

The Church.

Her Foundations are upon the holy hills.

"Stand ye in the ways and see, and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls."

Vol. XVII.]

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[No. 1.]

Poetry.

THE SANCTUARY.

A COMPANION IN VERSE FOR THE ENGLISH PRAYER-BOOK.

THE SENTENCES.

—Hills Thy Feet from my Sin, and blot out all mine Iniquities.—
Psalm li. 7.

Alone God spans the gulph 'twixt sin and God;
Then, Lord of works, how far are we
From that true path by sainted martyrs trod,
Whose road alone was mercy;—
By nature and by act, emotion, will and thought
Each on his ruin'd soul Thy righteous ban hath brought!
Contrite and calm, yet in the lowest dust
Of piercing anguish, stern and deep,
Children of guilt, with o'erwrought grief we trust
Our sin lament, and idly weep.
To think what distance lies between the soul and Him
Around Whose glory-shrine bend wing-veiled Seraphim!
Jesu forbid! impetuous man should dare
Enter with harsh and busy feet
Temples where God and Angels bear each prayer
O'er'd before Thy throne, before Thine black throne,
For if the crystal heaven before thee stand unclean,
What but Omnipotence knows, how black our hearts have been!

Incaruate Mercy! ere to Thee we raise
Our hearts on soaring wings of speech,
Oh! teach us how to introvert our gaze
And thus the hidden conscience reach;
While thrill'd devotion hears, all prayerfully intense,
Those echoes of Thy heav'nly words dispense.

It is in Thy providential skill
That Thou dost work Thy will
Both for the soul and for the world,
By due gradation of the Word
Literally plain'd, to guide and govern all
Who in Thy creeds and chants on Thy Emanuel call.

In mystery o'er the myriad-chorus'd soul
The slightest grace of Thy abode moves;
And, touching it with unobscured control,
Ere it can move, Thy will approves—
Hence, hope and faith, and fear, with joy and grief
Responsive awake, as Man salvation learns.

And thus, by secret wisdom taught of heaven,
The Church in her sublime appeals
Hath to each mind and mood appliance given,
Which probes the heart, or conscience heals—
In spirit corporate, yet our deep-toned Prayer-book can
Echo the varied notes of individual man.

And ere the vocal liturgy begin,
A litany of Thy will within
Hear Thy Sentences avow
Truths of selected tone, whose perfect wisdom may
Meet all these mingled wants with which men come to pray.

Solemn and silent, take we then our stand;
And as some vernal bow receives
A dew-brown freshness, or the sunning strand
Which checks the dawning grace of leaves,
So let our waiting hearts adoring welcome give
To those great fountal Truths from whence we learn, and live.

Darkness and doubt, formality and dread,
And withering apathy abound
O'er in frail souls, by some devotion led
Hear'st thou the seeking on holy ground;
But such in these high words may bearing radiance find
Those sun-like clouds to break, which overcast the mind.

God of our fathers! On Thy grace we call,
Whose nature and whose name are one,
And that is Love! with light embracing all
Of heaven race beneath the sun—
Bid life a home pervade our nation,
For that transcendent hour when Heaven unveils Thee!
—English Churchman.

DR. WORDSWORTH ON TEACHING THE CATECHISM.

What is there in the Church Catechism that it should receive such treatment as is prepared for it by this New System of Education? This question is more necessary to be asked, because it has been inquired by some, "What is the need of the Church Catechism? Were there not Christians in the world before the Catechism was made?"

The Catechism consists of four main parts:—
1. The Apostles' Creed.
2. The Ten Commandments.
3. The Lord's Prayer.
4. The Doctrine of the Two Sacraments.

Of these four parts, two (The Ten Commandments and the Lord's Prayer) are contained verbatim in the Bible; and therefore, cannot be regarded as exceptional by those who adopt the Bible as their term of union.

Their objection, therefore, must be directed against the CREED, and the DOCTRINE OF THE SACRAMENTS. The Apostles' Creed has now been in use throughout Christendom for fourteen hundred years. The ancient Fathers of the Church delivered and expounded it to their scholars, and required it to be received and recited by all whom they baptized. The substance of it was employed in the Administration of Baptism, even before Scripture was written.

Let me here cite the words of one who cannot be suspected of any desire to exaggerate the weight of Church authority—RICHARD BAXTER.

"THE CREED," he says, "is the very sum and riel of the doctrine of the New Testament; and it is older than the writing of the New Testament. It is the symbol of Christianity, by which believers are distinguished from unbelievers; and the outward profession of it was men's title to Church Communion. All that were baptized did profess to believe in God, the FATHER, SON, and HOLY GHOST. But the Apostles were not such formalists or friends to ignorance and hypocrisy, as to encourage the baptized to take up with the saying, *I believe in the FATHER, SON, and HOLY GHOST*, without teaching them to understand what they said. Therefore, undoubtedly, they expounded those three Articles, and that exposition could be no other in sense than the Creed is. *And no one was baptized, without the Creed professed.*"

As CHRIST HIMSELF was the Author of the Baptistical Covenant, so the Apostles were the authors of that exposition which they then used and taught the Church to use. And they did that by the HOLY GHOST as much as their inditing of the Scripture."

Such are the words of BAXTER, concerning the Creed contained in our Church Catechism.

With respect to the two Sacraments; they were instituted by CHRIST, have ever been administered by the Church, and will continue to be administered by the Lord come. And the doctrine of the Sacraments in the Catechism is the doctrine taught by the Universal Church of CHRIST from the beginning.

The proposition, therefore, of the Church Catechism is a proposition of the Church of CHRIST. It is tantamount to a denial that God has instituted a Church in the world to teach His truth.

It is alleged, indeed, that it is unjust to Nonconformists to teach their children the Church Catechism. But this is a fallacious and unfair statement of the case. It is not true that the Church enforces the Catechism upon the children of Dissenting parents. Yet strange to say, many persons put the case in that form, and, having done so, they go on to claim for, or concede to, Dissenting parents, a power to remodel Church Schools, and to enforce their dissenting principles upon those Schools, and the Church herself. Thus they would coerce the Church into dissent. But let the question be stated aright. The Church enforces nothing on those children. She is glad to receive them if they are sent to her; but she does not constrain them to come. But if they do come, they ought to consent to be taught by the Church in her own way. They ought not to expect the Church to discard her own principles, and to adopt schismatical ones, to suit their desires.

And let me be allowed to say with all affectionate respect to our Nonconformist brethren, that if the way of the Church is the true way, then the Church will be very uncharitable to Nonconformists, if she abandoned that way, instead of endeavouring to lead them in it. Truth is the greatest charity. He that flattereth his neighbor spreadeth a net for his feet. But rebuke a wise man, and he will love thee. The Church may not forget her love to the lambs of CHRIST's flock because they have strayed. Indeed she ought specially to go in quest of them, because they are straying and in order to bring them back to the fold. She must imitate her Divine Lord, Who came to seek and to save that which was lost. And she cannot reclaim Nonconformists by renouncing her own principles and by thus betraying that she does not believe them. She will have no house in which to shelter them, if she destroy its foundations. Every wise woman buildeth her house, but the foolish plucketh it down with her hands. But she may hope to recover them by holding those principles fast, and by proving their truth; according to the precept of the wise Man, *Buy the truth, and sell it not.* And thus she may look for the blessing of CHRIST. And where His blessing is, there is Truth and Peace.

HOME FOR HOMELESS WOMEN.

[From Charles Dickens's Household Words.]

FIVE years and a half ago, certain ladies, grieved to think that numbers of their own sex were wandering about the streets in degradation, passing through and through the prisons all their lives, or hopelessly perishing in other ways, resolved to try the experiment on a limited scale of a Home for the reclamation and emigration of women. As it was clear to them that there could be little or no hope in this country for the greater part of those who might become the objects of their charity, they determined to receive into their Home, only those who distinctly accepted this condition: that they came there to be ultimately sent abroad, (whether, with the discretion of the ladies); and that they also came there, to remain for such length of time as might, according to the circumstances of each individual case, be considered necessary as a term of probation, and for instruction in the means of obtaining an honest livelihood. The object of the Home was twofold. First, to replace young women who had already lost their characters and lapsed into guilt, in a situation of hope. Secondly, to save other young women who were in danger of falling into the like condition, and give them an opportunity of lying from crime when they and it stood face to face.

The projectors of this establishment, in undertaking it, were sustained by nothing but the high object of making some unhappy women a blessing to themselves and others instead of a curse, and raising up among the solitudes of a new world some virtuous homes, much needed there, from the sorrow and ruin of the old. They had no romantic visions or extravagant expectations. They were prepared for many failures and disappointments, and to consider their enterprise rewarded, if they in time succeeded with one third or one half of the cases they received.

As the experience of this small Institution, even under the many disadvantages of a beginning, may be useful and interesting, this paper will contain an exact account of its progress and results.

It was (and is) established in a detached house with a garden. The house was never designed for any such purpose, and is only adapted to it, in being retired and not immediately overlooked. It is capable of containing thirteen inmates besides two Superintendents. Excluding from consideration ten young women now in the house, there have been received in all, since Nov. eighteen hundred and forty-seven, fifty-six inmates. They have belonged to no particular class, but have been starving needlewomen of good character, poor needlewomen who have robbed their furnished lodgings, violent girls committed to prison for disturbances in ill conducted workhouses, poor girls from Ragged Schools, destitute girls who have applied at police offices for relief, young women from the streets; young women of the same class taken from the prisons after undergoing punishment there as disorderly characters, or for shoplifting, or for thefts from the person; domestic servants who have been seduced, and two young women held to bail for attempting suicide. No class has been favored more than another; and no distinction has been made as to their social position. It is not usual to receive women of more than five or six-and-twenty; the average age in the fifty-six cases would probably be about twenty.

In some instances there have been great personal attractions; in others, the girls have been very homely and plain. The reception has been wholly irrespective of such sources of interest. Nearly all have been extremely ignorant.

Of these fifty-six cases, seven went away by their own desire during their probation; ten were sent away for misconduct in the Home; seven ran away; three emigrated and relapsed on the passage out; thirty (of whom seven are now married) on their arrival in Australia or elsewhere, entered into good service, acquired a good character, and have done so well ever since as to establish a strong prepossession in favour of others sent out from the same quarter.

It will be seen from these figures that the failures are generally discovered in the Home itself, and that the amount of misconduct after the training and emigration, is remarkably small. And it is to be taken into consideration that many cases are admitted into the

Home, of which there is, in the outset, very little hope, but which it is not deemed right to exclude from the experiment.

The Home is managed by two superintendents. The second in order acts under the first, who has from day to day the supreme direction of the family. On the cheerfulness, quickness, good-temper, firmness, and vigilance of these ladies, and on their never bickering, the successful working of the establishment in a great degree depends. Their position is one of high trust and responsibility, and requires not only an always accumulating experience, but an accurate observation of every character about them. The ladies who established the Home hold little confidential communication with the inmates, thinking the system better administered when it is undisturbed by individuals. A committee composed of a few gentlemen of experience, meets once a month to audit the accounts, receive the principal Superintendent's reports, investigate any unusual occurrence, and see all the inmates separately. None but the committee are present as they enter one by one, in order that they may be under no restraint in anything they wish to say. A complaint from any of them is exceedingly uncommon. The history of every inmate, taken down from her own mouth—usually after she has been some little time in the Home—is preserved in a book. She is shown that what she relates of herself she relates in confidence, and does not even communicate to the Superintendents. She is particularly admonished by no means to communicate her history to any of the other inmates: all of whom have in their turn received a similar admonition. And she is encouraged to tell the truth, by having it explained to her that nothing in her story but falsehood can possibly affect her position in the Home after she has been once admitted.

The work of the Home is thus divided. They rise, both in summer and winter, at six o'clock. Morning prayers and scripture reading take place at a quarter before eight. Breakfast is had immediately afterwards. Dinner at one. Tea at six. Evening prayers are said at half-past eight. The hour of going to bed is nine. Supping the Home to be full, ten are employed upon the household work; two in the bedrooms; two in the general living room; two in the Superintendents' rooms; two in the kitchen (who cook); two in the scullery; three at needlework. Straw-plaiting has been occasionally taught besides. On washing-days, five are employed in the laundry, three of whom are taken from the needle-work, and two are told off from the household work. The nature and order of each girl's work is changed every week, so that she may become practically acquainted with the whole routine of household duties. They take it in turns to bake the bread which is eaten in the house. In every room, every Monday morning there is hanging, framed and glazed, the names of the girls who are in charge there for the week, and who are, consequently, responsible for its neat condition and the proper execution of the work belonging to it. This is found to inspire them with a greater pride in good housewifery, and a greater sense of shame in the reverse.

The book-education is of a very plain kind, as they have generally much to learn in the commonest domestic duties, and are often singularly inexpert in acquiring them. They read and write, and cipher. School is held every morning at half-past ten (Saturday excepted) for two hours. The Superintendents are the teachers. The times for recreation are half an hour between school-time and dinner, and an hour after dinner; half an hour before tea, and an hour after tea. In the winter, these intervals are usually employed in light fancy work, the making of little presents for their friends, &c. In the fine summer weather they are passed in the garden, where they take exercise, and have their little flower-beds. In the afternoon and evening, they sit all together at needlework, and some one reads aloud. The books are carefully chosen but are always interesting.

Saturday is devoted to an extraordinary cleaning up and polishing of the whole establishment, and to the distribution of clean clothes; every inmate arranging and preparing her own. Each girl also takes a bath on Saturday.

On Sundays they go to Church in the neighbourhood, some to morning service some to afternoon service some to both. They are invariably accompanied by one of the Superintendents. Wearing no uniform and not being dressed alike, they attract little notice out of doors. Their attire is that of respectable plain servants. On Sunday evenings they receive religious instruction from the principal Superintendent. They also receive regular superior instruction from a clergyman on one day in every week, and on two days in every alternate week. They are constantly employed, and always overlooked.

They are allowed to be visited under the following restrictions; if by their parents, once in a month; if by other relatives or friends, once in three months. The principal Superintendent is present at all such interviews, and hears the conversation. It is not often found that the girls and their friends have much to say to one another; any display of feeling on these occasions is rare. It is generally observed that the inmates seem better pleased than otherwise when the interviews are over.

They can write to relatives, or old teachers, or persons known to have been kind to them, once a month, on application to the committee. It seldom happens that a girl who has any person in the world to correspond with, fails to take advantage of this opportunity. All letters despatched from the Home are read and posted by the principal Superintendent. All letters received, are likewise read by the Superintendent; but she does not open them. Every such letter is opened by the girl to whom it is addressed, who reads it first, in the Superintendent's presence. It never happens that they wish to reserve the contents; they are always anxious to impart them to her immediately. This seems to be one of their chief pleasures in receiving letters.

They make and mend their own clothes, but do not keep them. In many cases they are out for some time to be trusted with such a charge; in other cases when temper is awakened, the possession of a shawl and bonnet would often lead to an abrupt departure which the unfortunate creature would ever afterwards

regret. To distinguish between these cases and others of a more promising nature, would be to make ludicrous distinctions, than which nothing could be more prejudicial to the Home, as the objects of its care are invariably sensitive and jealous. For these various reasons their clothes are kept under lock and key in a wardrobe room. They have a great pride in the state of their clothes, and the neatness of their persons. Those who have no such pride on their admission are sure to acquire it.

Formerly, when a girl accepted for admission had clothes of her own to wear, she was allowed to be admitted in them and they were put by for her; though within the institution she always wore the clothing it provides. It was found, however, that a girl with a haughty air of confidence rather relied on these reserved clothes, and that she put them on with an air, if she went away or was dismissed. They now invariably come, therefore, in clothes belonging to the Home, and bring no other clothing with them. A suit of the commonest apparel has been provided for the next inmate who may leave during her probation, or be sent away; and it is thought that the sight of a girl departing so disgraced, will have a good effect on those who remain. Cases of dismissal or departure are becoming more rare, however, as the Home increases in experience, and no occasion for making the experiment has yet arisen.

When the Home had been opened for some time, it was resolved to adopt a modification of CAPTAIN MACCOXON'S mark system; so arranging the mark table as to render it difficult for a girl to lose marks under any one of its heads, without also losing under nearly all the others. The mark table is divided into the nine following heads. Truthfulness, Industry, Temper, Propriety of Conduct and Conversation, Temperance, Order, Punctuality, Economy, Cleanliness. The word Temperance is not used in the modern slang acceptance, but in its enlarged meaning as defined by Johnson, (from the English of Spencer: "Moderation, patience, calmness, sobriety, moderation of passion.") A separate account for every day is kept with every girl as to each of these items. If her conduct be without objection, she is marked in each column, three—excepting the truthfulness and temperance columns in which, saving under extraordinary circumstances she is only marked two; the temptation to err in those particulars being considered law under the circumstances of the life she leads in the Home. If she be particularly deserving under any of the other heads, she is marked the highest number—four. If her deserts be low, she is marked only one, or not marked at all. If her conduct under any head have been, during the day, particularly objectionable, she receives a bad mark (marked in red ink, to distinguish it at a glance from the others) which destroys forty good marks. The value of the good marks is six shillings and sixpence per thousand; and the earnings of each girl are withheld until she emigrates, in order to form a little fund for her first subsistence on her disembarkation. The inmates are found, without an exception, to value their marks highly. A bad mark is very unfrequent, and occasions great distress in the recipient and great excitement in the community. In case of dismissal or premature departure from the Home, all the previous gain in marks is forfeited. If a girl be ill through no fault of her own, she is marked, during her illness, according to her average marking. But, if she be ill through her own act (as in a recent case, where a girl set herself on fire, through carelessness and a violation of the rules of the house), she is credited with no marks until she is again in a condition to earn them. The usual earnings in a year are about equal to the average wages of the commonest class of domestic servants.

They are usually brought to the Home by the principal Superintendent in a coach. From wherever they come, they generally weep on the road, and are silent and depressed. The average term of probation is about a year; longer when the girl is very slow to learn what she is taught. When the time of her emigration arrives, the same lady accompanies her on board ship. They usually go out, three or four together, with a letter of recommendation to some influential person at their destination; sometimes they are placed under the charge of a respectable family of emigrants; sometimes they act as nurses or as servants to individual ladies with children on board. In these capacities they have given great satisfaction. Their grief at parting from the Superintendent is always strong, and frequently of a heart-rending kind. They are also exceedingly affected by their separation from the Home; usually going round and round the garden first, as if they clung to every tree and shrub in it. Nevertheless, individual attachments among them are rare, though strong affections have arisen when they have afterwards encountered in distant localities. Some touching circumstances have occurred, where unexpected recognitions of this kind have taken place on Sundays in lonely congregations to which the various members of the little congregations have repaired from great distances. Some of the girls now married have chosen old companions for their bridesmaids, and in their letters have described their delight very pathetically.

A considerable part of the needle-work done in the Home is necessary to its own internal neatness, and the preparation of outfits for the emigrants; especially as many of the inmates know little or nothing of such work and have it all to learn. But as they become more dexterous, plain work is taken in, and the proceeds are applied as a fund to defray the cost of outfits. The outfits are always of the simplest kind. Nothing is allowed to be wasted or thrown away in the Home. From the bones, and remnants of food, the girls are taught to make soup for the poor and sick. This at once extends their domestic knowledge, and preserves their sympathy for the distressed.

Some of the experiences, not already mentioned, that have been acquired in the management of the Home, are curious, and perhaps deserving of consideration in prisons and other institutions. It has been observed, in taking the histories—especially of the more artful cases—that nothing is so likely to elicit the truth as a perfectly imperturbable face, and an avoidance of any leading question or expression of opinion. Give the narrator the least idea what tone will make her an object of interest, and she will take it directly. Give her none, and she will drive on

the truth, and in most cases will tell it. For similar reasons it is found desirable to repress stock religious professions and religious phrases; to discourage shows of sentiment, and to make their lives practical and active. "Don't talk about it—do it" is the motto of the place. The inmates find everywhere about them the same kind of discriminating firmness, and the same determination to have no favourite subjects, or favourite objects of interest. Girls from Ragged Schools are not generally so impressionable as reduced girls who have failed to support themselves by hand work, or as women from the streets—probably because they have suffered less. The poorest of the Ragged School condition, who are odious to approach, when first picked up, invariably affect afterwards that their friends are "well off."

This psychological curiosity is considered inexplicable. Most of the inmates are depressed at first. At holiday times the more doubtful part of them usually become restless and uncertain; they would always appear to be, usually, a time of considerable restlessness after six or eight months. In any little difficulty, the general feeling is invariably with the establishment and never with the reformer. When a girl is discharged for misconduct, she is generally in deep distress, and goes away miserably. The rest will sometimes intercede for her with tears; but it is found that firmness on this and every point, when a decision is once taken, is the most humane course, as having a wholesome influence on the greatest number. For this reason, a more threat of discharge is never on any account resorted to. Two points of management are extremely important: the first, to remunerate sparingly to the past; the second, never to treat the inmates as children. They must never be allowed to suppose it possible that they can get the better of the management. Judicious commendation, when it is deserved, has a very salutary influence. It is also found that a serious and urgent entreaty to a girl to exercise her self-restraint on some point (generally temper) on which her mark-table shows her to be deficient, often has an excellent effect when it is accompanied with such encouragement as, "You know how changed you are since you have been here; you know we have begun to entertain great hopes of you. For God's sake consider! Do not throw away this great chance of your life, by making yourself and everybody around you unhappy—which will oblige us to send you away—but compare this. Now, try hard for a month, and pray let us have no fault to find with you at the end of that time." Many will make great and successful efforts to control themselves, after such remonstrance. In all cases the lowest and plainest words are the best. When now to the place, they are found to break and spoil through great carelessness. Patience, and the strictest attention to order and punctuality, will in most cases overcome these discouragements. Nothing else will. They are often rather disposed to quarrel among themselves, particularly in bad weather when their lives are necessarily monotonous and confined; but, on the whole, allowing for their different brooding, they perhaps quarrel less than the average of passengers in the state cabin on a voyage to India.

As some of the inmates of the Home have to be saved and guarded from themselves more than from any other people, they can scarcely be defended by too many precautions. These precautions are not obtruded upon them, but are strictly observed. Keys are never left about. The garden gate is always kept locked; but the girls take it in turn to act as porters, overlooked by the second Superintendent. They are proud of this trust. Any inmate missing from her usual place for ten minutes would be looked after. Any suspicious circumstance would be quickly and quietly investigated. As no girl makes her own bed, no girl has the opportunity of secretly hiding any secret correspondence, or anything else in it. Each inmate has a separate bed, but there are several beds in a room. The occupants of each room are always arranged with a reference to their several characters and counteracting influences. A girl declaring that she wishes to leave, is not allowed to do so hastily, but is locked in a chamber by herself, to consider if until the next day; when if she still persists, she is formally discharged. It has never once happened that a girl, however excited, has refused to submit to this restraint.

One of the most remarkable effects of the Home, even in many of the cases where it does not ultimately succeed, is the extraordinary change it produces in the appearance of its inmates. Putting out of the question their looks of cleanliness and health (which may be regarded as the physical consequence of their treatment), a refining and humanizing illumination is wrought in the expression of the face, and in the whole air of the person, which can scarcely be imagined. Teachers of Ragged Schools have made his observation in reference to young women whom they had previously known well, and for a long time. A very sagacious and observant police magistrate, visiting a girl before her emigration who had been taken from his bar, could detect no likeness in her to the girl he remembered. It is considered doubtful whether, in the worst cases, the subject would easily be known again at a year's end, among a dozen, by an old companion.

The moral influence of the Home, still applying the remark even to cases of failure, is illustrated in a very less remarkable manner. It has never had any violence done to a chair or a stool. It has never been asked to render any aid to the one lady and her assistant, who are shut up with the thirteen the year round. Bad language is so uncommon that its utterance is an event. The committee have never heard the least approach to it, or seen anything but submission; though it has often been their task to reprove and dismiss women who have been violently agitated, and unquestionably (for the time) incensed against them. Four of the fugitives have robbed the institution of some clothes. The rest had no reason on earth for running away in preference to asking to be dismissed, but shame in not remaining.

(To be continued.)

Ecclesiastical Intelligence.
[For the following items we are indebted to an abstract in the New York Churchman.]
EGLINTON.—Within the last fifteen months, the Rev. James Wright, of St. James's Church, Litchford, Warrington, has seven times performed the ceremony of publicly receiving Roman Catholics into the Church, on their abjuring the errors of Popery. The last time was on the evening of Sunday the 19th, when five persons were thus received.

On Wednesday the 22nd, the Bishop of London consecrated the Chapel of the Royal Naval School at New Cross. The President of this institution is Vice-Admiral Bowles, who subscribed £1000 towards building the Chapel. The School, it is said, gives not only to the children of naval officers, but to all classes, a good general education, at the moderate cost of £20 a year. The present number of pupils is 200, and alterations are to be made so as to accommodate twice that number. The ceremony of consecration was followed by a sermon from the Bishop, who afterwards addressed the boys, at the request of the President.

FRIDAY the 21st was observed as a dedication festival in the parish of St. Stephen's Westminster. The proceedings lasted through the whole day, and were in a style so peculiar as to attract some account of them. After morning prayer at the usual hour of 9, the Clergy, Churchwardens, and upwards of 500 school children, with their teachers, parents, and others of the parish proceeded, according to the ancient custom, to walk over the parish boundaries, ruling in procession through the streets and lanes of that densely-populated district, solemn passing beyond sight of the church-steeple or sound of the bells, and completing the circuit in about an hour. This was followed by another service at 12, a reading of the Litany, the Holy Eucharist, and a sermon by the Bishop of Oxford. The next thing was a cold dinner in the largest school room, of which the Clergy of the parish and neighborhood, the school-teachers, chorists, singers, visitors, and several ladies, were partakers. A charitable entertainment, a jocular dinner, was attended by about 400 persons, chiefly poor; the founder, Miss Burdett Coutts, the Bishop of Capetown, and the Hon. Butler King, of America, being in the company. This was followed by an evening service in the Church, when the Bishop of London preached in behalf of the African Diocese, which is connected with St. Stephen's Church by the interest of a common founder. The proceedings are said to have passed off in a most agreeable manner, the congregations being large, and the Church being very beautifully decorated.

THE FRIENDS of the House of Charity, situated in Rose Street, Soho-square, held their Annual Meeting on Friday the 21st, Lieutenant-Colonel Shute presiding. The report, which was read by the Rev. N. Wade, Rector of the parish, stated that during the past year 1000 children had received into the House 60 men, 110 women, and 71 children, including 23 whose families. A majority of the persons thus received have found employment through their residence at the House; though their circumstances on admission were in many cases very deplorable, some hopeless pauperism, or something worse, almost legible, but for the assistance thus provided for them. In many cases, the regulations and discipline of the House have been of singular advantage in a religious point of view, the daily service being attended with great hopefulness, and the longer they stayed. Towards the end of last year, a friend of the House had offered £1000, on condition that, within a certain time, £2000 more should be raised, for the purpose of providing a healthier and more suitable building. The sum of £1000 has now been conditionally secured for the work.

In moving the adoption of the report, Mr. Wade said he was sure that the best means of promoting the charity was by letting the simple facts be known. They might ask for a long while, why the House should be kept open, and gain little; the great thing was to impress people with the practical usefulness of the institution. The main difference between this and other charitable institutions was, that while the others had stringent regulations which excluded all but the most perfect specimens of charity, and gain little; the great thing was to impress people with the practical usefulness of the institution. The main difference between this and other charitable institutions was, that while the others had stringent regulations which excluded all but the most perfect specimens of charity, and gain little; the great thing was to impress people with the practical usefulness of the institution. The main difference between this and other charitable institutions was, that while the others had stringent regulations which excluded all but the most perfect specimens of charity, and gain little; the great thing was to impress people with the practical usefulness of the institution.