

principles had, as he considered, made all government an impossibility. And shallow talkers think this an evidence of inconsistency; or they point to it as a proof of the Duke of Wellington's selfish desire to appropriate power. The nobler, and we believe the truer, view—the reconciling and the mellowing estimate—is to believe that, in all such cases, Arthur Wellesley saw but a plain intelligible duty. If the University of Oxford deemed him likely to be a good and useful Chancellor, he accepted the office, because it was, or because he thought it was his duty. So with his Premiership—so with his various offices and commands, subordinate or paramount. He would have defended London against the Chartist, or have taken an Afghan command, or have mustered the Kentish Fencibles, or have bored through the drudgery and foppery of the Trinity Board, or have presided at an uncongenial Oxford Bazaar—or, if nobody else had been ready, he would have sailed in the Channel fleet, or have become a poor-law guardian—all on the same simple, if unenquiring, principle of duty. He fought the Spanish campaigns, not because he had confidence in Downing-street, or in his commissariat, or in his recruits or allies, but because it was his definite personal work. He went to the chapel royal in the grey morning, because he knew it to be right: and he was present at every levee—and was ever the earliest and the foremost at every ceremonial and pageant, at drawing-room, and at opera and wedding—because it was expected of him, and he thought it his duty not to disappoint legitimate expectation. In other words, this apparent love of the *monstrari digito* would have easily degenerated into the common-place passion for distinction; but in the Duke of Wellington it was sustained by a high and elevating principle. The Duke was above vulgar vanity. One who recognises duty in minutest particulars, and who answers all calls, however trifling or onerous, on that true-hearted, self-devoting sense of duty, must obviously make himself prominent, and fill the public eye. And never did he fill it too largely. Never were those grey hairs unwelcome to any assemblage of Englishmen. Never was that stately presence, even when overcast by the shadow of toil and anxiety, seen in public, but it was cheered as that of our common friend, and councillor, and defender. Can those who witnessed it ever forget his ovation at the opening of the Great Exhibition? And it is no small praise to recollect that, to flattery as to misunderstanding, his iron character was alike invulnerable.

Such solidity and singleness of aim in the Duke of Wellington were eminently happy in securing popular appreciation. If the Duke did not win the lower and the common feeling of love, he commanded the very highest universal respect and reverence. The character we have attempted to analyse, so rigorous and large in its own appreciation of personal calls for exertion and work, was not likely to be other than imperious and exact in demanding duty from others. A worker will admit no standard of excellence but work. He can sympathise with but a single order of character—but that the most generous. A disciplinarian does not attract the mere affections. The Duke was too inflexible, too severe, too exacting, to be, in the vulgar sense, popular. The conqueror of Napoleon could afford to move in a somewhat solitary sphere. And, as years did their inevitable work, and gnarled what was always angular in the Duke of Wellington's mental and moral conformation, the British public had the good sense and the good feeling to go below the surface and to view that great inner heart of the true man beating and animated with patriotism, and beneath the ice of character to detect the fires of genuine and self-sacrificing principle.—*Morning Chronicle*.

**VEGETATION OF THE FROZEN REGIONS.**—We take the following from a review in the London Literary Gazette, of Seaman's "Botany of the Voyage of H. M. S. Herald, under the command of Captain Kellet." The Herald was one of the ships engaged from 1845 to 1851 in exploring the Arctic regions, and in search of Sir John Franklin. Among the more remarkable features of this unvisited region are the ice-cliffs crowned with soil and luxuriant vegetation. The following account of them will be new to most of our readers:—"The soil is always frozen, and merely thaws during the summer, a few feet below the surface. But thawing is by no means uniform. In peat it extends not deeper than two feet, while in other formations, especially in sand or gravel, the ground is free from frost to the depth of nearly a fathom, showing that sand is a better conductor of heat than peat or clay, and corroborating the observation of the accurate J. D. Hooker, who, after a series of experiments in India, arrived at the same conclusion. The roots of the plants, even those of the shrubs, do not penetrate into the

frozen subsoil. On reaching it they recoil as if they touched upon a rock through which no passage could be forced. It may be surprising to behold a vegetation flourishing under such circumstances, existing independently, it would seem, of terrestrial heat. But surprise is changed into amazement on visiting Kotzebue Sound, where on the tops of icebergs, herbs and shrubs are thriving with luxuriance only equalled in more favoured climes. There, from Elephant to Eschscholtz Point, is a series of cliffs from seventy to ninety feet high, which present some striking illustrations of the manner in which Arctic plants grow. Three distinct layers compose these cliffs. The lower, as far as it can be seen above the ground, is ice, and from twenty to fifty feet high. The central is clay, varying in thickness from two to twenty feet, and being intermingled with remains of fossil elephants, horses, deer, and musk oxen. The clay is covered with peat, the third layer, bearing the vegetation to which it owes its existence. Every year, during July, August and September, masses of ice melt, by which the uppermost layers are deprived of support, and tumble down. A complete chaos is thus created; ice, plants, bones, peat, clay, are mixed in the most disorderly manner. It is hardly possible to imagine a more grotesque aspect.—Here are seen pieces still covered with lichens and mosses, there a shore of earth with bushes of willows; at one place a layer of clay with senecios and polygons, at another the remains of the mammoth, tufts of hair, and some brown dust, which emits the smell peculiar to burial-places, and is evidently decomposed animal matter. The foot frequently stumbles over enormous osteological remains, some elephants' tusks measuring as much as twelve feet in length, and weighing more than 240 pounds. Nor is the formation confined to Eschscholtz Bay. It is observed in various parts of Kotzebue Sound, on the river Buckland, and in other localities, making it probable that a great portion of extreme Northwestern America is, underneath, a solid mass of ice. With such facts we must acknowledge that terrestrial heat exercises but a limited and direct influence upon vegetable life, and that to the solar rays we are mainly indebted to the existence of those forms which clothe with verdure the surface of our planet." A curious fact is stated respecting the condition of the vegetable world during the long day of the Arctic summer.—Although the sun never sets while it lasts, plants make no mistake about the time, when if it be not night, it ought to be, but regularly as the evening hours approach, and when a midnight sun is several degrees above the horizon, drop their leaves, and sleep even as they do at sunset in more favoured climes. "If man," observes Mr. Seaman, "should ever reach the Pole, and be undecided which way to turn, when his compass has become sluggish, his time-piece out of order, the plant which he may happen to meet will show him the way; the sleeping leaves tell him that midnight is at hand, and that at that time the sun is standing in the north."

THE Cholera in central Europe seems to have almost disappeared. The last accounts from Silesia, Posen, and the province of Prussia, are satisfactory. It was everywhere decreasing.

### Correspondence.

[The Editor is not responsible for the sentiments or statements of his Correspondents.]

FOR THE CHURCH TIMES.

### OUR PRESENT POSITION.

NO. II.

IN my former communication I endeavoured to point out the very vague and unsatisfactory manner in which provision is made in the Revised Statutes for the appointment of Ministers to vacant parishes. It was there stated and I think proved, that according to the orders and constitution of the Church of England, induction without institution is an imperfect act; leaving the position of the Clergyman exposed to doubt and cavil, and his obligations incomplete. I will now proceed to offer a few observations on the concluding words of the first clause or section of the said Statute.

Our Legislature has enacted that a clergyman "shall be inducted into any Parish which may make presentation of him." Very well. It follows then that no clergyman can be legally inducted without such presentation. Now before writing one word more I would beg leave to ask the Churchmen of Nova Scotia if they are really aware of the complete change which these few words have effected in their position, more especially in the relation which they had hitherto sustained to their Bishop and the Society at home? Can you realize the fact, that you thus by your own act and consent have divested the Church of England in this Province of its missionary character, and offered a direct affront to the Venerable the Society for the Propagation of the Gospel in Foreign Parts, by assuming a right,

to which you are not entitled by your profession or contributions? Or, are you prepared to justify this enactment, and still continue as formerly, the recipients—the willing recipients of the Society's bounty? Justification in such a case is altogether out of the question; you have been parties to an act, the consequence of which I will venture to predict the present generation will not see terminated.

In order to make this appear, let us first of all ask, and ascertain what is meant by "presentation" being made of a clergyman.

With a view to this it must be observed that in order to connect ecclesiastical privileges with civil rights, it has been the uniform practice of the Church of England since the Reformation, to concede the nomination of a clergyman to any living, vacant, or about to be vacant, to the party or parties, who directly or indirectly provided for his support. This principle was well understood and applied by those who were concerned in that remarkable emanation of the Royal Prerogative in the reign of Edward the Sixth, "the Royal Court of Augmentations." There Church property was extensively confiscated to the Crown, and re-distributed to laymen, who not only held it as their own, but as a consequent right and privilege claimed and obtained the nomination of a Minister to the living at a miserable pittance. "This is the case of the English vicarages, the patrons of which uniformly present the clergyman for induction and institution at the present day; and this because they either directly or indirectly pay for his support."

Indeed this principle is so well understood and so uniformly practised in the mother country, that we seldom hear of a deviation from it except under peculiar circumstances. For instance, if some liberal and generous member of the Church is moved by sentiments of piety and benevolence to devote part of his substance to the service of God, by the erection and permanent endowment of a place of worship, not only would his right to "present" be unquestioned, but would universally be acknowledged as a just and necessary consequence of his act of generosity. Persons of large means and liberal hearts, whose very actions attest their sincerity and attachment to the Church, may very safely be entrusted with this responsibility. It is their undoubted right by virtue of their liberality, and without such liberality neither custom nor justice could claim it for them.

In Scotland this right of presentation to a living is called by way of pre-eminence, "patronage." In that country it is, generally speaking, vested in the hands of the heritors or landed proprietors or proprietor of the respective parishes; for the just and evident reason that the clergyman is supported by a certain assessment on the land. And all who have studied the history of the Church of Scotland, for the last century and a half, will readily admit the vast importance of the patronage or presentation element in its system of discipline. The exercise of this right by heritors or patrons who were not of the Presbyterian communion, has been always a fertile source of much strife and contention among its members. In the last century it gave rise to the great schism which was led by the celebrated Dr. Erskine and his friends, and which may be stated as the origin of the Secession Church of the present day. Within the last dozen years it shook the Scotch establishment to its very foundation, and eventuated in the erection of a distinct and separate communion under the name of "The Free Church." So great is the importance which Scotchmen attach to the right of presentation.

The right of presentation or patronage may therefore be defined as a claim which arises out of certain donations, present or prospective, for religious purposes, and which the laws of Great Britain sustain and justify upon the evident grounds of reason and equity. Where the claim is total and undivided the support of the clergyman is so too; and where the claim to "present" is exercised by more than one, the support of the Minister will be found on examination to have proceeded from various sources at the first institution of the parish.—But in no case was patronage ever originally exercised independently of maintenance.

Now how, let us enquire, does our Revised Statute deal with this right? From the united wisdom of the land, in parliament assembled, we might imagine that nothing should emanate but what was founded in justice and proved to be conducive to the interests of the community. Do we find the influence of these principles recognized in the enactment under discussion? By no means. Our Legislature has given the right of presentation to "any parish," irrespectively of any obligations or conditions, indifferent as it would appear whether "any parish" was able or willing to make the very considerable sacrifice which such a privilege implied; careless whether the right so conferred is deserved or not. A right is thus created for which no value has been given; a privilege acquired without any specified obligation attached to the exercise of it. Now call you this fair? Could you permit the same latitude in legislating in cases of real estate, without infringing deeply on the rights of some one or other? Or can you establish a right of possession to any article of the most trifling value, without shewing that you obtained it on just, rational and established grounds? I trow not. And therefore I hold that our Provincial Parliament in creating a right and a privilege without stipulating for contingent obligations, has been guilty of an act of gross injustice; an act fraught with the most direful consequences to the interests and future prospects of the Church of England in Nova Scotia.

For consider, there is not a Parish in the Province whose Minister is not, either wholly or for the most part, supported by the Society for the Propagation of