

ted to degrade and injure them. But this is not the only good that will result from the struggle. They must have learned that from an Established Church their rights are ever in danger and that there is a necessity for being ever on the watch. And this they have learned, and more than this. They have learned that their rights and privileges will never be secure until there be a complete severance of the Church from the State. And moreover, that the time is fully come for Nonconformists of every denomination to commence in right good earnest, an agitation, not merely against isolated measures like the Factory Bill, but against that which is the source of all attacks made upon religious liberty,—a State Church with an endowed hierarchy.

And verily the time is fully come, for the Factory bill is only one of not less than five bills now proposed, all designed to increase immensely Church and State patronage, and to diminish the liberties, or add to the civil disadvantages of Dissenters.—The Pauper Education Bill,—The Bill for endowing national churches,—The Church Maintenance Bill, and The Bill for the health of Towns. These bills, if passed, will place Dissenters under many fresh disadvantages and disabilities. “They seem intended to make separation from the Church annoying to dissenters, and to enslave the minds of the rising generation to superstition before it could learn to detest it.”

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#### STANZAS.

I would I were where my fathers sleep,  
 In the land, beyond the wave  
 Where morn and even our kindred weep  
 Above their lonely grave.

I feel that my spirit, insensate, clings  
 To the ashes that mingle there  
 And memory still, in the twilight brings  
 Their voices upon the air.

Oh, their graves are green in my fatherland  
 And the wild flower scents the gale !  
 And at evening 'lone, side the mossy stone  
 The blackbird tells his tale !

There's a little spot I remember well  
 Where the spring's first daisies bloom :—  
 Scarce three span long,—with gentle swell—  
 It is my sister's tomb !