleeps to cause a panting breath.
See the verdant field beneath,
Distant hills their summits raise,
And scatter'd flocks in pastures graze !
Sit, and quaff the balmy breeze,
From the waving tops of trees.

Down the eastern slope below,
And Prefumcut flow !
Broad and deep,
his waters creep !
entine way,
he Sea.
it banks,
night pranks.
may seem
oid stream.

Parted by a narrow bound.
From horrid wilds was Eden's ground :
So, beyond the moving flood,
Stands a dark, and dismal wood ?
Hideous as in days of yore,
When fell Indians walk'd the shore.
Still the haunt of Wolf, and Bear ;
Foxes, Ravens shelter there :
For beasts of prey a safe retreat,
Seldom trod by human feet.

Hark ! what clangour, from the South,
Grates the ear with sounds uncouth ?
Saccarapp's falling stream
Does like distant thunder seem ;
Grinds the soil from either side,
Foaming down a hoary tide.
Though it needed nothing more,
To complete the wild uproar ;
Various mills erected there,
With clatt'ring din torment the air.
But the Village planted round,
Scarcely hears the deaf'ning sound.
Habit heeds not constant screams ;
Eternal noise like quiet seems.

Lo ! hard by, towards the West,
Green-hill rears his lofty crest :
By Rosses tenants half is till'd ;
Half remains a woody wild.
See the mansion, large and fair !
Eliza dwells in quiet there,
Dispensing good to all around ;
Pouring balm for every wound.

South-green next salutes the sight,
Refuge of persecuted Wight,
Banish'd from his happy shore
By cruel foes, and rage of war.

Sacred height ! may army vile
Ne'er gain possession of thy soil ;
Nor batt'ries dire deform thy front,
To break the Muses fav'rite haunt.

Hither I'll turn my frequent feet,
Indulging contemplation sweet ;
Seeking quiet, fought in vain
In courts, and crowds of busy men ;
Subduing a'rice, pride, and will,
To fit me for a happier Hill.

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