

is now raging in this country. Neither age nor 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 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; that certainly exceeds, in the comparative number of those it consigns to ruin and misery, every example that ancient or 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 of the fruits, of their industry, and driven, in the midst of an inclement winter, to seek for a shelter for themselves and their helpless families where chance may guide them.—This is no exaggerated picture of the horrid scenes now acting in this country."

The nobleman—Lord Gosford—who gave this description of the achievements of the Orangemen in 1795, said at the same time—"I am as true a Protestant as any in this room;" and he added—"I will never consent to make a surrender of Protestant ascendancy to Catholic claims;" and yet it was at his instance the Armagh magistrates adopted the following resolution:—

"That it appears to this meeting that the county Armagh is, at this time, in a state of uncommon disorder; that the Roman Catholic inhabitants are grievously oppressed by lawless persons unknown, who attack and plunder their houses by night, unless they immediately abandon their lands and habitations."

It is said in the Orange Address of Dec. 1st, '52, as to the origin of the Society:—

"The Orange Institution, it is notorious, was formed in the September of the year 1795."

We have, in the above resolution, and the declaration of Lord Gosford and the Armagh magistrates, the record to show how zealously Orangism labored in the first few months of its existence; and in the recital of its deeds we perceive how consistent are those deeds with its published opinion as regards the Catholics in 1852. It spared "neither age, nor acknowledged innocence" in 1795, where "age and acknowledged innocence" were identified with what it then conceived, and still believes, to be a crime—to use the words of the Armagh magistrates, "a crime of easy proof—it is simply a profession of the Catholic faith." The Orangemen of Armagh, in 1795, believed, as the Orangemen assembled in Dublin on the 1st of December, 1852, believe (at least so they say in their printed address) that the Catholics—men, women, and children, "have consciences so scared that they have no compunction at shedding a brother's blood," and, so believing of the Catholics, they treat them accordingly; and, so treating them, they affirm that "peace and prosperity abide under the protection" of the Orange Institution?

We pass, for the present, from the year 1795 to the year 1806, as we are especially desirous to quote the evidence of a Protestant gentleman, and we believe, an Englishman, who came to live upon his estate in Ireland, and whose testimony we wish to quote, in reference to the boast of the Orangemen, that "wherever the Orange institution prevails in strength, peace and prosperity abide under its protection—our gracious Sovereign is honored—her laws are obeyed," &c. The following is Mr. Wilson's evidence as to an incident that came under his own observation:—

"A poor, diminutive Roman Catholic tailor saw a huge Orangeman numerically beating an acquaintance of his who appeared unable to resist him; he implored the Orangeman "to spare his friend!" This outrageous provocation was punished by instantly attacking the little unarmed tailor, whose skull was soon fractured, and he carried off without any prospect of his outliving the night. Indeed, it would have been happy for the poor wretch if he had died, as he now lives, or rather exists in a state nearly approaching to idiotism! A few days after this—and during the time the surgeon who attended the poor man had little or no hopes of his recovery)—his savage assailant was seized in my presence as a murderer. Whilst I sent to inquire into the state of the tailor, I committed his alleged murderer to the charge of a constable, who, whilst he was conveying him to a place of safety, was attacked by two Orangemen, in military dress, who, drawing their swords, and presenting a pistol at his breast, swore they would put the contents of it into his heart. The constable was obliged to yield him to them, and he was carried off in triumph. I applied to the then commanding officer of the Benburb cavalry to assist me with a party to seize those fellows. He answered me that he was sure none of the yeomanry would stir, as they were not upon permanent duty." I do not think, however, he made the experiment; the truth is, he knew there was a more forcible reason than "their not being upon permanent duty." What that reason was the reader may guess, when I inform him that the Benburb cavalry are, to a man, I believe, Orangemen.

"When I related this business to my friend, Sir Even Nepean, he appeared both shocked and irritated; he, after mentioning many acts of tyranny within his own knowledge, exercised by the Orangemen against the Roman Catholics, declared "his determination that nothing on his part should be left untried to bring those villains to punishment." He desired me "on my return to the country to transmit to him the necessary documents, with the depositions of the constable, &c., &c., in order that he might be enabled to carry into execution his and my wishes." I did so; but although I wrote to my right hon. friend three official, and as many private letters, from that day to this (the 12th December, 1806) I never heard one syllable from him upon the subject, nor was ever a single step taken to punish the aggressor or his receivers."

We quote this not as a singular instance of misconduct on the part of the Orangemen, but as illustrative of the manner in which they trampled upon all law—the officer of the Government, Sir Even

Nepean, before whom the case was brought, declaring that it was "within his own knowledge" that "many acts of tyranny were exercised by the Orangemen against the Roman Catholics."

A change of Ministry took place in 1806—the Tories were succeeded by the Whigs; the outrages of the Orangemen were not diminished. Mr. Wilson had again to seek for redress, and to seek it in vain. Mr. Wilson, in his pamphlet, mentions that it was made known in a letter, which incidentally gives an account of the doings of the Orangemen for the ten preceding years. The writer of the letter, it will be seen, labored under the delusion that the Whigs would check the crimes of the Orangemen, which the Tories had openly countenanced.

The following extract from the letter will be found worthy of perusal:—

"Constantine O'Neill, the bearer, is an honest, industrious man, that has often suffered injury, but has been totally ruined within this week past. It was heretofore useless for him to make application for redress, for Government was considered as encouraging these proceedings for political purposes, which was evidently the case. But from the great providential change that has happened lately, and from the consideration that no wise policy can direct the adoption or encouragement of such a measure at present, I now begin to think the men who have been ruining this country with fire and sword these ten years would now experience a check.

"This poor man is a hatter by trade, and lived by his honest earnings, and was every way independent, for he was out of debt, and had saved some money. But on Saturday night, which was the meeting night of an Orange Lodge, this banditti who are generally yeomen, and armed, came to his house when he and his family were in bed, and setting fire to the house, which was a thatched cabin, burned it and all his property to ashes, except what was carried on their backs. They fired several shots at himself and his wife, who both providentially escaped with their lives, which are all that now remain to them, as their wearing apparel was also destroyed."

This letter was written early in the year 1806—the Orangemen boast that their institution began in 1795; and for the ten intermediate years we have the allegation of a contemporary witness, they were "ruining the country by fire and sword."

Not only was the Orange Institution "in strength," but its members were embodied as armed soldiers—as "yeomen"—a name never to be forgotten in Ireland—they were supplied with deadly arms, and we see the use they made of them. Let us turn to another case to show how "subjects of all denominations had protection for life, liberty, and possessions":—

"In the administration of the Duke of Richmond a murder was committed in the immediate vicinity of Newry, which excited very strong sensation. In conformity to immemorial usage a party of young people of both sexes (Roman Catholics, for in that part of the country the population is chiefly of that persuasion) had dressed a garland, in celebration of the festival of Midsummer Eve, and after dancing in the lawn of their landlord, Mr. Corry, of Derramore, they were concluding, at their own cottage doors, their harmless festivities, with their cheap and simple pleasures; no party spirit was evinced—none was expressed—none has ever been imputed. While thus occupied, a party of men, armed with muskets, and apparently under military command, stole upon this unoffending group, and fired among them, killing one young man, the support of poor and aged parents, and wounding several others.

"The outrage here on the 23rd of June, it is known, was chiefly committed by yeomen soldiers, and no doubt all the actors in it were of the Orange party.—The persons injured were all Roman Catholics.

"It was stated to me that a number of yeomen, returning from parade, had fired their muskets, as in triumph, over the house where the afflicted parents of the murdered man resided."

This brutal and unprovoked murder by Orangemen, occurred on the 23rd of June, 1808, and depositions respecting it were taken by Mr. O'Hanlon (the author of the pamphlet from which we quote), as a magistrate. The murderers, of course, being Orangemen, were never punished.

In the address of the Orangemen of December 1st, 1852, references are made to the denunciations of the Ribbon Society, by various persons holding office under Government. In all these denunciations we coincide; but our denunciation is as impartial as that of the late Judge Fletcher, who thus testified, from his own experience as a judge, to the wickedness of the Ribbon Societies, and the infamies, the perjuries, the deeds of crime, of violence, and of bloodshed perpetrated by the Orangemen. The following are extracts from Judge Fletcher's charge to the Grand Jury of the county of Wexford, at the summer assizes, 1814:—

"I have found that those societies called Orange Societies have produced the most mischievous effects; and particularly in the north of Ireland. They poison the very fountains of justice, and even some magistrates, under their influence, have, in too many instances, violated their duty and their oaths. I do not hesitate to say that all associations, of every description in this country, whether of Orangemen or Ribbonmen—whether distinguished by the color of orange or green—all combinations of persons, bound to each other, by the obligation of an oath, in a league for a common purpose, endangering the peace of the country—I pronounce them to be contrary to law.

Of this I am certain, that so long as these associations are permitted to act in the lawless manner they do, there will be no tranquillity in this country, and particularly in the north of Ireland. There, these disturbers of the public peace, who assume the name of Orange Yeomen, frequent the fairs and markets with arms in their hands, under the pretence of self-defence, or of protecting the public peace, but with the lurking view of inviting the attacks of the Ribbonmen—confident, that, armed as they are, they must overcome defenceless opponents, and put them down. Murders have been repeatedly perpetrated upon such occasions; and, though legal prosecutions have ensued, yet such has been the baneful consequences of those factious associations, that, under their influence Petty Juries have (upon some occasions) declined to

do their duty. These facts have fallen under my own view. It was sufficient to say—such a man displayed such a color; to produce utter disbelief for his testimony; or, when another has stood with his hand at the bar, the display of his party-badge has initiated murder into manslaughter. With these Orange Associations I connect all comminations and processions, producing embittering recollections, and inflicting wounds upon the feelings of others; and I do emphatically state it as my settled opinion, that until those associations are effectually put down, and the arms taken from their hands, in vain will the north of Ireland expect tranquillity and peace."

The opinion of Judge Fletcher, it is thus seen, as to the working of the Orange system, and as to the facts that came under his own view, is diametrically opposed to that expressed by the Orangemen in 1852, for the Judge considered it to be the cause of "crime and disorder," and where it existed there was neither "peace" nor "prosperity," and that for one denomination of the King's subjects there was not "protection for life," nor for "liberty," nor for "possessions."

We shall, in the present article, but quote one more evidence as to the flourishing state of Orangism in Ireland. Our witness is a Protestant—Geo. Ensor; the time at which he wrote, the year 1822. This is his account of Orangism in that year—the manner in which it was countenanced, and its effects upon society:—

"Ulster contains twenty thousand yeomen, Orangemen, paid and armed by the Crown; besides, the Protestant population, if not members of the Orange lodges, are contaminated to their hearts core with Orange antipathies. Here also magistrates head Orange processions, here clergymen preach Orange sermons to the congregated Orangemen, and here Sheriffs preside among the representative assemblies of Orange Lodges. In such circumstances (and such is the state of Ulster) trials between Catholics and Protestants by Grand and Petty Juries are circumlocutory farces; for the Catholic is found guilty, and the Protestant is absolved.

"Last Summer Assizes, Judge Jebb, in his charge to the Grand Jury, rebuked the magistrates residing in the vicinage where a foul murder was committed, for letting the perpetrator escape, without any exertion to apprehend him. A few minutes after the charge, I observed to one of the magistrates, 'the judge handled you and your brother-magistrates rather roughly?' to which the magistrate replied, 'and we deserved it, but I tell you a thousand men would not have taken him—the murderer.' Again, at the late assizes, Judge Moore lamented, and with intelligible mystery expressed his surprise, that in this county, open and enterprising, so many homicides appeared in the calendar; and I aver that affrays, batteries, and homicides are not multiplied solely in consequence of the resort of the Catholic people, for the provocations to riot are incessant. I have seen myself, within these few months, processions with drums and files, prosecuted weekly, beginning with the close of the day, and continuing till midnight; and so insolent and daring are these men, that they have drummed up to a military station in the county Armagh, much to the annoyance of the King's officers, but with great satisfaction to the magistrate of the town."

Here we must close for the present. These extracts are in themselves a sufficient reply to the vindication attempted on the part of the Orangemen for their present continuance and their past conduct.—These extracts, with a single exception, it will be seen, are from the writings of Irish Protestants; and we have purposely referred to such authorities in preference to any other, first, because such are less liable to impeachment on the part of our adversaries; and next, we have quoted such authorities, because we wish to draw a distinction between liberal, honest, just, and conscientious Protestants (and many such are now, and have been at all times in Ireland), and those base, hypocritical, and blood-thirsty Protestants, who have been members of that secret and cruel confederacy, the Orange Society.

The Orangemen, in their address of the 1st of December, 1852, say:—"Wherever the Orange Institution prevails in strength, peace and prosperity abide under its protection—our gracious Sovereign is honored—her laws obeyed—her subjects of all denominations have protection for life, liberty, and possessions." We maintain—and the evidence we have quoted is sufficient, even if we had no other facts to rely upon—that never was there penned a sentence so utterly opposed to the truth as that which constitutes the boast—the lying boast—of the Orangemen.

We have not yet done with the Orangemen; but looking back at the witnesses we have produced against them, we repeat, as our own, the words of the Protestant George Ensor:—

"Thus the 'loyal' Orangemen proceeded, showing their strength, and exposing their temper, proving themselves bad masters and worse subjects; intolerant and intolerable."

CATHOLIC INTELLIGENCE.

Dr. Newman.—We regret to learn that the Very Rev. Dr. Newman has suffered considerably in his health, the result, we fear, of much over work and anxiety, over and above the trouble of the Achilli trial. He has, therefore, been recommended by his medical advisers to try the effect of change of air and scene upon his over-taxed energies. Accordingly the Very Rev. Father has left Birmingham for the north, with the intention of spending a week or two with his friend Mr. James R. Hope, Q. C., at Abbotsford (the former well-known residence of Sir Walter Scott.) where a knot of his Catholic friends are already assembled, including the Earl and Countess of Arundel and Surrey, and other distinguished individuals. We rejoice to hear that those who are most intimately acquainted with the working of the Achilli case, consider the prospects of Catholicism in that quarter really brightening, and that probably a month or six weeks will show to the world that the Apostate Monk has prudently declined a second exposure of his life before the Court of Queen's Bench.—*Catholic Standard.*

DEATH OF THE REV. EUGENE O'REILLY, P.P., OF NAVAN, VICAR-GENERAL AND ARCHDEACON OF MEATH.—On Sunday the 12th ult., at half-past seven o'clock, this venerable and distinguished divine died, in the 84th year of his age, and the 60th of his ministry.

The Right Rev. Doctor Mullock, Bishop of Newfoundland, has arrived in Limerick. We are happy to say that the health of his Lordship, which had become impaired by his arduous labors in the discharge of his sacred duties, and for the recovery of which he was induced to return to his native country, is very much improved, and sanguine hopes of his speedy and perfect restoration are entertained.—*Limerick Reporter.*

Dr. Ives, the Ex-Protestant Bishop of Carolina, in North America, who has recently submitted himself to the Holy See, and has been received into the Catholic Church, was for several years the pillar of the High Church movement in his diocese. We learn from a paragraph inserted in the *Daily News*, some months since, that he was the chief patron of the New York Ecclesiastical Society; an institution analogous to the Cambridge Camden Society of our own land. "It is rather funny"—adds our contemporary—"that as soon as this society began its Christian labors and fairly set to work, the President, Secretary, and several of the members renounced their Protestant faith, and went over to the Church of Rome." The Tractarians here, in England, are attempting to disown poor Dr. Ives, as Bishop of a Church with which they have nothing to do—a Church which omits the Athanasian creed from its recital, and leaves the Nicene and one clause of the Apostles' Creed—viz., the Descent into Hell—an open question; and not a "pure branch" like their Anglican establishment. But, unfortunately, the *Guardian* of last week, forgetful of all this, and of the share in Dr. Ives's transgression which its party incur, mentions, as a special matter of rejoicing to Anglicans, and a proof of the world-wide unity of the Reformed Episcopate, two recent events; namely, the fact that a deputation from the Reformed American Prelates came over to London this summer, to take part in the ter-centenary anniversary of King William the Third's Society for propagation of the (Anglican) faith; and also, that one of the Queen's Colonial Bishops took part in the "consecration" of one of the American Bench last month at New York. Clearly the Anglicans ought not thus to "blow hot and cold" at once. If the American Protestant Church is in unity with that of the Tractarians, then they are guilty of admitting into communion with themselves a Church which does not hold the Three Creeds, which even the 39 Articles say "can be proved out of Holy Scripture." And if this be not heresy, even upon "Tractarian" principles, then we do not know what is meant by heresy.—*Catholic Standard.*

RUMORED CONVERSION OF A PROTESTANT CLERGYMAN.—A rumor has been prevalent here, for some days past, and is very generally credited, that one of the Vicars of the Collegiate Church of Saint Nicholas, in this town, is about to become a convert to the Catholic Faith.—*Galway Packet.*

A new church at Springfield, N. J., was dedicated to the service of Almighty God, under the patronage of St. Rose of Lima, on Sunday, Dec. 26th, by the Very Rev. John Loughlin.

Nearly \$5,000 was collected at the various Catholic churches in New York on Christmas day for the various Catholic asylums of that city.

The amount received from Churches and Stations in the Archdiocese of Cincinnati during the Jubilee, for the propagation of the Faith, was nearly two thousand dollars.

WESTERN AUSTRALIA.—THE DIOCESE OF PERTH.—It is most gratifying to us, as it must be to all who wish well to the peace and unity of the Church, to learn from letters written by his Grace the Archbishop of Sydney, at Perth, on the 7th of July, that all things relating to Ecclesiastical affairs in that diocese have been amicably and satisfactorily arranged by the judicious proceedings of the Archbishop and Metropolitan. Dr. Brady, on being duly notified by the Archbishop that his acts were uncanonical, and that he was suspended from his Episcopal office by the Spiritual Head of the Church, made an humble and penitential submission to the decision of the Holy See. He was preparing, as commanded by the Pope, to leave the diocese of Perth, and was about to return to England by the first opportunity.

CONVERSION.—We have much pleasure in recording the conversion to the Holy Catholic Church of a native Protestant named Solomon, a young man of considerable ability who lately filled the offices of schoolmaster and catechist in the employ of the Anglican Missionary Society, the latter capacity he exercised at Poonamallee under the Rev. W. J. Coombes. We have been informed that until latterly this young man was a very staunch and bigoted Protestant, and had no small share in the getting up of a pamphlet in the Tamil language professing to illustrate an alleged connection between the Catholic religion and Hinduism. It pleased God, however, to reflect upon this youth's soul the light of His Divine grace, and, after being a short time under instruction by the Rev. Mr. Gough, he was received into the bosom of the Church by the Rev. D. Sullivan at St. Andrew's Church, Vepery, on Wednesday, Oct. 29th.—*Madrass Examiner.*

A profound theologian, no less than an accomplished scientific lecturer, Dr. Cahill most ably and triumphantly refuted the statements, and conclusively answered the objections brought against the principles and dogmas of the living Church, in a series of controversial lectures which he is now in the course of delivering in St. Patrick's Church, Soho. Believing, as he does, that the revelation made by God to man is clear, certain, and definite—that the faith of the day of Pentecost is the one true faith which God has given