

From the Cincinnati Herald.

### The English State Church.

"The Church of England I regarded before I left home as the bulwark of Protestantism in Europe; I still so regard it."—J. P. DUNN, 1840.

"SALVATION will God appoint for walls and bulwarks."—ISAIAH.

The English State Church has a clergy of above fifteen thousand, and a revenue of above five millions sterling, or five times ten hundred thousand pounds; a pound being an English shilling short of five dollars; yet it is computed by one of their number, (the Rev. Thomas Spenser, perpetual curate of Hinton, near Bath,) that one million pays all the clergy who work, the rest being paid to non-residents, and sinecures of one description or another.

These revenues are derived from hereditary estates; whose titles are of feudal origin: and of which it is questionable whether the fee of the soil did not originally, and rightfully belong to the serf instead of his lord: from tithes monies which by the commutation law of 1836 were made a rent charge on the land, which the tenant pays to the landlord, and the landlord to the rector; and from certain lesser tithes which are still collected in kind or money as the parties choose to agree.

The object of the late commutation law, was by concealing the tithe in the land-rent, to make it less odious to dissenters than directly giving part of their crops to a preacher whose doctrines, if indeed he preached any, they disliked and did not hear. The clergy though at first opposed to the commutation, as a change likely to be followed by others, yet made the most of their control in the government, and competent men informed me that the revenues of the establishment were greatly increased by the law, or rather, by representing the tithes above their actual value in money. A late meeting of Welch farmers declare that the law has increased their tithes fifty per cent; and many declared that they would rather give up their farms to the parson altogether than undertake to pay the tithes at the present rate.

The lesser tithes are still as I said paid in kind when not commuted for by the parties: and dining with a friend, minister of one of the London dissenting churches, I was amused, and instructed by his showing me the last receipt for tithe-mones which he himself, the pastor of a church, paid to the "Rev. H. C. Jones, vicar of West Ham, Essex," who adds to his clerical functions the somewhat equivocal one of President of a whist club, which meets for cards, oysters and wine each Saturday night; though my friend the tithe-payer vindicated him from the charge of turning back the hand of the clock half twelve o'clock should come and the sabbath begin before the rubber was finished.

The receipt ran through the whole list of edible plants, "Potatoes, Cabbage, Turnips, Onions, Carrots, Collards, Mangol-wurtzel" and of domestic animals specified, "poultry, lambs, breeding-sow, and cow," on which last the tithe-charge

was, I recollect, near four dollars per year. And the paper contained a notice appended requesting the Rev. Mr. \_\_\_\_\_ to send the amount to the collector's house near the Swan on or before that day week."

The operation of the "Church of England" on the people of Ireland, I propose to consider in a paper on Irish matters.—Every one remembers the affair of the widow Ryan's haggard at Rathormac several years since; where the suitors in distraining the tithes of the parish, led on by the Rector in person, shot down fourteen persons; a number just equal to that of all the members of the church of England in the whole parish; all of whom belonged to the family of the Rector in whose favor the tithes were distrained.

The members of the English church in Ireland are but eleven in a hundred of the whole population: and the eighty-nine pay tithes to support a religion for the eleven. After the Emancipation Act, there appeared 41 benefices in which there is not one member of the Established church; 90, in which there were less than 20; 124, in which there were between 20 and 50; and 120 in which there were fewer than 100.

In Kinyara, at the time of the investigation, there were Catholics 4,376; not Catholics 2. Tithes £360, or \$1,500 per year! In Kilmoon, Catholics, 796; not Catholics, none. Yet these 796 Catholics pay the Established church a tithe of £300 a year! And these enormous taxes for the support of other people's religion, are drawn from a population, of whom many have nothing to sleep on but straw spread on the earth. How can an establishment, sustained by such wholesale injustice, be the "bulwark of Protestantism in Europe?" If, by this is meant that it makes Protestantism either loved or respected or secured; he who believes it must conclude that human nature and reason are very different things beyond the Atlantic from what they are on this side. J. B.

From the Freeman's Journal.

### The Headship of the Protestant Episcopal Church.

Mr. Editor.—A singular letter on the controversy now going on in the Protestant Episcopal Church, signed WILLIAM JAY, fell under my notice a few days since, and whilst reading it, I could not help reflecting on the punishment in kind, with which the Providence of the Almighty visits those who resist the lawful authority of His Church. The Church of England, in order to be free, forsooth, rejected the Apostolic authority of the Successor of Peter, in the supremacy of the Christian Commonwealth; and presently it falls under the tyrannical yoke of the boastful Harry the VIII. and his successors. The boy Edward VI. Elizabeth the virgin, Charles II. and the modern Heliogabalus, George IV., were in turn recognized as the heads of the emancipated Protestant Church of England. Who will say that they were fitting heads for such a body? It is true that one claimed the right to

"unfrock" Bishops at her pleasure; another to decide questions for the Episcopal body whilst he was still in the nursery; a third and fourth to supply successors to the Apostles by nominations to the Episcopal bench, made amidst the orgies of drunkenness and debauchery—still, who shall see in all this any thing but a fitting rule for the guidance of an Apostolic Church? But if it was necessary for the Clergy of such an establishment to crouch in silence under the profane dictation of such rulers—there was at least a *quid pro quo*.

In this state of things, there was, at least, a temporal recompense for the degradation to which the ministerial character was reduced. The Bishops and Clergy of the National Church had families—and the new head, the temporal sovereign, had gold and patronage. In fact, not only in England, but in every nation of Europe, the Clergy passed from subjection to the Apostolic authority of Peter's successors, to a shameful dependence even in spiritual matters on the sovereign of the state, who for merely political purposes regarded them as a most useful body of Right Rev. and Rev. Police.

But here—here—in this free country, can they not be free? No, no. But here there are no state bribes, no compensation for bondage under secular domination. No matter. If they were free, they might forget the first revolt against the legitimate authority which Christ established in His Church. This, His Providence will not admit. The effects of that apostasy shall follow them every where—*Subjugation to the laity* is the penalty of their crime—and it will be exacted in Wall street, as well as at Windsor.

Here, among others, is Mr. William Jay actually dictating orthodoxy to his own Bishop!! But there is this difference between him and the lay dictator in England, the latter usually pays money for the privilege of putting his clergy right; whilst the former, with that mixture of shrewdness which is said to belong to the eastern portion of the Republic, makes his refusal to contribute one penny, a pretext for lecturing his erring Bishop. Mr. Jay is called on for a subscription to a church; but Bishop Onderdonk does not conduct matters according to Mr. Jay's notions of orthodoxy—and accordingly Mr. Jay, like a prudent man, which neither Prelate nor Presbyter can mistake, says to this effect, that unless they walk in the Gospel as he understands it, they shall have none of his money! But who will say that Mr. William Jay is not as worthy to be one of the heads of the Church, as Harry VII.—and even Harry himself did not give money until he found the Bishop ready and willing to teach and do as he wished. He finds fault with the Bishop's attempt to "repudiate" the word "Protestant." He is right. The Bishop's predecessors in office protested against the Catholic Pope, and accepted their mitres from a layman, and who shall say that laymen may not teach them how the mitre is to be worn? Mr. Jay protests against the Pope, and his own Bishop too; and therefore he is a good Protestant.

Mr. Jay says—"By the Church of Rome we are consigned as heretics to everlasting damnation." Here the gentleman does himself too much honor. There is a certain measure of correct knowledge necessary to constitute the crime of heresy—and as Mr. Jay's information seems to fall below the standard, he is wrong in claiming for himself the distinction of being a "heretic." Even the Church of Rome leaves a wide door of hope open for those who pass hence in a state of "invincible ignorance." I hope this at least may not be closed against Mr. William Jay. A.

IRELAND IN THE COMMON COUNCIL OF LONDON.—At a Court held on Tuesday, the present Lord Mayor was elected Governor of the Irish Society, and promised great things for the tenants. Mr. Deputy Peacock gave notice of the following motion for a future day—"That this Court deeply deploras the present disturbed state of Ireland, arising out of the many grievances of which that unfortunate country has cause to complain, among which are to be enumerated the great anomaly of a church establishment opposed to the religious wants and feelings of the people; the exclusion of more than seven-eighths of the community from a fair and equal share with their Protestant brethren in all places of public trust, honor, and emolument, on account of their attachment to the religion of their fathers; and the severe hardships inflicted on the tenantry by the system which the absentee landlords pursue of intrusting the management of their estates to middlemen and jobbers. That this Court earnestly recommends the adoption of conciliatory measures, with a view to the redress of the grievances of Ireland, that the people may become happy, contented, and enterprising; that instead of concentrating means to obtain Repeal, they may be convinced of the advantage of directing their energies to uphold the Legislative Union between the two countries, as the surest guarantee for the peace and prosperity of the empire at large."—*Tablet*, Oct. 28.

### THE MONSTER GRIEVANCE OF IRELAND.

(From the Wesleyan Chronicle.)

"Ireland must be converted," "Ireland must be governed on Protestant principles" are the cries that we hear from Tory quarters. Let those who are sincere in desiring the conversion of Ireland read what Mr. Westley says on the subject. They will find it under the head "Wesleyana." As to governing Ireland upon Protestant principles, we hardly know what is meant by it; but if it means that the Irish church shall be kept in its present state then away with such Protestantism. To guard as much as possible against such a conclusion, we revert once more to the abominable money loving of the Irish Bishops, as proved by Parliamentary documents.

If half a dozen Bishops and Archbishops can, in a few years, lay by so vast a sum of money, it can scarcely be feared by the most timid friend of the Clergy,