

A Catholic Priest insists on a man going to Confession, he violates liberty of conscience, and if he refuses to hear a man's confession, he violates it also. The poor Priest is not allowed to have a conscience of his own, and is regarded as a mere machine, to be worked according to the caprices of conscientious libertines. There may be liberty in the application of this principle, but it is all on one side, and the name of free trade is given to a most detestable monopoly. One of the most common illustrations of it in England is the practice of certain Dissenters who, when alive, carefully avoid the sermons of the Establishment, but who, when dead, are buried with the rites they hated, against the remonstrances of the insulted persons.

This is but a minor matter, and, indeed, not of very great importance. The full use of the doctrine is reserved for the Catholic Priest, he being everywhere regarded as the most uncompromising foe of this particular doctrine, while, in reality, the most interested in its impartial application. Such a boon is, however, always denied him, and nobody imagines that the conscience of the Priest is alive, or that he has obligations to fulfil distinct from that of good neighborhood. If a man wants to marry a heretic or a woman divorced, he pleads liberty of conscience, and denounces the Priest who refuses the sanction of his presence. All this seems to him so natural, that it never occurs to him that the Priest may have a conscience also, and then his friends come forward, and, in the zeal of their indignation, denounce the narrow-minded bigotry of a man who, they say, knows nothing of the world.

The island of Mauritius is now in a fermented state of religious liberty. The conscientious Catholics of that place are in arms "against their Bishop." A "most respectable" man has been refused the Sacraments. We know not how it is, but the fact remains that a "most respectable" man is pretty sure to be found on the broad way, wherever he is. Well, "most respectable merchant" of the Mauritius is a Freemason, and persists in continuing a member of that secret and unchristian society. His respectability is so great that he contrives to be a member of two opposing societies, and is not startled at the discrepancy. Is there a man in London who is a member of the Carlton and the Reform Clubs at the same time? If such there be, we are pretty confident that he is not in the secrets of both. At the Mauritius the "respectable merchant" unites the two professions, that of Christianity with Freemasonry.

It seems that this respectable merchant thought it becoming his dignity to present himself for the reception of the Sacraments, and that the Bishop's authority stood between him and the meditated sacrilege. The man, notwithstanding his respectability, was shut out from the Christian rites, and hence the fury of his friends. The lodge or lodges of his brother Masons took up his cause, and made a considerable stir in the matter. The very choicest flowers of the islanders are Freemasons, and they conceive it to be something quite intolerable to be refused the Sacraments. They have appealed to the Governor of the island for redress against the Bishop and Priests, and insist upon being allowed to profane the Christian rites. There is precedent for their conduct: the lawyers of France, under Louis XV., decreed that the Last Sacraments should be administered to unbelieving wretches, just as they would decree the specific performance of a contract in Chancery. The Governor promises to consult the law officers of the Crown should the Bishop persist in doing his duty, and the respectable men think that the British Crown ought to suspend or remove the Bishop if he proves refractory. All this is very edifying, and does great credit to the straightforward simplicity of these curious Christians. What is a Bishop to them? and who is to justify him if he thinks differently from the law officers of the Crown? A Bishop who refuses to take either law or Gospel from these learned gentlemen deserves to be stoned to death, for how can he know his duty better than they?

This is not all; the Freemasons have shown themselves learned canonists, and tell the Bishop that the Papal Decrees, by which he rules his conduct, are of no force in the island. O happy island, to which the jurisdiction of the Pope extendeth not! This must be the terrestrial Paradise, where men may sin with open eyes and not be damned. The Papal Decrees condemning Freemasonry have not been received in the island, and are therefore of no force or validity there, consequently Freemasons incur no disabilities in the Mauritius. The Freemasons are good Christians, zealous for the Ecclesiastical laws, and will not suffer the slightest inroad on the maxims of Catholic jurisprudence. Their Mother Church is, it seems, "the Church of Paris," to which alone their allegiance is due, and as they take it for granted that "the Church of Paris" has never received the Briefs in question, they deny their force in the island. The theory is, not new, and has the merit of a few years of age, but that is all. The very "respectable" merchants will find it rather difficult to commend their theory to non-Masons. The local publication or acceptance of a Decree from Rome adds nothing to its force; as they will undoubtedly find out one day. It is just the same with human legislation and decrees of courts of law—we are obliged to submit ourselves whether we like them or not, or take the consequences.

Putting the wickedness of these men out of sight, their stupidity is something supernatural. The privileges and liberties of the Gallican Church to which they profess to belong have been long ago swept away, and their place knoweth them no more. Meanwhile these ambiguous Christians feed on chimeras, and resist the known will of the Pontiff upon grounds ridiculous in themselves and dangerous in their issues. They have no more to do with the Church of Paris

than with the Church of Dublin, and they would be the first to acknowledge the fact if this pretended allegiance resulted in any inconvenience. It certainly is somewhat curious to see the deference they are willing to Paris, and the contempt they show to Rome. According to the Masonic theory, Rome goes for nothing until a subordinate Church pronounces in her favor, and the Sacraments of the Church are degraded into personal rights, for which these miscreants are ready to squabble, and to demand their administration if the Church of Paris has never sanctioned by her august acquiescence the supreme decrees of the Apostolic See. Probably, too, these fellows will refuse to rise at the last day if the Archangel blows the trumpet without the authority of the Gallican Church.

### IRISH INTELLIGENCE.

**CATHOLIC UNIVERSITY OF IRELAND.**—His Grace the Archbishop of Dublin has received the sum of £400 from the Rev. Dr. Donnelly, the delegate of the University committee in America, as a further instalment from the faithful in America, in aid of the fund for the establishing of the Catholic University in Ireland. The Rev. J. J. Murphy, S.S. Peter and Paul's, Cork, has forwarded his tenth donation of £10 to the University fund. The Rev. Dr. Gargan, of Maynooth, has paid in a second donation of £10 to the same fund.—*Nation*.

Alderman Bianconi has given the Christian Brothers £20 towards enlargement of their training establishment in Dublin.

The mansion and demesne of Loughcooter, near Gort, is to be resolved by its owners, the Loretto Nuns but a treaty has commenced to purchase for them the Bridge House at Gort, once the residence of the late Col. Prendergast Smyth, from its present owner, J. Lahiff, Esq.

We are delighted to find that the mission carried on at present in Ballinrobe by the Very Rev. Father Rinnoli and his companion, Father Vilas, is already bearing golden fruit—fruit which is certain to be "permanent," with the help of God. The mission was opened on last Sunday week by the Very Rev. Father Rinnoli, who was first introduced to the parishioners by the Pastor of the parish, the Rev. Thomas Hardiman, who told his flock that, with the consent and concurrence of the Archbishop, he had invited these Missionaries to help him to save their souls. The opening sermon of Father Rinnoli won the hearts of his audience, and, like a powerful magnet, he has already attracted thousands upon thousands, morning and evening, to listen in breathless attention to his Apostolic eloquence, and join in the holy exercises of the mission. Thirty Priests would not be able to hear the confessions of the vast crowds of people of all ranks, not only from the town of Ballinrobe, but from the surrounding parishes, within a circumference of fifteen miles, hundreds of whom remain from dawn to midnight in prayer and earnest attention, and, like the "multitude in the desert," they seem to forget all things in order to listen to the word of God and the inspirations of Jesus Christ through these holy men. The Devil seems to have been enraged at the rich harvest which is thus being gathered into the Lord's house, and, therefore, he induced some sacrilegious wretches to break into the Catholic Church of Ballinrobe on the night of Thursday last, and to carry off the principal part of the sacred vessels and holy furniture of the altar, including the ciborium, containing the Most Holy Sacrament; and next day the good religious people of Ballinrobe and vicinity were stunned to find that the fearful sacrilege and robbery had been committed in the midst of them. The wretches also carried away the remonstrance, a massive silver chalice of beautiful workmanship. The plate stolen was value for at least fifty guineas.—*Cor. of Tablet*.

**RESTITUTION.**—About a year and a half ago, the Establishment of Mr. George Duncan, Lisburn, was consumed by fire. Among the missing valuables which it was surmised the flames had not consumed were a gold watch and chain, worth some twenty or thirty pounds. Nothing had been heard of the watch until Monday, when the Rev. Mr. McKenna, Parish Priest of Lisburn, waited on Mr. Duncan, and presented him with the articles in question, which had been handed to him for restitution by some member of his communion.—*Newry Examiner*.

We speak advisedly when we state, that if there be not before Parliament when, or very soon after, it next meets, a decisive manifestation of the feeling, and determination of Catholic Ireland to preserve the College of Maynooth, as at present maintained, the policy of Exeter Hall will triumph in the ensuing session.—*Catholic Standard*.

**THE LUCAS TESTIMONIAL.**—It is with no small gratification we are able to announce that a preparatory meeting was held yesterday (Thursday) in this city, for the purpose of forming a preliminary committee with a view to the ultimate formation of an effective organisation to co-operate with the London Committee of the Lucas testimonial. In no place are the worth and services of Mr. Lucas more fully appreciated than in Dublin, and the position no less than the earnestness and zeal of the gentlemen who attended the preparatory meeting give an assurance that the organisation that they are about to promote will form an effective ally to the London committee. One benefit which the Dublin committee can perform will be the uniting of the several districts of the country in a common action. In several places throughout the provinces preparations have already been made to manifest the sense entertained by the people of these localities of the great ability, energy, and singleness of purpose, which Mr. Lucas has brought to the popular and Catholic cause; and as soon as a central organisation shall have been established we have no doubt but the movement will be so developed as to indicate by practical results the value set upon substantial services and an entire devotion to the cause of Ireland, such as has characterised the whole public career of Frederick Lucas.—*Freeman of July 22*.

**JOHN DILLON.**—The following paragraph from the *Roscommon Messenger*, will be read with interest:—"We feel extreme gratification at being in a position to state that Mr. Dillon has received permission to return to Ireland. This announcement was communicated to him by the British Ambassador at the United States, and was conveyed in terms complimentary to Mr. Dillon. The favor was as unexpected by the object of it, as it was solicited on his part. We view it not so much as an act of grace to Mr. Dillon, as a

compliment to his country, who looked on him as one of the most gifted and patriotic of her sons. He returns, if he does come, without stain, and without reproach, as he left us, and we trust is destined to become an ornament of that profession, of which he was, even in the commencement of his career, accounted one of the most promising members. Mr. Dillon's brilliant success at the American bar leaves it doubtful whether he will avail himself of the favorable opportunity extended to him—however, Mrs. Dillon's health with which the climate of the United States does not agree, makes it probable that he may be induced to return to meet the welcome of his many friends.

**THE ABDUCTION IN CORK.**—John Walsh, the person charged with the abduction of Miss Spillane, was brought up at the Cork police-office on Monday last, and remained until three o'clock, at which hour Mr. McNamara stated that the prisoner would be discharged, if further evidence was not produced. Though the most vigorous and unceasing search has been continued up to the present time, the friends of the fugitive have failed to discover the slightest trace of the place of her concealment, and it is stated that Walsh is determined not to afford them the slightest information upon the subject, until some satisfactory arrangement can be agreed upon. On the occasion of each visit to the police-office, the prisoner is generally followed by two or three hundred of the female residents of the Coal-Quay, and the adjoining localities, and on his return is accompanied by an escort of an equally imposing character.—*Nation*.

Six English militia regiments have, it is said, received orders for Ireland, and several Irish militia regiments are to be embodied.

**PROSELYTISM IN KILDARE.—BREAKING UP OF THE SYSTEM.**—The *Freeman* has the following remarks on a case which came before the Court of Chancery last Wednesday, in which his lordship granted a reference to the Master:—"Miss Elizabeth Wolfe, sister of the Rev. Richard Wolfe, bequeathed £30 a year for ever for the maintenance of a 'Scriptural school' at Fore-naughts, county Kildare. During the life of the Rev. Richard Wolfe the school was kept open. On his death his widow Lady Charlotte Wolfe, sister of the late Earl of Donoughmore, became entitled, as tenant for life, to the Wolfe estates. She was unaware of this bequest, and about a year after she came into possession the opposition of the Catholic Clergy to the school became so effective that her ladyship shut it up. An attempt to re-establish it was subsequently made, and it was actually kept open for four months; but the objections which the Catholic Clergy of the locality very properly made to the attendance of the children of their flocks at a Protestant school had such an effect that at length the attendance was reduced to the number of two—and these two the children of Protestant parents—all the Catholic children having been withdrawn. Under these circumstances Lady Charlotte, no doubt consulting the peace and happiness of her tenants, finally abandoned the enterprise, and now applied to the Lord Chancellor to sanction the appropriation of the bequest permanently between two established 'Scriptural schools.'"

**FANATICISM IN THE POORHOUSE.**—The Guardians of the North Dublin Union have just perpetrated an act of fanaticism which casts all their previous achievements into the shade. It appears that, some time ago, a deserted child was found by the police, and intrusted to a nurse in the usual way, until it should be old enough for admission to the workhouse. The nurse, though a Protestant herself, got the child baptised by a Catholic clergyman, her own daughter acting as sponsor on the occasion. At a recent Board meeting of the North Dublin Union, the police brought forward this child, made the usual statement as to its destitution, and produced the certificate of its baptism in the Catholic faith; owing to some informality however, the question of admitting the child was adjourned from that meeting, and it was only decided upon by the guardians on Tuesday last. On that day, the nurse of the child, its godmother, and its baptismal certificate, were produced before the guardians, that they might know the grounds upon which it was entitled to be registered as a Catholic. It is almost inconceivable how any person could desire more convincing testimony as to the religion of the infant: one of the guardians, however, Mr. Hyndman, affected to believe that the child's identity had not been established at all, and that the baptismal certificate was not legally admissible. And the Board actually decided by a majority of one that the child should be registered as a member of the Established Church.

**TENANT COMPENSATION FOR IMPROVEMENTS.**—From the speech of Lord John Russell it is manifest the Aberdeen government were never in the least degree serious in their professions of desiring to see the Irish land questions settled by even the most moderate compensation bill. It therefore remains for the country now to pronounce upon the course to be adopted, since the last straw of expectation from the good intentions of the government has disappeared. In fact, the state of patient observation of the ministerial policy into which the agitation upon this subject has been suffered to subside, is now employed as an argument against the necessity of any settlement whatever. It consequently becomes incumbent upon those who feel an interest in the fate of the Irish peasantry to enlighten our law-makers upon this point.—*Kilkenny Journal*.

**IRISH CHURCH TEMPORALITIES BILL.**—The debate on the Irish Church Temporalities Bill was resumed in the House of Commons on Wednesday by Sergeant Shee, who replied to the speeches which were made on the last occasion when the subject occupied the attention of the House. He contended that he had a right to have his bill read a first time, and he could not see what objection there could be to it, seeing that it could not be proceeded with this session. The words, which he had quoted from the book of Archdeacon Stopford, so far from being exaggerated, were stated at the lowest possible amount. The hon. and learned member repeated the explanations which he had given when he had brought the bill forward, and the figures on which it was based. With respect to the statement of Sir J. Young, that the question ought to be considered as settled, he firmly believed that if the government persisted in its refusal to entertain the question, it could not possibly stand. After a few words from Mr. Napier and others, in explanation of their speeches on the subject, Mr. Cogan recommended Sergeant Shee not to press his motion to a division, but said that if a division were taken, it was his intention to support the measure. Mr. Newdegate, Mr. Bowyer, and Mr. Brady, having spoken, the house divided,—for the Bill 31; against it 117; majority 86.

Mr. Lucas writes in the *Tablet* :—

"It has been privately—but I may almost say formally—announced to me that next year a motion is to be made to repeal the Emancipation Act. In Heaven's name be it so. I have for some time been expecting this announcement, and at length, rather tardily to my mind, it has come. It would have pleased me better, if the motion had been made this year; for I know well that, in the present temper of the English public mind, things must be worse before they are better, and that a tempest is needed to clear the unhealthy atmosphere. I think it not at all impossible that, within a not very distant period the Emancipation Act may be repealed, and the Legislature thoroughly Protestantised. Perhaps such a result would be, in the long run, the best possible fortune. The more I see of the House of Commons, the less I think of its value at the present moment, either for Catholic or for Irish interests. As to Catholic interests, we all know that it is not by the aid of parliaments, or kings, or queens, or ministers of state that they become progressive; but in spite of these great earthly powers our Faith "streams like the thunder-cloud against the wind;" and if we were visibly cut off from all earthly aid; visibly subjected to all forms of social and political injustice; visibly reduced to reliance on "ourselves alone," with God and His Saints for our only helpers—I cannot help thinking that we should be, in the course of years, very much stronger than by following the present mean-spirited and pimping course. This, I know, is a terrible and rash doctrine to all peace-hunters, and to all who thrive or hope to thrive by the place-hunting of others. In their view the great thing is to hold on by a corner of the fringe of some great man's skirt and occasionally to kiss his feet; but I firmly believe that the universe was not made after a place-hunter's receipt, and that it obeys laws which they neither comprehend nor appreciate. In the meantime the case is just this. English fanaticism is getting towards the boiling point. The instinctive hatred of Exeter Hall bigotry is pointed to us most particularly by the worthless connection of Catholic underlings with the Ministry. The efforts of the Tory Opposition are specially directed against us for the very same reason. All the while this official connection has for us no one point of worth or of value. It attracts to us much evil, and I defy any human being to point out the smallest particle of good for which we are indebted to it. And it has this particular evil about it, that if the men who receive the official salaries, and are comically said to be "in power," have any parliamentary capacity—as they have—by the present arrangement it is all lost to us. They are paid to make themselves useless. Of course, if they need the money this inconvenience must, for their sweet sakes, be endured. But to talk of this as policy, or prudence, or sense, or reason, or sanity, or public spirit, or as anything else but the perversion of public means and opportunity to private ends—may be very fit talk for a lunatic asylum, but not for any company possessed of the ordinary complement of understanding. Heaven help us! I often think the very best thing that could happen to us would be a good swinging, unmistakable persecution. If it does come, I only hope it may fall on the right person."

**A MAIDEN ASSIZE.**—It is with no small degree of gratification that we (*Waterford Daily*) have perceived, from the communication made by the High Sheriff to the grand jury yesterday, that we will have in this city a maiden assizes—no bill for criminal offences having to be laid before the grand jury—a circumstance unparalleled in the annals of this city for many years. This speaks much for the moral tone of feeling of society. We understand that Judge Ball will have the pleasure of being presented with, and of accepting of, the customary emblem of such an occurrence—a pair of white kid gloves.

**CO. MONAGHAN.—THE BATESON MURDER.**—William McArdle and Edward McGuinness were again tried last week, on a charge of having, together with others, conspired to murder T. D. Bateson. A second count of their indictment averred that in pursuance of the conspiracy, Neal Quin and Bryan Grant (tried and convicted at the assizes, and since executed) had committed the murder. The prisoners were tried last spring at the adjourned assizes, before Baron Greene, when the jury disagreed. The evidence elicited during the present enquiry was essentially the same as that produced on the former trial, and the jury, after a long deliberation, found it impossible to agree upon a verdict. The prisoners will be tried again at the next assizes.

Never were the Irish assizes known to be so barren of interest. The judges and juries have little or nothing to do, and the circuits will be over in less than half the usual time. There is more crime on the Old Bailey calendar for one of the eight sessions in the year, than all Ireland has produced in four months. Nor is this a new thing; although Protestant malevolence has too well succeeded in producing a different impression in England.—*Catholic Standard*.

**12TH OF JULY IN ENNISKILLEN.**—The Enniskillen correspondent (Mr. John Leonard) of the *Weekly Telegraph* thus describes the celebration of the above anniversary in that town:—"The eve of the anniversary of the 12th was ushered in by the hoisting of five miserable rags from the spire of the church—a church whose temple is made the theatre of discord, amidst the discordant ringing of the church bells, and the yelling and shouting of half-ragged and ill-fed boys. To-day (the 12th) was a *fac simile* of yesterday evening, except the firing off some shots from an old rusty gun. Notwithstanding the fineness of the day our town wore a melancholy aspect. No marching of Lodges—no display of banners—no flags waving from windows—no shouts of 'to hell with Pope and Popery.' Shades of Fermanagh worthies, not forgetting G. Quinton, if you could but rise and witness the miserable display of to-day, you would eschew the present sons of William. You might hear the jingle of some old rickety, antiquated family-car passing through the streets, whose occupants appear as much out of wear and broken down as the vehicle itself, and bearing in their countenances, notwithstanding a tremendous effort to appear exulting, the despairing look of an expiring faction. Compared with their former displays, it was barely the reflection of the ghost of itself. The display is a farce. It is but the wailing cry of departing bigotry; the agonising shriek of a dying faction, which has neither character nor respectability. A few years, and it will have passed away, to be remembered only as a disgrace, and a blot to a religion professing Christianity."