

of the society in India, and made an earnest appeal for renewed efforts, concluding by seconding the resolution, which was carried with acclamation.

On the motion of the Bishop of Lichfield, seconded by Mr. F. H. Dickenson, a cordial vote of thanks was awarded to his Grace the Archbishop, for his valuable services to the society upon that and former occasions, and the proceedings then terminated.

The next day a very crowded meeting was held at the Egyptian-hall Mansion-house, Alderman Copland presiding in the absence of the Lord Mayor, attended by all his insignia of office. The speakers were again the Bishop of Oxford and the Hon. Mr. Cameron, aided by the Rev. Canon Chastinoy, Mr. Wigham, Governor of the Bank of England, Dr. Newman, Dean of Capetown, the Bishop of Colombo, the Revs. T. M. Rowell, J. V. Porah, the Archbishop of London, and the Dean of St. Paul's.

### News Department.

From Papers by Steamer Niagara, July 5.

#### ENGLAND.

**ADMISSION OF JEWS TO PARLIAMENT, &c.**—Lord Lyndhurst, as if ashamed of the policy which introduced a "Jew Bill" into the House of Commons, under the hypocritical pretence of a measure for amending the Abjuration Oath, distinctly assured the Peers that the real object which he, for one, had at heart in promoting the Bill forwarded from the Lower House, was the removal of the existing obstacle to the admission of Jews to Parliament. Not that his Lordship ought to have much credit given him for the tardy virtue of this avowal, because it was extorted from him. So much rubbish had been talked during the debates about the need of ridding ourselves of the "absurdity" or an oath against the Pretender, that Lord Derby announced that, if such were all that honorable members desired, he would certainly test them, so soon as the present measure were disposed of, by introducing a Bill expressly to attain all the objects of the existing law, without compelling scrupulous consciences, (such as exist in Parliament now), to abjure a "shadow."—Making a virtue of necessity, therefore, the Judaizers among the Peers cast to the wind the thin veil which their partisans had tried to wear—(though its tissue was first woven by their learned and venerable leader, last year)—and put forward, through his Lordship, another theory to account for their present attempt, viz. that it is "contrary to the fundamental principles of the Christian religion to exclude Jews, because we are bound to do to others as we would that they should do unto us" and further, that it is contrary to the British constitution to exclude a citizen from any privilege indirectly, and without doing so in express terms. The Lord will not increase his reputation by these notable arguments,—the former of which might be urged by any culprit against his accuser or his judge, while the latter is contradicted by the experience of every man who finds himself often restrained practically from many a course of life or conduct, though there may be no Act of Parliament against it. Lord Lyndhurst must have borrowed the idea from Mr. Queecis in "Nicholas Nickleby," yet a train of reasoning most suitable for "Do-the-boys Hall," is hardly suitable in St. Stephen's. At all events, it did not convince the Lords, who threw out the disguised Jew Bill by a majority of 32 in a House of 168 members. It is noticeable that, with the exception of Lord Lyndhurst in the Peers, and Mr. Disraeli in the Commons, the Conservative party appears to rally round the idea of the "Christianity" of the Legislature as something not to be preserved.

It is not without apprehension that the Church state, however, from the same learned Lord, that a measure of the Upper House is now "considering" the law of Divorce.—*Literary Churchman.*

**NATIONAL EDUCATION IN IRELAND.**—Parliament has been abuzz with a sham fight on this somewhat stale subject, for no other purpose, apparently, than to give the party leaders on both sides a small opportunity of organizing their forces, and shewing off their best men. Mr. Walpole has succeeded in carrying an address to the Queen for an extension of State assistance to certain Protestant schools in Ireland which are at present unaided because of their unregulated Scripture-reading. This was met by a resolution on the part of the Government, that the present system of Irish education is good, and shall be maintained,—a resolution which Mr. Walpole would not dispute, as it could not interfere with the "supplementary" measure which he desired, and the "address" asked for. Lord John Russell, with his usual inconsistency, objected to Mr. Walpole's suggested scheme,

and thought it would endanger the peace of Ireland to give State assistance to schools in which the Bible was openly read. His Lordship's friends of the British and Foreign School Society, over whom he delights to preside, must get him, as Mr. Napier said, to clear up this discrepancy between his "Borough-road" views and his speeches in Parliament. The address to Her Majesty, and the resolution intended to neutralise it, are, it seems, alike to be recorded as parts of the business of the session; and very innocuous parts, too. The progress of this Irish national system can hardly be estimated by anything in this debate. By the Government speakers, the system was declared to be successful to a wonderful degree; the Opposition members alleged, that at least one-third of the schools of Ireland are excluded from all aid by the present plan.—*Id.*

**CHURCH EXTENSION.**—An important effort has been made to increase the efficiency of the church in the diocese of London. The Archbishop of Canterbury has presided at a public meeting summoned for this purpose. The remarkable statement (which may be regarded as in some sort the ground of the present effort) was put forth, that notwithstanding the large additions to the numbers of metropolitan churches and schools during this century, the population has so increased, that it is less provided with spiritual instruction than it was forty years ago.

It is not without interest to compare with this a report just issued on the state of the metropolis of our great neighbours and allies. The Vicar General of Paris, M. L. Abbe Darbois, has given the following religious statistics. The population of the diocese is nearly half that of London, viz. 1,700,000 souls, of which number it is alleged (surely with inaccuracy, if not tauterity of a surprising kind,) that 1,600,000 are Roman Catholics! These are contained in 133 parishes, served by 627 clergymen. The number of inhabitants before the Revolution was only 700,000, and the parishes 71. There is one striking difference between their case and that of London: the increase here is in the suburbs; with them it is principally in Paris itself, and is more accessible. In addition to this, the French Church has a body of 400 regulars in Paris, making their clerical staff upwards of a thousand for a population half the number of London. Yet there is the deepest impression among our neighbours, that the Church is inadequate to their wants; and their zeal is rising with the emergency.—*Id.*

**THE EAST.**—The prospects of Oriental Christianity are not such as European politicians would have anticipated from the lately promulgated decree. Lord Stratford de Redcliffe, ever anxious to defend Christianity against Turkish fanaticism, has again memorialized the Porte on the growing disorders in the provinces, rendering Christian life and property more and more insecure. Jews and Christians are subjected everywhere to the grossest indignities and injuries, with no possibility of redress. Unless a strong European force remain in the East, the Sultan will only be found to have issued in his late firman a fresh instrument of torture for his "unbelieving" subjects.

At present the *de facto* authority is everywhere in Musulman hands, and it is uniformly abused. Nor can the Sultan himself be acquitted of the odious charge of bad faith with his allies. The pretended equality granted by him to Christians made them, it was thought, eligible to serve in the army: it has been attempted, however, to draw upon the Christian population for soldiers in such disproportionate numbers as would not only decimate and impoverish the Greeks, but (by the tyrannical mode of enlistment) convert the new levies into a species of Janissaries. Then the taxation, laid heavily on those persons who decline personally to serve in the army, is made a source of emolument to the Government,—the money being paid into the Sultan's treasury, instead of being spent in obtaining substitutes to serve in the ranks. Europe it is feared, will have again to interfere in the affairs of Asia.—*Id.*

**THE CONTINENT.**—The Emperor of Austria has dismissed the Synod of Bishops with words of encouragement and support, and they are resolved to carry out the Concordat to the letter. The injustice attempted to the "non-Catholic" part of the population of the empire is not to be alleviated. Count Leo Thun, the Minister for Ecclesiastical Affairs, has issued another circular, which confirms the fear of the betrayed Protestants. It should be remembered, for a full understanding of their grievance, that the "non-Catholics" of Vienna formerly had their own burial-place, and surrendered it on account of the Emperor Joseph's attempt to unite his subjects in one body as much as possible in all public affairs,—instruments being part of the public system. Very little is known as to the

results of the late episcopal deliberations, as the press was not allowed to publish anything; but a very short time will suffice to elicit the true state of the case. In the meantime, a new sect of Protestants, called "Brethren of St. John," are giving the police trouble.

The Ultramontane journals still proceed with confidence a Concordat for Tuscany. Possibly the efforts so successfully made to get liberty for poor Ruggieri, will quicken the zeal of the Propagandists. The advocate employed on the side of Ruggieri, M. Salvagnoli, is said to have covered himself with forensic glory by his elegant speech, which appears (unlike most speeches) to have materially influenced, if it did not entirely cause, the decision arrived at by the Court. This "Royal Court of Florence" has not only acquitted an individual Bible reader, but done so on grounds that must alarm the friends of persecution in Italy. It was openly proclaimed "that there are no works, not even Diodati's Bible, or any books in the Roman Index, which are prohibited by law in Tuscany." Warning with his subject, the advocate exclaimed, "Nay, more, I, though a Catholic, maintain that it is a thousand times better to read the Bible than to read the obscene poetry and superstitious legends which the priests so often put into our hands. Just think of such a book as the 'Life and Visions of Sister Gertrude,' a book published with the sanction of the Archbishop of Florence—a book of such foul obscenity, that for very shame the priests were obliged to disavow it."

There are rumours that France has sent encouraging messages to the Anti-Concordat party in Tuscany. This is enigmatical, when the state of France itself is looked at. But France is an enigma. The Protestants of the *Haute Vienne* have just been favoured with religious liberty, though the Papal Proxy has scarcely terminated his mission at the Imperial Baptism. Parties all over the Continent are undoubtedly "taking their places" for a moral and political struggle. The King of Prussia is quite as fully resolved to uphold all kinds of Protestantism as the Emperor can be to enforce his Concordat for Rome. There is to be a league of some kind formed at Berlin next year, for the union and mutual protection of French, English, German, and Italian liberty of thought. Rome must thank herself for the consequences, be they what they may. The advocates of persecution are mistaken, if they think to avail themselves of the protection of Protestant toleration while seeking, on principle, to coerce and enslave the opinion of all Europe, wherever their power extends.

Sardinia holds a strange middle position: persecution yet thrives at Chambery; and efforts are made by the Government of Turin to have the credit of being half Protestant and half Catholic; while Rome rejects the friendship so proffered.—In Switzerland there is a strong disposition to put down popery, as roughly as even Popish principles could require. There is a struggle at St. Gall which is not likely to end in mere words. The Education question is the ground of the strife; and the remonstrant bishops have had their letters sent back to them by Government. At Tessin the difficulty is the Marriage Law; and a scheme is projected for the suppression of all convents. Yet, untaught by the signs of the times, the Ultramontane journals which chronicle these things, exultingly record as "another triumph of Catholicism," a petty Concordat with Hesse-Darmstadt.—*Id.*

It is, we believe, her Majesty's intention to raise Sir Colin Campbell, G.C.B., to the rank of Lieutenant-General, in consideration of his distinguished services in the Crimea.—*Daily News.*

In consequence of an urgent demand for civil servants from the Government of India, the competition candidates who last year successfully passed their initial examination are to be despatched to India without being subjected to the final test. Of these, fifteen are to proceed to Bengal and five to Bombay.

All parties employed in Devonport Dockyard, who keep public houses or beer-shops, have been informed that unless they give them up within one month they will be discharged from Her Majesty's service. The Admiralty regulations on this subject are very stringent but they have hitherto been evaded.—*Plymouth Journal.*

There was a landslip on the banks of the Tamar, near Norwellham, Devon on Wednesday. At noon on that day a peculiar rushing, rumbling noise was heard, and presently the trees, which clothed the side of the deep bank, were observed to move, to the great consternation of the beholders, turn roofs upwards, and with the ground on which they stood, from a height estimated at about 400 feet, and about 100 feet in