

mind, bring out into more striking exhibition the superior wisdom of that nature from which she has departed—even as the original perfection of a mechanism is never more fully demonstrated, than by the contrast of those repeated failures, which shows of every change or attempted improvement, that it but deranges or deteriorates the operations of the instrument in question. And thus too it is, that a lesson of sound theology may be gathered, from the errors with their accompanying evils of unsound legislation—on those occasions when the wisdom of man comes into conflict and collision with the wisdom of God.

2. Of the two instances that we are now to produce, in which law hath made a deviation from nature, and done in consequence a tremendous quantity of evil, the first is the Tithe System of England. We do not think that the provision of her established clergy is in any way too liberal—but very much the reverse. Still we hold it signally unfortunate that it should have been levied so as to do most unnecessary violence to the possessory feeling, both of the owners and occupiers of land all over the country. Had the tithe, like some other of the public burdens, been commuted into a pecuniary and yearly tax on the proprietors—the possessory feeling would not have been so painfully or so directly thwarted by it. But it is the constant intromission of the tithe agents or proctors with the fields, and the *ipsa corpora* that are