

instead of one third, which they had hitherto possessed. Thus were the poor deprived of their rights, and death by starvation became, for the first time, common in England!

In 1547, Henry died, aged 56 years, having reigned 38. He left two daughters (Mary and Elizabeth) and one son, (Edward). The latter succeeded him.

Edward VI. was only ten years old at his father's death; but Henry had left a will, appointing sixteen executors, who were to act as Regents during his son's minority.

There still remained some property worth robbing, and those sixteen Regents, including Cranmer, helped themselves and made the little boy, who was their king, sanction their plunderings by his royal sign manual. After reigning seven years, Edward died, and was succeeded by his sister Mary, who was daughter of Catharine of Arragon. Mary was a Catholic: she endeavored to restore to the poor that portion of the tithes (one third) of which her father had so unjustly deprived them, and, as far as possible, to cause the rentals of the church property to be applied to their proper and benevolent purposes. In these humane intentions she was opposed by the robbers and murderers who had shared in the plunder; but Mary, firm in her benevolent purpose, determined, though surrounded by traitors, to bring the wretches to justice. Many of them suffered death by the same means which they had made use of to exterminate the virtuous men who had opposed the bloody acts of Henry the VIII. this was by being burnt at the stake. The lying historians of England, as well as the clergy and aristocracy, call this Queen "*Bloody Queen Mary*," because many persons suffered death during her reign; but they are very cautious in stating what were the real crimes of which they were guilty. The liar Fox, who wrote the "*Book of Martyrs*," wishes it to be believed they suffered death because they were Protestants.

Unfortunately for England, Mary reigned only six years, and had not therefore time sufficient to complete the good work she began. She was succeeded by Elizabeth, her younger sister. The eaters of the taxes and tithes of England style Elizabeth "*Good Queen Bess*," with as much truth and justice as they do her sister "*Bloody Queen Mary*."

Elizabeth soon overthrew all the good her sister Mary had done—restored to power all the tyrants who had kept aloof during Mary's reign—and so unmercifully oppressed the poor, that, in order to prevent a revolution which would shortly have broken out, she was compelled, in the forty-third year of her reign, to pass a law to cause all necessitous persons to be relieved by the parishes to which they respectively belonged, by rates levied on land and houses. What a miserable substitute was this for that of which the poor had been deprived. It must not be forgotten that this law did not extend to poor unhappy Ireland, and this is the great cause of her horrible degradation and misery.

Among other acts of robbery was one of giving the tithes of parishes to laymen, or, in other words, to people who were not parsons, and who, of course, did not perform any religious rites for the people. Instances of this sort are common throughout England and Ireland. Persons who possess such property are called lay-impropriators. I shall give a few instances which have come under my own notice in one county only—Devonshire.

In the parish of Compton-Gifford there is no Church! but the tithes are paid nevertheless. One part was a few years since the property of a Banker who was an Unitarian, and who has since sold it to a *Captain of a Man of War*! The other part belongs to the Vicar of the parish of Charles, in Plymouth, who never once preached, married, christened, or buried in Compton-Gifford in his life time.

The tithes of the parish of Brentor, near Tavistock, are received by the Duke of Bedford, who pays a small salary to a parson for performing divine service once every Sunday.

The tithes of the parish of St. Thomas, near the city of Exeter, are received by James Buller, Esq. of Downs, near Crediton. He pockets 5000 pounds, or about 22,500 dollars, a year—a sum nearly equal to the salary of the President of the United States. Buller pays a parson a salary of a few hundreds for doing the duty of the parish.

The tithes of the parish of Plympton are the property of John, Earl of Morley, a British Peer, who hires a parson to do the needful, pays him for it, and sometimes takes the folds out of the clergyman's waistcoat by a good dinner and a bottle of wine at the Earl's seat at Saltram.

The parish of Crediton, the largest and one of the most fertile in the lovely county of Devon, yields all the tithes to a set of men who live at Crediton, called "*Corporators*." These men pay the parsons. What becomes of the overplus I know not.

Justice to a virtuous body of men compels me here to state, that those clergymen, or *Journey-men Parsons*, employed by the lay impropriators, are, as far as my observation has extended, men of strict piety, and of unsullied honor and integrity.

I could go on to a great length, but must now proceed to show up another abomination. I have before stated, that the owners of the land, had, originally, the exclusive right of presenting priests to churches. This right, in time, came occasionally into the hands of bishops and the heads of religious houses. The right of presenting to the parish of Saint Andrew in Plymouth, once belonged to the prior of Plympton, but after the destruction of the priory at Plympton, Henry the Eighth gave the lands attached to it to one of his cut-throats, but the right of presentation to Saint Andrew's parish, slipped somehow into the hands of the Mayor and Corporation of the borough of Plymouth, who, be it known, are not elected by the people, but are a sort of hereditary body who elect each other into offices. The right of voting descends from father to son. Now, mark! previous to the reigns of Henry and Elizabeth, it was unlawful to receive money as a compensation for placing a priest in a parish, but now—the vacancies in parishes are filled by public sale, and as openly as the retailing of potatoes in a market. Here is one instance. About seven years ago, the vicar of the parish of St. Andrew, in Plymouth, having seen his eightieth year, and the Plym-

outh corporation being greatly in want of cash, the latter publicly sold to a banker at Plymouth, for about 20,000 dollars, the right of filling up the vacancy that would in the natural course of nature, soon occur, by the death of the parish clergyman. The banker shortly afterwards sold his right, at a good profit, to a London bookseller. At length, the old clergyman died; he had served the parish for fifty years, and was a worthy man. The bookseller popped his son into the vacant pulpit. The new parson preached a few sermons to the sheep who composed his flock—and next proceeded to shear them! That he might be enabled to give this important subject his undivided attention, he hired two persons to assist him: the first, a curate or journeyman to feed the flock, the second, a lawyer to assist in the shearing. The latter went to work like a man of mettle, raised the amount of tithes considerably above what the former clergyman had exacted, and soon set the whole parish in open rebellion against the parson! Thundering rattat-tats at the parson's door day after day announced parishioners to protest against the advanced assessment of tithes. The parson *recklessly* referred them to the lawyer; and the lawyer *mildly* referred them to the law, which settled the disputes, but could not prevent many of the farmers from swearing by wholesale at the parson, even in the presence of the lawyer!

I knew a poor industrious man who possessed a small cottage in the parish; at the bottom of his garden ran a small rivulet, into which the tide-water flowed at intervals. The man, by great industry, reclaimed from the salt water, some twenty square feet of land, and therein he planted some leeks. The parson's lawyer waited until the leeks were nearly ready for the pot, and then made a demand of one tenth of the crop. The poor man, half frantic with rage, flew to the parson's house, and began a lamentation which would have been as long as Jeremiah's, but the parson cut him short by referring him to the lawyer, "*who*," he said, "*manages all my mundane affairs!*" Those were his very words. The leek-cultivator next attempted to soften the heart of the lawyer, but without success. He was told that the leeks or the value thereof, must be immediately forthcoming, or the law would take its course.

Citizens of the United States! If ever you permit any approaches towards an union between church and state in your own country, or sanction the smallest attempt at the introduction of tithes, you will richly deserve to be enslaved worse than the negroes in the West Indies!

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We are truly astonished at the ignorant assurance with which the *Sentinel*, blind as a Beetle, continues to dash himself against our popish pinnacle; which he thinks thus to upset: and reckons every rebuff he gets from it, the last demolishing stroke he has dealt it. His mettle however, exceeds by far his might: else might we, poor Romanists cry out, as if viewing a flea through a Microscope: O murder! were the thing only as big as it would seem, it would bleed us all to death with that terrible trunk it has.

Can the *Sentinel* then not perceive in 1. Cor. 2, 6, that the word *Adelphen*, or *Sister*, is purposely added to *Γυναίκα*, woman, by the Apostle, (the preacher up of celibacy, 1. Cor. 7, 38, who declares himself in the same chapter, verse 8, an unmarried man;) to shew that the holy women, whom