

The Earl of DERBY.—That is a question which the noble earl has no right to ask of me, or any man—(hear, hear;) but, since the noble earl has called me up, I will add this,—that I am greatly disappointed in the result of the measure of 1845.—(Cheers.)

The Earl of MINRO.—The noble earl has stated that it is not his intention, as at present advised, to disturb the existing arrangement respecting Maynooth. I wish to know whether in the event of an attempt being made from another quarter to disturb that arrangement, the noble earl is prepared, on the part of the Government, to resist it?

The Earl of DERBY.—If the noble earl will put upon the paper a notice of his intention to move for the repeal of the Act of 1845, I will then intimate to him the course which the Government is prepared to pursue with reference to that question. (Cheers and laughter.)

The Earl of HARROWBY would be glad to know whether the noble earl who had been cross-questioning the noble earl at the head of the Government himself entertained the same opinions on this subject as he did in 1845? (Hear, hear.) If he did, he formed one of a very small body of persons. Very few persons in that House had found their anticipations with respect to the Act of 1845 fulfilled. The object of the Grant was the education of a loyal Roman Catholic Priesthood. Had that result been obtained? (Hear, hear.) In the next place, the Grant was intended to educate Priests for Ireland alone; but there was reason to believe that the money was expended in training Priests for the colonies, and England as well. If this should prove to be the case, the question would assume an entirely new aspect. What he desired was preliminary investigation. The people of England should have an opportunity of knowing all the facts connected with the subject. He believed that the facts had been much misrepresented in 1845.

Earl GREY said, that the noble earl, in putting that question to him, was taking a most unusual course. (A roar of laughter.) He was not aware that he expressed any opinion in 1845 as to the probable results of the Act, and for the best of all reasons, because he had not formed one. He did not recollect whether he made a speech on the subject in 1845 in the other House, in which he then sat, but he could tell the noble earl that he never expected a great deal from the Act. He supported the measure for reasons different from those which influenced others who took the same course. The Ministers of the day having refused concession to what he held to be the just claims of the great body of the people of Ireland on the subject of provision for religious instruction, tendered the Act of 1845 more as a matter of conciliation than in the expectation that any important effects would flow directly from it. On that view he gave the measure his support. In his opinion the state of things relating to religious endowments in Ireland ought no longer to continue. On the one side was the great body of the people professing the Roman Catholic religion; on the other was the Protestant Church very wealthy. (An ironical cry of "Hear, hear.") Well, he would not say extremely wealthy; but it was a Church possessing considerable wealth derived from endowments of which the Roman Catholic Church was, up to three or four hundred years ago, actually in possession, and which in the opinion of [Roman] Catholics ought still to be in its possession. This wealth had been transferred to the Church of the minority, for the religious instruction of that minority, consisting of the more wealthy classes of the community. At the same time Parliamentary endowments were appropriated to various classes of Protestant Dissenters, who were also more wealthy than the Roman Catholic population.—The [Roman] Catholics had no State provision for religious instruction but the small Parliamentary Grant bestowed on Maynooth. That was a state of things that could not and ought not to continue. If the situation was reversed, if Ireland, being the greater country, had imposed that injustice upon him, (Earl Grey), he never would be quiet until he had made an alteration. He believed that state of things could not permanently continue with justice to the Irish people or with safety to the empire. (Hear, hear.) But to say that he ever held a confident opinion that any very good system of education would be adopted, or that the measure would work any marvellous good, would be contrary to the fact. Still he accepted it when tendered in the form it was. The opinions he now expressed he had ever held since he had a seat in Parliament.

The Marquis of Lansdowne had no intention to take a part in this conversation, but his noble friend having taken the unusual course of answering the question put to him, he (the Marquis of Lansdowne) would take the unusual course of answering a question which had not been put to him. (A laugh.) A question had been put by the noble Earl upon the cross-benches (the Earl of Harrowby) to those who supported Sir R. Peel, as to what their motives and expectations were in giving that support. As one of the strenuous supporters of that measure, he was bound to state that although he certainly did not exclude from his consideration the hope to which the noble Earl had adverted, that the measure in question might produce a favourable effect upon the Roman Catholic Clergy, yet that he did not support the measure exclusively upon that ground. He looked to no such bargain. (Cheers.) He did not adopt the ground which the noble earl had assigned for that measure, but the ground assigned by Sir R. Peel—viz., that it was important to the Protestants of England that the Roman Catholics of Ireland should have a good education—an object not dear to the Roman Catholics only, but to every member of the community who, not ignoring the Roman Catholic religion, felt that he had a deep, lasting and common interest in the education of the Priesthood being given according to the most approved

forms and under the inspection of competent persons. That was the ground of a Statesman, and it was the ground upon which he (the Marquis of Lansdowne) had supported the measure. He had supported it also upon another ground not adverted to. It had been found necessary for thirty years, by every Minister and every Government, to come down year after year and raise this question, and to call upon Parliament to do that which always created more or less opposition, irritation and strife. This was a standing inconvenience and he felt obliged to the Government of that day, of which Sir R. Peel was at the head, and of which his noble friend (the Earl of Derby) was a member, for the measure which he hoped would put an end for ever to this dispute and animosity. (Seeing the immense importance of avoiding the constant recurrence of these mischievous discussions in and out of Parliament, he adjured his noble friend opposite and the Government not hastily to adopt any course which would lay the foundation once more for a perpetual renewal of these annual votes, attended as they would again be by renewing and perpetuating all the evils to which he had alluded. He had supported the present measure before, and he should be prepared to meet it again, not because it ought to cultivate the loyalty of the Roman Catholic Priesthood, but because the public at large would be gainers by the existence of this vote and institution. (Hear, hear.)

The Bishop of Cashel rose to enter his protest against the statement of the noble earl (Earl Grey) that the property of the Roman Catholic Clergy was taken from them at the time of the Reformation, and handed over to the Protestant hierarchy. No such thing happened. The greater number of the Bishops embraced the Reformation, and continued in possession of their Sees. It was no more the fact that the Roman Catholics of Ireland were robbed of their property than the Roman Catholics of England were robbed of their property and that it was handed over to the Protestants.—The property in both cases passed in the same way. The Reformation took place in the one country as in the other. They who held the reformed faith in both countries held the property originally given, not to the Roman Catholics as such, but for the maintenance of religious truth in the country. The case stood in both countries upon the same grounds. If the Protestant Church in Ireland robbed the Roman Catholic, the same remark applied to the Protestant Church in England. The greater part of the Irish people were certainly Roman Catholics, but the Protestants were trying to bring the light of religious truth among the Roman Catholic population with more success than was generally believed. It was found that Irishmen who had gone to America, where they were free from the persecution of their Priests and neighbours, soon conformed to the Protestant Church in America. This statement was confirmed by the annals of the Propaganda. The population of the United States was about 23,000,000. It was stated in the *Quarterly Review* that there were 3,000,000 of Irishmen in the United States, who were born in Ireland, and that there were 3,500,000 descended from Irishmen. The annals of the Propaganda only claimed 1,663,000 Roman Catholics in the United States, out of the 7,500,000 Irishmen there. (Hear.) This shewed how many of them must have received the truth from the exertions of the Protestant Clergy.

Earl GREY.—The Right Hon. Prelate said that the Roman Catholic Prelates in Ireland went over to the reformed faith, and that the case was the same in both countries. But there was this difference, that in England the flocks went over as well as the Prelates. (A laugh.) He conceived that all Church property was held by the Clergy as trustees, not for their own benefit, but for that of the people. Suppose what was most improbable, that the Right Rev. Prelate himself should become a Roman Catholic to-morrow, would he keep his endowments? He thought not. He believed the Right Rev. Prelate was right in saying that large numbers of Irishmen in the United States conformed to the Protestant religion.—This confirmed the view he entertained that the injustice of the present arrangement was what had kept down the Protestant religion in Ireland during the last three or four centuries.

The conversation then dropped, and the House adjourned.

Salomons, the Jew who claimed his seat in the House of Commons under a mutilation of the oaths, after argument in the Court of Exchequer, had had the cause decided against him by three judges to one. In consequence, he will have to pay three penalties of £500 each, and a goodly bill of costs.

In apt connection with the above, we find a member of the House of Commons named Horsman moving for an inquiry into the appointment of Mr. Bennet to the vicarage of Frome. He gave a highly coloured statement of the facts in the case, especially Mr. B.'s attending the Roman Catholic Church at Kissingen, and abused divers bishops and other clergy without stint. The Chancellor of the Exchequer (Disraeli) admitted the importance of the question, deemed such discussions very unsuitable in that house, and moved the previous question. (In English practice this is, Shall the question be now put?) Sir H. Inglis agreed with the Chancellor as to the course to be pursued. Sir J. Pakington (Colonial Secretary) said in his opinion there ought to be an inquiry and a remedy, as he disapproved of Mr. B.'s conduct, if rightly reported. Lord John Russell contended that the House having passed the Act of Uniformity had a right to inquire into the conduct of clergymen, but he felt great difficulty in exercising that right. He was glad to hear it would be made a subject of ministerial inquiry. Mr. Drummond (the Irvingite Apostle) said the House was the proper tribunal for asserting the rights of the laity against the Priesthood. He did not care

for the names of Papist or Protestant, but every congregation ought to have a voice in approving the pastor set over it. Mr. Gladstone said that from the partial knowledge of the case which he possessed, he believed the allegations of Horsman were much overstated, and pointed out one instance at Mr. H.'s request. He agreed to the proposition that the Government should, in a friendly way, make inquiry into the conduct of the Bishop of Bath and Wells in admitting Mr. Bennet, and whether he had proceeded in accordance with the letter and spirit of the law. Mr. Walpole (Home Secretary) supported the motion of Mr. Disraeli. He thought an address in conformity with the original motion would be unobjectionable. Mr. Horsman blustered considerably in his reply, said the clergy received their livings and pay under an Act of Parliament, and that, therefore, Parliament had a right to inquire how they performed their duty; he insisted on the correctness of his statements—compared the Bishop of Bath and Wells to Laud (a high compliment, in our view) and persisted in his motion. After some brief explanations by Messrs. Gladstone and Disraeli, the house divided—

For putting the motion, 80
Against it, 100

—So Horsman took nothing for his pains. In the course of this debate we have the usual ignorant declamation of certain members about the omnipotence of Parliament, and the power of the Queen to decide all questions as "Defender of the Faith!" The opinions of the Socinian Fox or the Quaker Bright on a question of Church doctrine or discipline would no doubt be very edifying. They pay the clergy, and therefore have a right to inquire what they teach. This is an additional ground for admitting Sheriff Salomons, and probably the introduction of a Mahometan or Confucian would be a yet greater improvement.

ENGLAND.

DOMESTIC.

AN OFFER FOR THE CRYSTAL PALACE.—Mr. Francis Fuller, of 29 Abingdon street, London, has addressed a letter to Messrs. Fox, Henderson & Co., containing an offer for the Crystal Palace. He says—"In the event of Her Majesty's Government declining to purchase on the terms specified—namely, £70,000, I shall be prepared to sign a contract for the purchase of the building at that sum. The intention of my employers is to convert it into a winter garden and a place of general recreation and instruction for the public.

Three students have been expelled from New College, St. John's Wood, belonging to the congregationalists, for having denied the plenary inspiration of the Bible, and for having distinctly avowed their conviction that the ultimate standard of appeal in matters of belief is the individual conscience, and not the written record of Revelation.

NEW STEAMERS.—There are now twenty-eight paddle and nineteen screw steamers in course of building on the banks of the Clyde, and of these forty-seven steam vessels no fewer than forty are building of iron.

SUBMARINE TELEGRAPH BETWEEN ENGLAND AND IRELAND.—There are now three projects in the field for this purpose, two of them being in connection with the Electric Telegraph Company, who have a choice of routes—one of about 64 miles, between Holyhead and Kingston—and another of 21 miles, between Portpatrick, on the coast of Scotland and Donaghadee. The latter will require 41 miles less of wire than any other route, and will consequently be carried out at half the time and cost, and be completed, it is expected, before June.

The anticipated death of Lord Panmure took place at Birchin Castle, on Tuesday, at the age of eighty-two. By his death Mr. Fox Maule will succeed to his title and great estates.

Baron Alderson said lately, in sentencing a man who, in the fury of intoxication, had killed his wife,—"If we could but cut off drunkenness, what a small calendar we should have. It is the prolific source of crime and misery in the world. He who takes away his own senses, and performs an act of violence or wrong, is responsible for that act, because he is responsible for that act, because he is responsible for putting himself in the situation which causes it."

It is ascertained, says the *Morning Advertiser*, that about one hundred members of the bar are already fairly in the field, as candidates for a seat in the coming Parliament, and it is deemed probable that thirty or forty more may start before the advent of the general election.

It appears from a list in the *Legal Observer*, that there are fifty-eight barristers and eight attorneys members in the House of Commons.

It is reported in the *Clubs* (says the *Globe*) that our enterprising Chancellor of the Exchequer means to take off the income tax.

In the cases of registration last week, at Bolton, one child appears to have been born "Top o' th' Slates," and another at "Back o' th' Hedge." Of course they are the familiar names of the localities.

The Royal Agricultural Society's meeting for 1853 is expected to be held in the neighbourhood of Gloucester.

SCOTLAND.

LONGEVITY.—At Abarachan, says the *Inverness Courier*, parish of Inverness, on the 15th ultimo, died Janet Macdonald (relict of the late David Fraser, farmer), at the patriarchal age of 105. She retained all her senses to the very last, never wore spectacles, and could thread a cambric needle to within a short period of her death. She leaves two brothers and a sister still living, all of whom have far exceeded the "three score years and ten." The elder brother James is 95, sister Ann is 88, and the younger brother Donald, the "piobair," is 86. Their united ages, including deceased's, amount to the remarkable sum of 374! We may add that the last mentioned brother, the "piobair," can still play a spring on the bagpipe and dance at the same with wonderful agility. Verily the breezes that blow from Lochness to the wild and romantic brags of Abarachan are salubrious.

Professor Wilson has, on account of the state of his health, resigned the professorship of moral philosophy in the Edinburgh University—a post which he has long filled with distinguished honour.

FOREIGN COUNTRIES.

A new kind of colonisation is at present being tried in Senegal. Some months back a slaver filled with negroes being captured, they were at their own desire taken to Senegal, and placed on the banks of the Cazamanca with their wives and children. They live by fishing and husbandry, and obey very submissively a mayor put over them. The last accounts state that this little colony is in full prosperity.

A most interesting discovery has just been made in Egypt. It was known that there exists at Mount Zabarah, situated near the shores of the Red Sea, a mine of emeralds, which the Pacha of Egypt caused to be worked in time past by a Frenchman, M. Gaillaud, and which has been abandoned ever since the reign of Mehemet Ali. An English company solicited and obtained, a short time since, the authority to resume the working of this mine, which, it appears, promises still great riches. In the recent execution of some important work in this place, the engineer of the company, Mr. R. Allan, has discovered, at a great depth, the traces of a gallery which derives from the highest antiquity. He has caused considerable excavations to be made; he has found tools, ancient utensils, and a stone, on which is engraved a hieroglyphic inscription. This inscription proves the truth of the opinion entertained by the Messrs. Gaillaud and Belzoni, from appearances of another kind, that the mine in question had been worked in the highest antiquity. It appears, on examining the inscription on this stone, that the first works of the name of Zabarah would go back as far as the reign of Sesostrius, who, according to the general opinion, lived about the year 1,600 before Christ.

LOUIS PHILIPPE'S CHINA.—Some notion of the damage done to the late king's property, at Neuilly and elsewhere, may be formed from the fact of nearly £500 having been paid by the manufactory of Sevres, as the net product of the gold obtained from the broken China.

Spirit of the Press.

IS POPEERY THE RELIGION OF THE LAND?

Whether Popery be, or be not, the religion of the land, is the issue which the Papists appear, at this moment determined to force upon us. First of all, we have the High Sheriff of Bucks, Mr. Scott Murray, who obstinately contends for the right of a Popish Sheriff to obtrude a Popish Chaplain upon the Judges administering the law in the name of our Protestant Queen. In support of this pretension Mr. Murray quotes precedents, some of which, it turns out, are based upon that favourite figure of Popish rhetoric, the *suppositio veri*. In 1841 the Hon Charles Clifford, we are told, being High Sheriff of Lincolnshire that year, did exactly as Mr. Murray has done this year, and was contented in his proceedings by Lord Chief Justice Tindal and Mr. Baron Gurney. Further discussion, however, has brought to light the fact that both those learned Judges expressed great dissatisfaction at the course pursued by Mr. Clifford, and marked their non-recognition of the official character of his Popish Chaplain by omitting him from the list of invitations to the Judges dinner.—They did not, it is true, visit Mr. Clifford's presumption with official censure in open court, the aggressive character of Popery not being, at that time as obtrusively developed as it is now. The use, however, which has since been made of their forbearance by Mr. Scott Murray, is an additional proof of the propriety, not only, but of the absolute necessity, of a public rebuke such as that administered by Lord Campbell.

Next in order in the list of Popish impertinences, recently perpetrated, comes the presentation of the "Monsignor" who in order to display his Babylonish habiliments in the Court of our Protestant Queen, shammed Chaplain for the nonce, to Mr. Sheriff Swift.—That gentleman, too, is unwilling to sit down under the merited rebuff which he has received at the hands of her Majesty's new Lord Chamberlain, and states that, before his appearance at Court, a correspondence had taken place between that functionary and Mr. Swift, relative to the nature of his title. Now it is no part of our duty to defend the conduct of the late Lord Chamberlain. Considering the antecedents of the Marquis of Breadalbane and the pro-Popish character of the Administration under which he held office, it is far from improbable that "Monsignor" Searle's impudent design was duly notified to him beforehand, and that he, betraying his high trust, acquiesced in the proposed presentation. It is fairly open to doubt, whether Dr. Wiseman would have met with a repulse at the hands of the Whig Radical Lord Chamberlain, if he had sent in the card, which we understand, he sports, inscribed with the title of "Cardinal Archbishop of Westminster."

But the nonchalance of the Marquis of Breadalbane does not justify the *outré* conduct of Mr. Francis, alias "Monsignor," Searle. The question still remains unanswered, "What business had Mr. Francis Searle at the Court of Queen Victoria?" There is no rule, that we or any body else heard of, which makes it imperative upon a Sheriff, when presenting himself at Court, to bring a Chaplain in his train. Mr. Francis Searle, moreover, is not, in fact, Mr. Sheriff Swift's Chaplain at all. His real Chaplain, it seems, is some bog-trotting Priest in Ireland, and it was in the character of substitute for this absentee Chaplain that Mr. Searle made his debut at Court. Neither did Mr. Searle content himself with the humble title of the office which *pro hac vice* he assumed. However great a man Mr. Sheriff Swift, and, by reflexion, Mr. Sheriff Swift's Chaplain, may be, the office of Chaplain to Mr. Sheriff Swift does not confer the title of "Monsignor." That title is a foreign title, and, in his case, an ecclesiastical title, as Mr. Searle himself proves by declaring that the outlandish costume in which he disported himself on that occasion, is "the ecclesiastical costume belonging to that title." To obtrude that title, and with it the authority by which it was conferred, upon Queen Victoria, was the evident and the sole object of Mr. Francis Searle's appearance at Court, an object which, at all times inadmissible, betrays, in the present position of affairs between this kingdom and the Papacy, a degree of brazen impudence of which none but the emissaries of the Master Blasphemy are capable.

But while Queen Victoria protests, both by her Lord Chamberlain, and by her Lord Chief Justice, against the "insolent and insidious" attempt to make the *etiquette* of the Queen's Court, and of her Courts of Law, subservient to a surreptitious official recognition of Popish titles and Popish functionaries, the *Tablet* announces in a tone of exultation that another insult of a similar character has, in direct violation of an express law, being offered to the Protestant Constitution of the kingdom. Mr. Thomas H. Blundell, the High Sheriff of Lancashire, like Mr. Scott Murray a thorough-going Papist, having provided himself with a Popish Under-Sheriff and a staff of Popish officials, proceeded in