

## Selections.

## DISABILITIES OF SCOTCH AND AMERICAN BISHOPS AND CLERGY IN ENGLAND.

Mr. Gladstone, in the British House of Commons, lately made the following remarks on this subject, in connection with the withdrawal of a small parliamentary grant from the Episcopal Church in Scotland:—

What he now wanted to bring under the consideration of the Government and of the House was the extraordinary burden of disability under which the bishops and clergy of the Scottish Episcopal Communion now laboured. There were at this moment in our statute book prescriptive laws against the holding of cures of souls or benefices in England against two limited bodies of men only. It might be expected that the subjects of these prohibitions were Methodists or professors of some heretical or unheard-of form of religion; but such was not the case. They were, on the contrary, the members of the two religious communions with which on questions of doctrine and discipline the Church of England stood in the most immediate relation of agreement. They were the Protestant Episcopal communities of Scotland and of the United States, which sprung from the loins of the Church of England respectively in the 17th and 18th centuries. The ministers of any other religion might, by fulfilling the proper legal conditions, qualify themselves for the Ministry of the Church of England. Any member of the House of Commons might qualify himself, be ordained, and become a minister of the Church. Any Roman Catholic priest was, by his orders, qualified to present himself for ordination. Any priest of the Greek or Eastern Church, any priest, minister, or layman of any Christian denomination whatever, any Mahomedan and Hindoo, any Caffie, any Hottentot, upon complying with certain rules, might be presented to a benefice in the Church of England, but the unfortunate minister of the Episcopal Communion in Scotland, and of the Protestant Episcopal Church in America, could not, as the law now stood, by any possibility, hold a cure of souls or a benefice in that Church. To make the matter still more ridiculous, this disability was founded on no spiritual incompetency, because the competency of these persons had been fully recognized by a recent Act of Parliament, which allowed the ministers of these two communities to administer in England, with the licence of a bishop, all the more sacred offices of the Church. They might preach, baptize, offer prayers, celebrate the Eucharist, and, if bishops, confirm and ordain, and do all other things which were within the Episcopal functions; yet we committed the absurdity of saying, that in no case should they hold a cure of souls. This was a state of the law which required alteration, and the moment at which the law mark of temporal consideration for these persons had been withdrawn was a most appropriate time for making this alteration. He hoped that his right noble friend the Chancellor of the Exchequer, whom he saw in his place, would yield to the fairness of this claim, and would admit that this was a most invidious prescription, and one to which an end ought to be put.—He (Mr. Gladstone) was quite ready to admit that it might not be wise simply to repeal these laws without making some provision to prevent improper persons resorting to Scotland or America for ordination with a view to holding benefices in England. The agreement of these communities with the Church of England was a reason why Parliament should take security against the abuse of any facilities for ordination which might exist in those countries. He did not imagine that there would be any such facilities, because he believed that with regard to ordination the Scottish bishops were quite as strict as the English ones—indeed stricter than some of the more lenient of the latter prelates. Still he admitted that there was a fair ground for seeking special rules, such as that according to which a clergyman ordained by a bishop of the Colonial Church could not hold a benefice in England without the consent of the bishop of the diocese, and also the archbishop of the province. The existing prohibition was monstrous, and quite at variance with the spirit of modern legislation; and he was, therefore, sanguine that his right noble friend (the Chancellor of the Exchequer) and other members of the Government, would take a view of it similar to his own, and would speedily introduce into Parliament a Bill for its abrogation. (Hear, hear.) The hon. gentlemen concluded by moving for papers relating to this subject.

## ENGLAND'S CHARACTERISTICS AS AN EMPIRE.

As soon as you enter England, which, with Wales, is no larger than the State of Georgia, this little land stretches by an illusion to the dimensions of an empire.

The innumerable details, the crowded succession of towns, cities, cathedrals, castles, and great and decorated estates, the number and power of the trades and guilds, the military strength and splendour, the multitudes of rich and of remarkable people, the servants, and equipage, all these catching the eye, and never allowing it to pause, hide all boundaries, by the impression of magnificence and endless wealth.

I reply to all the urgencies that refer me to this and that object indispensable to be seen,—Yes, to see England well needs a hundred years; for, what they told me was the merit of Sir John Soane's Museum, in London,—that it was well packed and well saved,—is the merit of England;—it is stuffed full, in all corners and crevices with towns, towers, churches, villas, palaces, hospitals, and charity houses. In the history of art, it is a long way from a trough to York minister; yet all the intermediate steps may still be traced in this all-pervading island.

The territory has a singular perfection. The climate is warmer by many degrees than it is entitled to by latitude. Neither hot nor cold, there is no hour in the whole year when one cannot work. Here is no winter but such days as we have in Massachusetts in November, a temperature which makes no exhausting demand on human strength, but allows the attainment of the largest stature. Charles the second said, "It invited men abroad more days in the year and more hours in the day than another country." Then England has all the materials of a working country except wood. The constant rain,—a rain with every tide, in some parts of the island,—keeps its multitude of rivers full, and brings agricultural production up to the highest point. It has plenty of water, of stone, of potter's clay, of coal, of salt, and of iron. The land naturally abounds with game, immense heath and downs are paved with quails, grouse, and woodcock, and the shores are animated by water birds. The rivers and surrounding sea spawn with fish; there are salmon for the rich, and sprats and herring for the poor. In the northern lochs, the herring are in innumerable shoals; at one season, the country people say, the lake contains one part water and two parts fish.

But England is anchored at the side of Europe, and right in the heart of the modern world. The sea, which, according to Virgil's famous line, divided the poor Britons utterly from the world, proved the ring of marriage with all nations. It is not down in the books,—it is written only in the geologic strata,—that fortunate day when a wave of the German Ocean burst the old isthmus which joined Kent and Cornwall to France, and gave to this fragment of Europe its impregnable sea wall, cutting off an island of eight hundred miles in length, with an irregular breadth reaching to three hundred miles; a territory large enough for independence, enriched with every seed of national power, so near, that it can see the harvests of the continent; and so far, that who would cross the strait must be an expert mariner, ready for tempests. As America, Europe, and Asia lie, these Britons have precisely the best commercial position in the whole planet, and are sure of the market for all the goods they can manufacture. And to make these advantages avail, the River Thames must dig its spacious outlet to the sea from the heart of the kingdom, giving road and landing to innumerable ships, and all the conveniency to trade that the people so skilful and sufficient in economizing water-front by docks, warehouses, and lighters, required. When James the First declared his purpose of punishing London by removing his Court, the Lord Mayor replied, "that in removing his Royal presence from his league, they hoped he would leave them the Thames."

In the variety of surface, Britain is a miniature of Europe, having plain, lochs, marsh, river, sea-shore, mines in Cornwall; Caves in Mallock and Derbyshire; a delicious landscape in Dovedale, delicious sea view at Tor Bay, Highlands in Scotland, Snowden in Wales; and, in Westmoreland and Cumberland, a pocket Switzerland, in which the lakes and mountains are on a sufficient scale to fill the eye and touch the imagination. It is a nation conveniently small. Fontenelle thought that nature had sometimes a little affectation; and there is such an artificial completeness in this nation of artificers, as if there were a design from the beginning to elaborate a bigger Birmingham. Nature held counsel with herself, and said, "My Romans are gone. To build my new empire, I will choose a rude race, all masculine, with brutish strength. I will not grudge a competition of the roughest malts. Let buffalo bore buffalo, and the pasture to the strongest! For I have work that requires the best will and snow. Sharp and temperate northern breezes shall blow, to keep that will alive and alert. The sea shall disjoin the people

from others, and knit them to a fierce nationality. It shall give them markets on every side. Long time will I keep them on their feet by poverty, border-wars, seafaring, sea-risk, and the stimulus of gain. An island,—but not so large, the people not so many as to glut the great markets and depress one another, but proportioned to the size of Europe and the continent."

With its fruits, and wars, and money, must its civil influence radiate. It is a singular coincidence to this geographic centrality, the spiritual centrality, which Emanuel Swedenborg ascribes to the people. "For the English nation, the best of them are in the centre of all Christians, because they have interior intellectual light. This appears conspicuously in the spiritual world. This light they derive from the liberty of speaking and writing, and thereby of thinking.—*English Traits*, by H. W. Emerson.

## TOBACCO.

MANY of our readers may not have seen King James' denunciation of the "weed."

"For the vanities," he says, "committed in this filthy custom, is it not both great vanity and uncleanness that at the table, a place of respect of cleanliness and of modesty, men should not be ashamed to sit tossing of tobacco pipes and tossing of the smoke of tobacco one to another, making the filthy smoke and stink thereof, to exhale athwart the dukes, and infect the air where very often men that abhorre it are at their repast. Smoke becomes a kitchen far better than a dining chamber, and yet it makes a kitchen also oftentimes, in the inward parts of men, soying and infecting them with an unctuous and oily kind of soot, as hath been found in some great tobacco takers that after their death were opened."

"The angry and fuming king goes on to loudly complain that no time or action was exempted from the public use of that unclean brick, making our manners worse than those of the wives of Dieppe. To avoid appearing singular, men of sound judgement and compelexion were also drawn into imitation. But let him speak for himself, for we shall not interrupt him again.

"Is it not a great vanity that a man cannot heartily welcome his friend now but straight they must be hand with tobacco, for it has become in place of a curse a point of good fellowship—he that will refuse to take a pipe among his fellows (though by his own relation he would rather feel the scour of a snake) is accounted peevish, and no good company, even as they do with tipping to the cold eastern countries. Yes, the mistress cannot in a more mannerly kind entertain her servant than by giving him out of her fair hand a pipe of tobacco. But herein is not only a great vanity, but a great contempt of God's good gifts—that the sweetness of man's breath, being a gift of God, should be willfully corrupted by this stinking smoke, wherein, I must confess, it hath too strong a virtue, and to that which is an ornament of nature and can neither by any artifice be at the first acquired nor once lost recovered again, shall be filthily corrupted with an incurable stink, which vile quality is as directly contrary to that wrong opinion which is holden of the wholesomeness thereof, as venom of putrefaction is contrary to the virtue preservative.

"Moreover, which is a great iniquity and against all humanity, the husband shall not be ashamed to reduce thereby his delicate, wholesome and clean complexioned wife to that extremity that either she must also corrupt her sweet breath therein, or else resolve to live in a perpetually stinking torment.

"Have you not reason, then, to be ashamed and to forbear this filthy novelty, so basely grounded, so foolishly received, and so grossly mistaken the right use thereof?—to your abuse thereof, sinning against God, harming yourself both in person and goods, and taking also thereby the notes and marks of vanities upon you by the custom thereof, making yourself to be wondered at by all foreign civil nations, and by all strangers that come among you, to be scorned and contemned, a custom both fulsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs, and in the black stinking fumes thereof, nearest resembling the horrible Stigian smells of the pit that is bottomless."

A ROMANTIC STORY.—About ten years ago, at the York Lodges, an Almondbury man, named Joseph Lodge, who was convicted of breaking into the house of Samuel Stringer, Castle-hill, and stealing £80, was sentenced to twenty years' transportation. He was sent, along with others, to work out the sentence at Bermuda. Shortly after his arrival, he was appointed servant to a doctor, and thus became acquainted with a mulatto named Jane Romeo, who kept a store, but