

first day of the week, and the people, with some crude knowledge, chiefly of a political nature, are fast approaching to infidelity. In States possessing a Religious Establishment, the country is divided into small portions, and a religious Teacher placed in each, by which means all the people have access to religious instruction: but I never would allow the Establishment any other exclusive right than the support of its Clergy, all other denominations should be equally free, every body should have it in his power to adopt that form of worship which pleased him better. The Magistrate should only say, I do not force you to attend the Established Church—I have established for you the best form of Christianity that I know, but if you are not satisfied, and can do better, I shall be glad—I wish you to be religious, and any form of Christianity is better than infidelity. Even placing a man of piety and education in each parish is of very great use, in keeping up in the people a reverence for what is pure and holy; for independent of his instructions from the pulpit, he holds free intercourse with all classes of his parishioners—he is the friend and adviser of the poor as well as of the rich—he is the composer of differences, the promoter of peace and contentment, the catechiser of children, the encourager of industry, sobriety, and all the virtues that make man prosperous and happy. Had a regular establishment no other advantage than this of placing a man, in every small circle, whose life is devoted to purposes so useful, it would be sufficient to prove its excellence. Where a regular clergyman is settled, one good example will commonly be found, and all the advantages of the Sabbath fully enjoyed: in fine, a sense of religion will be kept up even among those who do not attend any place of public worship. It is vain to expect that, without a liberal establishment, the people will procure for themselves religious instruction. It is well known that wherever the people pay their Clergy, there is a continual succession of disputes, and the Minister's usefulness is destroyed. In America, with a very few exceptions, the Ministers are kept in a state of poverty and dependance, by which their exertions are cramped or rendered useless. The people are accustomed to change them, like any other servant, at the end of a few months, and to throw them on the world to combat poverty and contempt. The Congregations make and unmake their Pastors at pleasure, who must preach so as to please, on pain of losing their situations; in this way