

# The British American.

Vol. I. CHARLOTTE-TOWN, PRINCE EDWARD ISLAND, SATURDAY, JUNE 15, 1833.

No. 46.

## HOUSE OF COMMONS.

London, April 21, 1833.

On Friday night, the annual "Budget" was brought before the House of Commons, by the Chancellor of the Exchequer. In our report of the debate will be found a list of the taxes which reductions are proposed to be made. Mr. Hume well observed that "it was impossible that if the Country could rest satisfied with such reductions;" the country cannot rest satisfied—the country will not rest satisfied. It may be pleasant enough to Lord Althorp to receive the compliments of such men as Sir Robert Peel, who have been opposed to him all his life; but neither the good wishes of Lord Althorp, nor the smiles of Sir R. Peel, nor theulatory strains in the "Times", are acceptable to the people, who have looked to his Lordship for relief, and at the eleventh hour find themselves disappointed and deceived. Sir Robert Peel on Friday night advocated Lord Althorp's Tory plea for the Whig; the latter brought forward his "budget," and the former replied to it as a most excellent and admirable thing! Is it possible, that Lord Althorp does not perceive the motive for that support? Is it possible that his Lordship can be so blind not to see that the man who thus cheered and lauded him, is leading him on to a brink which he will ultimately push him from? The proposed taxes and the duty on soap are the principal things which are to be visited by the merciful hand of the Chancellor of the Exchequer—soap and tallow, and travellers and window tax, to be more exact, are the first to be lessened; but then, it is not every man that has a house to tile—the majority of men have not houses, and they little heed what tax is put upon such things as tiles. Was not a little bit of tile-duty a reduction of 37,000 shown into the budget to please the mighty few? All those interested in the reduction of taxation—that is to say, all those who feel taxation, care nothing for the duty on tiles, and small as the amount is, we do not, at this first blush of the thing, like the reduction at all. The people petition the Parliament—millions cry for relief—the Minister says in return, he will give them cheap tiles. With respect to the reduction on advertisements, it would have been better, and much more convenient, had Lord Althorp proposed a fixed instead of a regulated duty: the new law will rise to evasion, and a great deal of vexatious dispute. The shipping interest will be benefited by the reduction, which is to be made on the marine insurances' duty. We wish that Lord Althorp would make a similar reduction on the duty on fire insurances. By the tax on soap being lessened, the poor man will be able to have a clean face at a little less expense. Lord Althorp has lost all his old dislike of the taxes on knowledge, and now perceives that such taxes cannot be repealed. How a vote in the Cabinet alters a man!

In speaking, at any time, of the Church Establishment, we must beg that it may be always understood that we are not discursing of the Church; and that in our reprobatious of the same we as little intend an irreverence to-

wards the later, as by ridiculing the gibberish of the Unknown Tongues of the Mad Parson Irving, we should mean any impiety towards the Third Person of the Trinity; and indeed, the monstrous "Establishment" in question, has, spiritually, about as much to do with the Church which it disgraces and oppresses, as have the contortions and ravings of Mr. Irving's unhappy victims and victimisers, with the Holy Efficence which their insane mockeries merely blaspheme. Having, in justice to ourselves, and in deference to those of the Church who are our readers, made this (perhaps) needful prefatory intimation, we again recur to the question of a Church Establishment to which our attention has been anew directed by the Resolution brought forward in the House of Commons, on Tuesday evening, by Mr. Faithful, the Member for Brighton, to the effect that "The Church of England, as by law established, is not recommended to any pecuniary utility; that its revenues have always been subject to legislative enactments, (and are, therefore, by an inevitable inference, still no subject) and that the greater part, if not the whole, of those revenues, ought to be appropriated to the relief of the nation"—or, in other words, towards the payment of the National Debt.

"The Church is one thing," said Mr. Faithful, "and the Establishment another: never were two things more distinct." Indeed, never. By the Church, every true Christian of the Church understands to be implied, and must be understood to imply that large and congregated portion of the English Christian world which agree in worshipping their God in the true and genuine sense of that creed, and of those doctrines which they consider to be the most consonant with the letter and the spirit of the Revealed Religion of their country. But as to that bloated and overgrown deformity, which has grown up hideously out of, and is bringing a death of mortal agony upon, the fair body of the Church, assuming itself to be the natural head of that Church—the "Establishment"—what proof of its sacred birthright, what parent of its spiritual nobility, can be derived from the New Testament, after a search of all its records and authorities, from the first verse of the Gospels to the last of the Revelations? Every open-eyed and clear-headed seeker therein will scarcely hesitate to answer—none. Unless extreme ostentation be the literal descendant of extreme humility, and wealthy palaces, and all the complicated luxuries of the table, the natural and consistent possession of the successors of the Meek Saviour and his poor Apostles, there can be no descended kinship, no heirloom, between our sumptuous Protestant Hierarchy and the lowly First Promulgators of Christ's simple and divine Gospel. "That able society of gentlemen (as the Hierarchy is termed by a celebrated Wit) who possesses great part of the wealth and power of the world, and would have all, as a reward for keeping mankind in a decent ignorance and bondage" are not the Church, but its excrement, and must not, as an "establishment," be truckly lopped off, before so much of the life of that whereon it feeds be involved

in it, as to render severance and preservation incompatible. We argue not for the abolition of the Church; but for its firm maintenance: to be maintained firmly in the stormy midst of the present hurricane outbreak and career of Public Opinion, it must be separated from the State: it may still, as observed by Mr. Faithful, have its Archbishops and Bishops; its Deans, its Archdeacons and Deacons, and all the rest of it; and may even if it will, multiply them ten and a hundred fold, until every town in the Country have its petty Hierarchy, secondary and accountable to a grand Hierarchy Metropolitan—but election and payment must abide with the Church; and the Church when have none but capable pastors, will in consequence maintain itself, and triumphantly vindicate its divinity from the State-contaminations which have so long beset and infected it.

The question of Tithes, those 'establishment' commodities, which bear "a higher price than conscience in any clerical market in England," is, we presume, already settled in the mind of the country. Lord Althorp and his fellows of the Cabinet may, in the words of the Member for Brighton, "By possibility imagine that they can carry on the detestable and mischievous system a few years longer; they certainly may for a short space, a very short space; but so strong is the general feeling of irritation in the country in relation to it, that it must speedily undergo vast alterations." But the abolition of tithes will only be a boon to the State: the Church needs pecuniary for herself the greater boon of an utter surrender of her union with the State, as an only means of freeing her soul from the spiritual incubi which now weigh upon it in the shape and likeness of a host of incapable persons, who weekly demonstrate in their reading-desks and pulpits how much they cannot instruct and comfort her withal—her flocks would then no longer be preached away, by States-consecrated imbeciles, into the chapels and the fields. Young men, do not indeed, enter the Protestant Ministry "through love of the Holy Ghost," but merely through the emulation and zeal of manhood; they bind themselves apprentices to Theology in as much of a matter-of-course form as they would to any of the commonest handicraft, and having just learned clumsily to use its dogmas as the tools by the exercise of which they can alone subsist and "get forward," out they turn themselves to hunt in the chase of Church-preference, and at length perhaps, inauspiciously for all the high and holier interests of religion, succeed to the parishship of large flocks, whom the law obliges thenceforth to starve upon such scant fare as their miserably-gifted shepherds can contrive to furnish forth to them. To be redeemed from this worst evil, the Church must be formally and forcibly divorced from the State, which is its author and perpetuator.

The dissolution of the unrighteous partnership which now exists between Church and State, having once been happily realised, how to dispose of that part of the National property which is at present held on sufferance by the "Establishment," or by dealers in such a