

intelligence are substantially in the land, but so strange is the sound thereof, that the cries of London are outdone in untelligibility." Does that mean Punch and Judy, Jack?—exactly so.

Having shown that *charity* and *education* are not "uncared for," I shall turn to the "strange unintelligible sound of Christianity."

The question, whether an Established Church is expedient in this country or not, has nothing to do with the support of Christianity and propagation of the Gospel—what is absolutely necessary to one country may be ill suited to the other. I should, therefore, feel little disposed to notice the subject, were I not driven to it by so heartless an attack.

That a Church in any way connected with the State could have been established here, it is idle to suppose: that religion and her interests might not have been nationally aided, it would be more difficult to admit. In every thing secular there has been no want of attention to the interests of the people of these States; facilities for transporting themselves and their commodities to the different marts where gain and self interest call them, have been amply provided. Halls have been erected for the statesman, the orator, and the judiciary—education to quicken the faculty for the pursuit of wealth, for transacting the affairs of this world and conducting its various schemes, is cherished and promoted; but no general provision whatever in this favored Christian land is made for Christianity—religion, so far as the national acts are concerned, would appear to be of the least possible consequence. I, of course, mean permanent provision by the Government, which shall supply to those who need that most important of all benefits.

I am fully aware of all the zeal which has been exhibited by societies, and by individuals, in this great and paramount cause; but are religion and its wants ever mentioned in her legislative halls, as a matter of national concern? Do the States, day after day, adjourn their speeches on the subject of the extension of the truths of the Gospel? Do they seek to find out how many in the retired settlements have not the means of holy exercise? Are edifices built out of the proceeds of public lands, for the worship of the Deity? or pastors fed, who may devote their whole time to the diffusion of religion? I fear not.

They say the system is bad—that such provision for religion is injurious, as it lessens the anxiety of preachers to make proselytes, and of congregations to hear them. Your voluntary system, I say in reply, makes the clergy not the servants of God, but of man; his doctrine must please the people, or he must starve,—hence come raving and fanaticism, and all sorts of wild theories.