PARISH TYTHES.

An old TALE, in verse.

THE parson of a little village,
Who had other tythes besides of tillage,
Being in a merry mood one day,
Thus to his clerk did gaily say :—
" *Uriah*, I am told, thou art
A fornicating clerk at heart.
Now, if thou'lt own the dames thou'st kiss'd,
I'll tell thee honestly my list."
"With all my soul (the clerk replies)
Old Nick take him the first that lies."
To prove their work, they early go,
Each takes his desk—and as each do
Come into church, he who has known
The lady gay, or fair or brown,
Must stroke his chin, and call out *Hem !*
And t'other must reply, *Amen !*
The clerk, thus leaning on his Psalms,
The parson without any qualms,
Lolls on his Bible, waiting keen
To *hem* at the first lady seen.
The squire's wife, demure and sly,
Enters the first : the parson's eye
Fixes on her—he *hems*. Another,
Supporting her aged mother,
Attracts the parson's quick attention ;
Twice he *hem'd*—I shall not mention
The qualities and generous faces,
Of all the parson's village graces,
Suffice it then to say, eleven
Came in ; he *hem'd*—the clerk said " Heav'n !"
Twelve more appear'd—he did afford
Twelve *hem's*—*Uriah* cry'd, " O Lord !"
Next was the lawyers wife—a fair one—
He *hem'd*,—the clerk cry'd, " Thou'rt a rare one !"
At length quite sober, sleek and thin,
The parson's pretty wife came in ;
The parson *hem'd*—the clerk *hem'd* too ;
" Zounds !" cries the priest, " that can't be true !"
" Not true ! why not ? you may condemn,
But Old Nick have me, but 'tis *hem !*"

MISCELLANEOUS REFLECTIONS.

I KNOW of no great man in history but has had the misfortune of seeing his laurels blasted by the impure breath of envy and prejudice ; but now these same laurels bloom again on their tombs, and our posterity will still admire the freshness of their verdure.

Little evil is said of man a who has few or no pretensions to be praised : the reason is, that revenge is scarcely ever levelled but against superiority of merit.

How many are there who think only when they speak ; and how many more still there are who speak always without thinking ?

From the CONNECTICUT COURANT.

The PROMPTER—No. XV.

Any other time will do as well.

YES, yes ; but are you sure that *any other time* will arrive ? or if it should, are you certain you can attend to it ? If I hear a man or a woman say frequently, *any other time will do as well*, I set them down on my list, the one as *slack slovenly*—the other, a *careless, slip-shod hussy*.

Call on such a man to settle his accounts—" O, I can't attend to it now," says the man, " it will do as well *any other time*." Call again ; O I am busy—it will do as well to-morrow, or any other time. Call a third time and a forth time ; but he is never ready. The acount stands unsettled—It encreases from year to year—at length death that sturdy tyrant, trips up his heels, and lays him flat on his back—his accounts unsettled—his administrator has work enough upon his hands—for a man who will *settle* his accounts at *any other time*, will generally make his charges in the same way—he does not set down every article at the time of purchase or sale—he trusts to memory—he can't remember the article and price and charge at *any other time*—he forgets—makes mistakes—his books are irregularly kept—they are disputed—his administrator has no proof but the books—and other people are alive to swear to *their* account or accounts, or produce other evidence—Then begins lawsuits—and when *law* opens the door of litigation, *poverty* follows up close and enters with it. Juries and arbitrators decide these disputes upon vague uncertain evidence—and somebody suffers the loss. So much for this *any other time*.

But suppose a man lives long, as the worst men generally live the longest—why he plagues every one that has any dealings with him—yes, and is eternally haunted himself.

The Prompter has heard it said, that, *take care of the farthings, the pounds will take care of themselves*. Now a word upon this, if you please. Take special care of little shilling accounts—they are like the old serpent, who deceived Eve, *sly, insinuating, tempting* things. " How much does it cost ?" is the question, whenever an article is to be purchased. A shilling, is the answer. O, then get it by all means : A shilling is a trifle. It is so ; but "*sand from the mountain*." Look to that, I say. The whole evil is, that this *shilling* is a *trifle*—A *dollar* ! that is no trifle—I can't afford a dollar—Very well—a dollar consists only of the small number of six shillings, and when six of these little trifles, these Lilliputian shillings are gone—a dollar, that gigantic part of a man's estate, is gone.

Now then in order to baffle the temptations of spending shillings—settle your accounts often—*once a year at least*—for otherwise they will swell into an unmanageable size. Suppose four neighbours take a news-paper, in partnership—This makes the expence a *trifle*. Very good—this is laudable—it is economical. But suppose you do not *pay* this trifle—How are the printers, postriders and papermakers, to live ? Look, ye, my friends ; Connecticut river is a large river—but this river is made up of little springs, that will run thro a gimblet hole. When you walk about your fields, or traverse the woods, you step over little brooks, and little gurgling rills, and never think that you are stepping over Connecticut river. But remember if all these little rills dry up, Connecticut river is gone.—Just so it is with the Printers, with Merchants, and with the State Treasury. Every shilling is a little rill—a small stream that runs into the postriders pocket or the collectors purse—a number of these little streams, thus united make a large stream, like Farmington and Chikapee, rivers—these streams empty into the printing-office or treasury, where they form Connecticut river and keep the business going on.—Now follow nature—little rills run *perpetually*.—They *murmur* too, but they *run*, or the river dries up—They never stop and say, *any other time will do as well*.

Those VETERANS,

WHOSE services entitled them to Lands in the Western Territory, are informed, that an opportunity now offers for them, to Visit them free of expense.—And all those YOUNG MEN, whose *spirit* and *enterprize* give them a *right* to a *participation* in the HONOR of SERVING their COUNTRY, are invited to the American Standard. The terms may be known by applying to the subscriber, at Mr. Parsons's Tavern in Springfield.

SAMUEL NEWMAN, Captain
2d United States Regiment.

April 21, 1791.

NOTICE is hereby given to the following non-resident proprietors of land in the town of Norwich, that their lands are taxed for the year 1789, as follows, viz.

Capt. Enoch Shephard, state tax 5s. 8d.

Benjamin Converse, state tax 2s. 2d.—town tax 1s. 1d.—minister tax 3s. 1d.—school tax 1s. 10d.

Unless said taxes are paid on or before Monday the 23d of May next, so much of said land will then be sold at public vendue, at the house of Mr. Samuel Parsons, innholder in said Norwich, at 1 o.clock P. M. as will be sufficient to discharge the same, with intervening charges.

WALTER FOBES, Collector.

Norwich April 13, 1791.

SPENCER WHITING,

WOULD inform his Customers & others, that he has just received a beautiful assortment of

SPRING GOODS,

which will be disposed of on the most moderate terms—He wishes to purchase Butter—Tow Cloth—Ashes &c. and will pay CASH for Salts of Lye.

Worthington, April 20, 1791.

THE MANAGERS of the STATE LOTTERY inform the Public, that from the encouragement already given to the 8th CLASS, of the Monthly LOTTERY—they will positively commence drawing that Class on Thursday the 5th of May next, instead of the 12th, as intended in the Scheme.

If the state of the Lottery should be such, as to make it expedient to commence drawing the said Lottery, on a still earlier day, the public will be informed of it.

BENJAMIN AUSTIN, jun.
DAVID COBB,
SAMUEL COOPER,
GEORGE R. MINOT,
JOHN KNEELAND, } Managers.

Boston, April 1, 1791.

TO BE SOLD,

A Valuable tract of land, lying in Belchertown, containg about 750 Acres, laid out in 100 acre lots of a square form, and may be had together or in lots as may best suit the purchaser ; who may have his own time to make payment, on paying the interest of the purchase yearly. Any person disposed to purchase, is requested to apply to either of the subscribers who are fully impowered by the town of Northampton, to sell and convey the same.

ROBERT BRECK.
SIMEON PARSONS.
JOSEPH LYMAN.
SAMUEL HENSHAW.

Northampton, April 25, 1791.

HUDSON and GOODWIN.

Have for Sale, near the Bridge HARTFORD,

CLOTHIERS Press Papers, by the gross or dozen ; Cartridge Paper, by the Ream or Quire ; Bonnet Papers by the gross or dozen ; Wrapping Paper, by the Ream ; all parts of Webster's Institute, in large or small quantities ; Writing Paper by the Ream ; Marble Paper ; Account Books of various sizes ; Wafers, Sealing Wax, &c. &c.

NOTICE is hereby given to the Non-resident proprietors of Lands in the town of Norwich in the County of Hampshire, that their lands are taxed in the State tax No. 7, and No. 8, and in the town, County and Ministerial taxes, for the year 1787, 1789 and 90.

	l.	s.	d.	q.
George Green, for 1787.	2	4	9	0
George Green, for 1789.	1	9	5	0
George Green, for 1790.	3	12	3	1
Capt. Enoch Shephard, 1790.	0	13	4	3
Ely Clapp, 1790.	0	3	4	0

That unless said taxes are paid on or before Monday 27th day of June next, so much of said lands will be then sold at publick Vendue at the dwelling house of Mr. Samuel Parsons Innholder in said Norwich, at one o'clock P. M. as will be sufficient to discharge the same with intervening charges.

JAMES CONVERS, } Col. for 1787, 1789, 1750.
GILES LYMAN, }

Norwich, April 20, 1791.

Commonwealth of Massachusetts.

In the year of our Lord, one thousand seven hundred and ninety-one.

An ACT for regulating the Fishery in Connecticut River.

BE *it enacted by the Senate, and House of Representatives, in General Court assembled, and by the authority of the same,* That no person or persons, shall between the fifteenth day of March and the fifteenth day of June in any year, set or draw any sein or seins or any other machine, for the purpose of catching fish in Connecticut river, or in any river or stream falling into the same, from the rising of the sun on Saturday morning, until the rising of the Sun on Tuesday morning : And every person that shall be convicted of any breach of this act, shall forfeit the sum of ten pounds, and also the value of the sein and other machines or utensils used in fishing as aforesaid, to be recovered by any person who shall sue for the same before any Court having jurisdiction thereof. And all acts heretofore made for regulating the fishery in the rivers and streams aforesaid, are hereby repealed.

In the House of Representatives, March 7, 1791.

This Bill having had two several readings passed to be enacted.

DAVID COBB, Speaker.

In Senate March 7, 1791.

This Bill having had two several readings passed to be enacted.

SAMUEL PHILLIPS, President.

Approved—

JOHN HANCOCK.

True copy—Attest,

JOHN AVERY, jun. Secretary.

Massachusetts Monthly State Lottery.

CLASS THE EIGHTH.

SCHEME

OF the 8th CLASS of the Massachusetts Monthly State Lottery—positively to commence drawing on Thursday the 12th of May next.

6000 Tickets, at THREE DOLLARS each.

Prizes.		Dollars.		Dollars.
1	of	1500	is	1500
1		1000		1000
1		500		500
1		200		200
12		100 are		1200
15		50		750
20		40		800
30		30		900
40		20		800
50		10		500
60		8		480
100		5		500
1680		4		6720
2011	Prizes			15850
3989	Blanks,	Deduction		2150
6000				18000

TICKETS may be had of the several Managers, who will pay the Prizes on demand, and of the Treasurer of the Commonwealth—

BENJ. AUSTIN, jun.
DAVID COBB,
SAMUEL COOPER,
GEORGE R. MINOT,
JOHN KNEELAND. } Managers.

Boston, March 16, 1791.

WILL COVER

THIS season, week about at Worthington and Chesterfield the full blooded

GORDEN HORSE,

at 12/ the season, and 6/ the leap, and 24/ to insure a foal. Said Horse is a good Bay, 15 hands high, 9 years old this grass ; equal in speed and activity, to any Horse in the County ; he covered in Westfield and other places, where his colts recommend him.

Likewise a famous *JACK*, at 12/ the season, and 6/ the leap, FOUR POUNDS in Cash given for the Mules at 3 months old, and the use of the Jack gratis.

BENJ. LATHROP.

N. B. Good pasturing for Mares.

April 21, 1791.

CASH
Given for
FLAX,
by ZEBINA STEBBINS.

Springfield, March 18, 1791.

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HAMPSHIRE GAZETTE.

WEDNESDAY, MAY 11, 1791.

NORTHAMPTON, (MASSACHUSETTS) Published by WILLIAM BUTLER.

The NECESSITY of a LEARNED CLERGY.

From PALEY's moral and political philosophy.

WHETHER the knowledge and profession of a religion can be maintained in a country, without a class of men set a part to the study and teaching of religion, and to the conducting of public worship, is a question of fundamental importance. Now it must be remembered, that christianity is a historical religion, founded in facts, which are related to have passed, upon discourses which were held, and letters which were written in a remote age, and distant country of the world, as well as under a state of life and manners, and during the prevalence of opinions, customs and institutions, very unlike to those found among mankind at present. This religion, having been first published in Judea, and being built on the more ancient religion of the Jews, is intimately connected with the sacred writings, history and polity of that singular people ; to which must be added, that the records of both revelations are preserved in language, which have long ceased to be spoken in any part of the world. Books which come down to us from times of remote, and under so many cases of obscurity, cannot, in divers parts be understood without study and preparation. The languages must be learnt, or the originals will be inaccessible. The various writings which these volumes contain must be carefully compared with themselves and one another. The remains of contemporary authors, or of authors connected with the age, country or subject of the scriptures, must be perused, in order to interpret doubtless forms of speech, or to explain allusions, which refer to objects or usages, that no longer exist. The modes of expression, the habits of reasoning, which were then in use, and to which the discourses of inspired teachers were necessarily adapted, must be sufficiently known ; but cannot be known without a due acquaintance with ancient literature. And, lastly, to establish the genuiness and integrity of the canonical scriptures, a series of testimony, recognizing the notority and reception of these books, must be deduced from times near to those of their first publication, down the succession of ages, through which they have been transmitted to us. The qualification necessary for such reserches demand a degree of leisure, and kind of education, inconsistent with a dependence on the exercise of any other profession for a subsistence.—Original knowledge of this kind can never be universal, and perhaps will seldom, in the degree described, be general among the clergy themselves. But it is of the utmost importance, that there be, at all times found some qulaified for such inquiries, and in whose independent and concurring conclusions the rest of the Christain community may safely confide ; whereas, without an order of clergy generally educated for their profession, and led to these studies by the object of their vocation, it may be questioned whether there would be any competent to such researches, and whether the learning itself, by which the records of our faith are interpreted and defended, would not in time be lost. And besides this, the more ordinary offices of public teaching, and of conducting public worship, call for qualifications not ordinarily to be met with amidst the employment of civil life. It may perhaps be said, there are certain sects, who uphold the profession and knowledge of Christianity without a learned ministry, and without any stated, separate ministry at all. But this objection is of little weight ; for these sectaries every where subsist in conjunction with those Christians, who are careful to enjoy and support a well educated ministry. They have access to the writings, and profit by the labours of learned ministers in common with other Christains. They participate in that general diffusion of religious knowledge, which the constant teaching of a more regular ministry keeps up in the country : With such aid, and under such circumstances, the defects of a plan may not be strongly felt, though the plan itself, if universally adopted, would terminate in ignorance and infidelity.

From the CONNECTICUT COURANT.

The PROMPTER.——No. XVI.

Any other time will do as well.

NATURE never says this. She jogs on without delay and always does her work in season.

The Parson puts off preparation for Sunday, from Monday to Tuesday, and from Tuesday to Wednesday, and so on to Saturday. He can write a sermon *at any time*. The first of the week slides away in visits—in business—in amusement—the last of the week is to be devoted to study—but company, a sick parishoner, and twenty unexpected avocations break in upon this reserved part of the week—no preparation is made for the duties of Sunday, until Saturday evening—a genius may yet be tolerably well prepared in a few hours—but how few are the preachers of such genius !—Yet even the dull have a resource—an old sermon with a new text is just as good as a fresh made sermon—True, for how few would know whether they had heard a sermon once or a dozen times. Happy dulness ! Like people, like priests!

The Doctor has a patient in a dangerous situation—he hurries to his relief—he makes no delay. But suppose his patient has a lingering disorder—why, says the Doctor, I can visit him *at any time*. He has assigned an hour indeed when he will see his patient ; but *any other time will do as well*. The patient waits till the hour is past—then he becomes *impatient*—if his disorder is not violent, most probably he is cross and irritable—he frets at the Doct.—and ten to one the Dr. loses his custom. Then the Doctor believes with the Prompter, that no time will do so well as the *right time*.

The lawyer has several causes in court—he can prepare them for trial *at any time*. Several causes stand assigned for trial before his—he can finish the pleadings at any time—by some unforeseen accident, business takes a new turn—the Court urges forward to complete it—his causes are called, and they are not ready—a nonsuit—a continuance—or some other expensive alternative is the consequence.

The Farmer's fence is down and his fields exposed to his neighbours cattle—but he has a little job to do first—he can repair his fence at *any time*—before his *any time* comes, fifty or a hundred sheep get into his field and eat and trample down his wheat.—For want of an hour's work, he loses ten, fifteen or twenty bushels of wheat. His apple trees want pruning—but he must dress his flax before he can do it—warm weather approaches—he will certainly prune his trees in a day or two—but he'll finish a little job first—before he has done, the season is past—it is too late to prune his trees—they must go another year—*and half the fruit is lost*.

The lounging house wife rises in the morning in haste ; for lazy folks are ever in a hurry—She has not time to put on her cloaths properly—but she can do it *at any time*. She draws on her gown, but leaves it half pinned—her handkerchief is thrown away across her neck—her shoes down at the heels—she bustles about with her hair over her eyes—she runs from room to room slip-shod resolved to *do up the work* and dress herself—but folks who are slip-shop about the feet, are usually slip-shod all over the house and all day—they *begin every thing and finish nothing*. In the midst of the poor woman's hurry, somebody comes in—she is in a flutter—runs into the next room—pins up her gown and handkerchief—hurries back with her heels thumbing the floor—O dear, you have catched us all in the suds—I intended to have *cleaned up* before any body come in—but I have had every thing to do this morning—in the mean time, she catches hold of the broom and begins to sweep—the dust rises and stifles every soul present. This is ill manners indeed to brush the dust into a neighbour's face, because the woman is *very sorry it happens so*.

Many a neighbour has thus been entertained with *apologies* and *dust* at a friend's house, and wherever this takes place, depend on it, the mistress puts off to *any time*, that is, to *no time*, what ought to be done at the *present time*.

For the HAMPSHIRE GAZETTE.

MR. PRINTER,

By giving the following a place in your paper, you will oblige a constant reader.

S. C. A.

SINCE the legislature have taken the education of youth, under their patronage, and seemingly adopted the most efficient measure to remove every barrier, by which there was even a possibility of its being retarded : It might reasonable be expected, that the publick would no longer be imposed upon by school masters, who thro' a habit of indolence, and pedantic affectation have heretofore crept into that office, by the mistake of mankind. These impostors, I have known to suborn others whom they judged to be in better standing, than themselves, to stipulate for them, and directed those, whom they had thus engaged, to barter them off upon the most simple terms. Thus the office of a school-master, which ought to be really honorable, has been degraded to subserve the most vile and ignoble purposes.—To this, the most uncouth rustick, and abandoned debauchee lay the strongest pretentions ; which is the most dangerous, is hard to conceive : the presumption is however in favour of the latter, he may fill his sphere with becoming decency, and discharge all the duties of his office, with propriety and fidelity ; but the former, tho' perhaps he has no disposition to do any harm, is incapable of doing any good—his instructions are a dull series of tasteless formality, and serve only to render the hearts of youth callous and impenetrable by the *tender strokes of art*. Thus the encrealing advantages, which the state might derive from this fruitful source, are blasted by the scorching drought of rusticity, or destroyed by the killing frost of debauchery. I am far from supposing this to be universally the case. I am sensible there are many school-masters of dignified characters, who not withstanding the mortification they meet with from this quarter, take up their cross, and follow on, with perseverance, thro the rugged road of public usefulness. I appeal to the feelings of any Gentleman of an extensive acquaintance : whether it is not shocking to humanity, to cast an observing eye over the conduct of parents in this matter. Are there not many, who to save a *penny*, will subject their children to all the dangers and disadvantages of *a bad education* ? And now, of what higher principles of action is the human heart susceptible, than those of natural affection and patriotism ? These coincide and unitedly inforce it upon all, to train up their children for public usefulness, and to inflame their youthful breasts, with *the love of our Country*—Especially under a Government like ours which admits of no hereditary power, no nobility of extraction ; and where the glory of an ancestor exhibits alike the degeneracy, or the worth of his posterity, there is every encouragement. Here the parent may see his family rise, from the veil of obscurity, to real eminence—here he may behold them step forth from behind the curtain of private life, on the public theatre of immortal fame, advanced to public honors, and his name transmitted by them to posterity. But here let it be observed, that the forming the manners—regulating the taste—restraining the desires, and strengthening the judgement, depends greatly on the school master : he ought to possess the tenderness of a mother, the insinuating properties of a gallant, and the sternness of a General, in addition to every requisite, literary qualification. Therefore let all parents, as they wish for the temporal prosperity, the personal respectability and future felicity of their posterity, be very careful in the choice of school-masters as their usefulness in the world is greatly dependent on this single point. Here did I not wish to avoid personalities, I might adduce many instances in which the reputation of youth has been blasted, thro the wantonness of immoral instructors ; and yet parents will behold their children walking upon the brink of destruction, or verging upon the shoals and quicksands of insignificance, with the heedless air of indifference ; not considering that it is in their power, to lead them to the blissful haven of honor, peace and tranquillity.

For the HAMPSHIRE GAZETTE.

MR. BUTLER,

I OBSERVED a piece in your paper of April 27th, under the signature of True Liberty, signed a Lover of peace. The author seem to be one that reads books, for in the front of his laboured production he has transcribed his dinition of the word Liberty, verbatim out of Bailey's Dictionary, and in another place a part of a sentence out of the bill of rights ; yet altho' his deep concern seems to be about Religion, says not a word about the Bible, the scriptures of the old and new Testament, or the Word of God, nor the Gospel of Jesus Christ, to support his own notions, or confute any errors in the practice of others, from which I conclude he is ignorant of the scriptures, or else his conscience (that he so frequently mentions) condemns him, when he reads them.

His scattered production leads me to think he aimed a fatal blow to the support of the ministers of the Gospel of Christ, and to stop the foundation of all revealed Religion, but I trust his feeble attempts, altho' pernicious in their nature, will have no influence as he designed.

In his second difinition of liberty, he says it is conscience in matters of religion ; but has not given us his explanation of conscience, or religion, but puts them together as concommitants, like faith and repentance, I am left some what in the dark as to his meaning, but from his great uneasiness at the support of ministers, I conclude he means money. Another cause of his uneasiness is, that in town meetings the major part controles the minor, which he mentions, to shew that tyranny and oppression is in our land, and as a still further proof, gives a fertile history of his neighbouring town, being governed by a small Majority, that has thrown the town into a disorder worse than the small pox ; I advise the adjoining inhabitants, if they are exposed to take the infection the natural way, immediately to innoculate, that the distemper might stop sooner and safer. I would also advise this Lover of Peace, as a likely way to obtain peace, to read the scriptures of the old and new testament, which I call the word of God, we are there told how God himself ordered the maintainance and support of the Jewish Priests or ministers ; see Numbers eighteenth Chapter—and also in the new testament, Matthew tenth Chapter, from the ninth verse and on, as also first of Corinthians ninth chapter, from the seventh verse to the fourteenth inclusive ; and