

come in, and some remain; when the bell stops, the organ is played for a few minutes, and then a hymn is given out and sung; after which the Litany is said; then a psalm is sung, and the order of the holy communion proceeded with to the Nicene Creed; after which another psalm is sung, and the sermon, a very short one, is preached, then when those have retired who please, the Holy Eucharist is celebrated, and the communion administered. The whole is over by one o'clock; and every individual in the parish may have been, and most have been, at church; some, including the school children, have remained from the beginning of the service to the end of the sermon; others throughout to the end of the holy communion; some, again, have stayed only for the office, others only for the Litany and first part of the holy communion; but all have been to church, all have had a word of exhortation spoken to them, and many have communicated. I have heard a question raised about the length of attendance for the children; but it would not be right that they should lose the psalms, canticles, and lessons, and they are, in fact, less wearied by being in school and church from nine to a quarter or half-past twelve than from nine to one, while they have come fresher to church at ten, after one hour's schooling, than they would have done at eleven, after two hours; they have also a little longer time before school again at two, by which means Sunday is not made quite such a day of drudgery to them. On the other hand, invalids, mothers of families, domestic servants, and others, have their infirmities and necessities considered and provided for; no one in health and of leisure is debarred from any privilege, for the church is open to them from ten to one; and in the parish I am speaking of many avail themselves of it, while others, and those a very important portion of a flock, gain what before they had not, the privilege of coming to church on a Sunday morning. And all this with less fatigue to the clergyman than under the old system, of one unceasing strain on his voice and attention. To him and to those of the congregation who will use it aright, that ten minutes' pause in so long a service is a great repose, and most profitable for meditation, and the renewal of attention, which we all know is so apt to flag and become weary.

I will now speak of a parish where there are two clergymen attached to the church. In such a parish people may enjoy the great blessing of a second communion, and the great advantage of an evening service. If the second priest celebrated the holy communion at nine, those then communicated might remain, if they pleased, to join in the office at half-past ten, as an act of thanksgiving. In a parish where there were three clergymen, there might be at seven early matins and communion, with a short sermon, and the celebration, in addition to the above-named services, at nine and half-past ten. But I will now speak of what would be found a very common case in the parish church of a populous district, viz. two clergymen on the one hand, and a very reluctant congregation on the other; I mean one in which the slightest deviation from established custom would be steadily and successfully opposed. In this case I would suggest a rigid adherence to the old type of service at eleven and three; but, at nine, a previous service, consisting of matins, followed by the order of holy communion, including a short sermon, and the celebration. If the order of communion followed immediately after the collects in the office, or rather after the anthem or hymn where the litany usually follows, there would then be ample time for this service to conclude before eleven, even if there were many communicants, as the two priests might mutually help each other at the two administrations. To this nine o'clock service I would bring the Sunday schools with their teachers, and let the sermon be very much for them and the poor who, would, I think, attend at this service. By this means you would get the morning freshness of the children's minds for the service, instead of for the school, while their places would be available for others at the eleven o'clock service, at which the instruction being necessarily addressed to older persons, is altogether unsuited for them. After this service the children would go with their teachers to school till one; when those of the teachers who wished to receive the holy communion might do so, for they would still be in time for that at the later service. But there should be in all populous parishes at least one communion in the course of the week, besides those on Sunday, of which those who had hindrances on Sunday such as the above might avail themselves, and to which invalids, who could not bear the fatigue arising from the greater numbers on Sunday, might also come. I have hitherto spoken only of the Sunday morning service, it remains to say something of the afternoon and evening. Where there is but one clergyman, there can be but one afternoon service; where there are two, there may be an afternoon, viz. at three and five, and one evening at seven. This evening service may be of course the office of evensong repeated; but a very popular and edifying service for the poor, and indeed for all, would be found to be simply the litany and a sermon, accompanied with some popular and good metrical psalm and hymn singing, and for this any Bishop can, of his own authority, give permission.

CHURCH PENITENTIARIES.—We are enabled to announce the formation of an association to carry out the objects connected with the establishment of penitentiaries, to be called "The Church Penitentiary Association." The association is to consist of persons in full communion with the Church of England. The object of the society is to promote the establishment, and to assist in the maintenance of, houses of refuge and penitentiaries for the reception and reformation of fallen women penitents. The association is to be governed by a council, consisting of all such bishops of the Church of England, or in communion with her, as shall be pleased to join the association, and of 60 other associates.—*Morning Herald.*

THE BISHOP OF LONDON AND THE REV. MR. GLADSTONE.—The inhibition issued by the Bishop of London against the Rev. J. E. Gladstone, for having used language in the pulpit subversive of ecclesiastical discipline, has drawn from the Clergy of St. Martin's-in-the-Fields an address expressive of their full approval of the Right Rev. Prelate's conduct, and their hope that the reverend gentleman will submit himself to the authority which God's providence has set over him. The subjoined reply to the address was received on Saturday:—

"London House, Jan. 31, 1852.

Rev. and Dear Brethren.—I have received with much satisfaction the address you have presented to me. It expresses sentiments in which I cordially concur; and should Mr. Gladstone be willing to act in the way you indicate, I should be perfectly ready to pass over his previous indiscretions, and to withdraw my inhibition which was not issued till every method of inducing him to acknowledge the impropriety of his having attacked

his ecclesiastical superiors from the pulpit had been tried in vain. It was his place and time of that attack which made it my duty to call him to account. You justly observe that "conduct like his, if unrestrained, would be subversive of all discipline in the Church," without, therefore, some guarantee for his future orderly conduct, the ecclesiastical law must necessarily take its course.

"I am, your affectionate brother,
(Signed) "C. J. LONDON."

The missionaries of the English Bible Society, who have been residing at Pesth for some time, have recently received orders to quit the Austrian States, and to follow an itinerary traced out for them beforehand. They are not allowed to pass through Vienna.

The late Rev. John Clavering, of Moreton Morrell, amongst other bequests, has left £1,000 to the Society for the propagation of the Gospel in Foreign Parts; £500 to the Society for Promoting Christian Knowledge; £500 to the Worcester Diocesan Church Building Society, and £1,000 towards the augmentation of the living of Moreton Morrell, of which during the space of forty-eight years, he had been the Incumbent.

On Tuesday evening, during Divine Service at St. John's Church, Liverpool, eight persons embraced the doctrine of the Church of England, and renounced the errors of Romanism.

IRELAND.

At a recent public meeting, Dr. Ryan, deemed a moderate and peace-loving ecclesiastic, renewed the old suggestion of a concordat with Rome:—

"I proclaim here and I do so not in any spirit of defiance, that this is a law which will not be observed. It is not our wish as ministers of religion to offer any insult to the powers that rule over us. We are bound to respect them under all circumstances; but it is equally our duty to perform our ecclesiastical functions in defiance of any act of Parliament. Whenever the duty of consecrating Bishops under the Papal prescriptions is to be performed—whenever it may be my duty to attend and officiate, I will do so, be the consequences what they may. No matter how severe the penalties which they may inflict upon us, our duty we must and will perform. We cannot swerve from it—we must serve God rather than man. I consider this penal law so unjust, tyrannical, and injurious to the peace and happiness of society, that I cannot entertain a doubt but that it will be repealed after one or two sessions of Parliament. I admit it is not easy for Parliament or members of the Legislature to retrace their steps at once, or willingly admit their own folly, weakness, or tyranny. This is human nature. Neither individuals nor a party will easily or willingly admit that they have been wrong, or that they have acted foolishly or unwisely; but it strikes me that means could be found by which a satisfactory understanding could be come to between the temporal powers and the just and spiritual rights of the Church, and that could be done only by the temporal power coming to a proper understanding with the Court of Rome on this difficult and important question. (Cheers.) The groundwork has been already laid in the measure for establishing diplomatic relations between the Courts of St. James's and Rome. The Queen can send an ambassador to Rome, and the Pope one to the Court of St. James's. Nothing stands in the way but a little matter—that the Pope at first would only send an ecclesiastic. I believe that is but a matter of etiquette; and is the peace or welfare of the country to be sacrificed to etiquette? I hope not. A layman might easily be found suitable for the duty; the Pope could easily select a man of wisdom, learning, and trust worthy, to discharge the duty of ambassador at the Court of St. James's, and I am confident that his Holiness would not sacrifice us to any point of etiquette, nor leave us to tyrannical laws. It may be said that this penal law will not be put into execution; but I don't wish to see a sword suspended over my head by a single hair. The letter of the law is against me, and, in spite of the Minister, I could be prosecuted, and prevented from the discharge of my duty. I hope that the heads of the temporal and spiritual power will take this matter into consideration, and come to a decision that will give satisfaction to all. It tells well in other countries, and I cannot see why it should not work well here also."

ENGLAND.

DOMESTIC.

QUARTERLY RETURN OF THE MARRIAGES, BIRTHS, AND DEATHS.

This return comprises the births and deaths registered by 2,190 Registrars in all the districts of England during the Autumn quarter ending December 31st, 1851; and the marriages in more than 12,000 churches or chapels, about 3,228 registered places of worship unconnected with the Established Church, and 623 Superintendent Registrars' offices, in the quarter that ended September 30, 1851.

The return of marriages is not complete; but the defects are inconsiderable, and approximate numbers have been supplied from the records of previous years.

The marriages and the births exceed the average numbers; and the deaths are also slightly above the average of the corresponding quarters.

For the whole of the year 1851 the births have greatly exceeded the numbers in any previous year, and the mortality has been lower than it was in any of the 10 years 1841-50, except 1843, 1845, and 1850. The births, deaths and marriages show a balance of births over deaths, and an increase of families; which are only observed in a state of prosperity. The tendency at the end of the year to decline towards the average state of things will no doubt attract attention to the great interest and to the public health of the country.

Marriages, Births, and Deaths, Returned in the years 1840-51.—In the year 1840 there were: marriages, 122,665; births, 502,303; deaths, 359,687.—In 1841 there were: marriages, 121,496; births, 512,158; deaths, 343,847.—In 1842 there were: marriages, 118,825; births, 517,739; deaths, 349,519.—In 1843 there were: marriages, 123,818; births, 527,325; deaths, 346,445.—In 1844 there were: marriages, 132,249; births, 540,763; deaths, 356,933.—In 1845 there were: marriages 143,743; births, 543,521; deaths, 349,366.—In 1846 there were: marriages, 145,664; births, 572,625; deaths, 330,315.—In 1847 there were: marriages, 135,845; births, 539,965; deaths, 423,318.—In 1848 there were: marriages, 138,230; births, 563,059; deaths, 399,831.—In 1849 there were: marriages, 141,883; births, 578,159; deaths, 440,853.—In 1850 there were: marriages, 152,235; births, 593,567; deaths, 369,679.—In 1851 there were: births, 616,251; deaths, 385,933.

THE VACANT JUDGESHIP.—We believe it is now certain that Mr. Crompton, of the Northern Circuit, has been appointed to the vacancy on the Bench created

by the resignation of Mr. Justice Patterson, who was sworn in a Privy Councillor on Monday. Mr. Crompton vacates the judgeship of the Passage Court, at Liverpool, which he has for some time filled to the satisfaction of the suitors. Mr. Justice Patterson was only a "stuff gown" at the time that he was raised to the Bench, and it is worthy of remark that his successor, to use legal term, has not "taken silk."

REFORM IN THE COURT OF CHANCERY.—The Solicitor-General, Sir W. Page Wood, at the Mayor's dinner at Oxford, last week, said he had the great satisfaction of being engaged with his honourable friend (Mr. Henley) in preparing a measure of reform applicable to the Court of Chancery, in which proceeding he has felt greatly indebted to another distinguished layman, Sir James Graham, for assistance; and he trusted the report which he (Sir W. Page Wood) had signed on Tuesday would convince them all that a large proportion of the abuses complained of in connection with that institution had been effectually remedied.

THE HON. GRANTLEY BERKELEY AND GLOUCESTERSHIRE AGRICULTURAL SOCIETY.—The Hon. Grantley Berkeley, M. P., has addressed the following reply to an application from the Secretary of the Gloucestershire Agriculture Society, for a subscription to the fund for inducing the Agricultural Society of England to hold their annual meeting in the city of Gloucester:—

"Beacon Lodge, Jan. 30, 1852.

"Sir,—I regret very much that it is out of my power to subscribe to the funds of the Gloucestershire Agricultural Society for the object they have in view, as explained to me in your letter of the 27th.

"The admission of slave produce, under the name of Free Trade has so utterly reduced my means, that as a colonial farmer, I am absolutely ruined.

Yours faithfully,

"GRANTLEY F. BERKELEY."

BENEVOLENCE OF HER MAJESTY.—A pleasing instance of the interest taken by Her Majesty the Queen, in the welfare of the most helpless of her subjects, was displayed at Windsor a few days ago. The luggage-porter attached to the Great Western Railway station in that town was accidentally knocked down by a train of empty carriages, and killed on the spot. The poor fellow left a widow and five young children. No sooner did the news of the sad accident reach the Castle than Her Majesty despatched one of the Royal domestics to inquire the particulars, and liberally presented the bereaved family with a £5 note. The generous and thoughtful example was immediately followed by several of the resident gentry, to whom the deceased was known, and a comfortable sum has thus been raised for the widow.

PRINCE ALBERT AS A FARMER.—At Michaelmas last, the Prince Consort extended his farming operations at Windsor by taking into his own hands Shaw Farm, which he now occupies in addition to the Norfolk and Flemish Farms. At the Shaw Farm, during the past week, the patent drainage plough, exhibited in the Crystal Palace, has been in full operation, and the Prince has been an attentive observer of this new method of tile draining. Just previous to the departure of Prince Leopold of Saxe Coburg from the Castle, Prince Albert, accompanied by his Serene Highness, and the Prince of Wales and Prince Alfred, spent two hours in the field when the plough was at work, and appeared delighted. The operation of the implement is perfectly novel. It not only cuts the orifice or drain more than three feet below the surface, but it drags after it the tubular tiles, and completes the work as it goes on.

More than ten million persons pass through the doors of the London Bridge railway-station in a year. King's Cross, Waterloo Road, Euston Square, and Paddington are only a little less crowded.

The *Northern Ensign* says that a person living in the parish of Watten, Caithness-shire, has in his possession a goose, which is known to be at least sixty-five years old, and which hatched ten goslings last year.

RAILWAY CALLS.—The total amount of capital required to be paid up during the present month, upon railway shares in the shape of "calls" is £350,681, against £368,832, for the month of February, 1851, and £1,036,709, in the same period of 1850.

NAVAL.

OUR NAVY.—In the distant Pacific we have 85 vessels (three of which are steam-ships), ranging from 50 guns each to 4, and having a total of 292 guns; in the East Indies there are 14 vessels, four of which are steamers, ranging from 72 guns each downwards, having a total of 286 guns; on the south-east coast of America there are 8 vessels, five of which are steamers, having a total of 88 guns; on the North America and West Indian station there are 15 vessels, five of which are steamers, ranging from 70 guns, having a total of 253 guns; at the Cape of Good Hope there are 9 vessels, three of which are steamers, having a total of 95 guns; on the coast of Africa there are 23 vessels, 11 of which are steam frigates and steam sloops, having a total of 181 guns; steamers, with six line-of-battle ships of from 120 to 78 guns each, and two 50-gun frigates one 60, one 36, and one 24-gun screw steamer, and two smaller steamers amounting in the whole to 318 guns.

MISCELLANEOUS.

THEATRICAL CHARITY & CHRISTIAN SYMPATHY.

A theatrical performance has been announced at Drury-lane Theatre for the relief of the sufferers by the destruction of the *Amazon*. Such an exhibition is a curious anomaly in the social manners of the nineteenth century. Charity, according to our modern notions, is the most uncompromising of all the virtues. She looks only to the end, and troubles herself not about the means. To raise contributions she will assume the form of a master of the ceremonies, or a figurante, or a comic actor, or a rope-dancer. What matter it so the result is a plate full of money? Certainly we would be the last persons to hamper her proceedings when she has in view so godlike a result as the relief of the unfortunate. If the contributions of the charitable can only be levied under cover of a Somerset or a broad grin, it is better that they should be so obtained than not at all. Therefore, in the few remarks we are about to offer upon the proposed performance, we would be most careful to exclude at the outset, all notion of the faintest reprehension against the patrons and promoters of this benevolent project. The Queen herself, always the readiest person in her own dominions to come forward in aid of undeserved calamity, has graciously permitted that the performance at Drury-lane should receive the sanction of her name. Doubtless Her Majesty considers the project as one which will largely contribute to the relief of the widows and

orphans who have been deprived of their natural supporters by so tragical an event. To pass from the highest personage in the realm to others less exalted in station, we would add, with due commendation, that Madlle. Rita Favanti has volunteered her services on this occasion for the benefit of the sufferers. Our opinion is fixed as to the moral condition of an audience which requires the fillip of a scenic performance to rouse its compassionate sensibilities into active play. We have, however, nothing but praise for the charitable zeal with which Madlle. Favanti has placed her talents at the disposal of these forlorn people. We will go even farther than this, and add a word of advice to all persons who may be conscious that they would not contribute otherwise than in so questionable a manner to the help of these poor creatures at Southampton who have to deplore the loss of a father, brother, or husband. For all such persons "the play's the thing." Let every one of the number take tickets for the stalls or the dress circle, although the house may be so encumbered by the issue of tickets that he can only reckon upon accommodation in the one shilling gallery. The money will be better bestowed in the pockets of the poor "Amazons" than in his own. If he be in doubt whether he shall visit Drury-lane for the purpose of his own selfish amusement on Monday or Saturday, let him by all means give the preference to the "Amazon night."

Thus much for the promoters of this charitable scheme. They are in the right. They may have formed a very just appreciation of the benevolent impulses of their countrymen. But when we turn to the audience itself we confess that our feelings are not unmixed with shame and indignation. What! when the waves of the Atlantic have scarcely closed over the strong swimmer's agony—when even now we can scarcely banish from our minds the image of that awful hour on board the *Amazon* when the passengers and the crew were driven by the fire back to the roaring sea, and by the fire back upon the sea, and a terrible death either way was the only alternative left to their choice, if, indeed, fast coming frenzy had not anticipated volition—is this an occasion for fiddling and dancing, for orchestral symphonies, and cunningly devised pantomimes? We cannot pretend to enter on the feelings of the age, or to sympathize in these rapid alternations from grief to joy—from mourning to theatrical merriment. The loss of the *Amazon* was a national calamity. We do not speak of the commercial value of the huge ship and its freight, but of the brave hearts which have ceased to beat in consequence of that sad event. When the ship's name is mentioned we should be more disposed to feel sad than to plan a merry-making in honour of the calamity. If we remember right, there were tribes among the North American Indians who would have esteemed the slightest display of emotion at the loss of their nearest and dearest friend a womanish weakness. We have never read that even among these stoical savages any tribe was accustomed to celebrate a general calamity by a general feast. Sparta would hold itself outdone by the phlegmatic indifference of the Anglo-Saxon race. Why not a fancy ball at the Hanover-square Rooms to commemorate our recent reverses at the Cape? Why not a cholera masquerade under Monsieur Julien's direction—the funds to be applied to improve the sewage of the most infected districts? Why not a smallpox whitebait dinner, or an Irish murder regatta? Let the funds from any of these exhibitions be put applied to a charitable end, and any of them would stand upon precisely the same footing as the theatrical performance announced in Drury-lane. If not where lies the difference? God forbid that we should speak with levity of any name involved in the tragedy of that dreadful night; but can we shut our eyes to the unseemly nature of the present exhibition? Can we hope that it will not be followed by others equally repulsive to all proper feeling? Are we to have Amazon Quadrilles, Symons' Polkas, Life-Boat Serenades? Is the whole history to be set to music like the "Battle of Prague"? Young ladies of the last generation derived a certain satisfaction from hammering tones out of their harpsichords which were supposed to represent "The Cavalry charge." "Prayers for mercy," "Groans of the dying," &c., &c. We cannot see, if this Drury-lane performance is a fair gauge of public feeling, why some melodious adventurer should not find his account in setting the loss of the *Amazon* to music. It would be difficult to suppose that the young ladies who will form part of the audience on the "Amazon night" should feel much scruple about performing the composition upon their harps and pianos. Such things may be right but there is a first honest impulse in the human breast which refuses to recognise this hybrid union of grief and joy, of undried tears and laughter "holding both his sides."

The moral of all this should be that every person who might otherwise have attended the performance at Drury-lane should contribute the price of his ticket—why not more, if consistent with his means?—and quietly stop away. Is it possible to relish a theatrical performance while one cannot but be conscious that the reason he is present in the theatre at all is because the *Amazon* met with so melancholy an end? There is something in a sudden calamity of this kind which should remove it from the ordinary category of "Fancy Fair Woe." Custom, however, has spread a thin varnish of repute over such exhibitions. The sufferers they are professedly intended to alleviate are prospective rather than in actual existence. Such is not the case of the *Amazon*. The sobs of the widow and the orphan are not yet stilled. We have no assurance even yet that we can count our loss to its last figure, although the recent arrivals from the Spanish and Portuguese coasts have overthrown much anxious expectation. To be charitable is excellent; to be charitable in secret we are told is still better. To deprive ourselves of a pleasure, or even of a necessary, for the sake of the unfortunate, adds salt and savour to a charitable act. We leave the deduction from those first principles of Christian ethics to the consideration of the future audience, on the *Amazon* night, at Drury-lane theatre.—*Times.*

Lord Brougham on Monday last read at the Academy of Sciences, Paris, before a most crowded auditory, a paper on the optical and mathematical inquiries which have occupied his time during his late residence at Cannes. His Lordship accompanied the reading of this memoir with numerous demonstrations on the board, and for upwards of an hour occupied the attention of his hearers. M. M. Arago, Biot, Tehard, and other eminent scientific men were present, and appeared deeply interested in the explanation of their learned *conférence*.

We regret to state that a party, with Dr. Pettigrew at their head, were allowed to unroll the mummy found in St. Stephen's crypt the other day. The only result of the desecration of the remains was that the face was disclosed in a most remarkable state of preservation:—

"The cartilage of the nose was not at all decayed, and with the lips and other portions of the face remained perfectly flexible to the touch. Even the expression of the countenance was retained. On ten layers of can-