

FURTHER EXTRACTS PER STEAMER HIBERNIA.

DR. M'HALE AND THE EARL OF SHREWSBURY.

From *Willmer & Smith's European Times*.

The long looked for reply of the Archbishop of Tuam to the Earl of Shrewsbury has at length appeared in the *Journal of the Dublin Freeman's Journal*. It is as follows:

"Does your lordship come like the soldier to inculcate that for a small bribe from the treasury to build a few churches that may be yet wanted, or to put others in repose we should surrender our free churches, the rights of our own lands, and the movements of the people of a noble people, into the hands of the Commissioners of Religious—*a measure* that has been well in dry up our charities, or other Parliamentary commissioners, in order to enable them to 'enter into the labours of others.'

He then quotes the actions of several of the bishops who withheld tithes, &c., St. John Chrysostom, St. Ambrose, St. Patrick, St. Hilary, St. Leo, and others of ancient times, and the Archbishops of Marseilles, Cardinal Boudal, and the Archbishop of Lyons, in more modern days, who have asserted the invalidity of the sanction of the church, but even served themselves. John of Tuam thus commences his address:

"My Lord,—As commissions are now of such ordinary occurrence, we may be permitted to inquire in what office of the Home or Foreign Department has your lordship taken out your high commission to encroach on the Divine authority of bishops, and to undertake to manage, by the minister, who is the head of the ecclesiastical state, the government of the Catholic Church in Ireland? The instrument of this real or factitious commission has been probably conveyed through some of those functionaries who have recently been informing some of the Catholic bishops in this country, that, by royal or vice-regal command, a peculiar day had been set apart for fasting and humiliation, or for thanksgiving in the Protestant churches. The object of the communication could not be mistaken. The coincidence of prayers and feasts, and thanksgiving on the same day in the Catholic and Protestant churches, brought about by mere mutual indifference, might impress on the minds of the laity how lawfully both could be honored and managed by the ecclesiastical police, and the civil authorities, and circuits references to Rome?"

He describes this as an attempt upon "the liberties of the church," but says "he must plead guilty to an utter inattention" to the suggestion, and "to the last taste" of being "so insensible to the benefit of this ministerial manifesto pointing out to Catholic bishops the course of their spiritual duties," as he shall ever remain to Lord Shrewsbury's, "or any other emanation and presumption emanating." To the want of a "due appreciation of the spirit of the law," he attributes the manner of Lord Shrewsbury's "extraordinary correspondence" in which he sees a fresh proof of the fallacy of "trustees to Catholics in office, or connected with those in office, as a protection to their religion," experience proving that such Catholics "are systematically employed to enable cut enemies to make gradual aggressions on our faith and discipline, which, without their aid, would not have been attempted." After a fling at "the infidel clerics," which he says were "so cautiously passed over" by his lordship, and at "other 'non-ox' measures in which 'discreet Catholics' have been vexed, the archbishop then describes the "miserable condition of people ejected from their homes, perishing of famine, and that if the Irish priesthood 'represent these scenes to call for the charity of the humane or the justice of the Legislature, they are denounced as disturbers of the public peace, who interfere with the sacred rights of property.' He says, moreover, that when the priests have stated facts which cannot be contradicted, "then a loud and general clamour has been excited through England, and the clergy have been stigmatized as guilty of unchristian denunciations." Referring to his own diocese, he says:

"Perhaps it is the unexampled patience and resignation of the group I have just described, and many such others over Ireland, that your lordship may find a want of the influence of the Catholic hierarchy. From the execrable calumnies of the English journals, which your lordship re-echoes with such emphatic fidelity, the public would be apt to infer that these dioceses abounded in these mendacious atrocities that have excited such general horror. How do the facts, however, stand? Of all the murders and outrages, no account of which commissions have been issued, and the ordinary course of law has been suspended, not a single one has taken place, with the exception, though of all dioceses in Ireland containing at once the most numerous and destitute population. For the truth of this assertion, refer to the present commissions; and even the names of the localities over which the late proclamations extend, bear attestation to the general tranquility of this diocese, and the patient resignation of its people; not that there have not been some seizures of property—among the rest, of rabbags and turnips by starving creatures—and abundance of convictions for such crimes. Nay, so well has the majority of the law been vindicated during the late months, that the towns are man and woman, eye to eye, the past郎, lassoes, and drags, are both sentenced, as the local journal informs us, 'to six months' imprisonment!' This exemption from heavier crimes is not adduced as any explanation for your lordship, much less in the way of vindictive contrast with those dioceses that are disturbed, notwithstanding the incessant zeal and preaching of their pastors. No; for should the present digress continue unmitigated, the zeal and preaching of a St. Paul could not persuade thousands to lie down and starve; when persons are daily seen, who, from the instinctive law of self-preservation, snatch what is necessary for life, and for the moment, confessing that they willingly concur in, or even hasten, in order that life, so dear to every creature, should be prolonged. No; but I adduce this comparative tranquility of the diocese of Tuam, to show the animus of the allied conspirators against the fair fame of the priesthood when they venture to represent you to the state of any diocese, as accounting for a melancholy pre-meditation in crime, which exists not, however, but in your two credulous imaginations, and is very surprising if your exorbitant sensibility for the cold name of the Catholic hierarchy permits such charity."

He then denies circumstantially that the people of Ireland have been ungrateful for the charity extended to them, and hopes that Lord Shrewsbury has not asserted their ingratitude— "with a view to check" such charity.

The earl is next told that his pity for the condition of the diocese is "hypocritical," and in reference to his observation about the collection of the repeat rent, he is told that when still poorer in schools and chapels, the Catholic association was similarly supported, and that it thus herself assisted for her own alleged ingratitude—

"Did not lordship, or your fellow peers, now see the necessity of the right of citizens, as claimed by the priests of Ireland, after the example of St. Paul, then launch out in dignified political opposition to their so-called political interests? O; no; as long as the Catholic peers of England—of the Society—from the lowest offices of which they were excluded—slept like the enclaved knights of old, in the keeps of their baronial castles, bristling with the penal laws which kept aloof the approach, say the very hope of liberty—a slender in which they would have still lain, without much loss to society, had it not been for O'Connell."

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Correspondence of the N.Y. Herald.

LONDON, Nov. 22d Jan., 1842.

There is mighty little stirring among us here; the great mass of people are quiet, and I suppose I think they seem likely to stir, and the Queen's Day.

Innumerable reports have been circulated ever since the return of Queen Isabella from Paris, of which you have heard, subject to fainting fits, which have produced much uneasiness and alarm.

Various versions are given of his interview with her majesty; but we have reason to know that it was so to gratify the Ex Regent. He was received by the Queen and King, and none of the ministers were present, with words of fondness and tenderness. When he left, he said to himself, "I am going to tell the Queen, he went out in plain clothes, in the boughs of a friend to avoid popular notice.

Exington afterwards took his seat, and the news of his return to the provinces, and is now unfeared to be absent.

I have the honor to be your Lordship's very obedient servant,

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