

another ball entered a tent occupied by six soldiers, and buried itself in the earth without hurting any of them. Many, however, suffered severely in health from the constant state of nervous excitement they were kept in by these unwelcome intruders.

(To be concluded.)

Juvenile Delinquency—Cure or Prevention.

The following is the substance of a letter addressed to the *Times* by Mr. Locke, Honorary Secretary of the Ragged School Union:—

"Will you bear with me while I tell you what we have tried to do in London in this matter, during the last ten years by private effort, and what our obstacles to progress now are? About eleven years ago some friends engaged in Sabbath Schools joined me, in forming a Society to establish and support schools for a class of children below Sabbath scholars. We formed about sixteen schools in London which admitted the ragged class. We named them 'Ragged Schools,' and called our Society the 'Ragged School Union.' Our income the first year was only £64, our voluntary teachers 200, our paid teachers none. Mark the difference now. Last year we had 130 ragged schools in London alone, our voluntary teachers numbered 1850, our paid teachers 320, while our income considerably exceeded £3000, and the sums raised and expended in their own localities five times or six times that amount. We have established an emigration fund, for the purpose of sending the best behaved boys to the colonies, where hundreds we have sent out are earning an honest livelihood. We have established a refuge fund, also to pay for the more destitute boys and girls, who are entirely supported in the various refuges now in connection with our schools, and we are now paying so much a head for a large number of these poor outcasts. We have managed to find situations for nearly 1000, per annum, friendless lads and girls, and last January we had the pleasure of giving rewards and prize cards to above three hundred of those rescued ones, who had kept in one situation for above twelve months, and earned a good character by their industry and good conduct. We have penny banks, clothing clubs, industrial classes, lending libraries, and all sorts of things for the good of these 'wild Arabs' of the metropolis, while 100 shoe-blacks at least, from our schools, in red, blue, or yellow jackets, now grace our streets, ready to prove to every passer-by how much industry excels idleness, and cheerful occupation surpasses skulking, scowling vagrancy. Surely, all this says something for private effort and Christian philanthropy. The self-denial required especially for guiding and teaching these wild and lawless ones is amply rewarded by the results already achieved. But all that has yet been done by us and others is only one half or one quarter of what is required for London alone. We are convinced that thousands upon thousands roam the streets unheeded and uncared for, to plunder and do mischief, to rob tradesmen in all directions, to empty the pockets of 'unsuspecting women,' and to annoy us all in a variety of ways. Can the State—and should the State—not help us to go forward in our efforts? The schools in every part of London are appealing to us for aid. Many state that the locality in which they are placed is so poor that they can get no pecuniary aid there. They say, unless assisted, they must curtail their efforts or renounce them altogether. They want

more teachers, larger and more convenient buildings, *material* of all kinds, funds to encourage and extend their efforts. We cannot give them much out of an income of £3000. Why should not the Government give a few thousands to help on this praiseworthy effort? Why should they not supply *material*, or pay rent or teachers' salaries, or something else, and leave teachers to teach as they do now? Those who need it are toiling for the good of society with much self-denying industry and perseverance. It is a public good, why should not the public help it on? Why confine its help to reformatories to cure the evil, and not help a little towards preventing it altogether?"

Bible Burning at Kingstown.

The shocking sacrilege perpetrated at Kingstown chapel on Monday week, under the surveillance of the Redemptorist Fathers, has caused quite a sensation, not only in the district where it occurred, but amongst all classes in Dublin who respect the Scriptures. The *Dublin Evening Post* had the hardihood to deny that such a crime was committed. The *Freeman's Journal*—a paper certainly more in the confidence of the Roman Catholic priesthood of Dublin—contented itself with copying the denial of the *Post*, at the same time carefully quoting its authority. If the statement put forward respecting the burning of Bibles were untrue, surely it is worth contradiction by those who are competent to do so. But there is indisputable evidence in support of the charge. The Rev. J. D. Smith, minister of the Independent chapel in Northumberland Avenue, Kingstown, has addressed the following letter to the Editor of *Saunders' News Letter*:—

"Sir,—I am surprised to see in the *Freeman's Journal* of this morning a palpable denial of the Bible-burning by the Redemptorist Fathers in Kingstown. I sincerely wish for religion's sake, and for the sake of the good feeling which ought to exist between respectable and intelligent minds, both Roman Catholic and Protestant, that the denial could be sustained. But the thing was not done in a corner, but publicly in open day, and in sight of many witnesses. One of my own flock, a gentleman of well-known benevolence and respectability, took one of the copies of the sacred volume out of the wheelbarrow on its way to the flames, and, showing its title-page to a policeman standing by, said, 'And is this a Bible? Do you not know that to burn it is an actionable offence?' Another person rescued portions of other copies from the ashes, which I have in my possession, and which, with the witnesses, can be produced at any moment. I deeply regret this event. It indicates that the deadliest hostility to the sacred volume which marked the middle ages has, through these Redemptorist Fathers, alighted upon Kingstown, and that deeds fit only for the gloomy bigotry of Tuscany and Spain are done at our very doors. Personally, as many of my Roman Catholic neighbours know, I have always advocated full liberty of conscience, and the good-will

and unity of all classes; but there is a liberty which becomes licentious: and in this case, whilst the Divine Being himself is fully dishonoured, a large number of creatures feel themselves publicly insulted. Hoping that the scenes of Monday may not be repeated, and that the evil done may be out for the furtherance of the gospel, I am, yours most truly.

"J. DENHAM SMITH

"Kingstown, Nov. 9, 1855."

Another correspondent of *Saunders' News Letter*, whose name, and is known to the Editor, writes:—

"Sir,—As some of the respectable Roman Catholic inhabitants of Kingstown have denied that there were any Bibles burnt here in the chapel yard on Monday, may I be permitted to say that I myself saw a considerable fragment of a Bible—being the greater part of the Book of Deuteronomy—which was snatched from the fire by one of the boys employed around the chapel, and handed to a gentleman who stood beside the rail, and who brought it to me on Tuesday last. It was much charred in the action of fire, the angles being all burnt off. I also saw half-burned pages of the Book of Common Prayer. The fire, I believe, was kindled about half-past ten o'clock, and continued blazing till half-past ten o'clock."

The Christian Population of Turkey.

A letter from Belgrade, of the 18th ult., presents the sympathies of the Christian populations of Turkey for Russia as having been greatly diminished. In Moldavia and Wallachia this effect was produced long since, and to the intervention of the Russians in the affairs of the Principalities, but it is more recent in Bosnia and Bulgaria, where Russia attempted to gain influence by donations to churches and schools, in Montenegro, where she encouraged ideas of independence, sometimes secretly and sometimes openly, in Servia where she endeavoured by all means to preserve the sympathy and gratitude arising from the guarantees for the people which caused to be inserted in the treaties of Bucharest, Akermann, and Adrianople. All this selfishness, raised at such great expense, has become very tottering, since recent events have proved that Russia is not so powerful as was imagined, and that the happiness of masses does not depend absolutely on the success of the north. The annihilation of prestige will be a fortunate thing for the Christian populations of Turkey, instead of turning Russia for their model, they will receive lessons of civilization from the West.

French Protestants in the Crimea.

THE LIVONIANS.—Protestant worship is established regularly among our Protestant brethren in the army of the East. Its mission has been announced to the different nations by a special notification from Marshal Paskievitch, who was most willing to grant us a request addressed to him to that effect. Chaplains have had much to do since the capture of Sebastopol, but it is not to their fellow-countrymen alone that their services are required. Their charity is also extended to the