

THE ORANGEMEN OF IRELAND

The Orangemen of Ireland have appealed to public opinion in this country. In the letters of the Earl of Roden, and of Mr. Beers, they have been loyal, peace-loving, subjects. They claim for themselves the merit of having suppressed a rebellion in Ireland in 1798, and in 1848. Let us take that both their assertions are true, and we only do so for the sake of that peace, which they say they love so much, and in order that we may the more speedily get to the history of their past transactions of which they say nothing.

We have seen in the present year the Irish Orangemen march in armed bands through the country, and the world is now aware, that their march terminated with the murder of five individuals who were not Orangemen. With this fact, as a specimen of their loyalty, of their love of peace, of their respect for the law, let us now try, if we cannot find in the records of Irish history some circumstances that are like in atrocity to the Dolly Brae's affray, on the 12th of July 1849, that surpass it in carnage, and render it a matter of comparative insignificance, when brought before the public eye along with deeds of which the Orangemen were guilty and which must consign the very name of "Orangemen" to everlasting infamy, even Lord Roden boasts, as he has no right to do, that he is an Orangeman!

There can be no doubt that rebellion did rage in one county in Ireland in 1798—that it scarcely passed beyond the limits of that county, Wexford—and that the Orangemen distinguished themselves in that rebellion, not so much by their valour when it occurred as by their cruelty in creating it. The first proof we give of this is to be found, not in connexion with the person, but the name of Lord Roden. It is thus told by a modern historian:

"Every massacre of the people at this period (1798) was hailed as a great victory and received with exultation. The slaughter of the wretched capitulated people at the Gibbet Rath of Kildare was regarded as a measure, which the emergency of time required. The rebels, according to Sir R. Musgrave, amounted to 3,000 in number; they had entered into terms with General Dundas, and were assaulted at a place that had been a Danish fort, called the Gibbet Rath. Having offered terms of submission to General Dundas on the 22th of May, that general despatched General Welford to receive their arms and grant them protection. Before the arrival of the latter, however on the 3rd of June, the multitude of unfatigued people were suddenly attacked by Sir James Duff, who having galloped into the plain, disposed his army in order of battle, and with the assistance of Lord Roden's *Fencible Cavalry*, fell upon the astonished multitude, as Sir Richard Musgrave states 'pell-mell.' Three hundred and fifty men under terms of capitulation, admitted into the King's peace, and promised his protection were now down in cold blood." (Lives and Times of the United Irishmen, Vol. 1., p. 363.)

The Dolly Brae affair is a trivial incident compared with this; and no one can be surprised that Mr. Beers, exulting in such an achievement of the Roden Fencibles should be found fault with, for merely killing "five rebels" at Dolly's Brae!

The Orangemen of Ireland appeal to history. They have done so, because they actually boast, delight in, and gloat over such achievements, as those which we shall now narrate. Let us see what Englishmen, who have been horrified with the account of the flogging of one woman in Austria will say of those with whom female flogging was no uncommon practice:—

"The torture," says Mr. Teeling in his narrative, "practised in those days of Ireland's misery has not been equalled in the annals of the most barbarous nation, and the world has been astonished at the close of the eighteenth century, with acts, which the eye views with horror, and the heart sickens to record—not only on the most trivial but the most groundless occasions, it was inflicted without mercy on every age, and on every condition. In the centre of the city, the heart-rending exhibition was presented of a human being, rushing from the infernal depot of torture and death, his person besmeared with a burning preparation of turpentine and pitch, plunging in his distraction, into the Liffy."

"A melancholy transaction occurred in the town of Drogheda. The unhappy victim was a young man of delicate frame; he had been sentenced to *five hundred lashes*, and received a portion with firmness; but dreading lest boldly suffering might subdue the fortitude of his mind, he requested that the remainder should be suspended and his information taken. Being liberated from the triangles he directed his executioners to a

certain garden. In their absence he deliberately cut his throat. They were not discovered, for no arms were there.

"About the same period, and in the same populous town, the unfortunate *Birgin* was tortured to death. He was an honest, upright citizen, and a man of unimpeachable moral character. He was seized on by those vampires, and in the most public street, stripped of his clothes, placed on a horizontal position on a cart, and *torn with cat-o-nine tails long after the vital spark was extinct*. The alleged pretence for the perpetration of this horrid outrage was that a small gold ring was discovered on his finger bearing a national device—the shamrock of his unfortunate country." (Teeling's Narrative, p. 138.)

We have heard of no proceedings like what we have now to detail as occurring in Sicily, Hungary, or Milan.

"It is said that the North Cork Regiment were the inventors—but they certainly were the introducers of pitch-cap torture into the county of Wexford. Any person having his hair cut short, and therefore called *croppy* (by which the soldiery designated an United Irishman) on being pointed out by some loyal neighbor, was immediately seized and brought into a guard-house, where caps either of a coarse linen or strong-brown paper, besmeared inside with pitch, were always kept ready for service. The unfortunate victim had one of these well heated, compressed on his head, and when judged of a proper degree of coolness, so that it could not be easily pulled off, the sufferer was turned out amidst the horrid exclamations of the merciless torturers." (Hay's Insurrection in the County of Wexford, p. 181.)

Here is an account of an *Orange hero* in the year 1798—a Mr. Hunter Gowan, a magistrate:—

"On a public day in the week preceding the insurrection, the town of Gorey beheld the triumphal entry of Mr. Gowan at the head of his corps, with his sword drawn, and a human finger stuck upon the point of it! With this trophy he marched into town, parading up and down the streets several times, so that there was not a person in Gorey who did not witness this exhibition—while, in the meantime, the triumphant corps displayed all the devices of Orangemen. After the labour and fatigue of the day, Mr. Gowan and his men retired to a public house to refresh themselves; their punch was stirred about with the finger that had graced their ovation. This captain and magistrate afterwards went to the house of Mr. Jones, where his daughters were, and while taking a snack that was set before him, he bragged of having blooded his corps, and that they were as staunch bloodhounds as any in the world. The daughters begged of their father to show them the *croppy* finger, which he deliberately took from his pocket, and handed to them. Misses dandled it about with senseless exultation, at which a young lady present hid her face with her hands, to avoid the horrid sight. Mr. Gowan, perceiving this, took the finger from his daughters, and *archly* dropped it into the disgusted lady's bosom. She instantly fainted, and thus the scene ended." (Hay's Insurrection in the County of Wexford, p. 70.)

"Slow tortures were inflicted, under the pretence of extorting confession—the people were driven to madness." (Barrington's Memoirs of the Irish Union, Vol. II. p. 248.)

"Many of the common people, and some even in circumstances superior to that class, particularly in the city of Dublin, were scourged; some picketed, or otherwise put to pain, to force a confession of concealed arms or plate." (See Gordon's History of the Rebellion, pp. 65, 66, 76.)

The Earl of Moira, in a speech detailing the deeds of the Irish Orangemen, says:—

"He had known a man, in order to extort confession of a supposed crime, or that of some of his neighbours, picketed until he actually fainted; picketed a second time, until he fainted again; as soon as he came to himself picketed a third time, until he once more fainted; and all upon mere suspicion. Nor was this the only species of torture; many had been taken and hung up until they were half dead, and then threatened with a repetition of the cruel treatment, unless they made confession of the imputed crime." (Speech in the House of Lords, 22nd November, 1797.)

The Orangemen of Ireland appeal to history. Here there are a few extracts from its records against them. They prove that their diabolical deeds, fomented, patronized, and encouraged by a Tory Government, forced the Irish to rebel—to take arms into their hands, and openly to revolt, rather than remain in their houses to be tortured by the Orangemen. The same Orange faction now complain that the Whigs dismiss Orange ma-

gisistrates, who will not make inquiry, nor permit a trial to take place, when it is notorious that five Irishmen have been slain by an armed gang of Orangemen.—London paper

ADDRESS TO THE READERS OF "THE TABLET."

DUBLIN, 7th Nov., 1849

The Readers of the TABLET are respectfully informed that from and after Saturday, the 5th January, 1850, the TABLET will be published in Dublin instead of in London. Every arrangement, however, will be made for supplying it to English and Scotch Subscribers on the same terms and at the same times as heretofore. The TABLET will still aim at being a vehicle of Catholic intelligence—domestic, colonial, and foreign; at advocating Catholic interests in every part of the world; and at upholding and disseminating Catholic opinions and sentiments in connection with all topics of public concern.

Although during the past year there has been very little space, in the TABLET, given to the discussion of Irish subjects—perhaps less than in any other London journal—yet the complaints of undue attention to Irish affairs have been so persisted in, that I am sanguine in my belief that the greater space which after the New Year will, of course, be devoted to Irish affairs, will in like manner produce no change in the feelings of English Readers towards the TABLET, even if it does not pass wholly unobserved.

The TABLET has now been for ten years before the Catholics of this Empire; its character and principles, therefore, are well known, and need no further exposition on the present occasion. It is possible that this announcement may be responded to by some congratulations on the one hand, and some remonstrances on the other. If so, an opportunity of greater leisure will soon be afforded me of giving such further explanation as the nature of the case may seem to require. In the meantime, I beg to assure all classes of readers that the change now announced has not been determined on without the longest deliberation, and widest consultation, the clearest sanctions, and the fullest conviction of its propriety.

FREDERICK LUCAS.

THE ADDRESS TO LORD RODEN—A CLERGYMAN WITH RELIGION

Ballymacarrett House, Belfast, Oct. 30, 1849.

SIR—I have read the resolutions and the proposed address to Lord Roden, emanating from a meeting, held in Dundrum, which you have transmitted for my approval.

In reply, I have to observe that I feel constrained to withhold my signature—not from any disrespect to Lord Roden, whose character, as a most benevolent Christian nobleman, is beyond all commendation, but lest I should in anywise seem to countenance those disgraceful party processions, which tend to inflame the worst passions of our nature, and have, alas! too frequently terminated in the effusion of innocent blood.

As a Clergyman, and the landlord of a tenantry chiefly Roman Catholic, I desire to live in peace and good-will with all mankind, and hope to see the day when our unhappy country may no longer be a laughing-stock to the sister kingdom on account of our internal party broils, and sincerely trust the government may succeed in putting a stop to all party processions, whether Ribbonmen or Orangemen, and which, I rejoice to think, they now seem disposed to do.

I remain, Sir, your obedient servant,

CHARLES S. COURTNEY,
Incumbent Curate of Ballymacarrett.
To Francis S. Forde, Esq.

ROME.

Everything portends the speedy return of his Holiness to Rome, and even the *Times* correspondent at last admits that "those who a month since were brawlers in the marketplace against the Pope, are now most anxious for his return." He makes no doubt of the Pope's being well received. Revelations continue to be made of the doings of the late immaculate rebels. Thus the three Cardinals, irgenerously enough, bethought themselves the other day of sending the police to make searches in the Jews' quarter, or Ghetto. There were found abundance of spoils, silver, lace, vestments, and all sorts of ecclesiastical ornaments, which had been stolen from the churches and sold to the Hebrews. Surely, it was time for the Roman people to get rid of Mazzini, Garibaldi, and their pack for the mere sake of dignity and respectability, if for no more.—*Tablet*.

ASSOCIATION

For the Propagation of the Faith,

Established in Halifax 23d January, 1843.

This pious and truly charitable Institution of the Propagation of the Faith was founded at Lyons, in the year 1822; it is now established throughout France, Belgium, Germany, Italy, Switzerland, Poland, Ireland, England &c. Its objects is to assist, by Prayers and Alms, the Catholic Missionaries who are engaged in preaching the Gospel in distant and especially idolatrous Nations.

To become a MEMBER of this Institution, two conditions only are requisite, viz:—

1st.—To subscribe the small sum of one Half-penny per week.

2nd.—To recite every day a *Pater* and *Ave* for the Propagation of the Faith—or it is sufficient to offer, with this intention, the *Pater* and *Ave* of our Daily Morning or Evening Prayers, adding each time, "*St. Francis Xavier, pray for us.*"

The following Indulgences are granted to the Members of the Association throughout the world, who are in communication with the parent institution in France, viz:—

1st.—A Plenary Indulgence on the 3d May, the Feast of the Finding of the Holy Cross, on the 3d Dec., the Feast of St. Francis Xavier, the Patron of the Institution; and once a month, on any day, at the choice of each Subscriber, provided he say, every day within the month, the appointed prayer.

To gain the Indulgence he must be sorry for his sins, go to confession, receive the Holy Communion, and visit devoutly the Parish Church or Chapel, and there offer up his prayers for the prosperity of the Church, and for the intention of the Sovereign Pontiff. In case of sickness or infirmity subscribers are dispensed from the visit to the Parish Church, provided they fulfil to the best of their power, and with the advice of their Confessor, the other necessary conditions.

2nd.—An Indulgence of an hundred days, each time that the prescribed prayer with, with at least a contrite heart, be repeated, or a donation made to the Missions, or any other pious or charitable works performed.

All these Indulgences, whether plenary or partial, are applicable to the souls in purgatory.

THE ANNALS OF THE PROPAGATION OF THE FAITH, published once every second month, communicate the intelligence received through the several Missions throughout the world, and a return of the receipts from each diocese and their distribution, is given once a year.

Meetings of the Halifax Association are held in the Cathedral Vestry four times a year, under the presidency of the Bishop.

Donations or subscriptions from the country may be remitted to any of the Rev. gentlemen at St. Mary's. July 21.

Young Ladies' Academy.

Under the direction of the Ladies of the Sacre Cœur.

Brookside, Halifax, Nova Scotia

THE Public are respectfully informed that an Academy for Young Ladies has been opened at Brookside, where a solid and refined Education will be given to Day Pupils and Boarders.

The healthy situation and beautiful grounds of Brookside are so well known to the citizens of Halifax as to require no special description. Music, the Modern Languages, and every branch of a polite Education will be taught.

The formation of the hearts of the Young Ladies to virtue, and the culture of their minds by the study of those subjects which are intended to constitute a superior education, being the great object which the Ladies of the Sacre Cœur have in view, no pains will be spared to attain the desired end.

The system pursued is strictly parental, and the mild influence of virtue is the guiding principle which enforces their regulations.—The terms, which are moderate, may be known on application to Madame PRACON, Superioress, either personally or by letter.

It is unnecessary to point out to Parents at a distance, the central position of Halifax, its many advantages as a place of Education, and the facility of communication both by land and sea at all seasons of the year.

Every opportunity is afforded to those Pupils who wish to learn the French language without any extra charge. There is at present a vacancy for a few Boarders.

Halifax, July 14, 1849.