

ENGLAND.

LONDON, JULY 8.

At a period of so much peril to the Irish Church as the present, we gladly avail ourselves of every fair occasion to bring forward its claims to public sympathy and regard. An appeal to the benevolence of Protestant Christians lies before us, on behalf of the ESTABLISHED CHURCH HOME MISSION in Ireland, instituted for the purpose of sending Clergymen throughout the sister kingdom, to preach the gospel of Christ. This Society was formed in 1828. Its labours at first disultory, have since 1832, been systematically distributed through eight Circuits, which embrace no fewer than one hundred and seventy three stations. The congregations in each of them are regularly visited once a fortnight, or month, by Clergymen approved by the Committee. "Churchmen, Roman Catholics, Presbyterians, Methodists, &c. have assembled in many places, in large numbers, to hear the Word of Truth from the lips of these Missionaries. Much interest has been excited,—a spirit of inquiry has been induced,—the energies of many of the Lord's servants have been roused to action,—a zeal for Home Missionary exertion has been kindled,—and many circumstances have come under the cognizance of the Committee, which have assured them that the work is of God." The state of society in Ireland, as influenced by Roman Catholic agitators, is so peculiar as to demand extraordinary efforts on the part of the Protestant Clergy to overcome the deeply rooted prejudices of the Catholic population. As those prejudices are in part also the result of the admitted abuses of the Irish Church, her Ministers, as imbued with the spirit of reform, and a yearning anxiety to atone for past unfaithfulness, were imperatively called upon to adopt measures in some degree commensurate and in unison with the wants of so extraordinary a crisis. Those measures have been partially adopted, and but for the want of adequate funds, would have become still more general and comprehensive. We hail these efforts as the harbinger of a brighter day. Meanwhile, we cannot wonder at the increased zeal and activity of the Roman Catholic Church, whose "craft is in danger," now that Protestantism "has awoke from the sleep of ages to run a career of virtuous emulation in every thing great and good."

The subject of national education slumbers, but does not sleep. Lord Melbourne spoke at great length, on the subject in the house of Lords. His speech embraced a comprehensive review of the leading points inculcated in Lord Brougham's well known resolutions. The Premier "agreed in the possibility of carrying them into effect, and was perfectly convinced that great benefits to the public would accrue from early education, provided that education did not lead to too close a confinement, which was destructive to the animal spirits, and led to the destruction of the human frame; and also if it did not interfere with that course of natural instruction so beautifully described in the opening of his noble and learned friend's speech." These are qualifying considerations, which reflect much credit on Lord Melbourne's discernment. The subject of early education is one, which has engaged no small portion of the attention of the medical profession; and great as are its moral advantages, there is no question that it requires the most judicious regulations to prevent its interfering with the beneficial intentions of the Author of nature. The regime of infant schools is framed on the principle of an avowed recognition of those intentions. It may be doubted, however, whether the restraints imposed on the buoyancy of the spirits of children, and the full romping exercise essential to the development of the muscular system, do not, in some degree, thwart the plans of nature. One of the most formidable arguments, in short, against what is assumed by some, as the excessive civilization of the present time, is drawn from the appalling mass of disease referred to, as its inevitable result. The late Mr. Thackeray, in his able Treatise on "The Effects of Arts, Trades, and Professions, and of Civil States and Habits of Living, on Health and Longevity," infers, as a legitimate conclusion from the whole of the phenomena presented to the mind by the present highly artificial state of society,—that civilization is carried to excess.

We have thrown out these observations, not with an intention to express an objection to infant schools, if properly regulated, but to direct public attention to the very just and reasonable cautions of Lord Melbourne. It has struck us, indeed as a subject of regret, that our legislators have not in their

deliberations the benefit of the readily available counsel of some learned members of the medical profession, instead of the circuitous and cumbrous practice of summoning them as witnesses before committees. The latter mode at least might be preserved for cases of special intricacy and importance. We are of the number of those who think that the presence of the bishops in the senate is, in these times of laxity of religious principle, greatly conducive to the moral benefit of society; and we appeal to their meritorious services on the sabbath and other questions, in justification of the opinion. Equally cogent reasons might be adduced for the presence of medical men in parliament, to aid the deliberations of the senate on a variety of questions, on which they alone can form correct opinions, and which the present state of society has greatly multiplied.

JULY 15.

While the surface of the political world heaves with the troubled waters of contention, there is a noiseless and less visible under current of amelioration steadily accomplishing the most valuable reforms. Of this class of improvements in legislation are—the new treaty with Spain, by which it is provided, that ships constructed purposely for the slave trade shall in future be liable to capture, even without slaves on board, and be forthwith broken up to unfit them in future for so horrible a traffic,—the introduction of the principle of voluntary enlistment into the British navy,—the bill to define and regulate the expenses of elections, with an especial reference to the suppression of bribery,—and several others, of which an inspection of the report of Parliamentary proceedings will suffice to inform our readers.

SLAVE TRADE.—It affords us peculiar satisfaction to be enabled to state, that Mr. Villiers signed with M. Martinez de la Rosa, previously to the resignation of the latter, a new treaty between Great Britain and Spain for the more effectual suppression of the slave trade. This treaty contains what is commonly called the Equipment Article—that is to say, a stipulation by which vessels may be condemned if, upon being captured, they should be found prepared for the transport of slaves, although no slaves should at the period of capture be actually on board. For instance, should the arrangement of the decks appear to be suited to the purposes of the trade—should a greater quantity of water or other provisions be detected on board than the ship's company might fairly require—should manacles or other instruments of punishment be discovered in a vessel captured under suspicious circumstances, evidence as to any such facts will be deemed sufficient to justify a sentence of condemnation against her. Therefore any vessel so equipped may be made lawful prize, whether it be found proceeding to the African coast for the purpose of carrying on the infamous traffic, or with slaves actually on board, or returning from the port where any slaves have been delivered. If no slaves be found on board, the point of inquiry henceforth will be, whether the captured ship shall have been found fitted up in a particular manner, indicative of her being destined for the trade in question; and if that point be decided against her, confiscation follows as a matter of course. Another important article in the new treaty is this—that ships condemned for being actually found engaged in the slave trade, or equipped for the purposes of carrying it on, are henceforth to be broken up and sold as old timber. Hitherto such prizes have been sold as ships; and since ships built for the slave trade are unfit for the purposes of ordinary commerce, they have been bought up with a view of being again employed in the very trade which rendered them liable to condemnation.—*Morning Chronicle.*

Lord and Lady King (late the Hon. Ada Byron) went to spend the honeymoon at Ockham Park, his lordship's seat, near Ripley. Report states that Lady Noel Byron gave her daughter a dowry of £30,000 in cash. Lady King will also inherit the considerable estates of the Wentworths in Warwickshire, which are possessed by Lady Noel Byron as the heiress of the late Sir Ralph Milbanke Noel, by the Hon. Judith Noel, eldest daughter of Edward, first Viscount Wentworth.

JULY 22.

The eyes of all Europe are intently fixed on the great political drama which is being enacted at this moment in Great Britain. If we cannot bestow on Lord Melbourne the same degree of confidence which we cheerfully reposed in Earl Grey, our distrust arises partly from the improbability that any one should so fully comprehend, or so wisely regulate, the application of the principles of the Reform Bill, as its author,

and partly from the fact, that they have recently acquired an *impetus*, by which they obviously transgress the limits of safe reform originally prescribed by Earl Grey.

A Dutch vessel has been recently captured, freighted with ammunition for the army of Don Carlos. This fact speaks volumes on the timely intervention by the allies of Spain on behalf of the cause of her constitutional government. The opportune arrival of the English saved Bilbao from surrender and its disastrous consequences. Had the event been otherwise, and the flag of Don Carlos waved at this moment on its battlements, the Spanish coast in its vicinity would have been thrown open to the absolute governments of Europe, who, in Dutch and other vessels, would have poured arms and men into the peninsula to support the courageous representative of their principles.

Luminous Clouds over the Metropolis.

—On Saturday night the metropolis, as seen in entering it from the north, presented an imposing and fearful appearance, the whole of the atmosphere for several miles east and west seemed to be in the reflection of a continuous conflagration, and the conviction of many of the residents of Highgate, Edmonston, &c. was, that an immense fire was raging in London—the cause, viz. the reflection of the gas which is so extensively used on Saturday night, was, however, generally known. On approaching the city from the Holloway side of Highgate hill, and by the way of Maiden lane, the luminous appearance of the cloud was extremely grand. To the north west, the eye took in the dark outline of Hampstead hill, which was lost in the sombre character of the sky to the north; but from the southern extremity of the heath an extraordinary contrast presented itself; clouds appeared to be swept into existence from this point, in a manner that could be explained only upon the supposition of an immense conflagration, rendering their darkness visible. In their progress, the clouds became mixed, and their forms lost in the apparent smoke and flames of a burning city, and they all assumed a spiry and jagged character, so natural, that few unacquainted with the cause, would have believed they were approaching another burning Moscow. Since the use of gas in the metropolis, the reflection of it in the clouds and atmosphere has never approached any thing like the imposing effect produced by it on Saturday night.

Excursion.—At twenty minutes past four o'clock last Monday morning, a train of railway carriages started from the depot, Marsh lane, in this town, to accommodate persons seeking pleasure in a voyage to Spurn. The train arrived at Selby at ten minutes past five, when the spirited proprietors of the fine steamer called the Railway, had that vessel in readiness to receive passengers. It left Selby at half-past five, arrived at Hull at twenty minutes to eleven, stopped half an hour, then proceeded to Spurn, where the passengers were landed for two hours, afterwards proceeded out into the German ocean about six miles, and returned to Hull where it again stopped near an hour, and then took its course for Selby;—the train of railway carriages being in readiness to convey passengers to Leeds, at which place they arrived at twenty minutes past twelve at night,—thus performing a pleasure trip of about 208 miles in twenty hours.—*Leeds Mercury.*

JULY 29.

The great question, on the settlement of which hinges not the fate of successive administrations alone, but probably, in its remote consequences, that of the empire itself, has at length been discussed in the lower House. The result is before our readers. On such a question,—one which involves in its discussion the vital interests of Protestantism and the British Constitution,—it is impossible to be passive spectators of the contest. Our opinion on this subject has been frequently expressed; and nothing that we have heard during the recent debate has effaced our original impressions, which, on the contrary, have been more deeply rivetted on our minds.

The zeal and sincerity, no less than the consummate ability, with which Sir ROBERT PEEL sought to defend the Protestant Institutions of the country, was a most refreshing spectacle. One of his opponents represented his efforts as those of an "intellectual gladiator." We thank him for the allusion; for truly "his heart was far away" from the immediate objects, with which he was surrounded, and sought refuge in those hallowed scenes of civil and religious liberty, which are the boon of Protestantism,—from the clamours of a faction intent on their desolation. Nor, recked he of the despicable prize of a victory achieved over such opponents, on the arena of a British House of Commons, for its own sake, but for that of a Constitution, whose Protestant interest were embarked on the discussion. If Sir ROBERT PEEL have any doubt on his mind of the soundness of that measure, which admitted an united phalanx of Roman Catholic legislators into the sen-

ate, we have now the full benefit of that doubt. His exertions could not be surpassed, if he confessedly acted from the impulse of a desire to atone for past error. We do not wish to insinuate a decided objection to the measure of Roman Catholic Emancipation. But we feel assured, that the danger from that quarter to the stability of our Protestant institutions,—which might perhaps have been obviated by special checks and safeguards,—was afterwards too much overlooked in adapting the Reform bill to the Roman Catholic population of Ireland. The honorable Baronet's exposure of the exaggerated estimate of the revenues of the Irish Church was perfectly unanswerable. The arithmetical argument, which justifies those, who voted for the principle of appropriating a surplus, which had no existence but in the wish that it should be so, proved itself a battery, from which every adversary in succession turned away without daring to fire a shot. The value of this, as of every sound argument, which levels itself against the obnoxious principle of appropriation, will be estimated by the probable mischievous consequences of adopting so hazardous a policy. It is these contemplated results, in short, which recommend the principle to those, who not contented with reform, would revolutionize all our institutions. Hence Mr. Hume's emphatic avowal, that "he valued the bill, not for the effects it would produce at present, but for the principle, the great and important principle, which it established,—as a stepping stone to ulterior changes! In his eyes, accordingly, Lord Morpeth's bill does not go half far enough even with regard to the Irish Church. And from analogy we may safely infer, that if his tender mercies are so cruel in dealing with Ireland, the sweep of his radical charities will be sufficiently ample in their comprehensive embrace of objects nearer home!

Lord Howick spoke with considerable talent: Nevertheless we think it is easy to convict his lordship of palpable inconsistency. What two propositions, for example, can more flatly contradict each other, than that a national establishment is the best means of imparting to a people religious instruction, "which cannot safely be left to the dictates of the same motives, which guide men in providing for their mere physical necessities," and yet that the "influence of religion was not to be created, where it did not already exist?" Again, he "had a firm conviction in the truth of the protestant religion," and, as a Protestant, he felt of course for "the soul and eternal interests of a Catholic;" and yet, for any thing that appears to the contrary, in the true spirit of modern liberalism, he is utterly indifferent to the class of the religious doctrines of the two opposing systems shall prevail in Ireland! Lord Howick asserts the fallacy of Sir James Graham's argument to have consisted in confounding the church with religion. We perfectly coincide with his lordship in the principle of this objection, namely, that tithes are not for the maintenance of the church, but for the maintenance of religion. But unless he is prepared to admit,—Protestant though he be,—that popery is as favourable to the progress of true religion as protestantism, nothing is easier than to expose the fallacy of Lord Howick's argument; and we are entitled to retort, that "the sophistry, which might have been detected by almost an infant, was that he confounded the (Roman Catholic) church with religion!" For the Appropriation Bill is principally objectionable from its inevitable tendency to promote a false, at the expense of the true religion. Besides, Lord Howick overlooks the moral effect of the Irish Church Temporalities Bill, and other modes of improving her clergy, by which the most decided ameliorations have already been effected, and from which others will surely follow. The diminution of Protestants, as compared with Roman Catholics, on which his lordship laid so much stress,—to say nothing of the effect of emigration in keeping down the numbers of the former,—proves, not that the Protestant church is essentially incompetent for the purposes of a national religion, but only that it has been incapacitated by the accumulation of abuses. The political part of the objection also was fairly neutralized by Sir James Graham's previous statements regarding the excessive disproportion which obtains between Protestant and Roman Catholic proprietors of the land. "For whatever disparity in numbers might exist between the Roman Catholics and members of the Protestant establishment in Ireland, the difference in the payments made towards its support was infinitely greater."

In the foreign news of the week, the most interesting event is the anticipated change in the Portuguese Ministry. The Duke of Palmella found himself under the necessity of addressing a letter to the Marquis of Saldanha, imploring him to organize a new Cabinet, since that which existed ought to be considered as dissolved. The Marquis immediately summoned to his aid Senhor Jose da Silva Carvalho, as the only man capable of reviving credit and inspiring public confidence. The following is the modification of the Ministry, which is talked of as the result of these negotiations.

Minister of the Interior, Senhor Agustin Jose Freire; Minister of Finance, Senhor Jose da Silva Carvalho; Minister of Marine, Conde de Linhares; Minister of Foreign Affairs, Conde de Villa Real; Minister of Justice, Senhor Juan de Sousa Pinto Magalhães; Minister of War and President of the Council, Marquis Saldanha.

AUGUST 6.

The course of public events will yet lead, we trust, under the admirable management of Providence, to a final arrangement, which place the security of our Protestant Constitution, after escaping all the perils incident to the fiery process of reform, on the best and surest foundations.

The value of the constitution, as ensuring the deliberation imperatively called for in adjusting the rival claims of conflicting parties, in questions such as at present agitate the public mind,—so that temporary expedience may not supplant eternal justice,—presses itself forcibly on public attention. That branch of the legislature more especially, which has been represented as a mere scene of pageantry, "fit only to afford a retreat to hopeless incapacity," we mean, the House of Lords, is gradually resuming the importance, which justly belongs to it, as a mound thrown up by the wisdom of our ancestors to stem the overwhelming tide of popular violence. If we are not greatly mistaken, the truth of this remark will appear to all impartial observers both in the case of the Municipal Corporations' Reform Bill, and in that of the Irish Church Appropriation Bill. On the latter subject our opinions are well known. And with regard to the former, we echo but the patriotic sentiment of every Englishman in asserting, that the object of that measure should be restricted to the destruction of the elements of corruption. If we were asked what is the blot on the escutcheon of unreformed British legislation, we should reply,—an inattention to the voice of the people. But extremes beget extremes. And the palpable error of the House of Commons since the passing of the Reform Bill, is to succumb to the people in such haste, as even to peril their rights through an apparent anxiety to uphold them. Such is the crisis at which we have arrived. And while with confidence with Earl Grey's advice, the Lords are called upon to recognize and respect the principal of the Municipal Corporations' Reform Bill, their duty, we think, is equally clear, to modify a few of its most obnoxious details.

Many of the people themselves, notwithstanding their wish to be placed under a less arbitrary corporate jurisdiction, have awoke to a conviction of the danger, to which some of their most valuable rights have unexpectedly become exposed. And what is a novel phenomenon in the political world, the Duke of Newcastle himself has been chosen to convey to the House of Peers the strong remonstrance of the freemen of Newcastle against the contemplated spoliation of their corporate rights and immunities. One deprivation contemplated by the Bill strikes us as peculiarly objectionable. We allude to the projected sale of those valuable common rights, which, in times of general scarcity and distress, are to the freemen, who possess them, as an oasis in the desert.

Facts like these are calculated to teach us the value of the House of Lords, as a barrier to the precipitate changes contemplated by the measure on which we have commented, as well as those more sweeping ones projected against the Irish Church. "Who among us does not now respect that assembly, as controlling by its steady wisdom the movements of another, more liable by its peculiar formation to the agitations of party? In this view, the Constitution, for which we contend, assumes a higher character, and appears to be a dispensation of the Divine providence, rather than the work of merely human contrivance, not being framed to meet the difficulty of some present emergency, and then becoming unadvised to the altered circumstances of the nation, but receiving from every new occasion an improved adjustment of its combinations, and perfecting its development by the very difficulties to which it is successively exposed."

The remarks are designed to apply to the House of Peers collectively, and not to insinuate approval of the political violence of individuals. Neither can perversity itself construe them into a hostile demonstration against the principle of the great measure, which has placed that House in an attitude of dignity not to be compromised by the extravagance of certain noble Lords. We have before recorded our conviction, in decided terms, as to the necessity of a complete and satisfactory change of the existing corporate system; and subsequent inquiry has tended but to confirm it. Still, reform has its limits, beyond which it degenerates into revolution; and, under the mask of law, but with really sinister and party motives, seeks to perpetrate spoliation.

FRANCE.

ATTEMPT TO ASSASSINATE THE KING OF AN INFERNAL MACHINE.—Death of Marshal Mortier, and other Officers.—The 25th anniversary of the "Three Days" was celebrated at Paris, beginning with the day of mourning on the 27th July, when the names of those who fell in the great struggle were covered with temporary mourning, and all the churches hung with mourning, while a solemn service in honour of the dead was performed at the altar. High mass was sung at Notre Dame, where the archbishop presided; and at the Hotel de Ville a young bride for each of the arm-