

And these last are also partially closed.

IV. The INDUSTRIAL SCHOOL for young women, who are trained as servants, and taught household and kitchen work, now numbers 85 pupils.

V. The "HOUSE OF PEACE" or asylum for elder girls, recruited chiefly from the Industrial School,—by applicants who have begged to be received into the house," now feeds, clothes, shelters, and entirely provides for fourteen persons.

VI. The ASYLUM for destitute children now entirely provides in the same way for nine helpless little ones.

VII. The old people housed, fed and clothed by the Sisters are four in number. These, too, are entirely supported.

VIII. The little College for sailor boys, now entirely supported, houses, clothes, feeds, and educates twenty-six children, who would otherwise be starving and kicking about in the streets:—

"It is very difficult to choose among the numbers of applications from boys to be received, and it is yet harder to refuse, they beg so earnestly. They will scarcely take a refusal; and now they say, they know we have room, because some of the college boys have gone to sea. And, indeed, one cannot wonder at their earnestness, when one sees their rags and wretchedness and their crushed, careworn look, and then turns to the bright, happy faces of those, who once looked as wretched as they now do. They are very intelligent and eager to learn—two were allowed to begin French. * * * Some of the more advanced are taught navigation, and are extremely interested in it. Two or three are most devoted to reading, and will sit by the hour deep in any book they can get."

An incipient library (for which any old or spare books are earnestly besought) is being formed for these boys.

IX. Lastly—the two soup kitchens, one at Devonport and the other at Plymouth, now feed, the first from 80 to 100, and the second from 50 to 60, poor persons every day.

Such is the simple statement of the works which these three or four women, in the face of the mistrust, and something more, of (so-called) Evangelical Church people, and of the ridicule and persecution of the world though not, thank God, without the countenance of the Church, have planned, commenced, and thus far successfully executed. The cost is £100 per week. The persons benefitted, are stated, including children, to be about one thousand, and of these no less than eighty are entirely fed, clothed, housed, and provided for. We feel sure that such a work will not now fall for want of means.

CONVOCATION.—THE APPROACHING ELECTION.

—The Society for the Revival of Convocation has issued a circular calling the attention of the Clergy to the approaching general election of Proctors, and urging measures for obtaining regularity in the conduct of the elections, and the nomination of proper candidates. The Chester and Manchester Church Union has adopted a resolution urging Churchmen to examine closely the custom which regulates the election of Proctors, with a view to the return of such members as will pledge themselves to revive the synodical action of the Church. The *Record* reminds its readers of the approaching election, and of the right of rectors, vicars and perpetual curates to vote in the election of "those returned as Proctors to that venerable assembly," and on the ground that "the extreme Romish party in the Church are already at work to return to Convocation men exclusively of their sentiments," urges those whom it may concern, not "to slumber over the matter, as if they were ignorant of the devices of those leading enemies of the Church and of the truth of the Gospel of Jesus Christ."

ROMOURED SECESSIONS FROM THE CHURCH OF ROME

—The following appears in the evening's papers quoted from the *Morning Advertiser*:—"We understand that Lord Beaumont and his sister, the Hon. Miss Stapleton, have at length seceded from the Church of Rome, and become members of the Church of England. The event of Lord Beaumont's secession had for some time been deemed probable. Lady Beaumont is, as she always has been, a member of the Church of England. Her Ladyship is daughter to Lord Kilmaine. The Hon. Mr. Stapleton, brother to the Noble Lord, seceded from the Church of Rome about fifteen months since."

ANOTHER PERVERT TO ROME.—The Rev. J. Watson, M. A., of Long Wharton, Leicestershire, was received in the Romish Communion on Sunday last, at Rugby.

On Sunday evening last, at St. James's Church, Latchford, near Warrington, nine persons, eight of them members of one family, publicly renounced the doctrines of the Romish Church, and embraced Protestantism. They were afterwards baptized by the Rev. James Wright, incumbent of the Church.—*Manchester Guardian*. [There is surely some mistake as to the baptism or re-baptism of the whole.]

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Bell's Messenger says it is reported that Lord Beaumont and his sister, the Hon. Miss Stapleton, have seceded from the Church of Rome, and become members of the Church of England. The event of Lord Beaumont's secession had been for some time deemed probable. Lady Beaumont is, as she has always been, a member of the Church of England. Her Ladyship is daughter to Lord Kilmaine. The Hon. Mr. Stapleton, brother to the noble lord, seceded from the Church about fifteen months ago.

We understand that the Venerable Archdeacon Law, Rector of Westonsuper-Mare, proposes to establish a college in that town for the education of farmers and tradesmen, and generally to afford the youth of the middle classes the means of obtaining a superior education at a moderate cost. The Ven. Archdeacon has undertaken this work at his own expense, which is estimated at between £4,000 and £5,000. A design of the buildings has been prepared, and they will be erected on the Batch, a suitable and commanding site.

IRELAND.

BIBLE BURNING BY A MONK.

At the Mayo assizes, John Syngian Bridgman, otherwise John St. John, otherwise Brother John, a monk of the order of St. Francis, stood indicted "for that he not having the fear of God before his eyes, but contriving and intending to scandalize and vilify the true Protestant religion, as by law established within these realms, and to blaspheme the Holy Gospel of God, and of our Lord and Saviour Jesus Christ, did, on the 23d day of November, in the 14th of the Queen, at the parish of Ballyovey, unlawfully, wickedly and blasphemously, in the presence of divers liege subjects of our Queen, set fire to and partly consume by fire a copy of

the Holy Gospel of God, being the authorized version thereof appointed to be read in Churches, called the New Testament; and then and there holding in his hand the said New Testament, wickedly and blasphemously, in the presence and hearing of divers liege subjects, then and there pronounced and spoke with a loud voice, and published of and concerning said New Testament, as aforesaid, these profane and most blasphemous words, that is to say, that, 'It,' meaning the New Testament, 'is not the Word of God, but the word of the devil—and the devil's book—Luther's bible—or your heretic bible,' to the great dishonour of Almighty God, and in contempt of the Protestant religion, and to the great scandal of the profession thereof, and against the peace." &c. The witnesses having been heard in support of the charge, Mr. Keogh addressed the jury on behalf of the prisoner.

Baron Leffroy charged the jury. He said: I am anxious that this case should be confined within the limits required by the law, and shall state to you what the law is. It is for you to say whether those charges have been proved or not, and whether you are satisfied that he said he was not burning the Word of God, but the word of the devil, and whether the words were applied to the authorized version of the Holy Scriptures, and whether the burning of that book is consistent with the reverence due to that version of the Scriptures authorized by the law of the land. In this case he is indicted for burning the authorized version, but the offence is equally applicable to any other version of the Scriptures, whether it be the Douay Bible or the Rheims Testament, and the words would be blasphemous against either version, as shewing a want of reverence for the Scriptures, because it is not the version of the Scriptures which will warrant the commission of such an offence. It is not because fallible men cannot agree upon a translation of a portion of the Scriptures that they are to be treated with this want of reverence—that because it is not a particular translation it shall be treated with such vilification. Is it to be held that when the law of the land sanctions a certain version, and calls it the authorized version, it is to be said that any man, be his opinions what they may, shall pour contempt on it, and thus be guilty of a violation of the law? Is he to be at liberty to throw that book into the fire and say that he shall vilify that book which the law has sanctioned? It has been said to you that this act must be done with intent, and on that the law is clear—every man is presumed to understand the consequences of his own acts. If a man can throw a book into the fire, whether it be a Douay Bible, or the authorized version, and if you believe that he did not intend any contempt, then you should acquit him; but if you believe that he did burn the book and make use of the language, it will be your own duty to find him guilty.

The jury retired, and after an hour's deliberation returned a verdict of Guilty.—Immediately on the Clerk of the Crown reading the verdict, Mr. Blake, Q. C., said to his lordship that the Crown did not wish to press for any punishment in this case, the object of the prosecution being to put a stop to such acts. The learned baron was very glad to hear counsel for the Crown say so, and trusted there would be no further acts of this kind perpetrated, and, after a brief address to the prisoner, concluded by pronouncing the following sentence:—"To give bail, himself in £20, and two sureties in £10 each, to keep the peace and good behaviour of all Her Majesty's subjects for seven years, and to come up for judgment when called upon, getting ten days' notice."

Upon this case the following outrageous observations are made by the *Tablet*, in a leading article:—

"The scene to which we refer is a case of Bible-burning; and really if we had wanted an illustration of the gross enormity of the present system of swearing on the Protestant scriptures we should find it in this very case."

"Our readers know the tactics of the Bible-readers in these western towns—how they force their way into the houses of the peasantry—insult them by presents of heretical books and pamphlets—tempt them in every possible way to barter poverty for heresy, and to sell their religion for a mess of pottage or a joint of meat. The Clergy and Monks have to deal with this nuisance as well as they can; and as to too many of their flocks the worldly temptation is in a human sense overpowering, it becomes necessary for them to rouse up a strong popular feeling against these diabolical intruders, and make it appear what it is, infamous for any Catholic to salute them or bid them God speed."

"One of the tricks of the seceders is with a book which they call the Bible; an heretical work issued by heretical authorities, condemned by the Church, and no more the Word of God than the Koran is the Word of God—we mean of course the treatise upon which Catholic witnesses and jurors are sworn in courts of justice. The pretence is, that this book is the Word of God, and when to these poor people—many of whom are quite as ignorant as the Assistant-Barrister of Kilkenny—what they suppose to be the Word of God is brought to them by the canting varlets who seek to entrap them, the veneration for the supposed holiness of the book becomes, or may become, a step to further mischief. It is necessary, therefore, and a duty to the Clergy to root out this prejudice, and to convince the people that what the Bible-readers distribute with their soup is not a holy book, but an heretical book; and they would fail grievously in their duty if they did not take some means to this end."

"The means taken at Ballinrobe, it seems, were to burn the heretical volume, and for this act the Monk who officiated in the *auto da fe* was summoned by the Scripture readers before the magistrates, to answer two charges—first, that of 'burning a copy of the New Testament'; secondly, that of profanely, scoffing at the Holy Scriptures. Now, we really don't want to have these questions of mutual annoyance discussed in the *Tablet* if the Scripture readers would give us leave to be silent upon them; but we must say that if 'Brother John,' the defendant in that suit, was guilty of an offence, the present writer is equally an offender. He has burned a Protestant Bible and is prepared to burn a thousand more if he can gratify his taste economically, and he heartily wishes that the whole seed, breed, and generation of them was exterminated, except perhaps a stray copy in a collector's library, as you sometimes find a copy of Jacob Behmen's narrative of the spiritual illumination that fell upon him from the reflection of the sun upon a pewter plate. If an odd volume of the Protestant Bible took its place beside Jacob's aforesaid folio, we would not quarrel with it, but in the present state of the book market, we decidedly consider it, and are prepared to deal with it, in all proper ways, as an objectionable book."

"Having—as we fancy—set an example to 'Brother John' in this particular, we are quite ready to follow his example in another, and to do what the Ballinrobe magistrates call 'profanely scoffing at the Holy Scriptures.' If the Bible-readers and other people of that demoralized though respectable class respect the con-

sciences of the poor, it is not either our wish or our taste to speak offensively of what any other man reverences. But, when a bribing Bible reader brings 'Brother John' to the sessions—and the magistrates espousing the quarrel, send 'Brother John' to the Assizes for protecting the faith of the poor, we beg leave perfectly to associate ourselves with 'Brother John' in this particular; to scoff at the book which he scoffed at, and to pronounce it—what it is—not the book of God; not the Holy Scriptures; but a book put together and there circulated by some of the most active friends and servants of the *Fire King*; in other words, 'the book of the devil.' We say this as 'Brother John' said it, not to insult any one, but to impress on the minds of some ignorant readers a fact it is desirable they should remember, and to confirm and uphold Brother John in his laudable endeavours to teach the truth to the poor."

The *Tablet* records, with evident satisfaction, that the Protestants in this case "were hooted and granded and pelted with mud—aye, and small stones"—that "they had to take their quarters up in the police barracks, and were obliged to be guarded by several of the constabulary all through town, and all day, and were well pelted on the chapel road when leaving town."

THE ROMAN CATHOLIC UNIVERSITY.—The rival shop has received no less than £30,000, together with subscriptions worth £500 a year, still it is rot in a position to go on. These facts we learn from an "address," signed "Paul Cullen." His grace wants more money. He tells the clergy they must bestir themselves.

MAYNOOTH AND THE BIBLE.—Dr. Russell of Maynooth College, having stated that "each student had his own copy of the Bible," a Mr. P. O'Brien, a converted Priest, has come forward to state, with all the solemnity of an oath, that while he lived in that College, during a period of six years, and was educated for a Priest of the Church of Rome, he had no Bible in his possession from the College; nor is he aware that any of his class-fellows possessed a copy of that sacred book: nor was it a class-book in the divinity course, even in a dead language!

The Romish priests of Tuam have passed a resolution that the Established Church is so monstrous a nuisance in Ireland, that no candidate should have any support who would not uniformly oppose its existence.

ENGLAND.

DOMESTIC.

THE POLYTECHNIC.—FIRE WITHOUT COALS.—When Colonel Thompson was canvassing Sunderland, a question was put to the honourable candidate as to what he would suggest in the event of the coal mines of this country being exhausted? Dr. Bachhoffer, of the Polytechnic Institution, claims to have discovered the treasure. We were invited to the Polytechnic Institution on Saturday evening to enjoy the private view of Dr. Bachhoffer's "Patent Fire." We went—were ushered into the lecture-room, and saw a large party of gentlemen chatting and laughing round what we would call a roaring fire, only it burned fiercely without making the slightest noise. It was an ordinary small drawing-room grate, and within the bars was a very ordinary-looking fire of what we took to be the "cleanest best screened." We saw nothing particular about the matter, except a seven guinea percha pipe attached to the back of the grate, and snaking off into some distant region of the mysterious institution. Dr. Bachhoffer quietly stated that he had applied a well-known combination to ordinary purposes: that what we took to be Wall's sand were thin layers, or flakes of metal (platina,) over and through which a stream of water gas was passed; that, when set on fire with a lighted taper, these flakes of metal threw out a heat far greater than could be got from the same body of coals; that they were nevertheless indestructible—the metal (vice the coal) merchant never having the chance of getting more than one order per house; and we were ourselves enabled to give evidence that there was no smell. The flakes were red-hot; and the large amount of radiating surface they presented, licking over one another, completed the illusion of a brisk coal-fire. The new fire could be used at once in all houses where "gas" is already "on," and in all such cases there would, it is stated, be a direct saving in expense, as compared with the cost of coals—coals involving wood too. But the patentees desire to apply non-carbonised gas, obtained by the decomposition of water; and, with this object, are starting a company to lay such "gas" on in towns. Their calculation is, that this gas would cost about one shilling per 1,000 cubic feet. There would then at once be economy in the poorest household, and coals for domestic purposes would be superseded. There would be the further economy of avoiding all the nuisances involved in the introduction and use of coals in a house. There would again be the economy of lessening the danger of conflagration, and the consequent reduction of the terms of insurance offices. But, above all, the curse of towns would, we are told, leave us for ever—smoke. Of course, all culinary purposes are accomplished by the metal (any metal) as well as by the coals. But it is also applicable to the generation of steam—certainly in all stationary steam-engines—perhaps, in time, to a Crampton's locomotive, or to a Cunard's leviathan.—*Patriot*

At a recent Levee, one of the Sheriffs of London, a Mr. Swift, a Romanist, was attended by his Chaplain, an Ecclesiastic in the establishment of Dr. Wiseman, which Chaplain was, in the usual official way, presented to the Queen,—and the presentation was duly recorded in the *Court Circular*, and in the *Gazette*, we presume. The *Tablet* announced it as follows:—

"THE QUEEN'S LEVEE.—At her Majesty's Levee, on Thursday last, Mr. Sheriff Swift was accompanied by the Rev. Mgr. Searle as his Chaplain, the Rev. Mr. O'Connor being absent in Ireland. The appearance of the Cardinal's secretary seems to have caused some commotion at court."

As usual the Romanists overshoot the mark, in their eagerness to create a "commotion" and Tuesday's *Gazette* contains the following official notice:—

"LORD CHAMBERLAIN'S OFFICE, March 23.—Notice is hereby given, that the presentation to the Queen at the Levee on Thursday, the 26th of February last of the Very Reverend Monsignor Searle is cancelled, that title having been assumed without the required authority."

The great Indian diamond, the Koh-i-Noor, being, from its present clumsy cutting, useless as an ornament, it is proposed to re-cut it, and the opinion of Sir David Brewster has been invited on this subject. It is understood that the Scotch *savant* has recommended that the gem should receive a symmetrical form, probably an oval, such as would involve the least diminu-

tion of size, consistent with the proper development of the coloured spectrum.

The poet Moore kept a journal with singular regularity during many years of his life; extending, indeed, from a very early period up to the commencement of his fatal illness. It occupies three volumes of closely-written M.S., and was always intended by the poet for publication. It will, therefore, we are told, be prepared for the press by Mrs. Moore, who will probably associate with it other documents, as soon as circumstances will enable her to undertake the labour.

THE MORALE OF THE ENGINEER'S STRIKE.—The issue, however, to which we wish more pointedly to allude is to one effect upon the trade which must be alike injurious to master and man; this is the opportunity it gives to foreign countries to compete with us in engineering products, and to drive us from the market; and if this be done, we shall not easily recover our lost position. Many of our skilled engineers have gone to America, and are now working in the large shops of New York, New Orleans, Cincinnati, and elsewhere. Numbers have also gone to France and Belgium. France knows the value of the men, and takes the best; and Belgium, which has no mean pretensions to engineering enterprise, comes and makes her selection at this convenient opportunity. Nor will the countries alone which are largely interested in the construction of machinery act upon this plan, but smaller interests will step in and do likewise.—*Athenaeum*.

THE LEAMINGTON COLLEGE.—A scheme has just been propounded for converting this proprietary establishment into a public school upon a similar principle at those at Harrow, Eton, Rugby, and Winchester, being, we believe, the first addition which has been made to the foundation schools of the country, for between two and three centuries. One gentleman has already made a testamentary disposition of £500 in support of the new foundation, and the Lord Bishop of Worcester, who visited the College on Thursday last, and expressed himself much pleased with the arrangements, especially those of the Chapel and the hall, has signified his willingness to accept the Visitatorship of the new institution.

THE WORK OF THE COLONIAL OFFICE.—It is shown in a return procured by Viscount Ebrington respecting some of the public departments, that in 1850 there were 10,596 documents received and registered in the Colonial office. The number of letters, despatches, &c. sent from the Colonial office, was 8241.—The number of Clerks, &c. was 42, and the number on the establishment of the office, including the Secretary of State, under secretaries, &c., was 37. Of the documents received at the Colonial office it is necessary to state that that portion which comprises despatches from Governors of the various colonies is of an extremely voluminous character, nearly every despatch being accompanied by inclosures containing a greater or less quantity of correspondence on the matter to which it relates. Besides correspondence, other branches of public business have to be transacted, such as the preparation of commissions for public offices and the army, the preparation of returns for Parliament, &c.

POLITICAL.

REFORM—WHERE IS IT TO END?

Since Lord John Russell, ostrich-like, deposited his Reform egg in the sandy waste of the sessional notice paper,—to be hatched or not, as the wind might blow, by the heat of factious strife,—a new era has opened for the question of Parliamentary Reform. One after another the doctrinaires of popular suffrage have taken up the late Premier's political legacy, and one and all, they have, after a brief inspection, cast it from them with disgust, as a thing too unsightly to be looked at, and too filthy to be handled. Upon one point and one only, all the wisacres who rejoice in the appellation of Reformers, are agreed, and that is, that Lord John Russell won't do: that he is used up, and fit for little else than to be set by under a glass case, in a cabinet of political curiosities, the only cabinet in which henceforth he is likely to occupy a position.

Still, up to the ominous Monday when his Lordship explained, and the still more ominous Thursday when he produced his Reform Bill, Lord John Russell was the Head of the Reform party; and no small consternation was therefore, produced in the body itself, when after suspiciously wagging for some time, the head aforesaid tumbled off all on a sudden. The body being thus unexpectedly reduced to the condition of a shapeless, headless trunk, we must not be critical overmuch, in the endeavour to regain its consciousness and self-possession, it displayed itself in sundry awkward postures. The attempt to collect the scattered members, and to produce in them something like a sense of cohesion and an instinct of co-operation, occupied two entire days. How far the result may be satisfactory to the parties who endeavoured to galvanize themselves back into political life and significance, after their involuntary decapitation, we are unable to say; all we know is that the public has no reason to find fault with the exhibition.

The object, as a self-dubbed "Reuerend" informed the world, was "to give any Government an impression of their 'moral power'; and Mr. G. Thompson was sublimely metaphorical about "burying the hatchet of discord, and manifesting the omnipotence of moral power." How far the issue was answerable to these exalted notions, will best appear from a perusal of the proceedings. Meanwhile we are forcibly struck with the fact that it appears wholly impossible to fix upon any assignable point which can safely be assumed as the limit to the demand for "Reform." The proposal of the Factional Reform Association was to extend the suffrage to every rate-payer, including under that term by a "charitable hypothesis,"—a figure of speech as applicable to politics as it is to theology,—not only those who pay, but those also who do not pay; their rates. But this proposal met with little favour at the hands of a very large portion of the meeting, representing by delegation still larger numbers out of doors.—"Manhood suffrage" was what the section represented by Messrs. Beser and E. Jones, clamoured for; and their clamour in its turn was drowned in the still noisier demand of Mr. Holyoake for "womanhood suffrage."

The latter was, upon the present occasion, the extreme limit to which the extension of the suffrage was agitated. But we really can see no reason why it should stop there. Children, we all know, are in the present day getting much wiser than their parents; and at the rate at which education is progressing, it cannot be denied that there are many boys and girls of thirteen or fourteen, far more competent than their fathers or mothers, to form an opinion on "men and measures." It seems absurd, therefore, as well as unjust, to stop short at "manhood suffrage," and "womanhood suffrage." To enlist "all the intelligence of the country" in the complicated task of popular government, we must come,—and that ere long, as Her Ma-