

REMITTANCES

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THE TRUE WITNESS AND CATHOLIC CHRONICLE

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THE TRUE WITNESS AND CATHOLIC CHRONICLE

MONTREAL, FRIDAY, AUG. 1, 1856.

NEWS OF THE WEEK.

The Arabia brings dates up to the 19th inst. The America difficulty is in a fair way of being amicably settled.

The following are the principal items of the Arabia's pudget as transmitted by telegraph. GREAT BRITAIN.—In Parliament, several items of minor interest have transpired.

The trial of William Dove, for poisoning by means of strychnine, was going on at York, and excited attention second only to the Palmer trial.

FRANCE.—The Paris correspondent of The Daily News of Thursday evening says:—"I learn from a reliable source that the French Government has already given orders for the formation of an army of observation on the Spanish frontier."

ITALY.—Naples' letters say that the signs of revolt are more frequent, and even the army is discontented. Austria has sent another note of remonstrance, and a letter in "Boron Hall" says, if not attended to, a special ambassador will be sent to demand a categorical guaranty.

THE CRIMEA was entirely evacuated, except that the allied ships were carrying away hewn stone and iron from Sebastopol.

ORANGEISM.

The official sanction given by the highest authority in the Province, to an institution so justly odious to every Catholic, and to every sincere friend of civil and religious liberty, must be our excuse for again calling public attention to the principles of Orangeism, and to its disastrous effects upon the social and moral condition of every community amongst whom it is tolerated.

The Reviewer begins with a brief sketch of—

"From the inquiry made in 1835 by a Committee of the House of Commons, it appeared that the Orangemen of the North of Ireland were a party united in defence of Protestant ascendancy; which, in theory, was assumed to mean the defence of the Protestant religion against the encroachments of Romanism—but, in practice, was simply the political supremacy of Protestants as such, over Roman Catholics.

As their "loyalty" is the plea generally urged by the Orangemen in extenuation of their atrocities, let

us hear what our Protestant Reviewer has to say about:—

"The loyalty of the Ulster Orangemen has been made the subject of infinite boasting. It led them in 1836 to dissolve their society; but it did not refrain them from reorganising it in 1845. We admit that they are not repealers, nor followers of W. S. O'Brien; but the loyalty which consists in not seeking to dismember the empire to their own ruin, and in not joining in a rebellion of which they would be the first victims, is not so pre-eminently meritorious as to warrant so much self-laudation.

Or, in other words, Orange loyalty is a sham, a lie, a matter of mercenary calculation, an affair of pounds, shillings, and pence; a counter-keeping loyalty, an ardent attachment to quick returns and large profits. Put a dollar on one end of a pole, and loyalty, honor and patriotism on the other, and it does not require the spirit of prophecy to foretell that it is not towards the latter that the genuine Orangeman would make the first rush.

Again the Reviewer writes:—

"Nothing could be more praiseworthy than the published rules of the Orange Society. They prescribed loyalty as the point of honor—obedience to the law as the first duty; they prohibited the admission of any one capable of upbraiding another on account of his religious opinions, and they inculcated peace and good will.

"But never did any society exhibit such a glaring inconsistency—rather such a positive contradiction—between its professed principles and its actual practice. The facts which came out before the Committee surprised all parties—none more, we believe, than the Grand Master himself. It appeared that the Orange oath of allegiance had once been avowedly 'conditional,' and that the same spirit remained, although the words had been changed; that, contrary to law, warrants had been issued to military bodies; . . . that the practice of the Society was to resort to every contrivance—by songs, speeches, party tunes, processions, emblems and mottoes—to insult, to domineer over, to offend and irritate their Roman Catholic neighbors; and the result of its working was seen in outrages, murders, houses wrecked, villages destroyed, riots without number, law perverted, justice denied, and the animosity of the rival parties wrought up to madness."

And this is the state of society that the Governor-General, with the countenance of his responsible advisers, is doing his best to bring about in Canada!—Upon the impolicy, not to say wickedness, of such conduct upon the part of men in authority the Reviewer thus comments:—

"To give some idea of the responsibility falling upon those who encourage Orange Processions, we will enumerate a few of the principal Orange riots in the five years preceding the formal dissolution of the Society in 1836—At Crossgar, in 1830, in the County of Down, a formidable armed procession, exhibiting warrants from the Duke of Cumberland, openly resisted the police, and only retreated before an overwhelming military force. At Dungannon, in Tyrone, they overawed the Magistrates, and by force compelled them to disobey the orders of the Government. At Tanderaghee there were riots and murder. At Maghera, in Londonderry, the Roman Catholic party having dispersed, the Orangemen broke their promise to the Magistrates, evaded the troops, and rushed upon the village of Drumard. There they fired upon the peasantry who fled; and continued to wreck and burn the houses, until at length the military re-appeared, and drove them back at the point of the bayonet. Mr. Hunter, the Magistrate, in his Official Report to the Government says—'Anything so disgraceful to the character of men and of Protestants, so savage, so lawless, and so uncalled for, cannot be forgotten; the whole was done with such deliberation, and in open defiance of the law.'"

The Reviewer then proceeds to give us some specimens of the mode in which justice is administered by Orangemen:—

ORANGE JUSTICE.

"In Armagh, some Orangemen passing in procession through the Roman Catholic village of Maghera, and playing the 'Protestant Boys' were beaten, and their drums broken. Two days afterwards, the Orangemen attacked Maghera. There was no opposition—the inhabitants fled for their lives; an old man was beaten—a widow within eight days of her confinement was wounded with a bayonet, and knocked down—her son, a half witted lad, was fired at—another woman and her infant were beaten and knocked down—and twenty-eight houses wrecked and burned, and every particle of property pillaged and destroyed. The sequel is characteristic of the state of society there: The Roman Catholics who broke the drums were convicted, and sentenced to three months' imprisonment; but though the wrecking of Maghera took place in open day, in the presence of Colonel Verner himself, though the rioters' names were known and their identity sworn to, not one of them received any punishment."

The following occurred at Annahagh, near Armagh:—

"A Protestant and his daughter had there been beaten by Roman Catholics; in revenge for which the Orangemen turned out armed with their yeomanry firelocks. They attacked Annahagh and burned and wrecked nine houses, when they were stopped and driven off by the police and military. It is almost superfluous to record that, for beating the man and his daughter, four Roman Catholics were transported—but for burning nine houses not a single Orangeman was punished in any way."

Again, upon the occurrence of any riot, the Reviewer tells us that:—

"Roman Catholics were arrested and punished; but the dominant faction was always safe. Informations against Orange offenders had to be sworn before Orange Magistrates, Bills to be found by Orange Grand Jurors,—the jury was impanelled by an Orange Sheriff, and the verdict was given by an Orange jury, upon prisoners ostentatiously wearing Orange rosettes even in the dock. Intimidation of witnesses prevailed to a frightful extent, acquittals were given against evidence, against the judges' charges, and even against the prisoners' own confession. So that after every fresh struggle the parties retired to prepare for another contest,—one animated by their victory, the other feeling that Protestant ascendancy was Roman Catholic slavery, and doggedly determined not to submit to the one, nor acknowledge the other."

The consequence of this state of things was, in 1835, a Parliamentary enquiry into Orangeism:—

It was thus that the Orange murderers of Tierney escaped the due recompense of their crimes. An Orange Grand Jury, in the teeth of the most positive and uncontroverted testimony, refused to bring in Treas Bills against their brother ruffians. Orangeism is the same in Canada

"The exposure was complete, the condemnation universal; all classes, creeds, and parties then united in declaring that the Orange organisation must be arrested, that the supremacy of the law must be vindicated, and that no party in the State should be permitted to arrogate to themselves superior privileges, and insult their fellow-subjects, on the ground of a puerile religious belief, or on the false and insolent plea of superior loyalty."

In consequence of the suppression by law of Orangeism, peace was for some years restored to Ireland. Unfortunately in 1845 the "Party Procession Act" expired; the demon of Orangeism again raised its loathsome head; and in consequence, murders, arson, and other outrages became of constant occurrence. Protestant magistrates too, in some cases, countenanced these disgraceful demonstrations; but were, by the British government of the day, speedily dismissed from the Bench for such conduct. A Mr. Watson, like Sir Edmund Head in Toronto, made himself very conspicuous as an Orange Deputy Lieutenant:—

"The government now attempted to quell the growing evil, and superseded Mr. Watson, on the broad principle which they were then applying to those magistrates who attended repeal meetings—(a principle which is surely applicable to Governors of Her Majesty's colonies who officially sanction and foster Orangeism)—that where criminal acts were likely to arise out of violent party meetings—and that criminal acts have within the last year arisen out of Orange Processions in Canada, is an undoubted fact)—'the administration of justice could not be safely entrusted to magistrates who, by attending and countenancing such meetings, constituted themselves open and acknowledged partisans.'"

In consequence of this wise decision of the British Government in accordance with which several Orange Magistrates were superseded—the leading Orangemen openly called upon their followers to resist the law, and "to make themselves feared by the Government." But the Government remained firm, and for a time the enemies of order and liberty were kept down by the strong arm of the law. In 1848 and '49, however, the Orangemen took fresh courage; and signalled themselves in the latter year by the notorious 12th of July massacre of Dolly's Brae. Of this—the most notable of Orange exploits of late years—the Reviewer furnishes us with the following details, established upon oath before the Court appointed to investigate into the disgraceful occurrences of the day:—

A large body of Catholics had assembled on a hill side near the road by which the Orange Procession—about three quarters of a mile long and armed, as Major Wilkinson says, to the teeth—had so pass.—According to the evidence of Major White of the Enni-killeners, Captain Fitzmaurice, a stipendiary magistrate, and Mr. Hall the Inspector of Police, the Orangemen commenced the fray by firing upon the mass of men, women and children—(for the most part unarmed)—who were collected on the hill side. The latter, of course unable to contend against such overwhelming odds took to their heels.

The scene that then ensued is thus described:—

"Nearly two hundred Orangemen also began to ascend the hill, and kept up a fire upon the retreating Ribbonmen; and while the rear part of the procession were thus engaged, those who were in front broke loose from all restraint in Magheramayo, where there was no opposition, and began to burn and wreck the houses, while some scattered themselves over the fields to complete the same work of devastation. The dragons now pushed forward, and drove the Orangemen onwards towards Rathfriland. By this time a number of houses were blazing, and a party of police were sent to extinguish the flames. Mr. Scott saw two men trying to set fire to a house; he struck one and took the gun from the other. Mr. Tighe, a magistrate, saw an Orangeman firing into the thatch of a house, but never thought of arresting him. Inspector Cory went into six burning houses: from one an old woman was struggling to escape, but the door was partially closed, and the blazing thatch falling in; and she would have been burned to death had he not saved her. A policeman rescued a girl eighteen years old from another house. Sub-constable Fair took a woman out of a house on fire in a desperate state, blackened and wounded. Another constable saw an Orangeman strike a woman with the butt end of his gun as she was trying to get away.

"The work of retaliation, both on life and property, by the Orange party, was proceeding lower down the hill, and along the side of the road, in a most brutal and wanton manner, reflecting the deepest disgrace on all by whom it was perpetrated and encouraged. One little boy, ten years old, was deliberately fired at, and shot while running across a field. Mr. Fitzmaurice stopped a man in the act of firing at a girl who was rushing from her father's house; an old woman of seventy was murdered; and the skull of an idiot was beaten in with the butts of their muskets. Another old woman was severely beaten in her house; while another, who was subsequently saved by the police, was much injured, and left in her house which had been set on fire; an inefficient man was taken out of his house, dragged to his garden, and stabbed to death by three men with bayonets, in the sight of some of his family. The Roman Catholic chapel, the house of the Roman Catholic curate, and the National School-house were fired into, and the windows broken; and a number of the surrounding houses of the Roman Catholic inhabitants were set on fire and burnt, every article of furniture having been first wantonly destroyed therein."—(Mr. Bewick's Report.)

"The scenes which took place in the houses are best described in the witnesses' own words:—

"Bridget King. I know Pat King, who was killed on the 12th of July; he was taking care of his mother on that day: the door was shut. I saw the Orangemen fire at the house: they broke in the door; they pulled him over the garden ditch and stabbed him,—he died in ten minutes afterwards: he was not out of the house that day."

"We condense the evidence as to Arthur Traynor. He was standing near his own house—had no arms in his hands on the 12th—was hit with a ball in the cheek—ran to Mr. F. C. Beers to save his life—Mr. Beers thought him a peaceably disposed man—ran him among the prisoners, where he was handcuffed. No attention was paid to him for four days. On the 16th, when under examination before the coroner, it was made known that the ball was still in his face. On the 17th, this man, who had not had arms in his hands, and was known by Mr. Beers to be a peaceable man, having had his house burned, all his property destroyed, and being himself severely wounded, was discharged!"

"Margaret Traynor. The men with sashes on them fired into my house, and burned it, and destroyed it: they chased the old woman who is dead into the byre, and followed her—I saw her after they went away: she was then drawing breath, but she died in about an hour afterwards. They shot my husband in the cheek and made a prisoner of him. I saw Pat King a killing; they dragged him out of his house: he begged for mercy: he got away from them and ran into the garden: three of the men made a bounce at him: others following: them: they stoned him

in the garden: I saw him gathering himself up and begging for mercy."

"Margaret King. I was in the house when the door was broken open and my uncle Pat King killed: the house filled with Orangemen: one of them hit him on the head with a stone: three of them then took him down to the low room. I got into a field. One of the Orangemen said "D—n your soul for a Popish b—h," and knocked me down off the garden ditch with a stone. When I returned to the garden, three of them had my uncle down and were stabbing him. I got into a byre and hid in some hay: some of them came in and stabbed the cow in two places—broke the stake and let her out. When I could do so with safety, I went to my uncle, and got his head on my knee: he lived about ten minutes after that. The dragons came up just as my uncle was dying: one of them said "May be he'll come to again." They (the Orangemen) d—d my grandmother, who is an old bed-ridden woman the last year and a half,—spat in her face, hit her on the head with a stone—cut her arms, and then smashed a chair on her forehead."

Amongst the victims, the names of the following are given as all brutally murdered, deliberately and in cold blood—so at least the Protestant historian of the massacre tells us:—

"John Sweeny an idiot, was found on the road with his skull battered to pieces; Patrick King was dragged out of his cabin, stabbed, and beaten to death. Ann Traynor, a woman seventy years of age was cruelly beaten and died soon after. Eight houses, one of them half a mile from the scene of conflict, were wrecked and burned; and a great many others, including the Roman Catholic curate's house, the chapel and school house, were fired into and more or less injured."

It is hardly necessary to add, that for these crimes no Orangeman was ever punished. Lord Rodden, who had received an address from the Orangemen before the massacre commenced, a Mr. Beers an Orange Magistrate who headed the procession, and one or two others, were properly dismissed from the Magistracy. But for the brutal rabble of Orangemen who took an active part in the massacre, there was, thanks to Orange magistrates, and Orange jurymen, no punishment whatsoever—"Savage and brutal as was this scene" (the massacre itself) says the Reviewer—"the events which followed are to our minds more deeply disgusting."

Why do we recall these horrors? we may be asked—or of what service can it be thus to evoke from their bloody graves the ghastly corpses of the slain?—We do so, because, by the boast of the Protestant organs of Upper Canada, Orangeism is already a recognised institution, and a power in the State; because, unless Catholics are on the alert, unless they be quick to interpret the signs of the season, and prompt to avert the storm that menaces, they will in all probability find themselves ere long, as completely the victims of Protestant ascendancy in Canada, as ever they and their fathers were in Ireland. Because, seeing that Orangeism—discouraged by all good men of all creeds or political parties at home—is here in Canada petted and fostered by the very Government itself, it is the duty of every Catholic, of every friend to civil and religious liberty and of equal rights for all—to do his utmost to check, ere it be too late, the progress of the accursed monster; and because, if allowed to obtain a firm footing, and to control the Government, we may be certain that Orangeism will bear in Canada as in Ireland, a plenteous crop of riots, outrages, and murders. There are some well meaning persons who, unacquainted with the modern history of Ireland, think that Orangeism is a harmless thing; and that it is only through the hatred of Irish Catholics that it has been represented in an odious light. To undeceive these, to convince them, by Protestant testimony, how foul, how execrable a thing Orangeism is, always and everywhere, is our object in reproducing the comments of the Edinburgh Review. It is well, indeed it is necessary, that now that the beast is lifting up its head in our hitherto peaceable community, it should be manifested to the world in its proper colors.

The Toronto Colonist anticipates a speedy dissolution of Parliament, from the activity of the corruptionists, and—to use the language of the Brokers' Circular—the buoyancy of the political market.—Free and independent electors are in great demand, and constituencies are changing hands, or preparing to change hands, at greatly advanced rates. Liberal Catholic soles warranted steady "government hacks" are abundant and may be had cheap; but the article is in bad odor at present, and the Ministry have already a large stock on hand. A very brisk business is still doing in Commissions of the Peace, Crown Land Agencies, and Militia appointments. The Colonist says:—

"Ministerial candidates are notoriously getting Commissions of the Peace issued to secure votes from the Bench, or to rise to political power through magisterial servility. The Adjutant General's office, the Crown Lands office, the Attorney General West's office, may the very Executive Council Chambers, are but so many manufacturing factories at this very moment of tools to carry elections, or of candidates to betray and deceive the people. We are prepared to unfold a tale if necessary, which will show that a net work of this description of corruption is now being thrown over the whole Province."

We fear that there is but too much truth in these revelations of our Toronto cotemporary. The Ministry knew well, that—by their treachery on the School Question—by their unfortunately too successful efforts to perpetuate the present tyrannical and insulting system of Protestant State-Schoolism—by their support of the "General Corporations Bill"—and the encouragement given by them, through their willing tool Sir Edmund Head, to the insulting Orange demonstrations of the 12th of July last—they have justly and for ever forfeited the confidence of every honest and independent Catholic in the country; and that they can number amongst their friends and apologists but a few score of venal hacks, ever prowling about in search of ministerial offal, and Government garbage. These and such as these, the Ministry have bought, cheap, soul and body. But with the exception of these hirelings, they well know that every Catholic in Canada, who loves his Church, re-