

on any possible occasion, a war-howl against the Irish peasantry, recognize in this mysterious murder a finale to this most extraordinary history, connected with and springing from circumstances in her career and position far different from what the assassins intended to suggest.

THE PRESS ON THE MAYNOOTH QUESTION. (From the Times.)

Spring returns once more, and with the first swallow come back to us Mr. Spooner and Maynooth. Few people, we imagine, rejoice at this vernal infliction, and among those who have least reasons to be glad are we, whose duty it is to treat a subject envenomed by party and religious rancour with a reference to practical conditions of action wholly overlooked by graceless zealots and angry disputants. Let Mr. Spooner, and those whom the bigotry of so many cliques, in so many constituencies, have forced into an unwilling and unwelcome alliance with the Birmingham philosopher say what they will, but the question of the continuance or abandonment of a grant to Maynooth College is not to be decided on abstract and controversial considerations. Mr. Spooner has a short way with Maynooth. The College is founded to teach the Roman Catholic religion, the Roman Catholic religion is bad, that which teaches a bad religion is itself bad, and that which is bad ought to be abolished. What young gentlemen could desire a more complete demonstration for a theme of thirty lines, and who would not be satisfied with Bellarmine, Ligouri, and all the other authorities whom Mr. Spooner vouches, to blacken the belief and irritate the feelings of 6,000,000 of Her Majesty's subjects? To satisfy the Protestant feeling of this country we insist upon maintaining a Protestant establishment in Ireland, and because it represents our belief we invest it with the Church property of a nation whose belief it does not represent. The Church of England in Ireland has no need of a Maynooth to educate her priests. Her benefices, her dignities, and her bishoprics furnish motive enough to induce careful and far-sighted parents to undertake, at their own cost and charge, the education of their sons to so lucrative and honourable a profession. Were these revenues bestowed on the Church of Rome, in which the Irish people do believe, instead of the Church of England, which they regard with abhorrence, the Roman Catholics would not be required to fight year by year for this small pittance, doled out to them by Parliament with so grudging and niggardly a hand. Any Roman Catholic gentleman would then be content to bring up a younger son to the service of the Church of which he was a member, and the people of Ireland would have the benefit not only of a devoted but highly educated priesthood, capable of taking and maintaining a position among the gentry of the country. This, however, we will not suffer to be, and therefore we leave the Roman Catholic clergy to be recruited from the ranks of the peasantry and small farmers, to whom it is impossible, from their limited resources, to provide their sons with the requisite amount of instruction. The clergy of an unendowed Church in a poor country must of necessity be drawn from the poorer classes. What Mr. Spooner proposes is that, as we will not endow, neither should we educate. What persons who argue in this way would do with the millions of Roman Catholics in Ireland we really cannot imagine. We have abandoned, nominally at least, the doctrine and discipline of persecution, and fire and sword can no longer be called in to aid argument and persuasion. We prescribe the faith of our fellow-subjects, but we dare not prescribe our fellow-subjects themselves. They must go on believing as their fathers have believed, and looking to a priesthood of their own conviction as the one only link that binds together earth and Heaven. We will not maintain that priesthood, which they consider necessary to their well-being here and hereafter, but we have not hitherto been so unjust as to deprive the Roman Catholics of Ireland of the consolations of their religion altogether, and therefore we gratuitously educate those whom we destine to a life of poverty, privation, and dependence on the bounty of the very poor and very miserable. Maynooth, however, has stood between the people of Ireland and that total spiritual destitution with which men who pretend to speak in the name of Christianity would have afflicted her, and it has provided her with a peasant priesthood able to sympathize with the feelings of her people, and to give to a nation singularly susceptible of religious influences those ordinances and that teaching which, with whatever errors they may be alloyed, maintain among them that spiritual life which has so often comforted them in poverty, misery, and despair. For these things, any one who considers what the Irish nation might have become if to all its other misfortunes had been added the entire want of religious sentiment, will be grateful even to the College of Maynooth, and will know how to appreciate the majority in the House of Commons who last night, as far as such a majority could, decided that in future even the pale light of Maynooth should be extinguished, and that 6,000,000 of our countrymen, now happily reconciled to us, and becoming as peaceable, as loyal, and industrious as the people of Kent or Devon, should in future not only have to support their own Church establishment beside that of the Protestant minority, but be deprived of the small assistance which those of the dominant Church have hitherto given to them in their joint struggle against spiritual ignorance and moral degradation. We ask no concession of high principle, nothing that, rightly considered, ought to give a moment's pause or anxiety, but only that we shall not leave utterly destitute of education a priesthood whom we have already deprived of the legitimate means of their support; and we trust that all Englishmen may yet awake to the absolute necessity of conciliating, by every lawful and reasonable means the regard and affection of a grateful and sensitive people, who require nothing but the removal of invidious distinctions in order to make them the truest, the most devoted, and the heartiest servants over which the gentle rule of the British Crown and British Parliament extends.

(From the Manchester Guardian.)

If the revocation of the Maynooth endowment would infallibly usher in a radical contest in Ireland, we must remember, that every step towards it will do its proportionate share of mischief. Oh that ground the decision of the House of Commons on Tuesday night, however abortive and ridiculous, is deeply to be regretted. We do not know that Mr. Spooner is exactly to be blamed for he has long ago thrown off the dominion of prudential considerations, and is doubtless willing, so far as his personal reputation and interests are concerned, to brave any consequences that may ensue from acts of controversial hostility to the church of Rome. How is it possible

to blame a gentleman who is capable of telling the House of Commons that "they might rest assured there was, at the present moment, an earnest intention on the part of the Roman Catholics to claim the right of succession for a Roman Catholic king, for which they intended to make a struggle." Many a man has been held irresponsible for the commission of murder on evidence less conclusive as to the absence of a mischievous intention. "You cannot expect," as Dean Swift said, "to reason a man out of an opinion which he was never reasoned into;" and, therefore, we do not think that Mr. Spooner personally is either to be seriously argued with or seriously condemned. But it is the majority of the House of Commons, not carried beyond its judgment by fanaticism, but averted to this or any other extravagance by motives of faction or caprice, which may justly be called on to give an account of its conduct to the country. The hopes with which Sir R. Peel 11 years ago changed the form of the assistance granted to Maynooth from an annual vote to a permanent endowment have been signally disappointed; and that, too, not in a time of fierce religious agitation, such as we have traversed in the interval, but in the midst of profound domestic peace, produced not more by the sober and industrious qualities which the Irish people are beginning to develop, than by the loyalty and good faith for which the clergy of the popular faith have lately been distinguished. We know, indeed, that the mischief will not be suffered to proceed very far in this instance; but it is impossible not to reflect with some apprehension on what such a Parliament may do before its decisions can be overhauled, or its powers transferred to a worthier depository.

(From the Daily News.)

Mr. Spooner's majority have done more harm by that one vote than a whole session of good votes could atone for. The case stands thus:—In Ireland there are half a dozen of sects opposed to the Established Church in receipt of parliamentary grants. The Protestant sects receive annually, in the aggregate, 39,000*l.*; the Roman Catholics receive 26,360*l.* A majority recorded their votes, in the House of Commons, on Tuesday night, in favor of withdrawing the annual grants from the Roman Catholics, and continuing them to the Protestants. This is no mere inference. Mr. Black put the majority to the test. He moved that the Protestant Dissenters in receipt of parliamentary grants should be dealt with on the same principles as the Roman Catholics, and he could get only twenty-five to vote alone with him in support of this proposal. The majority of Tuesday night have affirmed, not the abstract principle that men ought not to be taxed to provide for the maintenance of education of the Ministers of a faith differing from their own, but the principle that men may be taxed for the maintenance or education of every Christian sect except the Roman Catholic. Can they imagine that such a vote will not be felt and resented by that immense majority of Irishmen which belongs to the Roman Catholic Church?

(From the Tablet.)

Peace has borne its first fruits, and Mr. Spooner, by a majority of 26, has got leave to bring in a Bill for the abolition of Maynooth. Where is the Convention's Bill? By the time that our Nuns arrive from the hospitals in the East they may find an Act of Parliament ready to welcome them home from their errand of mercy. Why should it be otherwise? Why should we expect in our favor a suspension of the law of nature, that the low instincts of a people, repressed for a time, will, on the removal of the pressure, break out with greater force? Sebastopol is taken. Peace is made, and the whimpers of abject despondency are changed into thanksgivings for victory and safety. What more natural than that the sulky coward of 1855 should swagger as a blustering bully in 1856—that the disbandment of the Irish militia and the repeal of the Maynooth Act should be contemporaneous acts. We do not confound the vile Protestant Low Church faction and the Dissenting shopkeepers with the English nation or with the Established Church. They are thoroughly un-English, and are hateful to the nation's heart; which once, and once only, allowed them to obtain ascendancy. But they are a powerful class in the nation, and have been so ever since the days of Queen Elizabeth. They are a sour leaven which gives a nasty flavor to everything with which it mixes; but the English people they are not. Into the hands of this class the Reform Bill of the Whigs has thrown a Parliamentary power, which, when exerted for any object to which the nation is not decidedly averse, is almost irresistible. Unfortunately there is no such love of justice in the Protestants of England as would induce the nation to exert its strength against this faction in defence of Catholics. And hence it is that, in the House of Commons, we behold an actual majority of the members pledged to vote against Maynooth, and dragged through the mud at the heels of Mr. Spooner, to their own disgust. Most of them hope that it will come to nothing—most of them trust that the Bill will be defeated either by the pertinacity of the opposition, the expiration of the session, or some lucky combination. "Meanwhile," says Bankum, they vote with Mr. Spooner, and excuse themselves to every Catholic they meet upon the ground that nothing serious is intended.

(From the Nation.)

It is not probable that the worthy gentleman will see the third reading of his favorite measure, but in any case the wisdom of his attack is doubted by those who reflect that Catholicity is not to be destroyed by the walls of Maynooth College. A stone may not be left upon a stone, but her foundation is on the rock that never was, and never will, be shaken. One thing Mr. Spooner has jeopardized however—the Irish Protestant Establishment. The day that deprives the Catholics of this country, of the small return the State makes for all it has plundered from them, sees them gird up their loins and commence in good earnest, the demolition of the most unjust and un-Christian institution the world ever saw.—The Protestant Establishment.

GREAT BRITAIN.

Public Income and Expenditure. An account of the public income and expenditure for the year ended the 31st. ult., gives the total receipts at 65,704,490*l.*, and the total disbursements at 68,428,345*l.*, leaving a deficiency or excess of expenditure amounting to the enormous sum of 2,723,855*l.* Another account.—The Rev. Tobias D. Bolton, who up to the Sunday previous officiated as a Catholic Priest at Newcastle, became a Protestant on Monday, and on Tuesday was married by a clergyman of the Established Church to Miss Stoker.

OPENING OF A NEW CATHOLIC CHURCH IN SCOTLAND.—The interesting ceremony of the opening of a new Church took place on Sunday last, the 13th inst.—This district was originally attached to the mission of Dalry, but about two years back was formed into a separate mission. It is, by God's blessing, principally to the Rev. William Hallinan, that the Catholics of this locality owe their thanks for his untiring zeal in procuring funds for the erection of a Church. The site was obtained from the Earl of Eglinton. The Right Rev. the Bishop of Western District (Dr. Murdoch), and others of the clergy and laity, have also afforded valuable assistance, pecuniary and otherwise; and it must not be forgotten that Mr. Sheard, of Ardrossan, was foremost in heading the subscription list with a noble subscription. The new Church is capable of containing nearly 800 persons.

In the English Parliament some tribute to the Chaplains "of all denominations," has been proposed by Sir De Lacy Evans, and cordially approved by Lord Palmerston and the Government Press. The Catholic Priests will be the only difficulty. To include them in any National acknowledgement, will be gall and wormwood to the taste of the Protestant agitators. Yet, if others are noticed, it is impossible to pass them by.—Weekly Register.

The Lord Chancellor has brought before the House of Lords a new Marriage and Divorce Bill, the principles of which will no doubt be the same which we have before exposed. Nothing could be more injurious to the national morals than the passing of such a bill. Our hope is that, as has often happened, it may drag on through the session, to be abandoned at its termination.—Weekly Register.

The Government of Victoria is said to have been offered to the Earl of Elgin and to Lord Monck. We hardly think either of them likely to accept it. It is no bed of roses, as Sir Charles Hotham found. The Marquis of Dalhousie is returning, having made a triumphal departure from Calcutta. The accounts of his health are unsatisfactory.—Weekly Register.

THE BALTIC FLEET.—The Baltic fleet no longer exists. In official recognition it merged into the home fleet yesterday, on which day Admirals Dundas and Baynes gave up their respective appellations of commander-in-chief and second in command of the Baltic fleet. The captain of the said fleet, the Hon. F. T. Pelham, changed his position at the same time. The whole fleet now at Portsmouth is placed under the command-in-chief of Admiral Seymour, the Port Admiral. Immediately after the review it is rumored that 10,000 seamen will be discharged from the fleet. These men consist for the most part of men drawn from the coast guard at the outset of the war, and such others as have served fully and longer than the usual term of commission. It is said there will be a permanent channel fleet for exercise and training, consisting of twelve sail of the line and adjuncts.

The Times states with certainty that General Eyre's Division of ten thousand men is to go direct from Balaklava to Canada. Such a measure will, no doubt, be variously interpreted. We are not in the secret, and can only discuss it as any Canadian or American politician might do. It will, of course, be set down by some people at once as a threat, or at least a measure of precaution; indeed, we do not see how, just now, it can escape the latter character, as the Canadians themselves show no signs of disaffection, and in the present temper of the British people on colonial affairs it is doubtful whether we should take the trouble to coerce them if they did. If it be, then, a measure of precaution, the citizens of the United States, as they have just voted a million of money for war steamers, will not be surprised at our sending ten thousand men to the support of our loyal fellow-subjects. Canada was stripped of all the disposable forces for the service of this war, and as our republican neighbors have taken the opportunity of making a disturbance, it is a matter of course that, as soon as our forces are released, a portion of them should return to the colony. For our part, we much prefer this solution to another which may suggest itself—viz., that we are to make a rule of maintaining a large force in Canada. The colonists don't want it themselves. Indeed, they asked permission to raise a regiment for the war in the Crimea, and thought themselves not very respectfully used when the offer was declined. We trust indeed, that we are giving up the absurdity of an immense and costly army, in the most unavailable and unimprovable form, spread in small detachments over half a hundred colonies.

A letter from Mr. Robertson Gladstone, Secretary to the Liverpool Reform Association, calls attention to the rumor that Government intends to propose settling a dowry of £70,000 per annum upon the young Princess Royal. The report seems too wild to deserve attention. Her Majesty having already eight olive branches, and having only thirty-six years (as our Allies across the Channel would express it), so that she may have half a dozen more, we may perhaps reckon the Royal progeny at ten, costing us at this rate nearly three-quarters of a million per annum, reckoning nothing for the "wild oats" of the young Princesses—a species of cultivation (if we may judge from past experience) at least as costly as amateur farming is usually found. In the case of a Princess, a dowry so extravagant would be doubly objectionable, because on her marriage it would be paid to a foreign Court, and amount, in fact, to a Prussian subsidy. We strongly suspect that £70,000 per annum, instead of being wanted for the personal expenses of a Queen, would go far to support the whole Court of Berlin.—Weekly Register.

A FACT FOR MR. SPOONER.—The following strange paragraph is at present going the rounds of the papers, apparently without attracting any public notice. What will Mr. Spooner say to this official encouragement of idolatry and demon worship? Ceylon, Feb. 29th. "The principal item of news from here is the visit of his Excellency Sir H. Ward to the north-eastern provinces. Sir Henry had been received with great enthusiasm at Trincomalee, and had visited the 'Cutcherry, Fort Onaburg, and the dockyard.' The Ceylon Observer says:—'Sir Henry Ward, before leaving Kandy, carried out a scheme long ago suggested, by making a grant of crown land to the Buddhist temples and the Dewales, in lieu of a money allowance, which up to 1847 was paid on vouchers, recognising not only Buddhist ceremonies, but demon dances, as performed for her Majesty's service.' The absolute stopping of support was a breach of treaty, and a grant of lands which formerly belonged to the sovereign of Kandy seems the easiest and fairest mode of getting out of an entanglement brought on by the British government, by the Buddhist tendencies of Bishop Heber's old schoolfellow, Sir John D'Oyly."

INTENDED CELEBRATION OF THE PEACE.—The restoration of peace is to be celebrated on her Majesty's birthday, by which time it is expected that a very large number of troops will have arrived from the Crimea. These will be inspected and reviewed by her Majesty and the Prince Consort in Hyde Park; the number of troops on the ground will exceed 12,000 men, including the household infantry and cavalry, several regiments of the line, 3d light dragons (from Hounslow), 10th and 11th Hussars, and 12th and 17th lancers (from the Crimea), and several field and horse artillery batteries. The greater portion of the troops will have been present at the battles of Alma and Inkerman, and in the trenches, or at the fall of Sebastopol.

As to England and America, a more healthy feeling on both sides of the water is gaining ground. Rumor has been caused by the dispatch to Canada of ten thousand troops from the Crimea. But the province had been previously drained of its usual force; and at the same time something may have been necessary in the way of precaution. The speech of the American Minister at the Mansion House, on Thursday evening, was decidedly pacific. What else could it be? We rely more on the manifest folly as well as wickedness on both sides, which alone could lead to a quarrel so utterly without reasonable grounds than upon such declarations.—Weekly Register.

PROPOSED NEW RULE OF FAITH.—There are now three petitions, signed by 100 persons, for a new version of the Bible. Some of the petitioners, who are well acquainted with the original languages, are of opinion that the authorized version of the Scriptures is "not so free from faults as the translation of such a book ought to be." They also point to the far greater number of MSS. now accessible to translators by which many existing passages are proved to be spurious, and urge that "to require that anything should be regarded as the Word of God which numbers of sound scholars and excellent men have pronounced a forgery is unworthy of a Defender of the Faith." All these petitions were presented by Mr. Heywood, M. P.—Times.

The Record thus speaks of the "Convocation" of the Clergy of the Establishment:—"For the Lower House we confess a kind of indignant pity. Did it really represent the general body of the Church of England, that pity would be changed into indignation, for it would present to the world a picture of helpless weakness which might well excite the wonder of mankind, and for which it would be difficult to find a parallel." As a proof of that "helpless weakness" the Record adduces the fact that "the House was compelled to apply, like a child under the fear of the rod, for leave to take into consideration its own Report. A qualified permission was at first granted, joined to an order to omit from consideration the most important part of the Report, arbitrarily given, and, afterwards, just as arbitrarily rescinded. The Record is not more respectful towards the "Upper House," for it declares, and that truly, that "the whole relation at present held by the Bishops of the Church of England towards their Clergy, to say nothing of the laity, presents the aspect of a prelacy as strikingly different from the primitive episcopacy of the Apostolic times as can well be conceived." The organ of the Low Church party is in great fear for the faith (?) of Prince Albert. "It is currently reported," says the Record, "that Prince Albert, is shortly to go to Paris, to be present at the baptism of the Imperial infant. We trust that this will not be done, for, with all our desire to show courtesy to the Emperor of the French, we should deprecate any act which implies indifference to the holy doctrines of the Reformation, and the protest against the errors of Popery, which is contained in the Coronation Oath. It is true that the Prince is not personally bound by that oath, but can it be deemed agreeable to our gracious Queen, that the Royal Consort should be implicated in a ceremony which involves the adoration of the Host, and other rites abhorrent to the true faith of Protestantism?"

At the Mansion House, on Monday, Thomas Rodon was charged with having stolen a number of scalping-knives, at the auction-rooms in Leadenhall street. It appeared that the prisoner was tipsy at the time, and it was doubtful whether he intended willfully to commit a felony. He was bound over to appear again when called upon. A singular revelation was made during the hearing of this case. It was stated that the scalping-knives were intended for the African market; so that, while Birmingham manufactures Idols for sale to the Hindoos and Brahmims, Sheffield probably supplies the blades with which the savage may scalp his enemy. The Lord Mayor commented upon this, remarking upon the inconsistency of presenting to the African, a Bible with one hand and a scalping-knife with the other.—Times.

CANINE FANCY PREACHERS AT CLAPHAM.—The following is the commencement of a hand bill, which we have received from a correspondent.

JEHOVAH HONORED. THE REDEMPTORIST FATHERS MUZZLED. CLAPHAM PROTECTED.

Six SERMONS (D. V.) will be preached during Lent in ST. LUKE'S HOSPITAL, OLD-TOWN CLAPHAM. The subjects are then specified; and the document concludes with the intimation that "Roman Catholics are affectionately invited to attend." Very affectionately, no doubt; but we fear that the affectionate invitation was not accepted by a rather large majority of those to whom it was addressed.

A few very illiterate Irish laborers may perhaps have attended with their shillelaghs, for the purpose of rescuing their priests, who they might have supposed that the Protestants of Clapham had got hold of, and were intending to maltreat from the indignity of being used, by the Claphamite heretics, like large dogs in hot weather. They could hardly suppose, then, an attempt would be made to muzzle the Redemptorist Fathers in their absence, an idea more Hibernian than any ever entertained by Hibernians themselves. The endeavor to perform so absurdly impossible an operation, can hardly have been conducive to the protection of Clapham; still less to the other object alluded to, with so little sense both of reverence and absurdity, by the polemical and puffing authority of an announcement. Their talk of muzzling the Redemptorist Fathers, would seem to imply that some of the Clapham people had been bitten by those ecclesiastics. Instead of being muzzled, the Redemptorists are likely to bite many more of the Claphamite flock, if its shepherds are such tools as to claim of abetting them from the fold in terms of profane vulgarity and sanctified slang.—Punch.