

in the days of Christianity. There are distinct, and, we hold, valid reasons, for the national maintenance of an order of men in the capacity of religious instructors to the people.\* But maintenance in a way so obnoxious to nature, is alike adverse to a sound civil and a sound Christian policy. Both the cause of religion and the cause of loyalty have suffered by it. The alienation of the church's wealth, were a deadly blow to the best and highest interests of England; but there are few things which would conduce more to the strength and peace of our nation, than a fair and right commutation of it.

3. Our next very flagrant example of a mischievous collision between the legal and the possessory, is the English system of poor laws. By law each man who can make good his plea of necessity, has a claim for the relief of it, from the owners or occupiers of the soil, or from the owners and occupiers of houses; and never, till the end of time, with all the authority and all the enactments of the statute-book, be able to divest them of the feeling that their property is invaded. Law never can so counterwork the strong possessory feeling, as to reconcile the proprietors of England to this legalized enormity, or rid them of the sensation of a perpetual violence. It is this mal-adjustment

\* These reasons we have attempted to state in a little work, entitled, "On the Use and Abuse of Literary and Ecclesiastical Endowments."