

# The Chronicle

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## Poetry.

### THE YOUNG MAN AND THE FRIAR.

From the German.

The convent bell hath summoned  
The father to the gate,  
"Who stands without, disturbing  
Our rest at home so late?"  
A youth is humbly kneeling,  
"God grant thee, father, peace!  
I seek thy holy dwelling,  
Here may my sorrows cease!"

"The world which I am leaving,  
Is never free from care;  
The thorn, the yew, the cypress,  
Cast gloomy shadows there;  
Sorrow, hatred, and repining,  
Have long my soul possessed;  
Flying earth's baneful circles  
I come to thee for rest."

FATHER.  
"Not so, pale youth, this yearning  
Is not for heaven's bliss;  
Who from the world's long journey,  
Covets the grave's repose,  
Thy path is life's long journey,  
Through sunshine and through shade;  
By such untimely weakness  
Let not thy steps be stayed."

YOUTH.  
My parents both are sleeping,  
Would that I lay beside them,  
A shaver in their rest!  
The friend I deemed most faithful  
The holiest trust betrayed;  
And she I loved so fondly  
With scorn that love repaid.

"Hope's violet hue hath faded,  
"Neath sorrow's scorching sky,  
Stained is the lily's whiteness,  
"Mid earth's impurity;  
Joy's brightest rose hath withered,  
Nought leaving but the thorn;  
O close not thou thy portals  
Upon a wretch forlorn!"

FATHER.  
"Nay, wherefore thus despairing?  
The faded flowers re-bloom;  
"Neath sorrow's scorching sky,  
Stained is the lily's whiteness,  
"Mid earth's impurity;  
Joy's brightest rose hath withered,  
Nought leaving but the thorn;  
O close not thou thy portals  
Upon a wretch forlorn!"

YOUTH.  
I know that light's unfading  
May not on mortal things;  
But, ah! their darkest portion,  
Unbroken night, is mine!  
Within this sacred cloister,  
"God hath his smiles reserved;  
For clouds of earthly sadness  
Can never obscure it here."

Yet still the old man firmly  
The youth's request denied,  
And to his pleading urgent  
He ever thus replied:  
"God hath his smiles appointed,  
He doth thy lot dispose,  
He knoweth well thy weakness,  
And he can grant repose."

"Then strengthen thou thy spirit,  
And to the world return,  
Thy duty lies before thee,  
Patience and faith be true;  
And when thy task is over,  
And thy last sleep is slept,  
What wilt thou then believe,  
That thou hast smil'd or wept?"

ENERGY AND STABILITY OF THE CHURCH.  
(From "Illustrations of the Prayer Book.")

Thwarted, traduced, and misrepresented on every hand, she is putting forth exertions for the benefit of her children, the good of her enemies, and the conversion of those upon whom the Gospel has not yet shined, worthy of the best days of Christianity. At home, churches, many of them free, are springing up on every side, to hallow and beautify the land,—abroad, her missionary expenditure in the various departments of Christian benevolence, may be computed by millions; translations of the Bible and Prayer Book are daily made into the language of almost every nation under Heaven; and the time is not far distant, when all may read in their own tongues, the wonderful works of God. Her zeal rises with opposition and discouragement, and her contribution to these objects is scarcely a tithe of what it will yet be. "In full contrast to her adversaries," says the Rev. Dr. Croly, "the people see the Church of England, with all her ancient majesty unimpaired, and with even more than her ancient vigour awakened; sustaining the purity of her doctrines and discipline, yet allowing to every man the full rights of conscience; ministering to the good of the State, yet keeping aloof from the factions and follies of the times; indefatigably labouring for the poor, yet declining to court popularity by a bribe to their passions. With new respect and gratitude they see her, in all the tumults of the world, steadily pursuing her way to the public welfare, forming great plans of education, gathering the multitude into new temples, pouring out her munificent charity to her afflicted brethren at the ends of the earth, spreading that most exalted gift of human benevolence, the Bible, wherever man can live and be redeemed, and planting her dignities, her discipline, and her principles in mighty kingdoms, yet to reflect her image; like the sacred tree of India, projecting her mighty branches far and wide, that touch the ground only to take root, rise in stately majesty, and sanctify the land with a broader shade." "Taught by the parsimonious and reluctant support extended to her by the State, to rely upon her own resources, she is resolutely asserting the divine authority of her mission, discharging her duty as a national Church, and faithfully endeavouring, notwithstanding the opposition of an irreverent and faithless age, to recall the attention of mankind to long neglected, but imperishable truth. It cannot be doubted, therefore, that she is destined to emerge purified and consolidated from her present trials; there is evidently with her a grand and noble spirit, which is destined to triumph, and though a trumpet has been blown in Zion, and an alarm sounded in His holy mountain, it will be seen when the confusion has subsided, that the only effect has been to awaken her defenders, and to discover more plainly the strength of her foundations.

With some who cannot shut their eyes to the glory of her present position and the brightness of her future promise, it is customary to speak of her coldness and torpidity during the last century, and to insinuate thereby the superior piety of the dissenting bodies. We have not one word to say in extension of her apathy and worldliness; but it may be justly remarked that, with some brilliant individual exceptions, it was a period of general declension, in which the sects who now contemplate her past delinquencies from the vantage ground of a more enterprising and enlightened age, were involved in an equal, if not in a still greater degree. In ungenerously declaiming, moreover, against the insensibility of which they were themselves in great part the cause, they ungratefully forget the signal service which she has rendered to Christianity. They forget that it was by her that the battle of the Reformation was fought and won; that it was her Riddell, her Cranmer, and her Latimer, who fed with their own bodies the fires of Roman persecution; and that in her translation of the Bible—a work wonderful in its fidelity of its execution, and the majestic simplicity of its language,—she has fixed forever the

truth thus sealed with the blood of her martyrs. Nor is this all that she has done. When in later times the foundations of society were upon the Church "cast down but not destroyed," and anarchy, misrule, and fanaticism overspread the land, the blood of her murdered Primates, Laud, stained the axe, and allayed the flame of Puritan intolerance. And at a period still more recent, when a similar tragedy was enacted on a grander and more appalling scale in a neighbouring country, and Infidelity, rearing his giant form upon the ruins of a corrupted faith, entered upon his withering career of propagandism, while

Destruction covered to mark what deeds were done? it was the Church of England that entered the lists in the name of the Lord of Hosts, the God of the armies of Israel whom he had defied, and again achieved for truth a victory, the benefits of which will descend to remotest generations. The spectacle of a Church thus issuing forth with the shield of faith and the sword of the Spirit, to fight the battles of the Lord against the mighty, is one which angels might delight to contemplate; she has always been found in the forefront of the contest with sin and error; for her armoury must be drawn the weapons by which alone they can be successfully encountered; nearly all of theology that is worthy the name of literature, is the production of her sons; and it should gladden the heart of any Christian who sees the strength, and once more going forth conquering and to conquer.

The history of the dissenting denominations in Great Britain is equally mournful on this point, with that of their kindred societies in Germany. Deprived through prejudice and hatred, of the advantages of their proximity to the Church, they also have rapidly declined in error, and nothing is more common than to find the descendants of those who cast aside the wholesome restraints of the Liturgy, under the pretence of vindicating their Christian liberty, departing from the orthodoxy of the faith, and openly denying the Divinity of their Redeemer. The following mournful instance of apostasy, is one only among the many which might be adduced in illustration of this remark. About the commencement of the 18th century, a number of pious individuals subscribed a considerable sum of money for the erection and endowment of several dissenting chapels in the city of Dublin. Seven were accordingly built, and endowed with property to the amount of £700 a year; the benevolent contributors fondly hoping that they had thus provided for the faithful ministrations of the Gospel to all succeeding ages. A single generation, however, had scarcely passed away, before five of the seven chapels were occupied by Socinian preachers, and their revenues perverted to the support and propagation of this frigid and pernicious heresy.

The same causes have produced similar effects in our own country, (the United States.) Socinianism has widely supplanted the purer faith of the Pilgrims; the standards of the several sects have either become obsolete, or are practically disregarded; the religious mind, containing authority, custom, and the wisdom of the olden time, and forming extravagant conceptions of human ability, is luxuriating in the unrestrained freedom of individual will; subdivision follows division; old heresies are revived in varying accordance with "the spirit of the age;" ignorance, presumption, and innovation, abound; and no fantasy can be promulgated so absurd that it does not find ready and numerous followers. In the general prevalence, however, of much that is wild and irregular, occasional though faint indications are given of the existence of a more beautiful feeling. Manuals for family prayer have become common; "silent responses" are recommended in social devotion, as a defence against wandering and indifference; and now and then testimony like the following is unwittingly borne to the conservative influence of a Liturgy. When Socinianism was beginning to develop itself in Massachusetts, a venerable Congregational minister was asked if he found any of his people inclining to those views? "No," replied the old gentleman, "not one." "And how," continued the inquirer, "did you prevent it?" "The motto I heard of Unitarianism," said the good old man, "I requested the choir of the congregation to sing the Christian Doxology in long metre; for I knew it would be impossible for a people to become Unitarians, who twice every day should hear

"To God the Father, God the Son,  
And God the Spirit, Three in One,  
His honour, praise, and glory given,  
By all on earth and all in Heaven,"  
thus having the great doctrine of the Trinity constantly and familiarly impressed upon their minds."

"Turning from this scene of conflicting opinion and reckless innovation, it is refreshing to "walk about Zion, mark well her bulwarks," and contemplate the strength of her foundations. Differing from the Church of Rome in deriving all that she proclaims as matter of indispensable belief from the Holy Scriptures alone, and from the various Protestant societies in appealing to the consistent testimony of the early Christians for the rightful interpretation of the Sacred Text; she stands forth, amid confusion and change, the witness of Gospel truth, Apostolic order, and primitive usage; steadily pointing to the great events connected with the redemption of our race, as they are successively displayed on the zodiac of the Christian year; admonishing men, even in the title of her Liturgy, of their common brotherhood in Christ; and though, comparatively, "a little one," and, as of old, "everywhere spoken against," unceasingly making her petition, "that all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life."

The divisions which have wrought such dissension among other bodies of Christians, cannot afflict her for in all essential truth she is like "a city which is at unity in itself." Her children may differ, and alas for the infirmity of human nature! may differ sometimes with a vehemence temporarily subversive of the law of brotherly kindness; but it will be found that, among those who are acquainted with her principles and imbued with her spirit, these disagreements, where they are not verbal, are matters of mere private opinion, or questions of speculative theology which have been wisely left undetermined; and that there are none, who, however strong the invitation from without, would harbour for one moment the unflinching thought of separating from that branch of the "One Catholic and Apostolic Church," which is

"Founded in truth, by blood of martyrdom,  
Cemented by the hands of wisdom reared  
In beauty of holiness."

The touching interrogatory of the Apostle, "Lord, to whom shall we go?" must receive a reply before they could thus sever themselves from the appointed means of grace and salvation. They are sure that she has the words of eternal life; they have felt the quickening influence of the Holy Spirit in her sacred ministrations; by her they have been nourished with "the sincere milk of the Word;" in her palaces God will be known to them as a safe refuge; from Him they believe that she has derived in unbroken continuity, her doctrine, her sacraments, her ministry, and her authority; and comparing her present, with her primitive constitution, they are convinced that, guided by His grace, and protected by His providence, she has, alike invulnerable by the encroachments of time, and the assaults of persecution,

"Kept her true course unchanging and the same;  
Known by that ancient cleanness, pure and free,  
With which she sprung from 'neath the throne of God."

On this point experience will fully confirm the impartial testimony of a writer belonging to one of the dissenting denominations:—"We cannot," says the *Christian Intelligencer*, "forbear the praise, by adducing the example, of the Protestant Episcopal Church. Her spirit-stirring Liturgy, and a scrupulous adherence to it, have, under God, notwithstanding the mutations of men and things, and all the aspersions cast upon her,—as coldness, formality, and a want of evangelical feeling,—we say, a scrupulous adherence to her Liturgy has preserved her faithful beyond any denomination of Christians since the Reformation.—Even defection from the articles of her faith, by men within her own bosom, has been restrained in its course by the form of sound words; so that, whatever dissensions prevail within, all are still united in maintaining a common cause. The example, we hesitate not to say, is worthy of imitation."

### VIRTUES OF THE POOR.

(From "Bosonauq on the Poor, and Christian Almsgiving.")

The poor are not brutes; indeed they are not.—They are not positively brutish. They are not insensible to pain; they are not insensible to pleasure. They are not insensible to unkindness; they are not insensible to goodness. They are not incapable of conjugal love and fidelity. The conjugal fidelity of the lower orders is interrupted by fewer breaches than among the highest classes, in spite of the weaker guards and more difficult remedies that they are provided with. The conjugal fidelity of the lowest Irish is proverbial.

The poor are not inept of religious feeling and attainment. During the late disastrous season, in the autumn of 1839, in a distant western county, when there was no hope of seed-sowing, the little farmers without capital, whose existence seemed to depend upon it, were cheerful and contented; and this was uniformly more the case in proportion to their poverty. If there came a deluge of rain, they said, "God will be done." If there came a fine day, they said, "God sent it." And all their conduct and conversation was so resigned and buoyant, as to shame both landlords and merchants, and other rich men, who at the same period were suffering a comparatively small diminution of their prosperity, from the difficulties of the times and the dearth of provisions.

The poor-house congregation in St. Giles's exhibits a more exemplary pattern of earnest and united congregational devotion than anything that is to be met with in most churches. The chaplain in the work-house says, that he meets with more exemplary piety among the paupers there than among any other class of people; and one woman in particular, who has seen a better station, has the greatest religious contentment of any person that he knows. She does not even pray God to release her from her troubles; but is thankful and contented with everything. The rector of one of the largest parishes in London says, in like manner, that the two most religious persons that he knows are paupers in his parish. Their conversation is an instructive lesson to anybody. The incumbent of a parish near Lewes is in the habit of visiting a young woman, a pauper, who is almost worn out with ill health. He says that he never comes away, after having been in her company, without feeling himself deeply impressed and being highly instructed. Her resignation under severe suffering is so entire, and her heavenly-mindedness so perfect, that she is a lesson to the most earnest and devoted self-denying Christian.

The poor are capable of affection, of conjugal and filial love, of forethought, of perseverance. The annual emigration of the Irish, and the resolution with which they save and carry home their earnings of a few weeks' labour,—living at the same time almost upon nothing, and journeying for six weeks perhaps without doing a single stroke of work, while any other man is almost beggared if he loses only a week's employment,—this is one of the most extraordinary examples of forethought and perseverance that any national practice can exhibit.

The poor are capable of much self-denial, and disinterested kindness. Hannah Musgrave, a poor woman with six children, who was herself constantly requiring assistance and gifts of clothing, went about among those persons who were in the habit of relieving her, begging clothes with the utmost earnestness for a neighbour, who was to lose his place, if he did not clothe himself better. The persons applied to supposed that she was begging for herself, till they inquired into the circumstances; and she succeeded in re-establishing her poorer neighbour.

Above all, the poor are capable of charity. The alms which they give are greater in amount, and are a perfect shame to their richer neighbours. The poor could not live without the assistance which they render one another. I do not talk merely of proportion, but the actual money given by the poor to one another is probably greater in amount than that which is bestowed by the rich in all their charities. It is said that the Bible Society receives more from the pennies of the poor than the pounds of the rich. The income of the Society for the Propagation of the Gospel was £10,000 at a time when that of the Church Missionary Society was £75,000,—£15,000 of which was from the pennies of the poor; and that of the Wesleyans was £100,000. In Titcherost, the Wesleyans proposed to enlarge their chapel. The subscriptions were so liberal, that they built a new chapel and a school house; some of the farmers subscribing £20. The poor constantly give to each other when they are in distress. They pawn their goods for one another. It is a common thing for them to go and borrow an article to bring from another poor neighbour, to get food or raiment for themselves. Michael Slater, a poor Irish labourer, pawned his coat for a neighbour whose goods were likely to be seized for rent.

They frequently share their last morsel and cup of tea with one more forlorn and destitute than themselves, having not even a morsel. The example of the widow's mite, and of the cruse of oil of the widow of Sarepta, is often repeated, and is by no means a rare occurrence in this metropolis.

The poor take each other into their rooms when they are without lodging, with less than a bare chance of ever being remunerated. The same man, Michael Slater, above mentioned, took in a young Irish woman, who had no place or home. His wife got her place; and then gave her the pawn-ticket of one of her own gowns, in order that she might get herself some clothing, if she should succeed in redeeming it.

The poor almost invariably repay loans that have been guaranteed by their poor neighbours, and feel it as high an obligation as any wealthy British merchant.

\* Rev. Henry Williams.  
† See the House of Commons Report on the State of the Irish Poor in Great Britain, p. 46, 47; where an account is given of similar migrations of labourers in different parts of Europe.  
‡ In the Constabulary Force Report, 1839, occurs the following evidence, at p. 69:—"The chief inducement to vagrancy in the town, is the relief given by mistake, but benevolent individuals, more particularly by the poor classes."

number of aid-servants in London send two and three guineas of their wages annually to their relations in the country.

Indeed, it would be endless to ascertain and rehearse the innumerable modes and forms in which the poor betwixt assistance and support upon one another; they are as numerous as their vicissitudes and circumstances. It is not, however, to be supposed that they are almost entirely devoid of money can purchase.

The following additional examples, collected within a very narrow circle of observation, and all very recent cases, will afford some further illustration of what is here advanced. General assertion and description furnish no proof, further than that to mind such examples are not easily remembered with a sufficient fidelity, till they are begun in hand. The following instances have all been ascertained within a very short period of time.

Elizabeth Galloway had been servant-maid in respectable families. She married, and kept a small oil and colour shop; and after many years became unfortunate in business. Her things were sold under an execution, and she was left with a few articles. Her husband was necessary furniture at the auction, and gave it back to her; others assisted her in different ways, and so kept her head above water. All this was done before her circumstances became known to those families with whom she had been in service, and who were able more effectually to assist her.

M. Tierney, who made combs, and sold them in the streets, was in great distress. He had no means to purchase materials for his trade, and little sale for what he had made. A fellow-workman, who carried a basket like himself, came to see him. As soon as he found the distress he was in, he sent out for beer, and ordered in some supper. On going away he gave him half-a-crown.

A putrid fever was raging at Wadhurst, Sussex, in the winter of 1838-9. In one house of a very poor and destitute family, all the members of it were either sick or dead; and people being afraid to enter the house, they were entirely deserted. A poor woman, but less poor than this neglected family, went into the house of her own accord. She found the woman lying sick upon the bed; her daughter lying dead by her side upon the same bed; in a dreadfully putrid state. She laid out the daughter's body, having no place to lay it out but the floor; and having performed to it all the offices required, she then attended to the rest of the family.

J. S., aged seventy-six, was a saddler in Tottenham Court Road, but failed in business, and is now reduced to the utmost state of destitution. He is diseased, ruptured and paralytic. The whole desire and thought of his mind is to provide for his wife after his own death. This is his one ruling object; and though reduced to this very abject state, he for a long while refused the offers of parish-relief, and the earnest solicitations of his friends to accept it, because it would disentitle his wife to the benefit of certain charities after his death. This poor man, finding that he was bringing greater present miseries upon his wife than those which he designed to avert, has at length been compelled to accept the parish-relief.

A woman named Rawlins came away from service, in order that she might support and take care of her father. He is totally blind, and she provides for him entirely. She took a cellar in Monmouth-street, where she made and mended women's and children's shoes, and sells them to the shop. Her husband is blind, and she is perfectly cheerful and contented.

A widow woman named Reredon, aged sixty, came over from Ireland to see her daughter, who was in place; but her daughter having lost her place, they are both living together in great misery. A lady, upon going out of town for four months, engaged to pay a shilling a week to this poor woman to go and visit another bedridden woman once a day, and see that she was not absolutely deserted. She gave her no other charge or duty.

When this lady returned to town, she found that the widow Reredon had volunteered all the time to wash for the bedridden woman; to cook for her, and to do all other necessary things, and even to sleep with her when wanted. She went to the parish for her allowance; to the lady's house for the weekly relief which she had left for her; and proved faithful, though she might have deprived her of everything; for the poor patient was so silly that she did not know whether she was possessed of sixpence. So great an affection had she conceived for her charge, that she used to divide her victuals with her, rather than see her want. Her sister said of her, that she would always rather go without food herself than see the woman want whom she was nursing. For all this service she asked no additional remuneration. Indeed, she never asked for anything for herself; but used often to go about and ask for a sheet, or old linen, or other such thing, for the bedridden woman.

A woman named Ann Down was deserted by her husband at Cheltenham, when an order was given for her admission into the workhouse. But hearing that the parish officers were in search of her husband, to punish him for deserting his family, she absconded, and came to London in search of him, with her three children, hoping to prevent his being imprisoned on her account.

A gentleman, now living in Alfred Street, gave to a beggar in Pall Mall some silver wrapped up in a paper, instead of halfpence. The beggar ran after him, and shewing it, said, "Sir, I am sure you did not intend this for me."

The present incumbent of Hawkhurst, in Kent, when he first came to live there last year, visited a poor woman, and gave her half-a-crown. When he called on her a week after, she said, "I think, Sir, you did not know, when you gave me the half-crown, that my husband belonged to a club. So I have kept the half-crown, and here it is."

S. A., driven by distress to prostitution, supported her little brother, eight years of age, by the wages of her infancy.

It is a great mistake, and want of charity, to suppose that this last class of miserable are all destitute of good feelings, and are utterly depraved. There are very many of them who are conscious of their misery and grieve at it poignantly. The name they give themselves is, "unfortunate girls." Even those whose weakness or resolution disables them from quitting their vicious course and companions, lament this weakness,—and what loss of limb, health, or strength, or what feebleness of intellect, is so pitiable and irremediable as weakness and loss of character? Thanks be to God, none of these defects are absolutely irremediable. But in proportion to the difficulty of remedy must be the misery; and in proportion to the misery must be the desire and endeavour to give relief. This wretched class of young women ought not to be abandoned, as if their case were altogether hopeless to Christian perseverance. They are capable of hope; they are sensible of their misery and their weakness; they are capable of gratitude and affection. The greater proportion of the cases of this description, relieved by the Mendicity Society and other charities, have exhibited the highest pitch of penitence and gratitude.

\* Mendicity Society, Report 1835, p. 34.  
† Mendicity Society, Report 1831, c. 25, 107.

## Ecclesiastical Intelligence.

### ENGLAND.

#### DAY OF FASTING AND HUMILIATION.

(By the Editor of the *St. James's Chronicle*.)

Sir,—Feeling the vast importance of obtaining a day of national fasting and humiliation before God, with as little delay as possible, and believing your journal to be the channel likely at once to speak to the hearts of those disposed to sympathize with such an object, I wrote to you.

I well remember what benefits our country received in its conflicts with its many enemies by the solemn fasts which were renewed, in the year of the French revolution, I often recall the spiritual blessings of the fast for the cholera in 1832; and I feel assured that yet greater blessings might follow a day of national fasting for the famine which is now afflicting Ireland and our own country, should it please God to dispose our rulers to appoint such a day.

But that they may do so, the government may naturally require that it should be seen to be the general wish of the religious part of the country, and that the occasion really calls for such a measure. When such prodigious efforts have been made, that government are likely to expend seven millions, and it is probable that the sacrifices of private persons, including sufferers, and those who seek to relieve them, may exceed that sum,—who can be surprised that all this, hundreds of thousands of pounds, should be expended in a day of national fasting and calling a solemn assembly (Nov. 26), merely a clear and sufficient reason is given for a national fast. The calamity affects all classes, it interests all persons; there is not one who is not, more or less, a sufferer by it.

If the reader is convinced of this, let him show, as widely as he can, that he wishes for such a national fast; let him use his influence, whatever it may be, to obtain such a measure. I do not attempt to prescribe to others. Some of the clergy around me are joining in a petition to the archbishop to bring the desambling, and to the bishop of London. But, in addition to this, it seems desirable that the general sense of the religious public, and this in all denominations, should be manifested in favour of such a measure, by such methods as each individual judge best.

It is no party or sectarian subject; God forbid it should be used as such. There are weighty national sins, of which all, more or less, have partaken, and which bring down the Divine displeasure. If Daniel could make himself fast for the sins of Israel (Dan. ix.), why may not every Christian humble himself before God for our common sinfulness in his sight.—Yours faithfully,  
EDWARD BICKERSTETH.

Watton Rectory, Herts, Feb. 4, 1847.

#### COMMISSION ON THE BISHOPS.

The following appears in Tuesday's *London Gazette*:—  
The Queen has been pleased to direct letters patent to be passed under the Great Seal of the United Kingdom, containing and appointing—  
His Grace the Archbishop of Canterbury,  
The Right Hon. Lord Cottenham,  
His Grace the Archbishop of York,  
The Most Hon. the Marquis of Lansdowne,  
The Right Hon. the Earl of Chichester,  
The Right Hon. the Earl of Devonport,  
The Right Hon. Lord John Russell,  
The Right Rev. the Lord Bishop of London,  
The Right Rev. the Lord Bishop of Durham,  
The Right Rev. the Lord Bishop of Winchester,  
The Right Rev. the Bishop of Lincoln,  
The Right Rev. the Lord Bishop of Chester,  
The Right Hon. Sir George Grey, Bart., and  
The Right Hon. Sir Charles Wood, Bart., her Majesty's Commissioners for considering the state of the several Bishops in England and Wales.

The Queen has been pleased to appoint Charles Knight Murray, Esq., barrister-at-law, to be Secretary to the said Commission.

NEW BISHOPS.—The creation of four new Bishops for England will be proposed in addition to those already existing. It is expected that the arrangements for the establishment and support of the new sees will not entail any additional charge on the country. The cost will be defrayed out of the surplus funds at the command of the Ecclesiastical Commissioners, as far as they may be available. A greater appropriation to an equality of the incomes and duties of the future bishops, Manchester will of course be one of the new sees, but without the necessity of destroying the see of St. Asaph, as proposed by the act passed for that purpose, with the concurrence of the Duke of Wellington, and the appointments will be made without any addition to the number of spiritual peers in the House of Lords. After the increase in the number of bishops, as proposed, the four junior bishops, in the order of their appointment, shall not be called to the House of Peers until it shall come to the turn of seniority, without increasing the present number of the representatives of the Church in the Upper House of Parliament. Thus the new sees will be represented in turn, and not excluded altogether, like the Bishop of Sodor and Man, in this arrangement. It is expected that the arrangements for the establishment and support of the new sees will not entail any additional charge on the country. The cost will be defrayed out of the surplus funds at the command of the Ecclesiastical Commissioners, as far as they may be available. 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