

Selections.

"You pass a stately mansion, and as the powdered attendants are closing the shutters of the brilliant room and you see the sumptuous table spread, and the fire-dight flashing on vessels of gold and vessels of silver, perhaps no fancy of envy pricks your bosom, but a glow of gratulation for a moment fills it. Happy people! who tread carpets so soft and who swim through halls so splendid. But, some future day, when the candles are lighted and the curtains drawn in that self-same apartment, it is your lot to be within, and as the invalid owner is wheeled to his place at the table, and as dainties are handed round of which he dares not taste, and as the guests exchange cold courtesy, and all is so stiff and so common-place, and so heartlessly grand,—your fancy cannot help flying off to some humble spot with which you are more familiar, and where quiet with contentment makes her home." Nay, how curious the contrast, could the thoughts be read which sometimes cross one another! That ragged urchin who opened the common gate, and let the silvery chariot through. Oh, "what a phantom of delight," the lady looked as in clouds of cushions and on a firmament of ultra-marine, she floated away! What a golden house she must have come from, and what a heavy thing to be borne about from place to place in such a carriage, as easy as a bird, as brilliant as a Queen. But little boy, that lady looked at you, as she passed she noticed your rosy cheeks, and she envied you. That glittering chariot was carrying, what you do not know—a broken heart: and death-stricken and world-weary as she looked at you, she thought, how pleasant to have lived amongst the blossomed May-trees on this common's edge, and never known the falsehoods of fashion and the evil ways of the world!"—*"Royal Preacher."*

MORALITY OF THE BAR.—We commend to the attention of our legal readers the following judicious remarks on the subject of a pleader knowingly undertaking the advocacy of a bad cause. They are extracted from a clever volume just published, entitled *"Hortensius, or the Advocate: An Historical Essay,"* by William Forsyth, Esq., M. A., Barrister-at-Law, late Fellow of Trinity College, Oxford. The subject is one of grave importance, affecting, as it does, the character of the profession, and the moral responsibility of its members:

"It is not in civil causes, where the rights of parties depend so much upon technical and conventional rules, but in criminal cases, that the chief odium is incurred by the profession, and if the license which we sometimes see boldly challenged on its behalf, to sacrifice every consideration to the one object of enabling a client to escape conviction, were necessary for its exercise, it is not easy to see how that odium could be repelled.—Such a license all right thinking men must repudiate, and it tends only to the dishonor of a noble calling to represent it as requiring and justifying the use of falsehood. The principle is as clear as noonday, that no man ought to do for another what the other cannot, without moral turpitude, do for himself. The advocate stands before the tribunal to plead the cause and represent the person of his client, *ultimur enim fictione personarum, et celut ore alio loquimur*, but he cannot possibly by virtue of his agency acquire rights greater than are possessed by his principal. He may not assert that which he knows to be a lie. He may not connive at, much less attempt to substantiate, a fraud. He may not avail himself of the wretched sophistry of Paley, and say, 'that there are falsehoods which are not lies, this is not criminal, as where no one is deceived, which is the case in . . . a prisoner's pleading not guilty—an advocate asserting the justice, or his belief of the justice, of his client's cause. In such instances no confidence is destroyed, because none was reposed; no promise to speak the truth is violated, because none was given or understood to be given.'—Every man is under an obligation to speak the truth if he speaks at all, and virtually promises to do so every time that he opens his lips. "For there is in mankind," says Jeremy Taylor, an universal contract implied in all their intercourse; and words being instituted to declare the mind, and for no other end, he that hears me speak hath a right in justice to be done him, that, as far as I can, what I speak be true, for else he by words does not know your mind, and then as good and better not speak at all." If an advocate does not expect to be believed when he asserts his conviction of the innocence of his client, why does he volunteer the assertion at all? His only object must be to persuade the Jury, by throwing into the balance the weight of his own asseveration, in order to make it incline in favor of a verdict of acquittal."—*Toronto Times.*

THE ENGLISH PAROCHIAL SYSTEM.

The following account of the Parochial System in the English Church, and of some other matters connected with the Establishment, is furnished by the English Correspondent of the (New York) Independent. Although the article contains some sentiments and phrases which characterize its anti-Church paternity, yet it contains so much of truth and fairness, and so much that will probably be new to many of our readers—especially as regards the subject of *tithes* and *Church rates*, that we have thought best to publish it entire. The author, if not a Churchman, is evidently a true Englishman.

What I have said of bishops' lands also applies exactly to the Capitular bodies, that is, the Deans and Canons of Cathedrals. This statement will explain the strange irregularity in the incomes of Bishops,—say Salisbury with its £5,000 a year, and Durham with its boundless revenue. The income of Salisbury has advanced with the natural growth of land values; but when the tract of country was given to Durham, Coal had no recognized existence, limestone was of no account, iron ore was naught! But now these treasures hid in the earth, in the earth belonging to the see, go to augment its revenues. And note, these revenues, vast as they are, would be ten-fold more, but that most of the lands and estates have been let, or leased on lives, for long terms, not as an annual rent, but for a sum paid down. A few years since a new Bishop of Lincoln thus found himself almost without an income. Hence, too, a large number of persons interested in 'Church property.' Three years since I visited a friend, a Dissenter, found him living in what had been one of the fine Episcopal residences of a Bishop; the little town was almost all bishop's holding, and I found a splendid mansion and park, belonging to a peer, was also leased on lives from the Bishop, and the lay lord and the spiritual lord were differing as to the terms on which 'a new life' should be put in.

Similar in principle, but varying in form and amount of revenue, is the parochial system. Here is a parish whose rector has £2000 a year,—there next to it is a parish worth £60 a year: one has broad acres, and tithes, the other a title of globe land, or a small rent-charge—the differences mostly determined by local circumstances in hoar antiquity; in some modified by recent causes, such as the expansion of a village into a large town, and the immense rise in the value of church houses and lands. Seize this principle;—the Episcopal Church was not endowed by formal act of Parliament, but by act of individuals, through ages, each for himself. At the Reformation the conditions of holding and enjoying the property were modified, chiefly in respect to the supremacy, King versus Pope, but the property remained in the clerical corporation, or 'Church,' as before. The patronage of the livings, you are aware, is I, part in the Crown; II, in the Bishops; III, in Deans and Chapters and collegiate bodies; IV, in private persons. The owner or inheritor of a great entailed estate will often have two or three or more livings in his gift, on his estate; the Baron of six or seven hundred years ago having, probably, built and endowed the churches himself; very often, as you have seen, the church itself appears to be an adjunct to the great house, as at Forest Hill. Hence it comes that you find a titled elder brother having the estate, and the Reverend younger brother having the church living, the revenues issuing out of the same estate.

TITHES.

With respect to Tithes, there are huge fallacies afloat. The tithes are not a tax upon the people, but contrariwise; they are, in fact, a kind of state reserve, which it would be a dead robbery of the people to abolish. I know of an estate which pays £1600 a year to a Dean. Now the landholder never bought, if he bought, never inherited if he inherited, the whole estate. To abolish the tithe were to add £1500 a year to his rent-roll for nothing, at the expense of the state. As we grow wiser and stronger we may talk and do in respect to these tithes, and find a better use for them than pampering a Dean. But we cannot have landholders 'redeeming themselves' from the burthen of tithes; they have 'redeemed themselves' finely already; and hence the people, the landless people and middle classes now have to pay what were public charges upon the rent of the land, of the nation. That bawling Irish patriot O'Connell, and blind or cunning English legislators abolished, in 1834, I think, 30 per cent. of tithes in Ireland. This was in point of fact, a gift of 30 per cent. not to the Irish people, not even to Irish tenants, but to the Irish landlords—that worthy race! Much must remain unsaid on this subject; but so much in the general.

CHURCH RATES.

Finally, there is the Church Rate; but this is not in any degree for the Bishops or clergy. Strictly it is for the maintenance of the fabric of the church, with exception of the chancel, or most holy place, that the priest himself must sustain and repair. Jew, Turk, Infidel, and Dissenter must pay this. The payment is not large. In some parishes there is no Church Rate. I am parishioner in two parishes; in one I pay nothing, but though a Nonconformist was made a feeble or trustee of considerable property belonging to the parish for centuries, property left for the repair of the church, the residue to the poor. It is a curious and very characteristic fact that in the accounts of this parish against one of the houses on the list, in lieu of the churchwarden's entry of rent received, is this record: 'Pulled down by order of the Lord Cardinal'—Wolsey! when he was building his magnificent new college. However the remainder of the property now more than suffices to render a Church rate unnecessary; and this is not a singular case. In my country parish I think I pay yearly some ten shillings, asking no questions. I might go to the parish meetings, and have to say and do about the rate and its amount, for I am a parishioner, and it is my parish church, and I have, as we Englishmen say, 'a right' to Church and churchyard; and should I die, my poor remains may be taken to the burial ground of forty generations of parishioners, and however my Anglo-Catholic parish priest may dislike it, he must bury the body of the resolute Nonconformist as a 'brother departed' in sure and certain hope of a glorious resurrection unto Eternal Life.

I have never heard of a parish in which all the people were dissenters. In Ireland there are approximations to this state of things. By the way, the 'oppressed' Irish pay no Church Rates, having been relieved by law (neither do they pay property and income tax, nor many other taxes which press upon the English 'oppressor.') I cannot add more, and have written this at intervals in pain and weakness. You will rely upon the accuracy of what I have said, but you will remember that it is imperfect and incomplete from necessary omissions; indeed it would take a volume to set forth the whole matter.

I should add, that in 1835, in the Reform period, when Bishops expected to have to set their houses in order, the property of the Bishops and of the Deans and Chapters was slightly dealt with, and a fund created from the appropriations of excess of income. One of the objects was to remove the glaring disparity in the Bishops' incomes, some being under £5,000 a year, and others being five or six times the amount. This fund has been administered by Commissioners, chiefly Bishops; it has been proved that the excess of income has not been faithfully paid into the fund; and that out of the fund Episcopal palace building has been provided for, while the poor bishops, those having less than £5,000 a year have had that sum secured to them.

All the while there are hundreds of clergymen and curates in the Establishment, who, after having expended £1200 or £1500 or £2000 in Oxford or Cambridge, for education and maintenance, do not now receive £100 a year from 'the Church,' but live mostly on their own means.

THE DIVINE MIND AND THE HUMAN MIND.—Sir J. Macintosh asked a deaf and dumb pupil in Paris, "Doth God reason?" who answered, "to reason is to hesitate, to doubt to enquire; it is the highest attribute of a limited intelligence. God foresees all things, knows all things; therefore God doth not reason."

Correspondence.

SONGS OF THE CHURCH.

No. 22.

THE FIRST DAY OF LENT, COMMONLY CALLED ASH WEDNESDAY.

MORRIS, Zion, mourn, thy ways perverse.
And every knee be bent,
Let every tongue the cry rehearse.
To every ear—"Repent!"

Then be this season every where
In deep contrition spent,
And grant Thy mercy to the pray'r
Of all who now repent.

O make our eyes gush out with tears,
For all Thy gifts mispent;
And far remove the harrowing fears
Of falling to repent.

O Saviour-Prince, exalted high,
Thy threatened wrath relent,
Remission give and lest we die
Give wisdom to repent.

W. B.

* Acts v. 31.