

# CHRISTIAN

# VISITOR.

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REV. E. D. VERY,

"BY PURENESS, BY KNOWLEDGE—BY LOVE UNFEIGNED."—ST. PAUL

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## A HYMN.

Written by Rev. Dr. John C. Lord, and sung by the Choir in the exercises at the Dedication of "Forest Lawn Cemetery," Buffalo, on the 15th ultimo.

Place for the dead—  
Not in the noisy city's crowd and glare,  
By heated walls and dusty streets, but where  
The balmy breath of the free summer air,  
Moves murmuring softly o'er the new made grave,  
Rustling among the boughs which wave  
Above the dwellers there.

Rest for the dead—  
Far, far from the turmoil and strife of trade,  
Let the broken house of the soul be laid,  
Where the violets blossom in the shade,  
And the voices of nature do softly fall  
Over the silent sleepers all—  
Where rural graves are made.

Room for the dead—  
Away from the crowded and ghastly caves  
Where the dead lie heap'd and the thick  
strewn graves  
Do jostle each other like following waves—  
In the place, where earth's broad bosom yields,  
Room for the dead, in woods and fields,  
Which dying nature craves.

Place for the dead—  
In the quiet glen where the wild vines creep,  
And the desolate mourner may wait and weep,  
Nor sighs nor sounds profane disturb their  
moan—  
With God and with the dead alone—  
"Deep calleth unto deep."

Rest for the dead—  
Away from all walls—where the wild bird  
sings,  
And the hurrying cloud its shadow flings  
O'er streamlet and rock, where the ivy clings  
To the ancient oak—the dead should lie,  
Till on the ear of death the cry  
Of final judgment rings.

Room for the dead—  
The living wait their doom, the gay, the  
strong,  
The beautiful, together soon must throng  
The doors of death, and they who mourn, ere  
long  
Must lie with kindred dust, and soon or late  
All pass the ever-open gate—  
Room—room—oh give them room!

## MODEL LODGING HOUSES AND BATHING HOUSE IN LONDON.

We cut the following from a London letter in the *Philadelphia Bulletin*:

Now for the new "home." The one I visited is a large new brick building, near one of the worst parts of London, but placed on higher ground and in comparatively pure air. We entered and found it was built on three sides of a square—the open space being left as a play-ground for the children, and a place for drying clothes; and the fourth side being shut in by a high wall. Every one who knows how difficult it is even for the rich to find a healthy safe place in a city for their children to play in, will appreciate the advantage of this. Around the three interior sides ran covered galleries, which served as very good places for the children to run about in, in wet weather, and were used as passage ways to the different rooms. The first row of rooms we entered on the ground floor, were mechanics' shops all dry and convenient, designed for the mechanics lodging in the house. Then came the bath-rooms for either hot or cold water, and a larger room with conveniences for washing and ironing; all intended for the lodgers in

the house. On the second floor the apartments for families begin. And very comfortable they are. The floors are of asphalt, to prevent dampness ascending. The walls and every part of them, are as much as possible, made fire-proof; the beams wherever used, being laid in fireproof cement, and the floor resting on brick arches. The passage ways outside too, are mostly of slate. Each family is allowed two rooms and a pantry. The sitting room or kitchen, is furnished with a good cooking range and oven; and the pantry has a safe for provisions and divers other conveniences, known to house-keepers. The bedroom, as indeed is true of all the rooms, is furnished with excellent means of ventilation. Fuel is sold by the Company to the lodgers at the wholesale price; and gas will soon be burnt through the building. We examined several of the different sets of apartments and found them certainly most pleasant and convenient. I fell into something of a conversation with one woman about the new "Lodging house." She liked it all very much—said the great reason was why she and her husband came, was to have a dry, healthy place for "the children," and she believed all the lodgers liked it very much, "though some did complain that the flooring (the asphalt) dusted the carpets."

Each family pays only from 4s. to 7s. a week, for all these conveniences. This lodging house was designed for families alone. There are still others for single men, with even greater conveniences. I went over the one in St. Giles', which has not only all the arrangements, mentioned above—the bath and wash-house and safe for each individual—but a public kitchen and coffee-room, some 33 feet long. The dormitories, of course, in this house, would be smaller, and on a different arrangement from those for families. They are equally clean however, and well ventilated. Each one is provided with a bed, chair and clothes-box. In one part of the house, too, is a small library for the inmates. The rent for all this is only 2s. 4d. a week, or at the rate of 4d. a night, which is lower than the price at the dirtiest boarding houses in the city. There is another lodging house for single men in another part of the city, even more comfortable than this, with a better coffee-room and a reading room supplied with papers—all at nearly the same rate. I was pleased to see among the "regulations" of these establishments, that there was daily religious exercises which the lodgers could attend, if they chose, and that all spirituous liquors were excluded from the house, though of course, that necessary of life, English beer, was admitted. All these establishments are doing well. Both the two last, though with over a hundred dormitories each, are almost constantly full, and yielding a fair interest on the capital invested.

The bath and wash-houses are doing still better. The bath-house in St. Martin's, one of the most complete in the city, not only pays a five per cent. interest on the capital, above meeting expenses, but even is paying off instalments on the original loan. This was started by a Parish company, the fund loaned by the Parish. There are others, like any other commercial companies, where the subscribers receive their dividends according to the profits. The arrangements of this wash-house were as elegant as in almost any bathing-house of the city. There were two classes of baths, but the penny baths were fully as comfortable, though not so much ornamented, as the other. The partitions, which formed the separate baths were of iron, and the whole building was almost fire-proof. The range of wash rooms were very convenient indeed. All this, be it remembered, at only a halfpenny an hour.

I noticed that during the Summer, there was an average of over a thousand persons a

day, using the bath and wash-rooms. In fact, the bath-houses for the poor had succeeded so well, that there is one now, in nearly every parish of London. We find them also all through England, in both the agricultural and manufacturing towns. It was only the other day I saw one in Macclesfield, an inferior manufacturing place of no great note, where the water was brought from a canal above, and after being used in the baths, was carried down to feed the engine boilers at the station below.

The benefit to a poor population in hot weather, from such establishments as these, is not easily computed, and as I hear of their pleasant, healthful influence on the working men here, I wonder, to myself, at the little the American cities have done, thus far, in starting them.

I have spoken of the comfort and convenience of these new "houses," as compared with the old homes of the operators. Still I believe the movement is only in its infancy. I believe the time will come when not only articles of convenience and means of health will be placed around the working man's home, but objects of beauty and taste. It is a "speculation" now—a profitable business arrangement, to make his house convenient and healthy. It shall be then to make it beautiful and tasteful. These houses are an immense advance on those damp, foul, narrow dens, which he used to inhabit. But they are not such, as with little more trouble, might be built for him. A little farther from the city, and, they might have their gardens and trees—their pleasant walks and flowers—as easily as they have now their bathrooms and galleries.

Our readers are aware that a Roman Catholic Council has recently been in Session in Thurles, Ireland. The following account of the imposing ceremonial and splendid pageant connected with its opening, is communicated by the Foreign Correspondent of the New York Independent, and must indeed have been an edifying spectacle amid the squalor and want of poor unhappy Ireland.

The imposing ceremonial and splendid pageant connected with the opening of the council, occupy all our newspapers at present. I extract a few paragraphs from one of the most elaborate descriptions.

### THE PROCESSION.

At a few minutes after ten o'clock the appearance of some of the officials at the front of the vestibule gave indication that the procession was about to issue forth, and the gaze of the assembled multitude was eagerly fixed on the doorway. The great mass of the people were congregated outside on the road between the college gates and the gate of the church, occupying also platforms temporarily erected so as to command a view of the line of procession. Every window in the neighboring houses was crowded with spectators, and within the gates some groups of the gentry obtained permission to station themselves so as to enjoy an uninterrupted sight of the prelates and clergy in their progress from the college.

The large bell of the chapel and the chimes of the convent were now heard at intervals, and notwithstanding the immense crowds outside, so complete was the stillness and respectful silence that prevailed that even at a considerable distance within the college gates, the solemn pealing of the noble organ of the chapel could be heard. At length the glittering cross, born aloft by the crucifer, was seen issuing from the college vestibule. From where we stood the view from without of the spacious hall inside was grand and solemn indeed. The entire vestibule was filled with priests in white surplices and crimson stoles, which flashing in the red light of the waxen tapers

as contrasting with the bright sunlight outside presented an effect indescribably beautiful. Through the open valves of the great entrance a glimpse was afforded of the grand staircase, down which rank after rank in almost countless array, the body of white-robed priests were seen descending, whilst long before the front rank of the procession issued from the vestibule the voices of the clerical choir could be heard chanting that glorious and soul-thrilling hymn *Veni Creator Spiritus*. As the procession issued forth, the following order was apparent:—Following the cross in front came a body of religious in minor orders, or preparing therefor, acting as *apparitores* or vergers. Then the representatives of the religious fraternities reciting at first the Litany, and as they progressed, the Rosary of the blessed Virgin. Next came the cross of the regular orders residing and established in the diocese, followed by the brethren and fathers of those orders, robed in mosaic costume, the Dominicans in long robes of white serge with cowls. The Franciscans, in long robes of dark brown coarse stuff, with cincture of the "knotted cord" so long identified with saintly triumph over human weakness, the badge of Him who was bound and scourged for our iniquities.

The Discalced Carmelites, robed in garments of coarse serge, with cincture and cowl. The representatives of the Grand Carmelite brotherhood, in their appropriate robes: Augustinian brotherhood.

The entire of these regular orders were not represented in their monastic costumes, because some are not represented fully, or permanently as yet, in the diocese. It may also be here remarked that the provincials and dignitaries of the regular orders here mentioned, occupied a position immediately preceding the secular prelates, and will be mentioned by name in their order in the proper place.

The next rank in the procession was preceded by the crucifer, bearing the processional cross of the diocese. The crucifer, according to the ritual, represented the rank of sub-deacon, and was robed in dalmatic without maniple. Following the banner of their cross, came first the students and clergy in minor orders, ordained, or about to be ordained for the diocese and its mission. Then came next in order the general body of parochial secular dignitaries and clergy, clad every one in surplice and crimson stole.

Next came the Very Rev. and Rev. the Secretaries of the Synod, robed simply in surplices.

Next the triple cross of the primacy, borne by a priest assuming the rank and robes of sub-deacon, and supported at either side by acolytes with lighted tapers.

Then came the dignitaries of the second order of clergy, including the vicar-general of the metropolitan diocese, the vicar-general of provincial dioceses, and the archdeacons. This section of clergy numbered four. They were robed in crimson copes, and formed the advanced rank of the dignitaries constituting the acting members of the synod.

Next came the *procuratores*, or proxies of absent prelates. These dignitaries, acting for the time as prelates, and recognized (by sufferance of the synod, and not by incontestible rights) as representatives of respective diocesan interests, were robed in crimson cope and amice, and were attended by deacon and theologian, each of them, even as the consecrated prelates were, such being their conceded right.

Next followed the provincials of regular religious orders, called to assist at the council. These dignitaries constituted in their own persons, next to the amiable and sainted Pri-