

association; and Lieut. Col. Verner, Deputy Grand Master of the Association; and then it closed its labours by the examination of Henry Maxwell, Esq. Grand Secretary of the institution, who thinks fit to make those loose assertions.

The first Orange Lodge was formed on the 21st September, 1795, at the house of a man named Sloan, in the obscure village of Loughgall. The immediate cause of those disturbances in the north that gave birth to Orangism, was an attempt to plant colonies of Protestants on the farms or tenements of Catholics who had been forcibly ejected. Numbers of them were seen wandering about the country, hungry, half naked, and infuriated. Mr. Christie, a member of the Society of Friends, who appears to have passed 60 or 70 years on his property as quietly as a man may in the neighborhood of such violent neighbors, gives a painful account of the outrages then committed. He says (5573.) 'he heard sometimes of 12 or 14 Catholic houses wrecked in a night, and some destroyed.'—(5570.) 'That this commenced in the neighborhood of Church-hill,' 'between Portadown and Dungannon, and then it extended over nearly all the northern counties. . . . In the course of time, after the Catholics were many of them driven from the county, and took refuge in different parts of Ireland, I understood they went to Connaught. Some years after, when peace and quietness was in a measure restored, some returned again; probably five or six years afterwards. The property which they left was transferred, in most instances, to Protestants; where they had houses, and gardens, and small farms of land, it was generally handed over by the landlords to Protestant tenants. That occurred within my knowledge.' He further says, 'It continued for two or three years, but was not quite so bad in 1796 and 1797 as it was earlier. After this wrecking and the Catholics were driven out, what was called the Break-of-Day party, merged into Orangemen; they passed from the one to the other, and the gentlemen in the county procured what they termed their Orange warrants to enable them to assemble legally, as they termed it. The name dropped, and Orangism succeeded to Break-of-Day men.'—(5575.)

At first the association was entirely confined to the lower orders; but it soon worked its way upwards; and so early as November, 1798, there appears a corrected report of the rules and regulations officially drawn up, and submitted to the Grand Lodge of Ireland, under the Presidency of Thomas Verner, Esq., Grand Master; J. E. Beresford, Esq., Grand Secretary; and others. The state of the country, soon after the formation of these Societies, is faithfully described in an address which the late Lord Gosford, as Governor of Armagh, submitted to all the leading magistrates of the county.—His lordship stated that he had called them together to submit a plan to their consideration for checking the enormities which disgraced the county. He then proceeds: 'It is no secret that a persecution, accompanied with all the circumstances of ferocious cruelty which have in all ages distinguished that dreadful calamity, is now raging in this country. Neither age nor even acknowledged innocence as to the late disturbances is sufficient to excite mercy, much less afford protection. The only crime which the wretched objects of this merciless persecution are charged with, is a crime of easy proof; it is simply a profession of the Roman Catholic faith. A lawless banditti have constituted themselves judges of this species of delinquency, and the sentence they pronounce is equally concise and terrible; it is nothing less than a confiscation of all property and immediate banishment. It would be

extremely painful, and surely unnecessary, to detail the horrors that attended the execution of so wide and tremendous a proscription, which certainly exceeds, in the comparative number of those it consigns to ruin and misery, every example that ancient and modern history can afford. For where have we heard, or in what history of human cruelties have we read, of more than half the inhabitants of a populous country deprived at one blow of the means as well as the fruits of their industry, and driven in the midst of an inclement winter to seek a shelter for themselves and their hapless families where chance may guide them? Those horrors are now acting, and acting with impunity,

[TO BE CONTINUED.]

ADDRESS of the Catholics of Perth and surrounding townships, to their Pastor, the Rev. JOHN HUGH McDONAGH, A. M., on his leaving them for a short time on a visit to Ireland.

REV. AND DEAR SIR:

Having learned that the Lord Bishop of Kingston was kind enough to allow you a few months leave of absence, in order to visit the land of your birth, we avail ourselves of this opportunity of tendering to you this humble address at your parting with us, (for a short time, we hope;) and also, that you will accept of this trifling sum of ONE HUNDRED POUNDS, which is the voluntary contribution of the Catholics of the parish of Perth and adjoining missions. Knowing well the fatigues and privations you have endured with such singular fortitude in this extensive mission, as well as the small remuneration we were able to afford you for such exertions, (particularly last winter,) leaves us but this one course to adopt. There are so many disinterested traits in your dignified character, in the double capacity as the meek and mild mediator between an all-wise disposer of mighty events and man; and the disinterested because happy adviser of our temporal matters when occasion required your interference. We have often heard dignatories of our church from the pulpit, and altar previous to our making this lovely country the land of our adoption; we have listened to many sermons from those who were never heard but with delight and profit; and we must candidly confess your discourses on the Mysteries of our Holy Religion were as instructive to our ears as any we have ever heard. You have fostered the seeds of religious peace and good feeling amongst us. They have been generally disseminated throughout the land, and with prudent and careful culture may fill the furrows of the country with plenty and its heights with verdure, and will, with God's blessing, make us a great, a happy and an united people. This grateful address, with its trifling accompaniment, is the highest reward which our humble but attached people can bestow on their beloved pastor.

Your zeal and assiduity to your sacred calling have earned for yourself the esteem of all parties, even of the worthy and well informed portion of the community who conscientiously differ from us (only) in matters of faith. Your private virtues and your public worth are on record; they need no panegyric; they are before the world, and we think we would be unworthy the name of Catholic, nay, of Christians, did

we not come forward on this occasion and humbly testify our regret at your leaving us even for a short period, which we are well aware you cannot possibly avoid doing, owing to matters in that country of a domestic nature, that require your presence in the home of your childhood.

May God grant you a safe return to us to continue long to connect friendly feelings amongst all our fellow subjects, and prove a true beacon to guide us through the troubled ocean of this world to the port of rest and happiness.

THOS. McCAFFERY,
SIMON HOGAN,
WM. COYLE,
HENRY BYRNES,
PATRICK DOWDALL,
Committee.

REPLY.

VERY DEAR PARISHIONERS:

Accept of my heartfelt and sincere acknowledgment for the tribute of your approval of my exertions in the cause of religion amongst you. I am with difficulty able to give expression to the feelings with which I am actuated by the very high compliment you have paid me; but when I find it accompanied with so substantial a proof of the sincerity of your friendship for me, I really feel overpowered. The parting of friends in all cases is a trial, although the separation should only last for a very brief period; but the parting of the pastor and the flock is no slight difficulty, as we all (I am sure) feel on the present occasion. At any time, to sever the ties which affection entwines round the heart, is painful; but when these ties are strengthened by the bonds of religious union, and cemented by years of reciprocal and intimate friendship, the pastor who bids a farewell, however short his absence may be contemplated, must surely experience that feeling in its fullest extent. I certainly feel no small gratification for the high eulogiums you pass on the efficacy of my exhortations amongst you. I am possessed of very slender talents indeed—perhaps less than any other clergymen in this extensive diocese—however, I have, on all occasions, endeavored to instill into the minds and hearts of my hearers the sound dogmas which alone belong to our Holy Religion. The greatest work of God is Jesus Christ, and the greatest work of Jesus Christ is his church which he confided to his apostles and to their successors, and against which the gates of hell can never prevail. Our Lord did all and suffered all while on earth for the sake of his church, but it was from heaven she derived her present position of stability and universal charity, composed of all the faithful of all nations united to her invisible head Jesus Christ, and distinguished from all human society by preeminently divine characters proportioned to the weakness of human understanding. Her invisible head caused her to be predicted in the old law and represented in the synagogue in order that the figure should exist previous to the reality, so that she was always visible either in figure or effect, and is therefore called "a city built upon a mountain which cannot be hid." He has provided her with ministers, who, filled with the Holy

Ghost, have proved their mission by their sanctity and morals, in order that those who had taken shelter in her bosom might not "be carried away by every wind of doctrine." He has confided to her the sacred deposit of his faith of which he is the true pillar and the ground work, treating as heathens and publicans all those who refuse submission to the wisdom and authority of her decisions; and to prove that she alone was infallible, he promised that "the gates of hell could not prevail against her"—to prove that she alone was Catholic or universal, he set no other bounds to her than the uttermost limits of the earth; and in order that it should more clearly appear that eternal wisdom had built her on a firm rock, and that the assaults of hell were incapable of shaking her foundation, he permitted her to suffer all manner of persecutions; for if she had not sustained herself against her enemies, her triumphs might have been attributed to the defeat and weakness of the opposition shewed by the Jews, Pagans, Infidels, &c. from her first formation at Jerusalem to the present day.

I could here, my friends, dilate upon the subject to a protracted length, but I shall content myself with these few observations for the present, considering them sufficient to strengthen your belief in her infallibility. I am about to visit (with my ecclesiastical superior's kind permission) the home of my childhood, and shall, I hope, with God's assistance, return in the Fall.

In conclusion, I should wish to observe, that I have not the vanity to believe that my ministry has been exempt from defects—the flattering illusions you have made result from your partial kindness. It awakens, however, in me a deep feeling of humiliation. Sincerely do I regret the very imperfect manner in which many of the duties of my sacred calling have been discharged; yet, on your kind indulgence, I will rely for a charitable remembrance of my faults. It is, however, a consolation to feel on this occasion, that in our past relations we have lived, as we now for a short period (I hope) part, in harmony and friendship. I accept of your splendid present of £100; and shall never, as in duty bound, cease to bear the remembrance of your affection in my mind.—May God, in his mercy, shed his choicest blessings on you, and inspire you all with every feeling of christian charity towards your fellow-men of every denomination, without distinction of creed or country; and may you persevere to the end of your days in these happy dispositions, so that you may be placed at the right hand of God hereafter, when the archangel shall sound the trumpet to awaken from death the slumbering nations of every clime.

I again thank you from my heart for the kind feelings you have been pleased to entertain towards me; and shall never, as long as the breath of life remains, cease to offer my prayers for your spiritual and temporal welfare.

I remain, my dear Parishioners,
Your faithful and
Devoted Pastor,

J. H. McDONAGH, A. M.
Catholic Pastor of Perth.

Perth, 16th April, 1842.