

prepares a very nice
the tithes paying, and
deposits his cash
charitable purposes
firm to officiate in
a Curate, and per-
moderate income, the
and he solicited the
enough for him to
drove a fat Bullock
sight of the Alms
House door, which
the Parson, and as
shall we kill, your
such a question, and
could you dare ask
might supply our
pay, and he is car-
us for some time,
and to promote the

naturally sensual,
natural propensities.
erit the kingdom of
wealth is not only
se to themselves
anced; and some
it for the sake of
the waters as the In-
cannot always be
n I left, who has
housekeeper whom
s publicly known:
o pretended they
ad two children at
yearly revel, [at
lled a revel, and
rish Church, and
unday, on which
gh the week; that
and ought to be
suspicion, altho'
dance, by which
ance at that time,
ian, to whom she
after your laying
a child; but he
ur laying in, and
it led to further
at by a Rev. of
, he did not mar-
anner, and begat

two children more publicly by the same woman, and when I left England he held his tithes and pretended to be a teacher of christianity.

Before I left England I had the pleasure of attending a county meeting which had been called by seven magistrates, (the Sheriff having refused,) for the purpose of advocating the cause and petitioning for constitutional Parliamentary Reform: several gentlemen addressed the meeting amongst whom was a noble minded public spirited and very worthy clergyman of the church of England who had advocated the reform cause for thirty years, and while he was speaking some person who knew he was connected with the tithes, said in a distinct and loud tone, the tithes, the tithes are our greatest grievance, and the noble clergyman answered, I shall have no objection to enter into a discussion of that subject on a proper occasion, but we must have Parliamentary Reform first, and then we will get at the tithes; all the discerning pious clergy of the church of England dislike the tithes; there were at that meeting some elegant speeches delivered, shewing the great want of reform and attributing the American revolutionary war, the war with France and all the complicated evils of every description, under which the English groan to the want of a just representation of the people in the British House of Parliament. After the meeting a Parson's clerk said, none of the speakers have struck at the root of the evils, now if I had had to speak I should have gone deeper than either of them. I was surprised to hear him speak in that manner, and said, pray what would you have said? he answered, infidelity is the cause of all miseries in the nation and the clergy are the chief cause of that infidelity for they go to the college and learn the trade of a Parson, and they get to work in the shop of a rectory or vicarage and they will make the most of that shop that they can, they reprobate all gospel ministers and mix with the gentry and nobility in their customs and vain amusements, confiding them in opinion that there is nothing in religion but a name and thereby shewing to the world that they themselves are lovers of pleasure more than of God.

Last year a gentleman who styled himself Cuthbert Repon, Esq. of Stanhope Castle, addressed his present Majesty complaining of tithes, and stated that the parish of Standope contained 12,000 inhabitants and that the tithes of that parish were worth £6000 a year, and yet the bishop of Exeter held the tithes in connection with the bishoprick; he said the tithes were given to the priest for spiritual benefits received by the people, but if those spiritual benefits are withheld, what right have the priests to the tithes; if a sick man employed a physician and the physician left him in the hands of an apothecary, what right would the physician have to be paid? he also stated, they take a man and put a mitre on his head and call him Right Reverend Father in God, a mopsy of mortal make, whom God can never approve nor man esteem. Are not both the custom and title antichristian?

Lord King in presenting a petition against the tithes, said there were no abuses in the nation that they had not found an excuse for except the tithes, it hath been said the Corn Law works well, colourful slavery works well, corrupt parliaments and heavy taxation work well, but it has never been said the tithes work well.

Before I left England I attended a petty sessions where the magistrates have legal authority to bind poor children who are nine years of age apprentices until they are twenty one years of age, the custom has been to bind them on parishioners according to the value of their rated property. At that meeting I saw Mr. M. W. of whom mention is made in the preceding libel, he had been there many times on the same errand (and through the influence of some person which was the tithe farmer before noticed,) he was there to appeal against taking a parish apprentice, the grounds of his appeal were four—first, that he had one apprentice on a small farm of about forty acres and six children of his own, the eldest of whom about thirteen years of age, whilst a farmer of the same parish, occupied a farm of more than thirteen years of age, whilst a farmer of the same parish there was a Rev. Buronet who owned many thousands of acres of land and occupied rated property in the parish, more than three times the value of his forty acres, and yet he had no apprentice—thirdly, the tithe shen had no apprentice although rented at more than 300 pounds sterling per year, and originally given for the maintenance of the poor—fourth and lastly, about two months before the parish officers had called a legal vestry, and parishioners entered an agreement on their vestry book not to bind any more apprentices but that they should be taken by lot without binding, that was acted on for once and the most desirable children were taken in that way, and the refuse were brought to the meeting that day to be bound apprentices until they were twenty one years of age, and whatsoever disease or accident befell those children during their apprenticeship, the farmer must be at the loss and help the other children if required, out of the poor rates; M. W. set forth the injustice of the case with all the powers of his soul, but the magistrates were all tithe owners, and therefore deaf to all his complaints, an apprentice they bound on him in spite of all he said; you in Canada are none of those things to complain of, therefore be thankful.

The next class to be noticed are the mechanics, and much of their distress is occasioned by their intemperance, ignorance and prejudice. poor as they are many of them can find money to spend in gin, and will spend it if their wives and children starve for want of bread, some drink from custom, others for company and others because they like it, some say they drink to drown sorrow and others to inspire them with diabolical courage to enable them to do such things as they dare not if they were perfectly sober. (The common use of ardent spirits is lamentable, especially in our enlightened age and country; the most learned physicians bear their united testimony, that they possess no nourishing qualities, and if ardent spirits are taken as a stimulus to raise the nerves when depressed, in the same proportion as it raises during its excitement in the exact proportion it tends to depress afterwards.)