

foul serpent shall be torn out of the heart—yes, even though it should be necessary for that heart to ask itself some very plain questions.

ENGLAND.

OFFICIAL ANNOUNCEMENTS.—We have reason to believe that Parliament will be summoned for the despatch of business on Tuesday, the 4th of February, 1851. A commission to inquire into the practice and pleading of the Court of Chancery has been issued to the following commissioners:—The Attorney-General, G. J. Turner, Q.C., R. Bethell, Q.C., James Parker, Q.C., W. P. Wood, Q.C., C. Crompton, Esq., and W. M. James, Esq. Charles C. Barber, Esq., will be the secretary. The Queen has directed letters patent to be issued conferring upon the Right Hon. Sir R. M. Rolfe the dignity of a baron of the United Kingdom, by the title of Baron Cranworth, of Cranworth, in the county of Norfolk.—*Globe*.

THE LAW OF DIVORCE.—A Royal Commission is about to issue to inquire and report upon the whole subject of the law of divorce—not merely the proceedings in Parliament—not the divorce *a mensâ et thoro* alone, but the more weighty and important question of the divorce *vinculo matrimonii*, which troubles many an honest man, and, we have no doubt, many an honest woman too. This was precisely one of these questions which, although palpable to all, yet on which it is most expedient, as it is most easy, to collect and condense an overwhelming weight of testimony. The commission is chosen from most eminent lawyers and members of both Houses of Parliament. There could not possibly be a better selection. It will be composed of the following:—Lord Campbell, Lord Beaumont, Lord Redesdale, Dr. Lushington, Spencer Horatio Walpole, M.P., W. Page Wood, M.P., and the Hon. E.P. Bouverie, M.P.—*Observer*.

RESIGNATION OF MR. BENNETT'S CURATES.—The following letter was sent to the Bishop of London on Sunday last:—"My Lord—We, the undersigned Curates of the district church of St. Paul, Knightsbridge, and St. Barnabas, Pimlico, in your Lordship's diocese, having heard from the churchwardens that it is your Lordship's desire that the services in these churches should be performed in a manner different from that which we have had the great privilege of enjoying hitherto, beg to resign our cures into your Lordship's hands.—G. F. De Gex, F. A. G. Ousely, Curates of St. Paul's; H. Fyffe, Curate of St. Barnabas, St. Barnabas College, Pimlico, December 13th 1850."

Mr. Dodsworth has written to the Bishop of London, complaining of his Lordship having condemned his ritualistic proceedings, in one of his letters to Mr. Bennett. "The only occasion," says Mr. Dodsworth, "on which your Lordship ever interfered in reference to the observances in my church was six or seven years ago, upon an anonymous complaint being made to you of the profusion of flowers which (owing to the well-meant zeal of some members of my flock) decorated the altar and chancel on a Whit-Sunday. You then told me that you did not object to such use of flowers in moderation, but that you thought, from my description, that, on that occasion, we had exceeded moderation. I immediately promised that this excess should not occur again, and, as your Lordship already knows, I have faithfully kept my promise." The Bishop replies, stating that his observations, applied to St. Andrew's, Well-street, and Margaret Chapel. He had never had occasion to interfere with the observances in Mr. Dodsworth's church, except on the one referred to.

THE CHURCH OF ENGLAND A COMPROMISE.—"The Church of England, it must always be remembered, was a compromise effected between the adherents of the old and the promoters of the new faith—between those who were anxious to adhere, with Melancthon, as far as possible to antiquity, and those who sought with Calvin to reconstruct the Church on a new basis. Like most compromises, it failed to satisfy the extreme members of either party. From that time to this there have been within the Church two sections, differing widely from each other, though both included in the same pale. Both have contributed many names to our Ecclesiastical literature, of which England may well be proud. One of these parties relies more on the Articles, the other on the Prayer-book; but both are fairly included within the intent and scope of the Church which the law has established in this country. We trust that if ever the ritual of the Church shall be revised, it will be with a view not to narrow, but to extend her boundaries—not to drive out of her those whom she has always included, but to include in her many who, from minute differences, are separated from her in communion, though not in faith."—*Times*.

From a report issued by the Committee of the Malta Protestant College, dated December 2, it appears that Dr. Achilli, who has been the lion of the Evangelicals in the United Kingdom for some time past, was dismissed from his office of Professor of Theology in the Protestant College, Malta, because he had refused to submit to an investigation of "various unpleasant statements made to the Committee with regard to his past history; and had also sent out of the way one Signor Saccares, a renegade priest, an officer in the same College, against whom certain charges of gross immorality had been preferred. The Committee say that the "true reasons for his dismissal are to be found in conduct which they could not consider to be consistent with moral rectitude."

At a late meeting of the Leicester Town Council, W. Biggs, Esq., read the following significant extract from a letter he had received from the Roman Catholic priest of Derby:—"As for ourselves, we are prepared; and if a bill is introduced to make it penal to bear territorial titles, I do not doubt, in a week after it has passed, all our bishops will joyfully incur the risk of imprisonment; and then by suffering we shall conquer. When all are lodged in prison, what is religious liberty will be better considered by Dissenters and others."

ONE HUNDRED AND FIFTY CHILDREN RESCUED FROM THE JAWS OF HERESY.—The Parsons, some time ago, established a Ragged School in Hodson-street, one of our most densely populated Catholic districts; and their avowed object was to make it a House of Refuge for Catholic children. Unfortunately it was daily and nightly crowded; and amongst the bitterest of the teachers were a master and mistress—both apostates. Last week the vigilant and watchful Pastor of the Mission, the Rev. Father Noble, determined to make an effort for the rescue of these poor, misled little ones of his flock. Accordingly, on Wednesday evening, he went boldly to the school, and demanded admission. He was confronted at the door by a Parson and two policemen. His request was rudely refused; and

upon his firmly repeating it, the Parson ordered the policemen to take him into custody. Father Noble charged them to be cautious how they did so, warning them that he was the Catholic Priest of the District, and had a perfect right to seek his own. Upon this he ordered two or three by-standers to go round the street, and gather together all Catholic parents having children in the school. This was soon accomplished, and an immense crowd at once assembled. "Now," said the Priest to one man, "have you any children in this house?" "Yes, Sir; two boys—Thomas and James Burke." "Do you wish them to be called out?" "I do, Sir." To the Policeman—"I charge you to cause this door to be opened, and bring out this man's children." The door was now locked, but a few significant taps caused it to be speedily opened, and the children were produced at once. Other fathers and mothers now stepped forward, demanding their children; and this went forward until upwards of a hundred and fifty were brought out. The beauty of the transaction was, that the Parson was obliged to "pass the word" himself to his pet apostate, who stood at the top of the stairs; and the two leeches had the pleasure of disgorging, as described, and also of hearing the opinions which the crowd outside the door entertained of their proceedings. At a temperance meeting, held in the same street on Friday evening, the school was again denounced, and, in consequence, business has been slack with the "soup-givers" ever since. Father Noble has since established a Catholic Ragged School in the same locality, in order to provide an antidote.—*Liverpool Correspondent of the Tablet*.

MICE POWER.—A gentleman in Kirkcaldy, Scotland, has trained a couple of mice and invented machinery enabling them to spin cotton yarn. The work is so constructed that the common house mouse is enabled to make atonement to society for past offences, by twisting twine, and reeling from 100 to 126 threads per day. To complete this, the little pedestrian has to run 10 1/2 miles. A half-penny's worth of oatmeal, at 15d per peck, serves one of these thread-wheel culprits for the long period of five weeks. In that time it makes 110 threads per day. At this rate a mouse earns 7s 6d per annum. Take off 6d for bread and 1s for machinery, there will arise 6s clear for every mouse annually. The mouse employer was going to make an application for the lease of an old empty house, which will hold ten thousand mouse mills, sufficient room being left for keepers and some hundreds of spectators. Allowing for rent, there will be a balance of \$10,000 per annum.

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