

and all other places within these districts. The church of St. Saviour, Southwark, is to be the Bishop's cathedral. The diocese of Winchester at present contains no less than 631 benefices, of which upwards of 250 will form the diocese of Southwark.

An appeal having been made, if we recollect right, in the Bishop of Rochester's charge, to the practice at the Chapel Royal of settling the question that the surplice ought not to be worn in the pulpit, a correspondent of the *Morning Chronicle* says he has ascertained that the surplice, and not the gown, is the preaching dress in all the royal chapels, including that of St. James. The dean, sub-dean, and priests in ordinary, always preach in the surplice. It is only when a stranger preaches that the gown is used, as in St. Paul's Cathedral, and in this case the preacher is not allowed to give the blessing.

A recent report of the Ripon Diocesan Church Building Society states that since its formation the society has assisted in building 71, and enlarging 20 churches; in converting two buildings into churches; in enclosing 46 churches, and erecting 73 parsonage houses. The number of additional sittings provided is 42,055, of which 37,709 are free, or let at a nominal rent. The society has expended for this purpose upwards of 53,459l., and has drawn forth the expenditure of 252,220l. from other sources.

The *Coventry Herald* gives the following description of a design for lighting St. Michael's Church, in that city, which appears to have been more than usually successful in escaping the disfigurements gas-lights have usually been to ecclesiastical edifices:—

"The standards are constructed upon a base, with suitable mouldings, surmounted by the twisted column so much used in perpendicular metal work. From this arises four metal tubes, for conveying the gas, bound by a crown of trefoils; the tubes are ornamented by branches of ivy leaves, and terminated by a circle of *fleur-de-lis*, containing a triple light symbolical of the Trinity. The combined flames present a leafy appearance, in unison with the floral character of the decoration. The chancel will have a chandelier, composed similarly of tubes, conveying the gas; but in this instance with vine instead of ivy leaves for the ornamentation. The total number of lights in the church will be about two hundred and eighty, and judging of the effect from those already placed, the work, when completed, will produce an effect perfectly uncommon.

Notice was issued on Saturday at St. Paul's Cathedral, that the public will only be admitted on Sundays during the morning and afternoon services, and on other days from eight a. m. till four p. m. (gratis) the same as Westminster Abbey.

We have seldom or never published any document which gave us more pleasure than we experienced in laying before our readers, last week, the extracts from the Report of the Clergy of the Rural Deanery of Leeds. Not that we anticipate an immediate or general adoption of the suggestions contained therein; but it is satisfactory to know that such subjects are being practically considered and dealt with by the Clergy of a very important locality; and, moreover, there are several suggestions which require only the personal sanction of the Bishop, and the co-operation of the Clergy, of each Diocese, to be at once brought to bear.

Most heartily do we wish that, as far as is consistent with guarding the Church from outward assaults and danger, the Bishops and Clergy would heartily and promptly apply themselves to the consideration, and the carrying out, of such practical suggestions as those to which we allude. A more important and promising Chapter of "Parochial Work" could not be found, at the present time; and we do earnestly hope that it will not be read, and laid aside as a mere piece of news, but be kept in view as "*work to be done*," which will not admit of delay, not to be dealt with superficially and feebly, with more of a wish to find out excuses for postponing it than means for fulfilling it.

It is now some years since we called attention to this subject, in a paper printed in this journal, and afterwards reprinted as a pamphlet; and although we might, possibly, modify some of the suggestions then made, we believe that, in the main, it will be found to be of the same practical character as the suggestions of the Leeds Clergy, and in harmony with them. From this paper we take the substance of several of our present observations.

It certainly appears very desirable that the inhabitants of densely populous parishes, especially where the Church-room is deficient, should have very frequent opportunities of attending Morning Prayer, Evening Prayer, Litany, and Communion; as separate, and as combined Services—taking care that where any of these Services were combined, a sufficient pause should be made between them for worshippers to withdraw, or to enter. If this were done, there would be no hardship, and very great convenience to congregations in general, and pew-openers in particulars, in locking the doors of the Church at the commencement of every Service.

There are large classes of persons whose employments, age, ailments, or temperament, prevent their attending long Services, especially in very hot, or very cold weather; and it is also worth considering whether some who, being closely confined during six days in the week, are tempted to idle away their Sunday, might not, by means of short Services, be brought to better practices. Young children, nurses, and mothers with infants, would be especially benefitted by such an arrangement: in fact, it would remove a very large class of excuses for staying away from Church. It would also leave room for Choral Services, without annoying those who dislike them, who would then have abundant opportunity for attending other Services.

The hours of these several services would be fixed according to the habits and circumstances of the immediate neighbourhood of our Churches, and after due inquiry, consideration, and actual experience. They should then be fixed, prominently proclaimed, and most punctually adhered to.

It will be found, we believe, that under our existing arrangement, a very large number of the working classes, and especially domestic servants, and women who do their own household work, either very rarely or never attend Divine Service, or they attend only once, and that the same Service all the year round. Many never hear the Morning Lessons, the Litany, the Epistle and Gospel, nor the Commandments; and as to partaking of the Holy Sacrament of the Lord's Supper, that Holy Feast is never visibly set before them, and therefore we need not wonder that they are never among the guests.

On all these, and many other grounds, it does seem most desirable and necessary that some re-arrangement, or, rather, additional arrangements, should be made to remedy such evils, and to extend the benefits of the Church's Services. Our Churches are not half used; and hence the dismal, damp, and discouraging aspect of so many of them.

That more Clergy would be required, in many places, in order to effectually carry out such plans, is evident, but we believe that it is also as certain that the means of their support would be found, by the increasing numbers of grateful and hearty worshippers. On the other hand there would, in some cases, be no immediate necessity for building new Churches, as the several Services would afford opportunities for three times the present number of worshippers.

We purpose considering the other points suggested by the Leeds Clergy, on some future occasion; but, before concluding, at all events for the present, our observations upon this branch of the subject, we beg to intimate very briefly, but very plainly, our conviction that, if all, or any of the time, which is saved by carrying out the proposed arrangement, be generally employed in lengthening Sermons, the whole scheme will utterly fail; and we will further add that it will equally fail should it be attempted to make the shortened Services still shorter by "fast reading."

We scarcely need add that most of these suggestions for separate short Services apply almost exclusively to Churches having a considerable population in their immediate locality.

From our English Files.

LORD SHAFTESBURY ON TEMPERANCE, SUNDAY LABOUR, PUBLIC AMUSEMENTS, &c.

A meeting was held at the Town-hall, Manchester, which was somewhat numerously attended by clergymen, traders, and manufacturers, for the purpose of establishing a Society to secure the better regulation of public-houses and other places of entertainment. Mr. S. Fletcher presided. A long report was read by the Secretary, showing to what an extent such places were at present sources of immorality and crime.

The Right Hon. the Earl of Shaftesbury, in addressing the meeting, said,—You have undertaken a great work, a work becoming the vast intelligence of the City of Manchester, and highly becoming the dignity and position of all those great capitalists in this town who hold in their hand a means of influence and power far greater than ever was allotted to any body of men before, and which, if directed to the discharge of their duties, will produce such an effect and be of such service to society as will go further towards establishing happiness in the world than many poets, even in these days, have ventured to predict. It gave me satisfaction, and more than satisfaction, a deep and heartfelt pleasure that I want words to express, when I came down to this great City on my present visit, and, going among many of these great capitalists, and hearing from them an expression of their sentiments, I saw the development of a heartfelt desire to do good, that really convinces me we are entering on a new era, and that having incurred a new responsibility, God has given us new facilities for discharging it. We are about to enter on a new career, which will throw far into the distance, I believe, every career which ever was run by any nation, and which will make us, under the blessing of Almighty God, a model nation for the whole of the civilized world. (Cheers.)

Now, gentlemen, allow me to say that this question before you, as far as I have heard from the report, directs itself into two considerations,—the mode by which you shall put an end to this detestable system of beerhouses and ginshops, and how to impose a restriction on the amusements offered to the people of this great City. With respect to the first, as to the effects produced by habits of intoxication, I will only put before you the results of my own experience. The results of that experience in my department, and the results of the experience of others in their departments, prove to me what appalling and devastating misery this habit of intoxication is the cause of, and it is made manifest, I think, to all reflecting minds that if we could limit this evil, if we cannot procure the extinction of it, we should go very far to advance the physical condition of this country, and I believe to carry it even beyond the physical condition of the United States. We should have gone very far towards advancing the physical condition of this country, and I believe the moral dignity of the people also. (Hear, hear.)

First, look at the financial results of these habits of intemperance. I don't know whether you have seen a little treatise published some time ago by my friend Mr. Porter, of the Board of Trade, called *Self-Imposed Taxation*, in which he shewed that the working-class expend annually on beer, spirits, and tobacco,—certainly the last two might be taken in moderation, even if the other could not be dispensed with,—he shews that they spend annually on these three articles alone no less a sum than £50,000,000 sterling per annum. (Hear, hear.) Just imagine, if the half of this £50,000,000 were used by the working classes for the improvement of their worldly condition, the improvement of their dwellings, the education of their children, in elevating amusements, or in making a store for an evil day,—would not that go far to place the working classes in a position very different in the social scale to that now occupied by that body? (Hear.) Not to dwell longer on that, let me go to another point; and here I speak of my own knowledge and experience, for, having acted as a Commissioner of Lunacy for the last 21 years, and acting as Chairman of the Commission during 16 years, and having had, therefore, the whole of the business under my personal observation and care, having made inquiries into the matter, and having fortified them by inquiries in America, which have confirmed the inquiries made in this country, the result is that fully six-tenths of all the cases of insanity to be found in these Realms and in America arise from no other cause than the habits of intemperance in which the people have indulged. (Hear, hear.)

Connected with the speech delivered by a Rev. gentleman, I will mention only one fact, because that also comes within the range of objects at present under your consideration—I allude to the efforts made for the restriction of Sunday trading. He stated that many of those he met and spoke to on the subject said that they would be happy to cease from trading on Sundays, could their neighbors be induced to do the same. I know there are many persons who differ as to the propriety of introducing legislative interference. I am not going to say whether I think that advisable or not; I only wish to mention this fact, to show the great result which would ensue, could we by some means or other induce the better observance of the Sabbath, and make it, as it ought to be, a day of repose of body and soul. Well, now, this is a fact stated to me by a dear and intimate friend of mine, a Clergyman living in one of the great parishes within three miles of London:—He had in his parish a gentleman who was the proprietor of a vast number of omnibuses, which invariably ran on the Sunday, and he never attended a place of

worship, neither he nor his family; but by the exercise of his influence my friend the Clergyman persuaded him to attend a place of worship, and to make the experiment, and see the result of stopping the running of his omnibuses and the constant employment of his men on the Lord's Day. At the end of a year he came to my friend. He had been during that time constantly in the habit of attending Church, and he said, "The experiment has answered so well that I will continue it to the end of my days. So far from suffering financially, I am a better man by several pounds this year than last year. In the first place my horses, by having one day's complete rest, are better able to do their work during the week, and not so subject to accidents; but the principal point is, that I receive more money than I used to do, and I trace it to this—it is not that the receipts, I believe, are actually larger, but it is that the men, having a better moral example set them, and having a day of repose, which they devote to honest, sober, and religious purposes, and being by that greatly improved in moral condition, they do that which they never have done before—faithfully bring to me every farthing which they earn." (Applause.) I state that to show what results may arise from endeavours to ameliorate the social condition of the people. If I may venture to say so, I would say to this association, "Go and do thou likewise." (Applause.)

The next division is the amusements of the people. I think the report stated that the Act for the regulation of public amusements in London had not been productive of so much benefit as was expected, and persons consequently asked, "Why seek a legislative measure, when you find that, notwithstanding it, there are still houses of great disorder and dissipation in London?" The truth is, that until very lately indeed, though the Act had been previously in execution, I believe licences had been granted right and left, without any discrimination whatever being exercised. Licenses have been granted without the slightest regard to the person who made the application, or to the circumstances under which he requested the license. But bear this in mind, that in all cases of this description you must look, not to the positive and actual results only, which can be stated on paper, but you must take a wider view, and regard the thing negatively. You must not only consider what actual good has been done, but take into consideration the evil which has been prevented. Depend upon it, if that Act had not existed in London, the state of things would have been such that the whole of the metropolitan police-stations would have been more a nursery of children than what they are. (Hear, hear.) To show what the evil is that arises from this state of things, I can only state the result of my own minute and personal inquiries from hundreds and hundreds of ragged school children in London, who are open and candid, and will tell you any one single thing you want to know. I am sure I am speaking within due limits when I say that seven-tenths of these children have been first tempted to crime by stealing halfpence from their mothers and friends for the purpose of going to the penny theatres.

If you can put them down; no one, the greatest purist in these matters, can tell me it can conduce in any way whatever to the good of any portion of the human race that such things as penny theatres should exist. You may trace to them a very large portion of the crime that desolates society. There is no argument why you may not very fairly ask that there should be a limitation of the hours during which these places of amusement are to be open. You don't infringe on any of the principles laid down by these purists. You have a right to demand that they should be closed at a very early period of the evening. A great portion of the extreme of the mischief—I do not mean that general corruption and unsettlement of men's minds, which is bad enough by itself—but the great mass of the actual and positive mischief arises in the late hours of these places of amusement. If you could obtain an enactment that every place of amusement of this description should be closed at 9 o'clock, you would go very far indeed to bring the whole thing under manageable control. You have a perfect right to demand that

Just look at the effort now being made to establish in all the great towns of England a movement towards what is called the "early closing system." In many establishments in Manchester this has been carried into effect. You see the limitation of the hours of labour. You have the Ten Hours' Bill, which closes these important places of industry at 6 o'clock every evening, and if from 6 o'clock, when the mills are closed, to 9 o'clock, these places of amusement are allowed three hours to be open, it is quite as much as any reasonable person can ask for. (Hear.) In conclusion, I can only say that from the bottom of my heart I wish you God speed. You are engaged in a great work, and it is a noble thing to see persons who are engaged in business and trade, and whose daily occupation must be demanded to look after their own affairs, calling themselves away to give themselves to the business and interests of others. It is a noble sight, it is a sight which I am happy to see, that which we are now exhibiting to all nations of the earth, and which will do more good than you are aware of. They can see what a body of intelligent freemen can and will do when they rise to the sense of their duties. You will find your account in this, for depend upon it, you are engaged in a great work, that, under the blessing of Almighty God, will tend to the sanctification of property, to the welfare of the people, and to the security of all our Institutions. (Loud applause.)

Resolutions were passed appointing the officers of the Society, the Lord Bishop of Manchester to be President, after which the Meeting concluded.

HANOVER, Nov. 19.—The *Hamburg Correspondent* gives the following particulars relative to the last hours of the King:—The Crown Prince never quitted the dying bed of his illustrious father except for a few moments to take needful refreshment. On the night before the King died he had quitted him for a short time for his palace in the Adolphestrasse. He, however, returned at midnight, and leaning upon his aide-de-camp, Mr. Boddien, never quitted the bedside till the last solemn scene was over. He was soon joined by the Crown Princess, who watched beside the bed. Towards seven o'clock in the morning the breathing of the Royal sufferer gradually grew worse, and when the last sigh announced that all was over the Crown Princess, taking her husband's hand, knelt down by the side of the bed and offered up a prayer. The impression produced upon those present was quite thrilling, the High Court Marshall especially, Mr. Von Malortie, who had been a faithful attendant upon the King while yet Duke of Cumberland, many years before he ascended the throne, was so completely overcome that he sobbed aloud.

HANOVER, NOVEMBER 20.—The will of the late King of Hanover contains the following instructions to his son:—

"I have no objection to my body being exposed to the view of my faithful subjects, in order that they may have a last opportunity of looking at me. I have

never had any other wish or any other object than that of contributing to their welfare. I have never acted from interested motives. I have only wished to correct the abuses which have been introduced into the administration during a period of 150 years in the absence of the Sovereign—abuses which, in consequence, could create no surprise."

In accordance with the above his Majesty George V., has ordered that the body of his Royal father shall lie in state on the 22nd and 23rd instant in the palace, before the throne. Every one will be admitted. The Government has issued orders for a general mourning of three weeks' duration.

A fresh incident has occurred to mark the progress of the ecclesiastical differences at Turin. The banished Archbishop, from his place of exile in France, has caused it to be notified that no course of theological reading will hereafter be recognized in the archdiocese which shall not have been conducted under three divines of his own appointment, whose names he subjoins. This is his reply to the countenance given by the Government to Professor Nuytz. And here he has the advantage; for, though in exile, he is Archbishop still. In fact, the dispute seems to be tending towards a point at which both parties will find themselves on more logical ground. Ultramontanism is the creed of a tolerated Church, not of an established and dominant one. Catholicism in Piedmont is the religion of the State; but Catholicism is not of necessity Ultramontane; and, if that reading is given in the text of the constitution, the State is likely enough to reconsider its contract. Especially is this probable where the Government happens, as in Piedmont, to be tolerably strong, to be supported by a mass of public feeling, and to have a well-defined, ambitious, pushing, foreign policy, liable to occasional collisions with that of the Papal See. The building of a large Vandois church at Turin is another indication of the course which affairs are taking.—*Guardian*.

The Improvement of Congregational Psalmody is beginning to engage the attention of our brethren in the North. A meeting was recently held in Glasgow, at which different topics bearing upon the general subject were assigned to the different speakers. The Rev. John Ker, of the United Presbyterian Church, delivered an able speech in the course of which he related the following anecdote, illustrative of "the influence of sacred music in its associations." A Minister was visiting a seaman's hospital in a coast town in the south of England. He came upon a sailor apparently dying, from the effects of disease induced by his own profligacy. The Minister addressed him on the interests of his soul, but was met with a rude repulse. He persevered with all kindness, and the hardened sinner told him with an oath not to disturb his dying thoughts with the name of religion. The Minister, in spite of repeated refusals and counterfeits of sleep, urged the Gospel, but to an ear that was as deaf as the adder. A thought at length struck him. From an expression used by the seaman, he concluded that he was a native of Scotland, to which country he himself belonged. He began to hum to a well-known tune the words:—

"Such pity as a father hath
Unto his children dear;
Like pity shows the Lord to such
As worship Him in fear."

The effect was electrical. The sounds had touched the inmost chords of his heart. He started up—"Where did you learn that?" he asked. "From my mother," was the reply. "I learned it too at my mother's knee," he said, "and I never thought to hear it again." The fountain sealed, was broken—tears began to flow down his weather-beaten cheeks. The truth was affectionately taught, eagerly listened to; and, after his recovery, he gave evidence that he had become a humble and penitent child of God. "Whatever binds us to a pure and pleasant childhood," continued the speaker, "makes us better and happier men." Coleridge somewhere says that the perfection of man is not to efface any previous stage of history, but to carry every period of life within him, as the tree carries the circle that marks its growth. The music of youth within the man, and the heart will not be less noble and joyful that the music has been baptized in the well of life.—*Christian Times*, (Dissenting Newspaper.)

MELANCHOLY STORY.—A short time since, William Crawford, at the advanced age of 90, travelled on foot from the village of Bedlington, situated in the north of England, five or six miles from the town of Morpeth, to Nantwich, a journey of about 200 miles, carrying a bag on his back, containing what is called by shoemakers a kit, weighing not less than between 30lb or 40lb, which he accomplished in three weeks. The undertaking and its completion is not calculated to excite surprise until the circumstances connected with it are taken into consideration. He left Bedlington with but a few pence in his possession, without a change of raiment of any description. How he subsisted by the way appears a mystery. By night he slept in out-houses, or beneath the more spacious canopy of the skies. He entertained the notion that he might labour in conjunction with his brother at his trade of shoemaking, in the place of his birth. He at length reached the long-looked for place, weary, dusty, and care-worn. No friend was there to give him greeting; he leaned against the old church rails, and gazed upon the faces of the passers by, but none to him were known. He stood a stranger in the land of his birth, an outcast in the home of his fathers—the companions of his boyhood had ended life, and were sleeping "the sleep that knows no waking" beneath him in the green churchyard. He seemed what in truth he was the last of his name. An old lady, as she passed on from church, looked upon and recognized him, when the following dialogue took place:—"Bless me," said she, "are you not William Crawford?" "Ay," replied the wayfarer. "Tis a long time since you were in town before?" "Forty years." "And what have you returned for?" "To see my brother Peter, and to die amongst you." "Sorry am I to tell you that your brother and his son are both dead." "How?" "They died of cholera." These words, uttered at such a time, quite overpowered the old man, who ejaculated "O God, and have I travelled all these miles for this?" He passed on to the house of the widow of his late brother, where he was taken with a violent diarrhoea; was conveyed thence to the poorhouse, where he expired on Saturday, Oct. 27, 1851.—*Chester Chronicle*.

The contest between the Greek and Latin Christians in the East for the possession of the Holy Sepulchre is now being waged with diplomatic weapons at Constantinople. France presses for the enforcement of certain old treaties; Russia insists upon the *status quo*. We may probably enter by and by into the merits of the dispute, which cannot be devoid of interest to Christians of any communion, notwithstanding its disagreeable and often painful details.—*Ibid*.