

HAMPDEN FEDERALIST.

"WHAT I KNOW TO BE TRUE, THAT I WILL DECLARE:—AND WHAT I FEEL IT TO BE MY DUTY TO REPRESENT, THAT I WILL HAVE THE BOLDNESS TO PUBLISH."

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SPRINGFIELD, (MASS.) THURSDAY, JUNE 19, 1817.

[Whole No. 598

Miscellany.

From the Savannah Gazette.

OMENS.

As Betty and Billy were sparking one night,
"Gramercy!" said he and turn'd pale with affright—
"Gramercy! dear Betty a funeral is near,
For a death-bell is tolling e'en now in my ear."
Now Betty applied her left ear to his right,
Pit-a-pat went her heart and her hair stood upright.
And as she was listening it happen'd just then
The clock in the parlour began to strike ten!
"I hear it," cried Betty, and panted for breath—
"Tis surely a death-watch, a token of death!"
Alas for all! what terrible signs!
"Tray, traw, ev'ry night and the tubby-cat whines!"
"To-day I was spinning and out flew a coal,
And here, in my petticoat, burnt a huge hole!"
Last week a hen crow'd I and to-day the cat dozed
With one eye wide open, and the other fast closed!
Three times in the candle a coffin I've seen,
Which signifies death, or pray what does it mean?"
"To be sure it means death!" replied Will with a groan,
"Some one in this house will be dead very soon—
To-day when I put on the fire an old stick,
A maggot was in it—I heard it go click! click!!
This moment a peach-tree is in second bloom,
And the grass has decayed on the family tomb!"
"Last night as I pass'd by the church yard alone,
A whip-poor-will sat on the marble tomb-stone!"
And that very instant a shooting-star fell
Plump into the grave-yard, and sparkled like h—!!!
"Don't swear!" exclaimed Betty, and seized Billy's arm—
"God forgive me!" said Will, I don't mean any harm—
"But as I was saying, a death will take place,
For the signs are as plain as the nose in my face—
While riding old Dobbin (old Dobbin ne'er fears)
By the gate of the church-yard, he prick'd up his ears,
Then springing aside with a terrible snort,
He stared at the yew-tree, and breath'd very short.
"So I mumbled a prayer and my bosom I cross'd,
For I know that old Dobbin was spying a ghost!"
Lord, Billy!" cried Betty, "don't frighten me so—
Good luck! don't you think that the candle burns blue?"
"As blue as my hat! and I wish I may die
If I don't smell brimstone!" "Oh Lord! so do I!"
Now while they were staring with speechless affright,
A puff from the window extinguish'd the light!
Each started and scream'd; but sad to relate,
Their stool was capsize'd on the tail of the cat!
The cat scream'd aloud, and the lovers both roar'd,
Which rous'd up a dog in the corner that snor'd!
And now there was barking, and mewling, and biting,
And scratching, and squalling, and screaming, and fighting!
This moment old Cuffee ran into the room,
And snatch'd up a fire-brand and wav'd thro' the gloom;
They saw him half naked and blacker than night,
With red rolling eye-balls, and teeth grinning white!
And both in a panic dropp'd down on their knees,
Crying "sweet Mr. devil! O pray, if you please!"

Old Cuffee replied with a ludicrous stare,
"La! massa, I's Cuffee!" "The devil you are!"
Thus ended the uproar, and thus ends my song;
In brief, to be short, one should never be long.

HOW TO BREAK ILL NEWS, A DIALOGUE.

SCENE.—The rooms of Mr. G., at Oxford.
ENTER TOBIN HIS FATHER'S STEWARD
Mr. G.—Hail Jervas. How are you, my old boy? how do things go on at home?
Steward.—Bad enough, your honour, the master's dead.
Mr. G.—Poor mag; so he is gone! How come he to die?
Steward.—Over ate himself, Sir.
Mr. G.—Did he faith, a greedy dog! Why what did he get that he liked so well?
Steward.—Horse flesh, Sir! he died of eating horse flesh!
Mr. G.—How came he to eat so much horse flesh?
Steward.—All your father's horses, Sir.
Mr. G.—Well are they dead too?
Steward.—Aye, Sir, they died of over-work.
Mr. G.—And why were they over-worked, pray?
Steward.—To carry water, Sir.
Mr. G.—To carry water; and what were they carrying water for?
Steward.—Sore, Sir, to put out fire.
Mr. G.—Fire! what fire?
Steward.—Oh, Sir, your father's house is burnt down to the ground.
Mr. G.—My father's house burnt down! and how came it set on fire?
Steward.—I think, Sir, it must have been the torches.
Mr. G.—Torches! what torches?
Steward.—At your mother's funeral.
Mr. G.—My mother dead!
Steward.—Ay! poor lady! she never looked up after it.
Mr. G.—After what?
Steward.—The loss of your father.
Mr. G.—My father gone too?
Steward.—Yes, poor gentleman! he took to his bed as soon as he heard of it.
Mr. G.—Heard of what?
Steward.—The bad news, Sir, an' please your honour.
Mr. G.—What, more miseries? more bad news?
Steward.—Yes, Sir, your bank has failed and your credit is lost—and you are not worth a shilling in the world. I made bold, Sir, to come to wait on you, to tell you about it, for I thought you would like to hear the news.
[London Paper.]

THE BRIEF REMARKER.

OF all human institutions, that of Law is of primary importance. The benefit of government consists not so much in its being a guard against external, as against internal violence. For it is not certain that a people living without government would be invaded from abroad; but it is quite certain that they would invade, pillage and murder one another at home. In every age, and in every country, man unlettered by law, has been a tiger to man. Not but that, in all times and in most countries, there have been some persons inclined of their own free wills to do right; but their number and strength have never been sufficient to stem the torrent of violence without aids from the arm of civil government. So far from it, where anarchy has prevailed, the more virtuous have ever been its marked victims.
If we trace back the streams of time as far towards the source as there are any lights furnished us from history, we shall find that no tyrant has been so horrible as that of anarchy. In the antediluvian ages, wherein no regular government of general extent was perhaps known, the earth was filled with violence. Those plants, those men of renown, so termed by the sacred penman, were there: reason to think, daring and mighty robbers, who at the head of their companies of bandits, traversed the countries; committing pillage, murder and rapine, wherever they went.
In the patriarchal ages there were men of exalted piety, who ruled well their own children and domestics. But even then well-regulated civil governments, was scarcely known any where: else the most venerable patriarch would hardly have been so distressed with fear for the honour of his aged wife, and lest he himself should be murdered on her account, when they were journeying together to Egypt, which at that time was the most renowned for

arts and sciences of any country in the world.

There were periods of the like anarchy and its horrible concomitants, in the history of the tribes of Israel: when "every man did that which was right in his own eyes;" when "the highways were unoccupied, and the travellers walked through byways;"—for fear of the swarms of robbers and murderers that infested the country.

In the *Heroic Ages* of ancient Greece, there was very little of government or law; mere brutal strength, united with ferocious courage, being the only passport to eminence. The Theseuses and the Herculeses were renowned and deified for their valorous exploits against robbers. Not that they themselves were scrupulous of committing robbery and murder, every now and then; but they were renowned and deified because they had been the means of exterminating a race of banditti more execrable than themselves.

The age of chivalry, in modern Europe bore a considerable resemblance to the heroic ages of Greece. Chivalry, or knight errantry, had its origin in the deplorable condition of anarchy in which the countries of Europe were placed. The knights-errant, or roving knights, were professedly the protectors of the weaker part of community, and particularly of the fair sex; whose champions they pretended to be, and whose debauchers they seldom failed to be. The licentiousness of manners, during the anarchical age of chivalry, was if we may credit the fragments of its history, both general and shockingly enormous.

Even so far forward as the ninth century there was no public maritime law in Europe; and in consequence of this lawless condition of the seas, piracy was not only tolerated, but held in honor. The petty sovereigns of the nations upon the Baltic provided, each of their sons with a ship or ships, and enjoined upon them to make their fortunes by piracy and plunder.

There is an instance comparatively recent, and yet bearing an affinity to those that have been adduced above. Scotland, it is well known, is at present, and long has been, one of the best moralized countries in the world; yet only three centuries since for was of stable government, it was a land of robbers and thieves.

Campden, in his *Britannia*, speaking of the robberies committed by the Scotch Borders, in the 16th century, says:—

"They rally out of their own borders in the night, in troops, through unfrequented by ways, and many intricate windings—

All the day-time, they refresh themselves and their horses in lurking holes they had pitched upon before, till they arrive, in the dark, at those places they have a design upon. As soon as they have seized upon the booty, they in like manner return home in the night, through blind ways, and hiding many a compass. The more skillful any captain is to pass through those wild deserts, crooked turnings, and deep precipices, in the thickest mists and darkness, his reputation is the greater, and he is looked upon as a man of an excellent head. And they are so very cunning, that they seldom have their booty taken from them unless, sometimes, when, by the help of blood hounds following them exactly upon their tracks, they may chance to fall into the hands of their adversaries. When being taken, they have so much persuasive eloquence, and so many smooth and insinuating words at command, that if they do not move their judges, nay, even their adversaries (notwithstanding the severity of their natures) to have mercy, yet they incite them to admiration and compassion."

Two important things clearly follow from these historic sketches. The one is that since we live in an age of regulated government & superior civilization, in which life, character and property, are well secured by law, we can not too highly prize these blessings; and the other, that it behoves all persons possessing any regard for religion or morals, or even for their own personal interest, to use their best endeavours to preserve social order, and to set their faces stedfastly against all wanton violation of good and wholesome laws.

† 5th chap. of the book of Judges.

MUSICAL NOTES.

In a small yew tree in the garden of Mr. Samuel Warburton, of Suffolk, a wren, a linnet, and a black bird, have all built their respective nests. These little musical tenants of the tree live in perfect harmony together, and according to the *fashion of the times*, pay their rent to Mr. W. in notes.
London Magazine.

RILEY'S NARRATIVE.

JEWISH CONTRIBUTIONS.

Extracted from the very interesting Narrative of Capt. James Riley, lately published in New York, by T. Longworth.—Page 405.

I learned from Ben Nahory, Mr. Willshire's interpreter, that a priest had arrived from Jerusalem to gather the tribute paid by all the Jews in Barbary, towards the support of the few Jewish Priests who are permitted to reside in Jerusalem, by paying a tribute to the Grand Seignor, or Sultan of the Turkish Empire, for the purposes of traffic. This is called a voluntary contribution for the support of Jerusalem. All the Jews in these countries believe that their nation is one day to sway the sceptre of universal dominion, and that Jerusalem must be kept as a kind of possession until the time arrives predicted by their prophets, when the little stone is to be cut out without hands from the mountain of Jerusalem, and is to fill the whole earth. This and other predictions, constantly and adroitly handled by the crafty priests, together with the miseries inflicted on the Jews in Barbary by the merciless Moors, tend to nurse their national superstitions, and render them completely subservient to the will of those who are considered their Spiritual Guides, and who rob them without mercy, under the pretext of applying the money to good purposes.

A schooner arrived at Gibraltar under the English flag, though a Genoese vessel, as the Barbary powers were at war with Genoa; she brought a cargo of dry goods, iron, steel, cotton, &c. to Ben Zagury, a Jew; one of his sons came passenger in the vessel; his name was Eho Zagury. He was a young Jew; was dressed in the European fashion, had been educated in England and spoke the English language fluently. As soon as he had seen his father he called on Mr. Willshire, and to see me; expressed great joy at my deliverance, and invited Mr. Willshire, myself and Mr. Savage to dine with him at his father's the next Saturday. The invitation was accepted, because I wanted to learn some of the Jewish customs, and get acquainted with the priest from Jerusalem, who was a guest in his father's house. On our arrival there I

found the Priest, he was a man of middling stature, dark complexion, short hair, and a most venerable, manly beard, that reached down nearly to his middle or girdle; his dress was a brown striped mantle, that buttoned close around the neck, and fell loosely to his feet, on which he had a pair of black slippers, down at the heel, as is the custom of Moorish Jews; his head was covered with a camblet colored turban, very high; in his hand he held a string of very large beads, which he was continually counting or telling over; his mantle was girt above his hips with a brown silk girdle, that took several turns round him, and was about six inches wide. I accosted him in Spanish, which he spoke very fluently, and made inquiries of him respecting the present city of Jerusalem and its inhabitants. From his answers, (as he was very intelligent) I learned that Jerusalem now contains thirty thousand Turks, and twenty thousand Jews, Armenians and Greeks; that a very brisk trade is carried on there, principally by Jews, between it, Persia, Constantinople and Laffa, which Jews are permitted to reside there and trade, on paying a tribute to the grand Seignor; that the language mostly spoken by the Jews at Jerusalem is the Spanish; that there is a convent of Christian Monks near it, containing a number of St. Francisco's order.

The name of this priest was Abraham ben-Nasar; he said he should get about twenty thousand dollars from the Jews in the Moorish dominions, and carry the amount of contributions in gold, embarking again at Tangier for Gibraltar, where he should deposit the money while he went to England, France, Holland and Germany, for the same purpose; that there were six more associated with him on the collecting expeditions; one of them had gone to Alexandria and other parts of Egypt, to collect from the Jews there, from whence he would return by way of the different islands in the Archipelago. One had sailed for Tripoli, who would take money from the Jews there and at Malta; thence to Italy and back; one had gone to Tunis and its various towns, and would go from thence to Sicily and Sardinia and back; one had gone to Algiers and the towns in that regency; and would go from thence to ancient Greece including Venice & that part of Germany bordering on the Ve-

netian Gulf; one had gone over land to Russia, and would meet him in Germany, after passing through Poland, Sweden, Denmark, Prussia, &c. I wished to have an estimate of all the sums likely to be collected in all those places, and then he began to be a little reserved. However, after considerable conversation and solicitation, he one day gave me what he stated to be the amount of collections as per the last returns of 1813, which he had with him in Hebrew, and I set it down as he interpreted, after he had first brought the several sums into Spanish dollars; it made up in the countries already mentioned five hundred and eighty thousand dollars; this was exclusive of the expenses of collecting and travelling out, and returning again to Jerusalem. Many individuals of the priests also came from Jerusalem to Barbary, begging on their own account. Out of this fund a yearly tribute is paid to the Grand Seignor, besides impositions in the form of presents to the Turkish officers; and the remainder serves to support the priests, who are very numerous in Jerusalem, and for commercial purposes. The superstition and credulity of the ignorant Jews in all Europe and Africa, as well as in Asia, are the result of the purposes of the priests and elders of that singular people, who still reside, by permission, at Jerusalem.

The priest asked me many questions respecting America, of which he knew but a very little, and thought it was a wilderness or a desert.—After I had put him right in regard to those points, and informed him that we had many Jews in America, where they enjoyed every kind of privilege in common with the people of other religions; that they could hold landed estates, &c. and that many of them were very rich, he declared that as soon as he should have finished his present tour, which would still detain him more than a year, he would try to obtain leave to visit America, and collect the dues there. I informed him that our Jews were not so superstitious, nor in such bad repute, as those in Africa or Europe, where they were looked upon as a set of sharpers and villains; "That may be said by you, but if they are Jews, they must conform to the laws of Moses, and must contribute towards the support of those of their nation who reside at Jerusalem, in order to be ready for the future conquest of Jerusalem, which would be the fulfilment of God's promise to his holy people."

CALCUTTA, Dec. 11.

We have been favored with the following Extract of a letter from Nepal, from which our readers will perceive, that the Rajah has fallen a sacrifice to the Small-pox.

"Valley of Nepal, 20th Nov. 1816.

"I have just returned from witnessing a sight that has made such an impression, as will not readily be effaced from my memory and in hope that it may be acceptable, I take up my pen to endeavor to paint to you the picture. My mind is in a right frame for it, but Oh Yorick! that I had the imagination to trace the fact with the imagery it requires, to convey an adequate idea of the scene to those who did not behold it.

"You will have heard, ere this, of the havoc the small pox has been making, for these three months past, among the inhabitants of this delightful and interesting Valley. When it first appeared, apprehensions were entertained for the safety of the Rajah & his family, and measures were adopted, which for a time kept them and the inhabitants of the city of Kathmandoo, free from the infection; but it was only for a time; it soon reached from the peasant to the prince, and notwithstanding vaccination had been successfully administered, to some of the principal families of the Court, either superstition or a dislike to innovation had prevented a part of the Rajah's family from receiving the benefit of it, though frequently tendered in a pressing manner.

"On the 24, an infant son of the Prince's died, from the effects of the raging distemper; and this morning information was brought to the Resident, that the Rajah, who had for some days been laboring under it, was carried down to the holy temple of Puspunath, which is looked upon by all Hindoos, as one of the Portals of Heaven, that in breathing his last, his soul might be admitted, in its passage from its earthly frame to the happier regions which this Temple is believed to be the entrance of. Such is seldom, or ever done, until the person is supposed to be drawing to his end; and as this