

# Gazette of the United States.

[No. XXV.]

WEDNESDAY, JULY 8, 1789.

[Published on Wednesday and Saturday.]

## THE TABLET.—No. XXV.

"It is the humour of many people to be singular in their dress and manner of life, only to the end that they may be taken more notice of."

THE desire of being distinguished is so strong, that some men had rather be ridiculed, than not to be noticed at all. Those who set themselves up as a gazing stock to the rabble, and excite a species of admiration by affecting some violent distinction from other people, are under the influence of the meanest kind of ambition. Nothing can sooner destroy the real respectability of a man, than an affection of singularity in opinions or customs, which are in themselves indifferent. But I do not know a more ridiculous shape that ambition and vanity can assume, than when it prompts people to depart from common fashion in their dress and style of living. There are obvious advantages from having some uniformity established in the customs, which relate to our common transactions in life. Those therefore who depart from them, may in some measure be considered as disturbers of the tranquility of other people.

Some persons are too apt to refine in their ideas of following the dictates of sound judgment. They will say that no wise man will trouble himself to pursue any custom, however public it may be, unless some reason can specially be offered in its favour. This rule should be reversed, and in all indifferent matters, one should follow the fashion, unless some special reason can be adduced against it.

To differ from the rest of mankind in any immaterial thing may indicate more pride or ill-humour than others possess, but it is no mark of superior understanding. There must be a degree of indiscretion in every instance of singularity, that does not originate in duty or convenience. I even question whether a man is not under obligations to fall in with, or at any rate, not to oppose the established customs of society, unless he believes them unreasonable or inconvenient. This probably will never be the case, for I doubt whether the prevailing taste and feelings of the community may be looked upon as altogether arbitrary and capricious. When any custom predominates, for a considerable length of time, it is a tolerable evidence, that there is some foundation in reason for its existence, though perhaps the real advantages of it may not be perceived or acknowledged.

(N. B. In Tablet No. 24, second line of second paragraph, for "mankind" read manhood.)

## FOR THE GAZETTE OF THE UNITED STATES.

MR. FENNO,

I shall find you occasionally extracts from a performance that I have in my hands, which I conceive will correspond with the general design of your paper.

"OWE NO MAN ANY THING."

THE motto is an injunction from scripture, and like many other passages of that sacred deposit of moral and divine instruction, contains one of the most useful lessons of human life.

I shall mention the most likely means of paying what we owe. The first mean is diligence in business: Most men depend on business for an honest livelihood—succes in which depends on early attention, skill and diligence—a due distribution of time and labor, and a punctual adherence to our calling, are means of diligence: Yield not to languor, the importance of companions, or to a taste for pleasure however innocent, so far as to break an engagement, or neglect the duties of your profession.

There are a few professions where the reward is not in exact proportion to diligence. Servants of the public, and the clergy, have usually a fixed salary. If a sense of duty does not influence them, they may consider diligence as a mean of advancement, and extreme negligence, of degradation: If negligence is indulged it will soon grow extreme. They may further consider, that a habit of inattention to the duties of their office, will gradually extend to their domestic affairs, and all will go into disorder.

The second mean of paying what we owe, is frugality, or the avoiding unnecessary expence. Many trades depend on small profits, and the ordering a household is a detail of minute particulars. He that despiseth small things, shall fall by little and little.

They who have families, and a growing expence, must study to regulate them so as to render to all their due. It is one of the duties of the conmunity state to unite in this study.

Of a virtuous woman it is said, the heart of her husband doth safely trust in her; while providing for his family abroad, he trusts in her management at home.

She will do him good and not evil all the days of her life; her frugality is not interrupted by fits of sloth, nor frustrated by fits of extravagance. She looketh well to her household; takes the charge and oversight of everything with a watchful eye. She worketh with her hands; neither eating the bread of idleness herself, nor allowing her children or domestics to eat it.

Before you begin to plant or to build, it is prudent to count and provide the cost: He that buildeth his house with other men's money, is like one that gathereth himself stones for the tomb of his burial.

Apply first to profitable undertakings in hulbandry, or trade, or arts. The ornaments of a house, and the pleasures of the table, should be the last expence, and the fruit of the labour of every honest man.

A third mean of paying what we owe, is exactness. The fruits of diligence and frugality may be lost by confusion: "Put all in writing (says the son of Syrac) that thou givest out, or receivest in." This is a memorial of what we owe, it is a mean of knowing how matters stand, and where the danger lies. If there appears a tendency to exceed, we review all the articles, and judge where it is safest to retrench.

To finish one thing, before beginning another, to put everything in its place, to keep discharges, and vouchers, are apparently small matters; and yet by being duly attended to, much time is saved, the reputation of honesty is maintained, which often suffers by derangement—much trouble, many losses, disputes and law suits are avoided.

Exactness among friends and relations is a mean of preserving love. Friends and relations, in the flow of mutual affection, may think exactness unnecessary; but affection ebbs again, and selfishness returns. When an account is of long standing and perplexed, both sides are apt to be suspicious: Suspicion of one who was trusted and loved, cuts deep. Quarrels among relations are the bane of existence. Many of those quarrels may be avoided by exact accounts. (The subject to be continued.)

FROM THE MASSACHUSETTS CENTINEL:

B. RUSSELL,

SOME eminent modern patriots have pointed out the imminent DANGER OF TITLES; but I think they don't go far enough; and therefore to complete their good design, I propose to make one sweep of the whole seed, arms, legs, teeth, and toes of aristocrats and tyrants, by knocking away all the rubbish and staff of TITLES at one stroke, that nothing may remain to dim the eternal reign of LIBERTY. Henceforth, let US, (I mean the true uncontaminated whigs) lisp nothing but the pure names of men. However high in office, they are still servants to the people, (but we must even take care how we talk or make use of the word servant in this sense, lest tyranny should creep in at this end of the horn) and therefore plain John Anybody should be our address.

It is not enough that we avoid the titles of *Majesty*, *Excellency*, *Honorableness*, *Esquire*, &c. but in short *every thing*. Mr. signifies *Majester*, and leads to slavery;—therefore, away with it. No *Reverends*, nor *V. D. M's*, nor *A. M's*, nor *Mrs*, or *Miss*,—for we may be enslaved by *petticoats* as well as *breeches*.

Now I defy any Aristocrat to show me a country ever enslaved where there never were any titles? There are the seed of the political *white weed*, which overpreads the fair fields of creation—for when *some wear titles*, the people will think they are not all equal, and if equality is lost, the *scale of liberty kicks the beam*. Wherefore every man should think himself *equal* (at least, perhaps a little better) to any man in the nation. This I call the pure, unadulterated spirit of freedom. In such a State, I'll warrant there will be no *Aristocrats* to cloud the political sky, but sun, moon and stars will shine clear, and forever.

ARGOS.

## FOREIGN ARTICLES.

LONDON, APRIL 14,

The Marechal de Noailles has, without any application whatever, issued an ordinance, dated the 8th of March, in which he renounces his exclusive right of the chase and game in the environs of Perigny; and declares, that in future all proprietors of lands and estates, in that district, shall have free liberty to inspect, destroy, or otherwise take, such game on their lands, as they may think the best means for improving and cultivating the same.

The Pacha of Tangiers summoned all the consuls to attend him on the 13th of February, in order to declare the pacific intentions of his master, who has signified, that he wishes to live in harmony with the world; and therefore, when any nation wishes to break this peace, there will be four months notice given of the same

Mr. Pitt's great and good name extends itself every where. All who before thought he wanted discrimination in his attachments, now begin to acknowledge that he wants that no longer: while his adversaries talk of his persecution and hard heartedness. Lenity to bad men is cruelty to those who are otherwise.

Yesterday morning Lord Petre, Sir Henry Englefield, and Mr. Farmer, had a conference with the minister, concerning the business which has been some time in agitation to be brought before Parliament, for easing the burthen of the English Catholics, by taking off the double land-tax, &c.

By the last advices received from Copenhagen, by Mr. Zinck, his Danish Majesty's Consul at Liverpool, it is certain that the Danish Court is peaceably disposed, and only will assist the Russians with twelve sail of the line, as stipulated by the new subsisting treaty. They are now insuring vessels at Copenhagen at the usual peace premium, which indicates no immediate rupture with Sweden.

The Russian army in Finland amounts to 53,000 men.

Extract of a letter from Constantinople, February 8.

An amazing activity reigns at present in the arsenals; the workmen employed there amount to about 3000, exclusive of the officers who preside over them. The Captaine Pacha, who has the sole direction of these affairs, passes one part of the day in encouraging the workmen by his presence, and exciting them to it by his severity. The least shadow of idleness is punished immediately, and those who seem refractory are put to death. From what we can see, this Admiral enjoys the same favor with the Sultan as he did before his departure for the Black Sea. He has within these weeks augmented the number of those who are charged with the police of the capital during the night, and has given them strict orders to observe the proceedings of the inhabitants who are walking or spending their time in alcoves, and every person who is suspected is taken up, and without further examination thrown into the sea."

MAY 2. On Wednesday last the gold medal was voted by the society, for the encouragement of arts to Capt. Peckingham of the navy, for his valuable invention of steering a ship, by an apparatus that can be fitted to the mast in a second, in the event of a rudder being carried away in a storm.

MAY 4. At Paris, there was an alarming insurrection—A capital manufacturer having unintentionally offended the common labourers, they assembled in great numbers to pull down his works, &c.—He applied to the military for protection—the military came, and were attacked by the mob, who killed several of the soldiers—The military were then reinforced, and a dreadful slaughter ensued, in which more than 600 persons were killed. The scene was the Faubourg de St. Antoine:

We learn by accounts from Némours, that the bailliage of that quarter have nominated their deputies for the ensuing meeting of the States General. The viscount Noailles has been elected representative of the Noblesse, and the following articles form a small part of his instructions from that order for his conduct at the national assembly.

The wish of the noblesse of the bailliage, before any other subject be entered upon, is, that the individual liberty of Frenchmen should be guaranteed, comprehending under this idea, a right to go, return from, and remain in, any part, within or without the kingdom, they think proper, without being subject to solicit permission for that purpose; submitting, nevertheless, to the determination of the States-General such cases where it may be necessary to restrain a liberty of leaving the kingdom. That the liberty of the press should be granted, under such restrictions as the States-General may judge proper.—That at the meeting of the states posterior to the approaching assembly, the two first orders shall be united in one and the same chamber, under the express condition that this chamber, formed of the two first orders, shall be composed of one member of the clergy to two of the noblesse; and that then every object proposed in the first and second chamber may be equally proposed, rejected or accepted, in the other, in such manner that the free consent of the separate chamber shall be necessary to give the force of law to every subject deliberated therein. In case of war, change of reign, or regency, the States-General shall be convoked in six weeks.—The periodical return of the states to be fixed at two years; reckoning from the end of the foregoing assembly.—Ministers shall be accountable to the States-General for the employment of the funds confided to them, and responsible to the States-General in all matters relative to the laws of the kingdom. There shall be no denial of justice in any case or to any person.—No loan, under whatever form it may be, circulating paper, office or commission, of any nature whatsoever, shall be created or established but by the will or consent of the nation assembled.—The States-General shall attend to the vexations and abused government of the militia, the effects of which are essentially prejudicial to agriculture. The States-General should as soon as possible determine on the suppression of the capitaineries, as they form a jurisdiction foreign to the laws of the kingdom, are a manifest violation of the sacred right of property, and which many persons who exercise those usurped privileges use in a cruel and oppressive manner.

The King's chase and that of the Princes to be reduced to the simple right of chase within the limits of the lands and seigniories of their domains. The abolition of the Franc Fief to be demanded of the States-General. To exert themselves to effect an annihilation of the destructive impost of the Gabelle: and that there be in the provinces but one weight and measure."

That noble enthusiasm which always exists in the authors and inventors of useful and agreeable arts, is easily excited by public applause, but is too often forced to waste itself in obscurity, and in unavailing struggles to overcome vulgar prejudices against all new inventions. There perhaps never was an era when the spirit of improvements of all kinds was carried further than at present; nor when there was more ingenious men in all branches of the arts. We apprehend that an account of new improvements will be acceptable sometimes, also intermixed with an account of the inventors.

Sir Richard Arkwright was originally a barber, at Preston, in Lancashire, and shaved for a penny. Having been imprisoned for some doubtful conduct at a contested election, in the gaol he formed the plan of his celebrated machine for preparing and spinning cotton. It was a considerable time before he could procure money to set up his machine. An old customer of his, who had a mechanical turn, was persuaded to join with him. He carried on his improvement with so much vi-