

enemy, as thou hast entered into my service." Eyvind then made these verses :—

"One lord I had before thee, Harald!
One dear-loved lord! Now am I old,
And do not wish to change again.—
To that loved lord, through strife and pain,
Faithful I stood; still true to Hakon,—
To my good king, and him alone.
But now I'm old and useless grown,
My hands are empty, wealth is flown;
I am but fit for a short space
In thy court-hall to fill a place."

But King Harald forced Eyvind to submit himself to his clemency. Eyvind had a great gold ring, which was called *Molde*, that had been dug up out of the earth long since. This ring the king said he must have as the

mulct for the offence; and there was no help for it.

Then Eyvind sang :—

"I go across the ocean-foam,
Swift skating to my Iceland home
Upon the ocean-skates,* fast driven
By gales by Thurse's witch-wife given.
For from the falcon-bearing hand
Harald has plucked the gold snake-band
My father wore—by lawless might
Has taken what is mine by right."

Eyvind went home; but it is not told that he ever came near the king again.

There is, to our feeling, something deeply pathetic in the lines—

One lord I had before thee, Harald!

* Ocean's skates,—an expression for ships.

(To be continued.)

EPISCOPACY IN SCOTLAND.

THE diseases to which a church polity is liable resemble those maladies of the human frame, which, beginning with some almost imperceptible point of disorganization, scarce create alarm in the patient, or its friends, until, suddenly expanding itself, it poisons all the blood, and has the victim on the verge of the grave almost as soon as he has noticed its insidious presence. Robust health and full rich blood are no impediments to the march of the poison, but rather give it better materials to work upon. We come not forward prophetically to assert that the Church of England is that full, prosperous, apparently healthy body which has within it the elements of disease; but there is that going on in a branch of the Episcopal body in Britain, at this moment, which is worth inquiring after, and as to which he would be a bold man who should pronounce where and when the progress of the split it creates will be stopped. More wonderful things have happened in the history of churches than that a wedge let in to the humble Episcopal Church—we beg reverend gentlemen's pardon, the "Reformed Catholic Church"—of Scotland, should, in the end, be the instrument of splitting the mighty Church of England: and we think, if our readers will follow us through a running sketch of the history and present state of Episcopacy in Scotland, they may come to the opinion, that such an anticipation is far from being an extravagant one.

We take up the subject at the epoch when the Episcopal became a dissenting and voluntary church, viz., the Revolution of 1688. When that event took place, "the persecuted remnant" felt that the day had come when their enemies were to be delivered into their hands,—and terrible hands they would have been for any persons of a different opinion from their own to be delivered into. But William III. was not a man to be easily turned to such purposes; and when a deputation of zealous priests waited upon him to tell him that they hoped he would exterminate Prelacy and Heresy, he intimated to them, that extermination was not a word in his political vocabulary. The Dutch king had a curious mixture of political elements to deal with. There were the High English

Churchmen, who would rather go to the Tower than promulgate James' declaration of indulgence, yet would have no other king but him; the dissenters, who had been the real moving engine in the Revolution, yet to whom, at the risk of getting even the Low Church party of England against him, he dared give no higher boon than that of mere existence. In Ireland, a couple of millions or so of Roman Catholics thought it not quite reasonable that they should be saddled and bitted by a hundred thousand English Churchmen; but the latter said, Is not Popery a false religion, and shall we not put it down? a vaunt hardly uttered, when Presbyterianism appears at its back, and says, Nay, nay, you are nearly as far wrong as the Papists: we are the truth, our king is a Calvinist, and he will assist us to extirpate error. In Scotland, however, there was not that overwhelming preponderance in favour of Presbyterianism which is generally supposed to have existed. Probably there was a majority, certainly not a very large one, in favour of that form; and it certainly had on its side the portion of the population most zealously religious, while the other had the preponderance in rank and wealth. It was entirely in the south and west that the Covenanters had their adherents; and north of the Tay, if there were not many very zealous supporters of the Episcopal polity, there were few who objected to it. It has, indeed, been pretty clearly shown, that the Prince of Orange attempted a negotiation with the Scottish bishops, and only threw up their cause on finding that they would not serve him: for they were honestly true to their principles, such as these were. The establishment of Presbyterianism seemed to be the only resource; and to understand how this was so quietly accomplished in those parts of the country where Episcopalian opinions prevailed, it must be had in mind, that the change was not an apparently great one in the mere connexion between the minister and his flock. Under the Episcopal system as established during the reign of Charles II., there was no liturgy; and the only apparent difference which the Revolution made, was to alter the government to which the oath of allegiance was to be taken. The Covenanters refused to take

the oath of allegiance and the other oaths so perversely tendered to them by the Stuarts, and were expelled; the supporters of James refused to take the oaths to the new government, and the tests which bound them to the Presbyterian polity, and were expelled in like manner. At the commencement of the new order of things, the Hill-men of the west gathered themselves together, and saying, "The doom of all malignants is clearly set down in the Word of God," proceeded to execute vengeance against those from whom they had suffered so much; but an arm, stronger in its quiet might than that with which they had heretofore grappled, put them down, and the country was reduced to peace. It has to be observed, that the Presbyterian party consisted of two portions, the Cameronians, Hill-men, Remonstrants, or by whatever name the more violent members were known, and the Moderates. The former were the instrumental agents in procuring the establishment of Presbyterianism. They did the hard work; they were tried in the furnace of persecution; they presented the iron frames, unscrupulous natures, and hot passions which made Presbyterianism formidable. But it was to be with them "*sic vos non vobis*." When things were coming into a settled condition, their moderate brethren, addressing the king, humbly besought his majesty, "that those who promote any disloyal principles and practices, as we disown them, may be looked upon as none of ours, whatsoever name they may assume to themselves." The oaths, in fact, were fully more efficacious in keeping out these hot-blooded children of independence, than in expelling the adherents of the ex-king: and so it came to pass that those who had given testimony on the mountain, &c., were cut out by the comfortable men who profited by their exertions, and were driven in their madness to plot with their old foes the Jacobites.—Even according to the boldest stretch of that new principle, which allows people to take credit for the sufferings and exertions of certain persons who were of the same way of thinking as themselves, some century or two ago, it does not appear, that those who either now are, or lately were, members of the Church of Scotland, have any clear right to convert the sufferings of the wild Covenanters into political capital. But these out-and-outers were not shaken off until there remained no hard work for them to do. The universities were cleared of malignants; and Gregory, their only ornament, found a more congenial field of exertion in Oxford. Measures were taken for getting the parishes "purged" of Prelating incumbents—Presbyterianism is excelled only by the Sam Slicks in a vocabulary of good hard words for offensive use. The operation lingered in the northern and eastern parts of the country, partly because the aristocracy protected the incumbents, partly because there were in some places no congregations for Presbyterian ministers, partly because a sufficient number of such clergymen could not be obtained, and partly because the new government

would have interfered had much violence been used. In the lately-renowned presbytery of Auchterarder, it appears that for some time after the Revolution there was but one Presbyterian minister. In some parishes north of the Grampians, Episcopal ministers kept possession of their benefices until the reign of George I., and the last vestige of these residuaries had not disappeared till that of his successor.*

Upon the whole, however, when we reflect on its conduct when in power, Episcopacy at its fall was well used. It is no despicable compliment to a religious body, in such circumstances as the Presbyterians were then placed in, that they shed no blood after the Revolution on religious grounds. It is true that they could not have carried out their first threat of extermination to any great extent under the eye of William, and their hands would have been still more tightly held at the accession of Anne. But if the spirit that had burned at Drumclog and Magus Moor had not died away under the influence of mildness and prosperity, there would have been at least a beginning of the good work. That Episcopacy should be tolerated, as a mode of worship, would have been a stretch of liberality not to be expected. Every minister of the ex-Scottish Church was prohibited, by act of parliament, "from baptizing any children, or solemnizing marriage betwixt any parties, in all time coming, under pain of imprisonment, ay and until he find caution to go out of the kingdom, and never to return thereto;" and wherever Presbyterianism was predominant, any attempt at the celebration of Episcopal worship was carefully suppressed. On the accession of Queen Anne, however, the Episcopalians ventured to lift their heads, for they not only had a friend at court, but the court was their friend. If that Queen had any feeling within her which extended beyond the circle of her waiting-maids, it was a bitter, bigoted hatred of every religion which differed from the Church of England. The Church of England she would have, and neither more nor less: Popery on the one hand, and Presbyterianism on the other, were equally detestable to her. It was not inexpedient, too, for some of the ejected clergymen to choose to consider her, by something like a fiction of law, as the viceroy for her exiled brother, and in this light some of the legitimatists were content to pray for her. Thus it was that in the beginning of the eighteenth century, in Edinburgh and a few other places, small meeting-houses raised their heads; much to the horror and fear of honest Robert Wodrow and his friends, who saw in them so many horns of the beast. In what manner they had kept alive the exercise of their devotions in the south of Scotland, during the interval of suppression and seclusion it might be difficult to discover;—when they reappeared they brought with them the general adoption of the English Liturgy. The use of a liturgy was, as already said, a departure from the older system of Episcopacy in Scotland, and it was one which arose naturally out of the circum-

* See History of the Scottish Episcopal Church from the Revolution to the present time, by John Parker Lawson, M.A., p. 140. It appears from a MS. collection regarding the Presbytery of Perth, there quoted, that in the Parish of Kilspondie, for some years after the Revolution, "ministers, sent from time to time by the presbytery, sometimes were allowed to preach at the kirk door, and sometimes were not allowed by the people to come near the kirk at all."

stances of the times; arose out of the great law of nature, that a persecuted sect will always strive to make their practices diverge farther and farther from those of their persecutors. The influence of persecution on the Presbyterians had been, in the first place, to drive them from the use of any fixed service, such as that which they had adopted in the days of Knox. Every form and symbol, natural or artificial, by which Catholicism or Episcopacy expressed devotion, became to them hateful. As Luther supported polygamy because Catholic priests were not even allowed one wife, they sought for what was right, in whatever presented the strongest contrast to the practice of their enemies; and to this day a sort of stand-up independence is the characteristic of Presbyterian worship, because kneeling and bowing are to be found in the Episcopalian. Dear and doubly reverential must have been every scrap of form and solemnity to the sincere followers of the fallen system, when they beheld the things they revered so relentlessly desecrated; and their love of offices and ceremonies must have been driven deeper into their hearts by every rude blow levelled against them. And it appears that habits, at which even Presbyterians would now be shocked, characterized the Scottish church-goers at the beginning of last century. Every reader will remember the captain of Knockdunder, in the Heart of Midlothian, smoking "with infinite composure during the whole time of the sermon." This proceeding, though it shocked douce Davie Deans, seems not to have been uncommon. In the "Collections for a history of the Shires of Aberdeen and Banff," a zealous non-juring clergyman thus makes his moan in reference to the church of Fintray. "This church being inconveniently situated, is now become ruinous, a new one having been built by Sir William Forbes of Craigievar, A.D. 1703, but which I cannot say is consecrated. This new church has an isle for this family, wherein there is also a room for their use; and, again, within it, a hearth and cupboard &c., so that people may eat and drink, and even smook in it if they will; a profaneness unheard of throughout all antiquity, and worthy of the age wherein we live; for, since the Revolution, the like liberty has been taken as to several churches in the south."*

It was not to be expected that the Established Church would tamely submit to this reappearance of its enemy, in a new and aggravated form. Mr. Greenshields, a clergyman who, having been ordained by one of the deprived Scottish bishops,

had been in the meantime officiating in Ireland, settled in Edinburgh about the year 1709, and publicly administered the English liturgy to a congregation, which is said to have chiefly consisted of natives of England, who had settled in Scotland after the Union. He was cited before the Presbytery, "to give an account of himself;" whereupon he produced his letters of orders and testimonials, countersigned by the Irish primate and two of his suffragans. This produced much such an effect as if a man charged with vagrancy before a bench of justices, were to produce evidence that he followed the occupation of a poacher. The Presbytery "prohibited and discharged" him "to exercise any part of the office of the holy ministry within their bounds, and recommended him to the magistrates of Edinburgh and other judges competent, to render this sentence effectual." The magistrates fulfilled the recommendation, and committed him to prison until he should find security to desist from performing clerical functions—a condition which, of course, he would no more accede to than Dr. Chalmers would at the present moment. The Commission of the General Assembly then took up the matter, and "moved," as they said, "with zeal for the glory of God, the purity and uniformity of his worship, and for securing the peace and quiet both of church and state"—the last was surely a superfluous assurance—directed presbyteries to be careful to prosecute the authors of such innovations before the civil magistrate. The Episcopal clergy thus found that the law on the one hand attacked them with penalties and imprisonment, and on the other left them exposed to the violence of all who chose to break the windows of their chapels or insult their worship; acts which were often committed, and were far from being considered punishable offences. In this state of matters, it occurred to the gentlemen of the two houses of parliament, that the religion of which five-sixths of them were members in England, might not inconsistently be tolerated in Scotland; and an act was passed in 1712 to "prevent the disturbing of those of the Episcopal communion in that part of Great Britain called Scotland, in the exercise of their religious worship, and in the use of the liturgy of the Church of England." The privilege of following their own form of worship was, by that act, only conceded to those clergymen who took the oaths, and prayed for the Queen by name; but it in all instances rendered the forcible invasion of Episcopal places of worship during the performance of service a punishable offence, (10 Anne, c. 7.)

* The work from which this is extracted, was presented to the members of the Spalding Club by the Earl of Aberdeen. It is the nearest approach which has yet been made in Scotland to the elaborate and accurate county histories with which the zeal of English antiquaries has illustrated the local annals of the south; and it is equally creditable to the munificence of the noble donor, and to the learned accuracy of its editor, Mr. Joseph Robertson. This reference to the proceedings of a book-club, brings to our recollection a movement on the part of the friends of Episcopacy in Scotland, which, whatever we may have to say with regard to the party in other respects, is entitled to our unreserved commendation—the establishment of a society for printing and distributing among its members, works illustrative of the history of Episcopacy in Scotland. The field is a rich one; and if it is likely that the zeal of the members of the club may direct them to works which represent their party in a favourable light, yet we must remember that it is to party enthusiasm that history owes her most valuable stores of knowledge—stores without which the annals of such a country as this would be almost a blank. We sincerely hope that this body will receive sufficient encouragement to be enabled to proceed with energy. We believe that when it was first proposed, a suggestion was made that it should be called after the venerable Bishop Jolly. But this prelate, who lived in a hut, and fed on the fruits of the earth raised by his own labour, possessed a name which was hardly characteristic of one whose sole worldly luxury was his library; and it was judiciously considered that the designation "The Jolly Club" might be liable to misinterpretation. The name of Archbishop Spottiswood was the one finally adopted; and the institution is called the Spottiswood Society.

It was not to be expected that the poor, afflicted, oppressed Kirk of Scotland, as it has been always in courtesy called, could suffer this injurious infliction without a gentle murmur. The General Assembly passed a memorial in which they hear of the bill "with astonishing surprise and deep affliction;" they find that it "gives a large license almost to all errors and blasphemies, and throws up all good discipline, to the dishonour of God, the scandal and ruin of the true Christian religion, and the confusion of this church and nation;" and "with the greatest earnestness" they "beseech, nay, obtest her majesty, by the same mercy of God that restored this church and raised her majesty to the throne, to interpose for the relief of this church and the maintenance of the present establishment, against such a manifest and ruining encroachment." Yet, notwithstanding this clamant appeal, the bill passed.

There were not many of these clergy who took the oaths; but they were let alone during Queen Anne's life. On the accession of the Hanover line they did not meet so much indulgence; for they were Jacobites almost to a man, as they naturally would be, after the usage they received at the Revolution settlement, and they were continually plotting to the extent of their means against the government. There must, indeed, have been several wily and sagacious spirits among them: for even under the sharp eyes of Walpole they carried on a systematic intercourse with the court of St. Germain; and even had, with relation to the Pretender, an erastian and a free party in their little starving community,—the former admitting their "king" as the head, the latter acknowledging no temporal headship.

From year to year, the poor Episcopal Church lived on, sometimes breaking the law, sometimes evading it, and sometimes feeling its heavy stripes, until the Rebellion of 1745 brought matters to a crisis. Many of the clergy entered heart and soul into the Pretender's service; and as it was the savage practice of the age not only to punish those who had done wrong, but to overwhelm, in the common ruin, all who might be united with them by ties of blood or community of opinion, the government of the day made up its mind to do what the Dutch prince was fifty-seven years earlier incapable of doing—to extirpate the Scottish Episcopal Church. The military, under the Duke of Cumberland, acted over the deeds of Claverhouse and his dragoons to the letter. As in the days of the Covenant, pastors met their flocks in barns, in old ruins, in wild sequestered glens, or in barren moors. The Episcopal Church has not so much of the persecuted-remnant style of poetry in it as the Presbyterian, or it might have made much of these events. By a coincidence which superstitious people would call a judgment, one of the old acts, directed in the age of Charles II. in favour of the then "Established Church," and against the Covenanters, was employed against these Episcopal clergy. In the Session of Parliament immediately following the Rebellion, another act was passed, requiring Episcopal ministers not only to take the oaths, and pray for the king and royal family, but to

register their orders; denouncing against them the punishment of six months' imprisonment in case of default. For the second offence, the clergyman was liable to be transported as a felon for seven years; and there were corresponding penalties levelled against the members of the congregations, (19 Geo. II. c. 38.) It appears that there had been some mistake in the framing of this act. Under its terms some of the Scottish Episcopal clergy registered their letters, and thought they would be allowed to preach in peace; but it was not the intention of the government that this body should be allowed to continue alive; and an act was passed, in 1748, depriving all clergymen of the privilege of registering, who did not hold orders in the Church of England and Ireland, (21 Geo. II. c. 34.) Of course this imitation of the anti-Presbyterian laws of the seventeenth, and the anti-Catholic laws of the eighteenth century, only made the Episcopalian more bitterly consistent both in their religious and their political principles. It is part of a clergyman's profession to bear persecution, as of a soldier's to risk himself in battle. The Episcopal clergy bore their lot with as much firmness, if not quite with as much fierce defiance, as their Presbyterian predecessors. It was the rule of the act, that where more than four persons were present, the clergyman was to be considered as officiating in a congregation; and occasional resort was had to such a manœuvre as the letting four people only be present in the room where the service was performed, while the other members of the congregation stood outside, within hearing. Notwithstanding such devices, however, many clergymen suffered punishment; and among others whose names have passed calmly into oblivion, there was one who will not be forgotten so long as Scottish song is immortal—Skinner the jovial author of Tullochgorum, whose grandson we shall presently find cutting no insignificant figure in the clerical saltations of the present age.

When the old Pretender died, many people found a very convenient excuse for transferring their allegiance to the Brunswick line. On that occasion, in fact, Jacobitism, from being an adherence to a person, who if he got the upper hand would have the distribution of coronets and commissions, came to be only an adherence to a general principle; and people can find excuses for deserting principles, which will not suffice for deserting parties. The non-jurors, on the death of their James the Eighth, said to themselves—his son, our young chevalier, is now a dissipated, diseased sot, who will not live long, and on his death, as of course the Hanover line would be the next in succession, we may prepare ourselves for being loyal subjects. Poor Charles Edward died in 1788, and then there was an end of Jacobitism: for was not George III. the next heir to Charles Edward? The ingenuity of this supposition lay in the practical application of the maxim, "Where ignorance is bliss, 'tis folly to be wise." They found a lineal successor to their mind in George III., and they had the good sense not to ask if there were any *more* lineal one. Are there in this country any absolute legitimatists at the present day? If there be, it must be grati-

fyng to them to know, that a whole host of foreign princes, including the King of Sardinia, the Emperor of Austria, Louis Philippe and Don Carlos, stand between the present reigning family and the lineal feudal representation of the Stuarts.

It happened, soon after they had thus come to be reconciled to the reigning family, that the poor and obscure clergy of the Episcopal persuasion in Scotland were able to do one of those useful turns for their potent brethren of the south, which are so often the means of bringing inferiors under the friendly notice of their betters. After the United States had achieved their independence, they afforded no more livings for well-connected young men in England; and those citizens who adhered to the Episcopal communion, were obliged to look out for the means of keeping up an apostolical succession at home. Their bishops-elect applied to the Church of England for consecration; but there were grave doubts in the way of its being acceded to. True, that those who enjoyed the monopoly of the spirit which has been communicated from the apostles downwards by the laying on of hands, should, on any grounds of political expediency, refuse to communicate the source of the bread of life to those who desired authority to administer it to the starving millions, was too monstrous a thought to be entertained—at least to be given utterance to. But then there were many sources of doubt and hesitation. The Church could not forget that its head was the king, and that it was required to consecrate no bishops but such as the king presented to it; and here were people who had been kicking in the heels of this “the best of kings,” and whose whole spirit and principle were at war with principalities and powers, both temporal and spiritual. In this juncture, the haughty Church of England recollected that she had a poor, despised, trampled relation, who nevertheless had the blood of the church in her as red as in herself: who had thus all the virtue that was to be communicated by the touch in her; and yet by reason of her poverty and insignificance, had no position in society to lose by contact with the unclean thing. The Church in Scotland could not be brought lower than it was; far from having any nice scruples, it was delighted with the opportunity of showing itself useful to the great relation. The American bishop was consecrated, and the English hierarchy said it would remember the favour, and some day or other would make it up to the Episcopalians of Scotland.

On the death of the Pretender, when all the Episcopal clergy in Scotland began to pray for the royal family, the time for remembering this promise had come, and the penal laws against the Scottish Episcopalians were repealed in 1799. The act extended only to those who should subscribe the Thirty-nine Articles, and the oaths to government; and it prohibited Scottish clergymen who had not been ordained by the Anglican Church, from holding benefices or officiating in England, (32 Geo. III. c. 63.) No other legislative measure affecting Scottish Episcopacy was passed until the reign of Queen Victoria, when provision was made for any clergyman of that church obtaining

license to officiate on any one day, or any two days, in a diocese in England, on his producing certain testimonials from the officials of his own body, admitted by an English bishop. The act which gave this scanty privilege, contains a restrictive clause prohibiting any person who has been ordained in Scotland from holding an English benefice, though he should be re-ordained in England; so that the only persons who cannot, by any legal possibility, hold any of the comfortable English livings, are the clergy of the Scottish Episcopal Church, (3 and 4 Viet. c. 33.) Yet the act was considered a great boon, because it acknowledged the existence of the Episcopal Church in Scotland, and made it look very like an institution by law established. But surely the acknowledgment was very like that which the prince bestowed on the man whom he told to get out of his way.

And now let us have a glance at the internal proceedings of the Episcopal Church in Scotland. No sooner had it obtained the notice of its great sister, than it began to enlarge its proportions and increase its influence. A distinction must be made, however, between its position in the north and that which it held in the south of Scotland. In the former it was the hereditary religion of the aristocracy; and the removal of the penal laws only called it from its hiding-place. In Aberdeenshire, and some of the neighbouring districts, it has been the rule, from time immemorial, that the gentry go to the chapel, and the democracy to the kirk, or the dissenting meeting-house. There Episcopacy has but slightly extended itself of late years; but in the south it has become a fashionable church. Crushed as it might be, it was impossible to divest it of its air of gentility; and when, after its long suppression, it arose, shook itself, and put itself to rights, it appeared as genteel and comely as ever. It has always managed to look upon itself as *the* Church—the Church which naturally should have been the established one, but which was driven from its supremacy by the usurpation of Presbyterianism, as Charles II. was kept from his throne by the usurpation of Oliver Cromwell. Accordingly, it called itself *the* Church, not having a sufficiently microscopic eye to detect the existence of any other body having a claim to that name. “History of the Church in Scotland,” is the title which Bishop Russell gives to his two volumes on the history of Scottish Episcopacy; nor has the Established Church ever been able colloquially to group the Episcopalians with other dissenters. People’s habits and associations have refused to indorse the character. Charles II.’s notions of a religion for a gentleman, have been fully justified by the dimensions to which fashion and gentility have enlarged the Episcopal Church in Scotland. The finest ecclesiastical edifices in Edinburgh belong to this sect. Let the traveller compare the handsome chapels of St. John’s in Prince’s Street, and St. Paul’s in York Place, with the little, dingy, obscure, but interesting fane, where one of the most zealous and able of the Scottish Episcopal clergy administers the services of religion at the foot of Carruber’s Close, and he will have before him the respective types of Episcopacy, and the

same religion as it existed under the shadow of the penal laws, nourished under the wing of the aristocratic establishment of England.

Now, here was laid a fine soil for the opinions of the new High Church party—Tractarian, Puseyite, or by whatever other name it may be called—to take root in; and it shows symptoms of a goodly vigour. During the past six years there has been great bustle in this, as in other religious bodies in Scotland; and great as is the noise which the Free Church is making, it would be quite possible for a stranger to pass through a certain stratum of society in this country, in which he might never know from its whisperings that any other religious body existed besides “the Church.”* He will hear about “the Lord Bishop of the diocese,” or perhaps “the Dean.” He will be told—a thing he might have asked in vain about ten years ago—what diocese he lives in. A handsome, commodious building, which would do no discredit to a populous parish in England, receives him; and it is “the Church,” no longer the chapel, as it used to be termed. In this church he will find marriages and baptisms performed—they used of old to be solemnized in private houses. He will find other matters, perhaps, savouring a little more strongly of the new—we beg pardon, the primitive doctrines. Thus, he must not speak of the Episcopal Church of Scotland, as he might have done a few years ago—it is “the reformed Catholic Church in Scotland;” and its officials are neither to be termed ministers, nor clergymen, but “Catholic priests,” a name startling to Protestant ears. He will find mankind always spoken of as divided into two orders—the clergy and laity, the latter including all Presbyterian ministers, and all persons who profess to conduct worship in dissenting meeting-houses. His invitations to dinner will be dated by the saints’ days; and if he is not acquainted with Bolandus, he may be puzzled how to keep his appointments. He is introduced to vary clerical High Church looking gentlemen, “Catholic priests” as above, wearing their cassocks in society, or on the streets, along with “a single breasted frock-coat, made rather loosely, and reaching somewhat below the knees;” which is what “*The English Churchman*” newspaper suggests as the proper costume for young Puseyism. Through the connivance of discreet tailors, this metamorphosis was made very gradually but decidedly; so that it would be hard to say at what particular point the mere secular garb, vulgarly called a surtout, became an ecclesiastical robe, which leaves little distinction between the appearance of a “Scottish Catholic priest,” and that of a Belgian official of the same denomination. All these changes profess to be resumptions of the ways of the primitive church. It may have been that St. Jerome and St. Augustin wore shovel hats, long surtouts of black Saxony, and small-clothes—but Raphael and Rubens seem to have thought otherwise. Some years ago the surplice was of comparatively rare use in Scotland, but now the priest must

preach in it, as it is primitive. Gradually, too, the priest began to turn his back upon the congregation when reading the creed; and now a few years have enabled him to turn his face full to the east, whereby he looks in the direction of Norway, a circumstance which is no doubt of very vital importance to those who see and hear him. The following paragraph, cut out of a newspaper a few months ago, conveys in its whole tone the altered appearance which Episcopacy is making in Scotland. It is the account of the consecration of a chapel—we beg pardon, a church, in a small village in the north; and any one accustomed to the manner in which such things were mentioned by the press some ten years ago, will see distinctly that a change has come.

CONSECRATION OF ST. JAMES’S CHURCH, CRUDEN.—On Thursday the 16th instant, the new church at Cruden was consecrated by the Bishop of the Diocese, assisted in the sacred solemnity by a considerable number of his Clergy, habited in their surplices. The petition for consecration was presented by the Rev. J. B. Pratt, the Incumbent, in the united names of himself, the Right Hon. the Earl of Erroll, Patron, and the several members of the Vestry. After the signing of the Petition, &c., in the usual forms, the morning service was commenced by the Incumbent, the lessons being read by the Rev. A. Ranken, and the Communion Service by the Bishop and others; after which an excellent and appropriate sermon was preached by the Bishop, from Psalms xxvi. 8—“Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth.” The ground around the church was also consecrated for the purpose of Christian burial,—a temporary tent being erected for the accommodation of the Bishop. The church is built in the early English style, having long, narrow, lancet windows, with alternate buttresses, and a spire about ninety feet high, which, from its elevated position, is seen to a great distance, both by sea and land. The structure is plain and simple, but chaste and appropriate. The internal arrangements are all carefully studied. The entrance is in the west end, with a centre aisle leading up to the chancel, which is raised three steps above the body of the church, and contains the altar, a prothesis, and sedilia. The window is composed of three equal lancets of finely-stained glass, by Waiies of Newcastle, representing various and appropriate symbols of the church, all very rich, but chastely subdued to a general tone of great harmony and beauty. The pulpit and reading-stall are placed on the steps on each side of the chancel, leaving an uninterrupted view of the altar and east window from the middle aisle, and giving full effect to the beautiful low and light rail which separates the chancel. The construction of the reading-stall is particularly elegant, and contains a lectern and prayer-desk, and is much more appropriate for its specific purpose than those generally in use. On the whole the edifice presents a very church-like appearance, and does the greatest credit to the architect, Mr. Wm. Hay, whose taste, judgment, and zeal, we hope to see further exemplified in many succeeding structures erected to the honour of God’s Holy Name, and the good of man. The ground has been granted by the Earl of Erroll, who, with his amiable Lady, has otherwise nobly and liberally contributed to this pious work; which we trust will cause their names, with those of many others, to descend in blessed remembrance to generations yet to come.

There are two circumstances which prevent this High Church feeling, which has been growing among the Scottish clergy from being a mere passing effervescence. It has already been the subject of a

* The celebrated Saxe Gotha Almanac for the present year, mentioning in its chronicle the disruption of the Kirk, and wishing to give its readers the proper name of the non-Intrusionists, says they are called Puseyites. Such is the importance attached by the Germans to those commotions, which, when seen close by, appear as if they would shake the world.

quarrel which has occasioned not only hard words, but clerical blows, aiming at salaries and privileges, of which farther on. It is also mightily encouraged by the animosity of the Free Church party, which, by its incessant outcries and taunts, is doing its best to drive young Puseyism to desperate acts of clerical pomp and party aggrandizement. In fact, every outcry which Presbyterianism makes, is but driving Puseyism to perform some evolution more eccentric than any it has hitherto tried; and, indeed, the youth may be compared to an adventurous boy who has got on a chimney-top, much to the horror of his old aunt below, every scream and angry gesticulation from whom only prompts the young idea to run more extravagant risks of that destruction which the old lady believes will certainly be the result of his gambols.

Indeed, any person who has a respect for the sober virtues which characterized the Episcopal Church in Scotland in former days, and who would wish to see it retain the same quiet unobtrusive demeanour, must feel apprehensive as to the results of the present Presbyterian mania for insulting it, and will naturally dread that so much bullying will drive it into a fighting attitude, and make it (for it has considerable power in the sympathy of the educated and rich classes) turbulent and domineering, instead of peaceful and humble. As a specimen of the tone adopted towards Episcopacy by the friends of the Free Church, we present our readers with a passage which we noted in a newspaper some months ago. We are sure it will disgust all our right-thinking readers; and as the party who penned it has probably been aahamed, in his soberer moments, of such an exhibition of rancour, we are unwilling to draw attention towards him by mentioning the newspaper in which the passage appeared.

The writer tells us, that a countryman "far from bigoted," stepped into an Episcopal chapel in Edinburgh, during the time of worship, and made the following reflections:—"He heard the organ, and saw the surplice for the first time. The tawdry apostles in the great window, suggested to him the painted figures stuck over a show-booth. The congregational responses reminded him of the Irish echo. The posture makings—kneelings—changing of pulpits and of vestments, the alternate employment of the two clergymen, the read prayers, the organ so musically devout, all impressed him at first, as the mere components of some piece of dignified amusement—some grave scene in a masque or drama; and he grew suddenly warm as he remembered, that he was witnessing it all on a Sabbath. But the feeling became deeper when he thought of the pageant as religious, when, by a natural association, the long and dreary persecutions of the seventeenth century rose in his memory, and he felt that all around him smelt as of murder. He shut fast his eyes; and when he opened them again, the surplice of the officiating clergyman seemed as if spattered with blood."

It is in charity to be presumed, that the adjective "tawdry," notwithstanding its grammatical use, was intended to apply not to the apostles themselves, but to the manner in which they had been

represented by the artist; but, as in many other cases, the writer's hot-headed zeal against an opposing sect makes him forget that part of its belief which is common to all Christianity, and prompts him to talk irreverently of that which it is to be hoped he has some veneration for, as a part of the Presbyterian creed. With the organ and the surplice, a person brought up in a different religious form cannot be expected to sympathise. But surely that mind could not have much Christianity in it, which, listening to the responses, containing some of the most solemn passages in Scripture, set itself to search for an analogy with the Irish echo. The vision of the clergyman's surplice spattered with blood, and the smell of murder, are an elegant attempt to "improve" the persecution of the Covenanters in the seventeenth century. When people, as the nominal representatives of the contending parties of a century or two ago, take credit for all the sufferings and achievements attributed to those who so bore the same name, it would seem to be consistent, both with poetical analogy and with justice, that the party last persecuted is entitled to brag of persecution. The Episcopalians persecuted the Presbyterians: admitted; but the latter have had a long revenge, and were for a considerable time persecutors in their turn. In common justice they should wait until they have had another turn of persecution, (they have tried to procure one, but have failed,) before they can lay any just claim to this peculiar distinction. In contemplating such effervescences of zeal as the above, it is, however, but justice to keep in view that self-complacent affectation of superiority, on the part of the Episcopal party, which has called it forth. There is something especially provoking in the theory of the apostolical succession. It conveys to those who believe in it, a distinct palpable hereditary title to religious superiority, which admits of no dubiety. It is the best put-together piece of clerical machinery that has ever issued from the workshop of priestcraft; and it is not wonderful that it should be viewed with something like admiring envy by those who have toiled after it in vain.

The Scottish Episcopal Church is just now in this peculiar position, that it can influence the movements of the ponderous Church of England without being harnessed to it. That church has a prodigious *vis inertia*. Disinclined to endanger itself by a movement in the direction of spiritual domination, it is, on the other hand, firm as a rock in resistance to innovation. A mighty lever would be required to move it in the latter direction; but in the former, even the small and frail Episcopal Church of Scotland may, as we shall soon see, have influence on it. Now the Scottish Episcopal Church is a voluntary church, and therefore free in all its movements. It has no dignities, no wealth, no restraining Acts of Parliament to keep it from doing as it thinks right. When a set of clergymen are started in a particular direction, they never know when to stop, till they tumble or get out of breath. For the probable effect of such a course upon the poor voluntary Episcopal Church in Scotland, we should feel sorry. If it tend, as we think

is not unlikely, to the breaking down of the swollen, pampered, and insolent Church of England, we would find in that a compensation for the mischief it may accomplish in Scotland.

But there is a question which has to be solved before any one can predict with clearness that the Scottish Episcopal clergy are to pursue the career they have started on: will their flocks follow them? We suspect not. Tractarianism is not one of those forms of religious thinking which will, in the present age, become popular. The women, who are the staple commodity of the religious public, shun it as if it were the pestilence. Men who have for the last twenty or thirty years been regular church-goers, and have seen or heard nothing to make them suppose that the doctrines of their church differed very materially from those of their neighbours the Presbyterians, will find that, as Monsieur Jourdan had been talking prose all his life without knowing it, they have been absorbing Popery without being conscious of the impregnation. There is too much both of superstition and of clerical assumption in the doctrines of this school to make it have many followers at the present day, beyond the clergy themselves. The use of what is called the Scottish Communion service, which has hitherto been adopted by but a very few of them, is much desiderated by the others. This service was founded on what is called the practice of the primitive church, and was arranged at some period, not very precisely ascertained, early in the last century. It is now lying before us, but we cannot venture on a criticism of it. We have spoken without restraint of forms, ceremonies, and vestments; but the internal belief which attends the outward symbols of any class of Christians, is, in our view of it, too sacred a subject to be so discussed. We may, however, state, with reference to this service, that according to the account given of it by its supporters, there are two points in it, as to which, if they be different from the Romish doctrines of transubstantiation and the efficacy of prayers for the dead, we cannot perceive where the difference lies.*

Of the tendency of the doctrines of the Catholic party in the Scottish Episcopal Church and their supporters in England to superstition and priestly domination, we could produce many instances. We find their advocate and organ, *The English Churchman*, saying of the medical profession, "The elevation of the healing art from its present degradation to the dignity and glory which it really possesses, as a gift of the spirit and a subordinate office of the church, must be desired by every Christian." The elevation of an inductive

science to the dignity and glory of being an instrument in the hands of priestcraft! A favourite topic of declamation with the writers of this party, is the notion, that calamitous deaths and a failure of male issue characterize the families who acquired what was called ecclesiastical property at the time of the Reformation, and will continue to attend all who come into possession of these lands, until some one makes them over to the clergy of "the Reformed Catholic Church." In "The Lord's house: a discourse, by the Rev. John Marshall," Episcopal clergyman at Blairgowrie, there is the following passage: "It was one of the heaviest crimes of Belshazzar, King of Babylon, that he took the sacred vessels of the Temple of Jerusalem and turned them to profane uses. Learn from his fate, that what has once been set apart for the service of God is holy. Learn, from the fate of those men who, three hundred years ago, robbed the church in this land; learn, from the violent ends they came to, and from the miseries which pursued their children and their children's children, till the families of most of them were extinguished, that under the Christian as well as the Jewish dispensation, there is such a thing as SACRILEGE; that tithes and offerings, however much they may have fallen into disuse, are still due towards the support of God's worship; and that, in retaining back from the maintenance of God's priesthood, and the services of his sanctuary, what you can and ought to offer publicly for such purposes, you are retaining not what is your own, but what God has commanded you with a willing heart to give." An inductive philosopher might be inclined to say, that in the days of violence to which the above remarks apply, many men who built churches came to an untimely end, but that there was not thence any reason for inferring that the building of the church was the cause of the untimely deaths. But we prefer leaving counter disputes to exhaust each other in the manner of the two Kilkenny cats, and shall hand the paragraph over to the Free Church, merely observing, that what the author means by "God's priesthood," is a real, apostolical, warranted priesthood, and that he would be so far from considering that the support of free churches or any such schismatic institutions is a fulfilment of the injunction, that he would probably consider such a misapplication a slight degree more reprehensible than the conduct of Belshazzar himself.

The Tractarian party are not without those appeals to the eye and to the associations which constituted of old the life and blood of the Catholic Church, and there is no doubt that they will thus

* Among the various pamphlets which have been written on this subject, the best account of the character of the Scottish Office will be found in "The authority and use of the Scottish Communion office vindicated, by the Rev. P. Cheyne, Incumbent of St. John's Chapel, Aberdeen." Some popular preachers, anxious to keep favour in all eyes, had been endeavouring to smooth down the characteristics of this service. Mr. Cheyne sets them before the world in all their honest asperity: for he glories in them. He announces them as, "1st, The sacrifice in the eucharist. 2d, The real spiritual presence and participation of Christ's body and blood. 3d, The commemoration of the faithful departed." Surely the word spiritual might advantageously be dispensed with in the second. It only serves to create mysticism, and to make obscure and contradictory that which, without it, would have a distinct meaning. It appears that Mr. Cheyne's is one of those chapels where it is not expedient to use the Scottish form. He regrets this, and says he has "sustained a loss by being debarred the use of that venerable form." His argument, that the same doctrines are contained, though not expressed with the same fulness, in the English liturgy, is one which we cannot comprehend in relation to a service from which any mention of them was excluded from prudential reasons; unless it be, that, in any fixed form of the kind, the person employing it may, by a sort of fiction of law, hold everything to be there expressed which he thinks ought to be so.

gain a few votaries ; but the present age does not present a good field for the operation of such influences, and we do not think their success can be large. Yet they are operations worth observing as they pass ; and perhaps those of our readers who are not acquainted with the organs of Tractarianism, may feel interested in a specimen. An account of the consecration of the church of St. James's, Enfield Highway, brings us as distinctly back to the fifteenth century as the Kirk proceedings in Scotland do to the seventeenth. "The clergy, vested in surplices and stoles, formed into procession, and moved towards the church, headed by a boy in surplice, carrying a square silk banner, displaying a silk cross upon a red shield." We are told that the "epistoler and gospeller" (novel clerical denominations, probably, to most of our readers) had their precise places within the rails, and that "the remaining clergy were seated stallwise." "The services throughout were performed with the most exact propriety. One point of order, which is very much neglected, calls for notice. Before beginning the gospel, the Rev. J. M. Neale crossed the altar to the north side, where a lectern was placed for the purpose." A ballad was sung by the children, which its singular beauty and spirit, no less than its tone of ante-Reformation feeling, prompt us to extract. And here, lest we should be charged with inconsistency in admiring that which we exhibit as an indication of a tone of thinking which is certainly far from meeting our approval, we beg to draw the distinction between a mere literary or antiquarian admiration of a poem breathing the better parts of the spirit of an older and less civilized age than our own, and an admission that the principles it indicates as fit for adoption in the present age. We admire Scott's Vich Ian Vhor, and Campbell's Oneyda Chief, without admitting that Glengarry was a sagacious practical philosopher, or having any wish to see young England imitating "the stoic of the woods—the man without a tear." But now for the ballad :—

A song for the times when the sweet church chimes
Called rich and poor to pray,
As they opened their eyes by the bright sunrise,
And when evening died away.

The squire came out from his rich old hall,
And the peasants by two and by three,
And the woodman let his hatchet fall,
And the shepherd left his tree.

Through the churchyard dew, by the churchyard yew,
They went, both old and young ;
And with one consent in prayer they bent,
And with one consent they sung.

They knelt on the floor till the prayers were o'er,
To the priest they gave good heed :
Who would not bless the good old days
When our church was a church indeed !

Christmas was merry Christmas then,
And Easter-tide the same ;
And they welcomed well, with merry bell,
Each Saint-day as it came.

They thought with love, on the Saints above,
And the pious days of old ;
We toil, and we slave, till we drop in the grave,
And all for the lust of gold.

But little we'll care what wicked men
May say, or may think of ill ;
They kept their saints' days holy then,
We'll keep them holy still.
We'll cherish them now in times of strife,
As a holy and peaceful thing ;
They were bought by a faithful prelate's life,
And the blood of a martyr'd king.

Having enlarged to such an extent on the history and prospects of the Scottish Episcopal Church, we must now, in the briefest manner, give an account of the schism which has occurred in it, and which, as we have already intimated, we think not unlikely to extend to England. The Rev. D. T. K. Drummond of Edinburgh was the first rebel. Being a member of the Evangelical party, he held certain prayer meetings, which were said to be inconsistent with the terms of one of the canons of his church. He maintained that the canon, which was a lately established one, was made with a particular reference to his own case : and the supposition is not unlikely to be correct ; for, on looking at the canon in question, (the 28th,) we find that it is couched in an angry, scolding phraseology, with an evident intent to hit at somebody. The Bishop reprimanded Mr. Drummond ; and the latter, viewing the whole circumstances of his position, resigned his connexion with the Scottish Episcopal Church, and got himself established as clergyman of a chapel in communion with the Church of England. In the north, a like dispute assumed a more formidable aspect. The chapel of St. Paul's, in Aberdeen, was one of those which had been established at the time when the Scottish Episcopal Church was attempted to be suppressed by the legislature. Its congregation professed to be in communion with the Church of England, and they engaged English clergymen as their pastors. Various attempts had been made to unite it with the Scottish Episcopal Church ; but there were two obstacles in the way : the chapel possessed a considerable amount of property, which it did not wish to see subjected, in any way to the control of the Scottish Bishops ; and the congregation was not partial to the doctrines of those neighbouring clergy who belonged to the Scottish Episcopal Church. In an unlucky hour a "Deed of Union" was executed, by which the chapel of St. Paul's was put under the authority of the Scottish Episcopal Church, with the reservation of all its distinctive rights and privileges. The incompatibility of the union was soon apparent. Sir William Dunbar was required, by the Bishop of the district, to be present on certain occasions when the Scottish communion office was to be employed. He pleaded the reservation of rights and privileges, and refused to be present. He was next required to hold a collection for the benefit of the Scottish Episcopal Church Society. Sir William said he was in the hands of the managers or trustees of the chapel, and the managers did not sanction the collection. In vindication of his conduct, Sir William appealed to the deed of union. The Bishop had nothing to do with managers and deeds of union, and only saw before him a rebellious priest. When he discovered that a feud was inevitable, Sir William, following the example of Mr. Drummond, disconnected himself with

the Scottish Episcopal Church. But the northern Bishop was not contented, like his junior brother of the south, with letting his opponent escape. He went into the armoury of the church, and pulled out one of those old, rusty, terrible-looking weapons, which, in these days, are more apt to blow those who employ them to pieces than to hit an enemy. The bishop excommunicated the schismatic!

Non audet Stygius Pluto tentare quod audet
Effrenus Monachus, plenaque fraudis anus.

And now, the effect which these things must have upon the Church of England may be seen at a glance. An English clergyman, holding English orders, has been excommunicated—all in proper style and form, we doubt not, by a tribunal of the Episcopal Church in Scotland. The reason why he is excommunicated is, because he holds by the doctrines and practices of the English Church, and refuses to adopt those of another body. Will the English church ratify the punishment professed to be imposed on him by that body? Will the English Church justify him in disobeying a Bishop of a sister church? Nice questions. The English Bishops are profoundly silent, but not so the English Tractarians. They rave against this lukewarmness, and insist that some measure should be adopted. *The English Churchman* asks, "Can such a degraded and excommunicated priest receive preferment in England?" and then it continues, "There will be found patrons weak and wicked enough to try

how far they can succeed in insulting our prelates, by imposing on them a man whom they are bound to regard as a heathen-man and a publican [Query, Would this plea hold good with the Exchequer, and enable Sir William to open a tavern without a license?] to try and disparage the sacraments, by forcing us to receive them at the hands of one who is himself cast off from the benefit." The silence of the dignitaries of the Church of England—a silence deeply expressive of their consciousness of the difficulty of the question—cannot last. If it had been a man in Scottish orders only who had been driven forth from the pale of the church, the difficulty might have been got over; but here, an official of the small voluntary Episcopal community of Scotland, has professed to deprive a clergyman of the privileges which he received at the hands of the powerful establishment of England. If the excommunication be sanctioned, what a power over the members of the great establishment is given to the small voluntary church! If the excommunication be treated as merely *magni nominis umbra*, what an impulse will be given to the excitement of that party who are burning to break off from the English establishment! It seems to us that, so far as human foresight can calculate, a division of the Church of Scotland was not to be more surely predicted in the deposition of the recusant ministers of the presbytery of Strathbogie, than a division of the Church of England is to be anticipated as the result of this schism among the Episcopalians of Scotland.

COMMON LAW AND SPECIAL JURY.

BY AN IRISHMAN.

SIR ROBERT PEEL has achieved a triumph in Ireland. The Common Law, in which he trusted, has shadowed him with laurels. Long ago he said he would try it; and after much delay and hesitation, Mr. Attorney-general Smith received his orders to begin. But that eager officer did not leave the event to depend wholly upon the Common Law. Aware of what virtue there is sometimes in a Special Jury, he thought it good to dilute "*the Doctor's*" Pill in that *menstruum*; and between the two, the effect is complete. A happy accident (many worthy people may account it a *providential* one) favoured the experiment. Certain "alien" ingredients were most opportunely neutralised; and the result has far exceeded the hopes of the patient and of his friends. The Common Law has been made effectual for the exigencies of the State, and Sir Robert Peel's reputation as a constitutional minister comes out as bright as ever.

Ay, there's nothing like it, that glorious British constitution, wherein great lords and snug placemen plume themselves;

"Nothing like
A fair, free, open trial, where the crown
Can choose its jury and appoint its judges."

The crown did choose its jury here, its dozen "picked men of quality." It chose twelve Protestants to try a number of Catholics for political

offences, who were of course found guilty. If the people of Ireland are not satisfied with such exertions to insure them the full benefits of the Common Law, why common justice is thrown away upon them.

The House of Commons has recorded its solemn approval of these things. I make no question of the readiness of the same honourable house to ratify, if need were, and at the nod of the same master, the administration of any other sort of law, civil or military, which could be brought to bear upon the same delinquents. But as an Irish Protestant, I must very religiously *protest* against the rule of law founded upon these remarkable proceedings, and laid down by the Earl of Roden in the House of Lords, for settling the constitution of all future juries for the trial of Irish repealers. "It is impossible to suppose," said the noble Earl, "that the Roman Catholics of Ireland could act on juries, without being more or less biassed in opinion." Whether they be Repealers or Anti-repealers, Agitators or what are called Orange Papists, it is all one in the sweeping judgment of this highly respectable legislator. *No Roman Catholic* is to be trusted on a jury appointed to inquire into a political offence. This is Lord Roden's vindication of Mr. T. B. C. Smith's creed-culling system; and it is the honest way of accounting for it. Roman