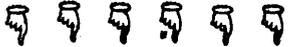
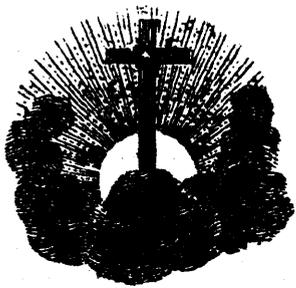


ment virtually excludes them by its intolerance. But whilst censoring the law church, we must not shut our eyes to the wide field opened for our own exertion. Spiritual destitution exists on every side. Even in districts thickly dotted with chapels, you may pass over miles of country without meeting with a single Catholic. This should not be, did every Catholic, layman as well as priest, faithfully perform the duties which are in such cases exacted at his hands.—from the *L. & D. Orthodox Journal*. SAGITTARIUS.



James Tunney, Cobourg, has returned his paper, marked "Refused," having been in receipt of it for upwards of a year and a half, without making a payment on it! Will our agent there please to look after this matter?
August 9, 1843.

All letters and remittances must be forwarded, free of postage, to the Editor, the Very Rev. Wm. P. McDonald, Hamilton.



THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, AUGUST 9, 1843.

Our esteemed friend and contemporary, the Editor of the *British Whig*, seems displeased at our strictures on Orangeism. The civic broils and outrages it constantly causes, terminating not unfrequently in bloodshed and murder, may serve as our apology for wishing it suppressed as a national nuisance of the most revolting kind. The avowed purpose for keeping it alive is to prop up the Protestant Church, and prevent her downfall. To be sure it was by blood and wounds—by the penal code and persecution,—that the Protestant Church was established. And is that a Christian Church, which cannot be established and upheld but by such atrociously unchristian means? Poor indeed, and pitiable must that Church be, for whose existence her very champions are always trembling. She cannot rest on the promises of the God incarnate, who is constantly declared by her followers to be in danger, unless she be fenced round, as Heathenism was, by penal enactments, and defended with pike and gun. And against whom is her defence maintained? Not against the Jew, Turk or Infidel. Not against our Deistical and Atheistical theorists, who every where so abound: but against the only Church that has kept, still keeps, and will for ever keep entire to the end of time, the depositum of faith, entrusted to her pastors by the Redeemer. She alone is the dread and envy of

all Protestant Societies, for should the world see that she is the only church of the Saviour, the modern Churches of man's invention would be deserted by their followers, and then what would become of their self commissioned preachers, with their wives and families? what would become of the nominations to vacant Rectories by our nobility for the least hopeful of their offspring; or for purchasers of the same, so often advertised in our newspapers—for Simony is no sin in the English Church? It is part of its statutory religion. All the terror of Protestantism is concentrated against the Church of Rome; the only Catholic, or universal Church; the Church of all ages and of all nations; the church that converted all the pagan nations, and ours in particular, to christianity.

With regard to the Orange outrage in Kingston, have Catholics no right to defend their premises against those who had previously sought, and who then sought to demolish them?

We have often wondered how any loyal and high minded Briton would ally himself to this Dutch faction of Orangeism, which reminds us that our native King, and rightful heir to the British throne, was expelled by a faction for granting liberty of conscience to his subjects; and a Dutchman brought in by intrigue, to suppress that liberty, professedly granted by the Reformation!

The Measures of Mercy meted out by Protestants to their Mother Church—from O'Connell's Memoir on Ireland: addressed to the Queen

YEARS 1692—1778.

§ 1. THE Irish in every respect performed with scrupulous accuracy the stipulations on their part of the Treaty of Limerick.

§ 2. That treaty was totally violated by the British government, the moment it was perfectly safe to violate it.

§ 3. That violation was perpetrated by the enactment of a code, of the most dexterous but atrocious iniquity that ever stained the annals of legislation.

§ 4. Let me select a few instances of the barbarity with which the treaty of Limerick was violated, under these heads:

First.—"PROPERTY."

'Every Catholic was, by Act of Parliament, deprived of the power of settling a jointure on any Catholic wife—or charging his lands with any provision for his daughters—or disposing by will of his landed property. On his death the law divided his lands equally among all his sons.

'All the relations of private life were thus violated.

'If the wife of a Catholic declared herself a Protestant, the law enabled her not only to compel her husband to give her a separate maintenance, but to transfer to her the custody and guardianship of all their children.

'Thus the wife was encouraged and empowered successfully to rebel against her husband.

'If the eldest son of a Catholic father at any age however young, declared himself a Protestant, he thereby made his father strict tenant for life, deprived the father of all power to sell, or dispose of his estate, and such Protestant son became entitled to the absolute dominion and ownership of the estate.

'Thus the eldest son was encouraged and, indeed, bribed by the law to rebel against his father.

'If any other child besides the eldest son declared itself, at any age, a Protestant, such

child at once escaped the control of its father, and was entitled to maintenance out of the father's property.

'Thus the law encouraged every child to rebel against its father.

'If any Catholic purchased for money any estate in land, any Protestant was empowered by law to take away the estate from the Catholic, and to enjoy it without paying one shilling of the purchase money.

'This was Law.—The Catholic paid the money, whereupon the Protestant took the estate. The Catholic lost both money and estate.

'If any Catholic got an estate in land by marriage, by the gift, or by the will of a relation, or friend, any Protestant could by Law take the estate from the Catholic and enjoy it himself.

'If any Catholic took a lease of a farm of land as tenant at a rent for a life, or lives, or for any longer term than thirty-one years, any Protestant could by law take the farm from the Catholic and enjoy the benefit of the lease.

'If any Catholic took a farm by lease for a term not exceeding thirty-one years, as he might still by Law have done, and by his labor and industry raised the value of the land so as to yield a profit equal to one-third of the rent, any Protestant might by Law evict the Catholic, and enjoy for the residue of the term the fruit of the labor and industry of the Catholic.

'If any Catholic had a horse, worth more than five pounds, any Protestant tendering £5 to the Catholic owner, was by law entitled to take the horse, though worth £50, or £100, or more, and to keep it as his own.

'If any Catholic being the owner of a horse worth more than five pounds, concealed his horse from any Protestant, the Catholic for the crime of concealing his own horse, was liable to be punished by an imprisonment of three months, and a fine of three times the value of the horse, whatever that might be.

'So much for the Laws regulating by Act of Parliament, the property—or rather plundering by due course of Law, the property—of the Catholic.

'I notice—

Secondly.—EDUCATION.

'If a Catholic kept school, or taught any person, Protestant or Catholic, any species of literature, or science, such teacher was for the crime of teaching punishable by Law by banishment—and, if he returned from banishment, he was subject to be hanged as a felon.

'If a Catholic whether a child or adult, attended in Ireland a school kept by a Catholic, or was privately instructed by a Catholic, such Catholic, although a child in its early infancy, incurred a forfeiture of all its property, present or future.

'If a Catholic child, however young, was sent to any foreign country for education, such infant child incurred a similar penalty—that is, a forfeiture of all right to property, present or prospective.

'If any person in Ireland made any remittance of money or goods, for the maintenance of any Irish child educated in a foreign country, such persons incurred a similar forfeiture.

Thirdly.—PERSONAL DISABILITIES.

'The Law rendered every Catholic incapable of holding a commission in the army, or navy, or even to be a private soldier unless he solemnly abjured his religion.

'The Law rendered every Catholic incapable of holding any office whatsoever of honor or emolument in the State. The exclusion was universal.

'A Catholic had no legal protection for life or liberty. He could not be a Judge, Grand Juror, Sheriff, Sub-Sheriff, Master in Chancery, Six Clerk, Barrister, Attorney, Agent or Solicitor, or Seneschal of any manor, or even gamekeeper to a private gentleman.

'A Catholic could not be a member of any

Corporation, and Catholics were precluded by law from residence in some corporate towns.

'Catholics were deprived of all right of voting for members of the Common House of Parliament.

'Catholic Peers were deprived of their right to sit or vote in the House of Lords.

'Almost all the personal disabilities were equally enforced by law against any Protestant who married a catholic wife, or whose child, under the age of fourteen, was educated as a Catholic, although against his consent.

Fourthly.—RELIGION.

'To teach the Catholic religion was a transportable felony; to convert a Protestant to the Catholic faith, was a capital offence, punishable as an act of treason.

'To be a Catholic regular, that is a monk or friar, was punishable by banishment, and to return from banishment an act of high-treason.

'To be a Catholic Archbishop or Bishop, or to exercise any ecclesiastical jurisdiction whatsoever in the Catholic Church in Ireland, was punishable by transportation—to return from such transportation was an act of high-treason, punishable by being hanged, embowelled alive, and afterwards quartered.'

§ 5. After this enumeration, will you, Illustrious Lady, be pleased to recollect that every one of these enactments, that each and every of these laws, was a palpable and direct violation of a solemn treaty to which the faith and honor of the British Crown was pledged, and the justice of the English nation unequivocally engaged.

§ 6. There never yet was such a horrible code of persecution invented, so cruel, so cold-blooded,—calculating—emaciating—universal—as this legislation, which the Irish Orange faction—the Shaws—the Lefroys—the Verners of the day did invent and enact. A code exalted to the utmost height of infamy by the fact, that it was enacted in the basest violation of a solemn engagement and deliberate treaty.

§ 7. It is not possible for me to describe that code in adequate language—it almost surpassed the eloquence of Burke to do so. 'It had,' as Burke describes it, 'It had a vicious perfection—it was a complete system—full of coherence and consistency; well digested and well disposed in all its parts. It was a machine of wise and elaborate contrivance, and as well fitted for the oppression, impoverishment, and degradation of the people, and the debasement in them of human nature itself, as ever proceeded from the perverted ingenuity of man.'

§ 8. This code prevented the accumulation of property and punished industry as a crime. Was there ever such legislation in any other country; Christian or Pagan? But that is not all, because the party who inflicted this horrible code, actually reproached the Irish people with wilful and squalid Poverty.

§ 9. This code enforced ignorance by Statute law, and punished the acquisition of knowledge as a felony. Is this credible!—yet it is true.—But that is not all; for the party that thus persecuted learning, reproach and still reproach the Irish people with Ignorance.

§ 10. There;—there never was a people on the face of the earth so cruelly, so basely, treated as the Irish. There never was a faction so stained with blood—so blackened with crime as that Orange faction, which, under the name of protestant, seeks to retain the remnants their abused power, by keeping in activity the spirit which created and continued the infamous penal persecution of which I have thus faintly traced an outline.

It would be worse than seditious, nay, actually treasonable, to suppose that such a faction can ever obtain countenance from you, Illustrious Lady, destined, as I trust you are, at length to grant justice, by an equalization of rights with your other subjects, to your faithful, brave, long oppressed, but magnanimous, people of Ireland.