

This question opens a large theoretical field, which we are not going to expatiate on. It sounds very pretty to say that the great principle of toleration is not violated—but it needs something more than a pretty speech to make it plain to the world that to give a bishop for conferring orders is a tolerant proceeding. We have not a word to say at present to gentlemen who think proper to assure us that the Pope is Antichrist, and therefore that it is their duty to burn, fine, and imprison all who do not read history or their Bible with the eyes of Mr. John Knox. With those who admire the policy of Queen Elizabeth towards the Church of England, and who look back wistfully at the Conventicle Act, we have no immediate quarrel; but what we want is, that the public—the public which repealed the Test and Corporation Acts—the public which so freely accepted Catholic Emancipation—should see exactly what it is about, and to what it has committed itself. Let Lord John Russell only be tolerably honest—let him show a little logical consistency—let him put on a State Creed, and erect a State Dagon—and perhaps we will bow down to it. We shall, at all events, know what we are doing. Even a Government based on the principles of strict exclusion, persecution, and “protection”—the existing Spanish theory, for example—presents an intelligible idea; it speaks articulately; we take it or leave it with our eye open.

“We must say we are glad that things are coming to an issue about which there can be no mistake. A weary world of talk will be got rid of when the Ecclesiastical Titles Bill once begins to work. Already the more intelligent defenders of the statute are beginning to use plain language. We now hear, in connexion with the new Catholic Defence Association, what wonders the armed majesty of England can achieve when it puts forth all its thunders; and we are certainly not going to assign any conceivable limits to its success, when it walks abroad clothed with the terrors of many thousand bayonets. One of our contemporaries has begun to enlarge on this agreeable topic. We were assured yesterday that, if Ireland would have her bishops, she must take the legions military of her conquerors along with the church militant of her choice. How far this policy will avail, it needs no clairvoyance or magnetical prevision to anticipate. With the large military forces which are to be quartered in Kilkenny, one may easily suggest all sorts of undeveloped aids to this practical exemplification of religious toleration. It is only a pity that we cannot, consistently with the rules of the service, offer a command to another Marshal Bugeaud. Razzias have not yet received an adequate trial, and there are certain coincident reflections which lead us to inquire whether there are any Hessians in the market. Perhaps, for that coming campaign which some English newspapers forecast with such amiable equanimity, it may be well to remember that the transatlantic passage is shortened, and that a judicious supply of fire-water might even yet enlist a tolerable, if irregular, supply of Red Indians. The famous breed of Cuban bloodhounds are probably engaged for a Carolinian slave-hunt; but a border foray is certainly capable of a judicious revival. We trust that these hints will not be lost sight of at the Horse Guards.

“Oh for a forty Carlyle power of invective to expose this miserable hypocrisy, this base unreality, this ghastly hollowiness, this sham and mockery, of a Liberal Government and a Liberal press calmly speculating upon the certainty of putting down by armed force the appeals of conscience! War and famine—the bleaching bones of our brethren—the screams of Irish widows and orphans—this is the price which England is asked to pay for the pleasure of punishing Dr. Cullen for styling himself Archbishop of Armagh. Here is the commodity, and this is its market value. We must put the illegal episcopate down—and, if need be, we will put it down at the sword's point. Let the fact be known; it is made no secret of; one of the most influential journals of the day has counted the cost—sees it way—and accepts even this path to triumph. For we are not prepared to say that it will not be a triumph—at least for a time.

“But where are we—in what age or country are we living? Has time gone back, and have the poles reversed their axis? Is the sun of progress stationary in the heavens? Is this the country which has proclaimed freedom of conscience? Are we the men who side by side with Peel and Russell, have won the great cause of free trade? Is it conceivable that, even as a mere theory—as an academic exercitation—for the sake of intellectual gladiatorship—we can consent to defend so monstrous a thesis? Are we to go back to school-boy commonplaces, and to enlarge upon the results of the revocation of the Edict of Nantes? Martyrs and heroes may be made of very contemptible stuff indeed, if there is a good solid amount of persecution to back their claims to distinction. The secret of the late Mr. O'Connell's strength lay, after all, in the substantial justice of his cause. For a Government which in a manner owes its existence to the Emancipation Act, to the Reform Bill, and to the repeal of the corn laws, actually to threaten Ireland with military occupation, on a question of voluntary ecclesiastical organisation, is an insult to common sense.”

(From the Spectator.)

In entering upon a sectarian contest with the Catholics, Ministers mistook both the ground and the spirit in which the Government of England must act. Mr. Richard Burgess, who officiated in “the Granary” used as a place of worship by the English Protestants at Rome, corrects the claim which had been made by some of his party for a better recognition in the Eternal City, on the score of indulgence shown to the Roman Catholics under the Emancipation Act and the Relief Act of 1847. The compa-

risson, he admits, between aliens in Rome and native inhabitants of England fails; but the comparison between St. Peter's Church in London, for the Italian residents here, and the English in Rome, holds good; and he claims a Protestant St. Paul's in Rome. But this claim is not less idle. The very fundamental principle on which the Roman Government stands is its infallibility—its right, its duty of absolute dictation; intolerance; the very boast of our Government of the utmost personal freedom; the widest tolerance; and it is placing our position low indeed if we measure that which is possible to a free government, animated by tolerance, against the limited capacities of an absolute and absolutely intolerant government.

But the mistake has prevailed throughout the recent Anti-Papal policy; and we only revert to the past now, for the purpose of preparing for the sequel which is likely to ensue in the future. The real “aggression” lay in the animus and tone of the Roman Catholic manifestoes, and in the assumption of an air of authority; an aggression which would have been most adequately met by a grave proclamation of its spurious character. But Ministers chose to descend into the arena of sectarian contest, and to be parties in the unseemly brawl. They were warned of the consequences; they were reminded of the ugly devices to which they would be driven in making good their hostile position. They might have learned as much even from their own beginning, Lord John Russell's own Durham bull; which could not abstain from a sectarian vituperation of a sect to which Lord John does not happen to belong. They were reminded how awkward would be their position in Ireland, if they took up a position in faction-fighting.

They showed, indeed, every disposition to evade that difficulty, by letting Ireland slip in their coercion bill; but the distinction was too illogically untenable, and they were forced to include Ireland. They became Anti-Catholic in Ireland. The Dublin meeting of last week fulfilled the warning which they received: the hot Irish court wholesale prosecution, “pro salute anime;” and Government must either abandon its counter-aggressive policy, or enter upon a law campaign against some thousands of martyrs, who will suffer, in their own eyes and those of their countrymen, for conscience sake. They will suffer, in their own interpretation because they call a bishop a bishop, and call him Bishop of Tuam or Kilmacduagh who is Bishop of either of those eminently Romanist districts: and Ministers must stultify their bill, or hunt the bishops and priests in the midst of their flocks.

It is surmised, indeed—and “feelers” corroborating the surmise have been put forth—that Ministers mean to use their discretion so largely as practically to repeal or annul the bill in regard to Ireland; not to enforce it at all. But will that display of impotence deter the Irish from accepting the invitation of their brethren in England to stand by them here?—Scarcely. Birmingham and Hexham have been to Dublin, fraternizing with Armagh and Tuam: will not Armagh and Tuam come to London, and fraternize with Birmingham and Hexham in wholesale defiance of the law? And then would it be practicable for Ministers to assail Dr. Hogarth or Dr. Ullathorne, while letting Dr. Cullen and Dr. McHale escape? The flagrant defiance of England will compel some enforcement of the law; but sharing the flagrancy, Ireland also must share the penalty; and then where will remain the discretion of Ministers? Unpleasant questions these, but necessary to be asked, not for their retrospective but for their prospective bearing.

If, indeed, all parties were to agree just now to drop the subject here, and say no more about it, there might be no sequel to the follies of 1851: but we have no right to expect any sudden turn so judicious. There will most likely be something more; and it is desirable to keep distinctly in view the fact, that a position obliging the Government to take an active part in sectarian contests, is not only embarrassing to the right conduct of public affairs, not only derogatory to public men, but leading them at every step further into the brawl, deeper into low contestation. Those who retain a cool head will perceive that the wisest step, at any stage, would be, to break forcibly away from that position, and with a strong will to assume a position more tenable, more suited to those who are responsible for the dignified, the impartial, and the unembarrassed conduct of public affairs.

CATHOLIC INTELLIGENCE.

On Sunday the 10th inst., the Right Rev. Dr. Feeny, Bishop of Killala, visited the parish of Killcommon, Erris, and administered on Tuesday the Sacrament of Confirmation to one hundred persons in the chapel at Bangor. His Lordship exhorted them to constancy and perseverance in the Faith, and to patience under the severe trials to which they were subjected in that impoverished district. The fruits of the labors of the hirelings of Satan for the past years of famine and suffering in that corner were gathered up and destroyed, his Lordship having absolved from censures and received publicly into the Church twelve proselytes, on whose temporary hypocrisy a kind of Parson in that district was receiving a snug support. The Very Rev. Mr. Flannelly delivered an admirable and appropriate discourse upon the occasion, and three hundred adults received the Sacrament of Confirmation. Fourteen proselytes were received into the bosom of the Church, whose sorrow seemed intense for the misfortune that had befallen them. A famous apostate, and sacrilegious “false prophet,” had made what he thought a comfortable living of these wretches during the days of their hypocrisy. His Lordship proceeded to Belmullet, a distance of twenty miles, to the residence of the Rev. Mr. Kelly. On Sunday he delivered a most impressive and instructive discourse to a thronged and

respectable congregation. In this prosperous little town 320 were confirmed, and one unfortunate “Jumper,” who, in Ballycroy, dreading to lose the “loaves and fishes,” determined to live an only hypocrite a little longer; but being seized with terror pursued the Bishop to Belmullet, publicly abjured his errors, and was received into the fold of Christ. His Lordship was highly pleased with the reception he met with in this pretty little town, and with the entertainment given at the residence of the venerable Parish Priest, whose hospitality is universally known and frequently spoken of. The Rev. Mr. McHale, P. P., of Binghamstown, received his Lordship in a similar manner. Here a great harvest of blessings was reaped. Nearly 700 persons received the Sacrament of Confirmation at Binghamstown. It was truly gratifying to see the eagerness with which the people crowded hither on two successive days to participate in the solemn demonstration, and be enriched with the treasures of the Church. The Rev. Mr. McHale, to whom so much is due, is nephew to his Grace of Tuam. On Thursday the Bishop and Clergy proceeded to Polatomus, the northern portion of the Rev. Mr. Conway's parish, of whom I have already spoken. This is a most romantic and picturesque locality. Here the slaves of Mammon, those who traffic upon souls, built themselves a nest. When the people were being decimated by famine, they thought it well to increase their accommodation. They accordingly built a church, a school, and a parsonage; of course at the public expense. They gave meal and money to those who were on the brink of starvation, on condition that they should “go to church,” and succeeded in making about fifty proselytes by that means; and, thinking to bind them fast to their bargain, they made them pass their “I O Us” for the amount given, which were not to be enforced if they remained faithful. But his Lordship, after a powerful exhortation in the Irish tongue, administered in this “colony” the Sacrament of Confirmation to nearly 400, and publicly received forty-three of the “Jumpers,” who broke through the strong bonds with which their task-masters had bound them, and craved absolution from the Bishop from the censures they incurred. His Lordship returned to his residence at Ballina, on Saturday last, after much fatigue and labor, but after securing an abundant harvest in those districts, in which he was employed. He received some insulting letters from those mercenary “false teachers,” who are likely to suffer in their profession by his visit, but of course his Lordship treated them with the contempt they merited.—*Correspondent of Tablet.*

ARCHDIOCESE OF CASHEL AND EMLY.—His Grace the Lord Archbishop of Cashel, commenced his visitation of this parish (Borrisoleigh) on Sunday last.—*Tipperary Vindicator.*

The Right Rev. Dr. French, Bishop of Kilmacduagh, has recovered from his late attack of paralysis, under the very judicious and skilful treatment of Dr. Mulville of Gort.—*Freeman.*

MANCHESTER, AUGUST 28.—On Sunday last, the Right Rev. Dr. Turner, the Lord Bishop of Salford, delivered his first sermon since his elevation to the Prelacy, in St. Augustine's Granbyrow. The church, as usual, was crowded to overflowing, although no intimation had been given that his Lordship was about to preach.—*Correspondent of Tablet.*

The Right Rev. Dr. Gartland, Bishop of Savannah, Georgia, sailed from Kingstown on Monday evening, en route to the Eternal City. He returns in about a month from Rome, and will visit the south preparatory to leaving for Savannah, his object being to get Priests to assist him in his ministry, to which ministry his whole heart is devoted.—*Freeman.*

THE JUBILEE IN THE ARCHDIOCESE OF NEW YORK.—We are permitted to announce informally this week, that the Jubilee proclaimed *ubi et orbis*, last year, by the Holy Father, will be proclaimed in this Diocese, to commence on the first of October. The official publication of it will be given in our columns next week.—*Freeman.*

The *Maldstone Journal*, a No-Popery paper, states that the Catholics have been enabled to secure a place for establishing a house of worship. “At length,” says that journal, “the misfortune they have hitherto escaped has fallen on the people of Maldstone. The sale of the building known as the County Assembly Rooms, though belonging to a company of proprietors, chiefly resident in this town, has now, however, afforded the emissaries of Rome an opportunity of effecting their long cherished design. On the tender being opened, one was found to offer a hundred pounds more than the other—the sum being £1,150, and after it was accepted, to the surprise of the trustees, the name of Cardinal Wiseman was handed in as the purchaser. It is intended, we hear, to convert them into a chapel and residence for a mission.”

IRISH INTELLIGENCE.

CATHOLIC DEFENCE ASSOCIATION.

The following correspondence has been forwarded to the *Tablet* for publication:—

“Catholic Defence Association, Dublin, 26th, Aug., 1851, 45, Lower Sackville-street.

“My Lord—I have the honor to inform your lordship that at an aggregate meeting of the Catholics of the United Kingdom, held in the Rotundo, in this city, on the 19th instant, and presided over by his Grace the Most Rev. Dr. Cullen, Lord Archbishop of Armagh and Primate of all Ireland, it was moved by Mr. Serjeant Shee, and seconded by John Francis Maguire, Esq., and unanimously resolved, that the most grateful thanks of the meeting should be cordially tendered to your lordship and the other distinguished Protestants who so ably sustained in the legislature the cause of religious liberty.—I have the honor to be, your lordship's obedient humble servant,
“JAMES BURKE.”

“The Right Hon. Lord Monteagle.”

“Mount Trenchard, Foyens, Aug. 28th, 1851.

“Sir—I have the honor to acknowledge the receipt of your letter of the 26th August, communicating a vote of thanks from the meeting held at the Rotundo, over which his Grace the Roman Catholic Archbishop of Armagh presided. I beg to express my acknowledgments to you and the other persons who concurred in the vote. From the year 1818, when I was first called forward into public life by the invitation of the people of Limerick, to the present time, I have considered the promotion of the prosperity of Ireland to be the first duty of the Imperial Parliament, and the best security to the permanent interests of the United Kingdom. That prosperity can never exist without the most complete religious liberty. My earliest votes were consequently given under the guidance of Grattan, Plunket, and Newport, and their friends, whose energies and high endowments had been for half a century devoted to the cause of Ireland and freedom, and whose names and whose example should never be forgotten by their countrymen. To the same cause I am ready still to devote whatever of life may be left to me. Sincerely attached to the doctrines of my own Church—of which I have been led to consider the right of judgment to form an essential principle—I feel that I should not only be guilty of an injustice but of an unpardonable inconsistency were I to become a party to the enactment of new penalties upon religious grounds. Nor do I think that these principles, which I shall ever assert without compromise, but with steady moderation, can in any respect limit either my power or my desire of vindicating and asserting the independence of my country, and the honor and authority of my Sovereign.—I have the honor to be, Sir, your very obedient humble servant,
“MONTEAGLE.”

During the past week, one of the most distinguished and venerable of the patriots whom Ireland has of late years numbered amongst her sons, passed away to receive the reward of a long and toilsome life spent in the service of religion and his country. Father Tierney—the parish priest of Clontibret—the friend and fellow-laborer of the Liberator—whose intrepid patriotism in presiding over his flock and many thousands from surrounding districts, at a monster meeting held in his parish, and whose eloquence in painting the martial successes of the hardy Northmen against Elizabeth and the parliament of Cromwell, made him the subject of the government prosecution—has been taken to a better world to enjoy the recompense of his labors. He expired on Monday last at the advanced age of 72.—*Freeman.*

DEATH OF FRANCIS A. WALSH.—The *Cork Examiner* of August 25, received by the last steamer, announces the death of Francis A. Walsh, Esq., a distinguished Member of the Munster Bar, and Law professor in Queen's College of Cork. The deceased was a devoted friend and follower of Father Mathew. It was to Mr. Walsh that we were indebted, at Cork, for a favorable introduction to the Apostle of Temperance. On Saturday evening Father Mathew informed us of the death of his early, fast and cherished friend. Mr. Walsh was a brother-in-law of Dr. E. B. O'Callaghan.—*Albany Evening Journal.*

IRISH TENANT LEAGUE—DUBLIN DISTRICT TENANT SOCIETY.—This society held its usual meeting on Monday evening, Mr. Duigan in the chair. After the minutes had been read, a letter from Mr. O'Reilly was brought before the meeting, apologising for his being unable to attend. Mr. O'Reilly, in his letter, suggested the propriety of passing a vote of thanks to the members of parliament, who had now taken up the tenant question. Mr. Brennan then brought forward the project of holding meetings of the society in the rural districts, and of which notice had already been given. An intimation from the council of the League was then brought before the society—namely, that the weekly meetings of the League, which were suspended for a time in consequence of the conference with Mr. Sharman Crawford and the Irish members, would not be resumed for the present, as it is the intention of the council to confine their exertions in this city to the meetings of the council and the proceedings of the Dublin District Society, and in the country to direct all their energies to giving support to the arrangements entered into with Sharman Crawford and the Irish members.

SOIREE AT THE ROTUNDO.—On Monday evening the friends and admirers of T. B. McManus, Esq., and the Irish exiles, held a soiree in the Concert Room of the Rotundo, in celebration of that gentleman's recent escape from Van Diemen's Land. The spacious apartment in which the soiree took place was brilliantly lighted, and was crowded to its utmost capacity by the members of the alliance; and the female friends and relatives, who assembled in their most tasteful holiday attire, seemed to participate cordially in the object of the meeting, and received with the utmost enthusiasm, every reference to the names of the honored patriot and his companions in exile, in respect to whom this soiree was given. Behind the president's chair stood an immense laurel, surmounted by one of the old flags of the Irish Confederation, green and white, with a rich orange border. The lower end of the room was handsomely decorated with laurel wreaths and bouquets of flowers, amid which richly framed portraits of Smith O'Brien, Mitchell, Meagher, O'Donohoe, Martin, and O'Doherty, were prominently displayed. The fine band of the Democratic Alliance was stationed in an orchestra at the rear of the platform. They opened the proceedings by performing the national air of “Patrick's Day,” in excellent style, and during the evening continued to play several patriotic and popular airs. Two officers of the detective police, in uniform, occupied seats at the side of the platform. On the motion of F. S. Ryan, seconded by Mr. McSweeney, the chair was taken amid loud applause by Mr. Michael O'Reilly. Mr. Edward Carey (one of the secretaries) read letters of apology for non-attendance from Messrs. Martin Burke, Maurice Leyne, John H. Burke, J. de Jean Fraser, and Rev. Mr. Kenyon. The assemblage was subsequently addressed in appropriate and eloquent terms by Mr. Edward Fanning, F. S. Ryan, and Mr. E. Ferris. The meeting soon after separated.—*Tablet.*

A parliamentary return of the amount of the salaries and remuneration of officers of unions of Ireland employed in the secular instruction and industrial training of children in the workhouse, shows that the annual salary paid to those officers amounts to £16,056 2s. 1d. This remuneration is irrespective of ratios of the estimated value of £5,227 7s. 4d. The officers employed are schoolmasters, schoolmistresses, agriculturists, and instructors in shoe making, weaving, and baking.