

wrath, according to the testimony before the court, seemed especially reserved for the Loyal Orangemen. The term Orangeman is a favored epithet to apply to those whose ears their *Reverences* would not exactly nail to the pump, but Orangemen or no Orangemen, stones were thrown at civilians and soldiers, and in one case a grey headed old man was nearly killed by a blow of a stone weighing two pounds; and other gentlemen were maltreated after the most merciless fashion. But then, according to the evidence of Private O'Connor, a Roman Catholic, one Priest said they would fight the battle of the Boyne over again, that the Orangemen, five hundred strong, were coming, and he charged his Gladstonites to give them a warm reception, and to watch the trains coming in. But then, surely, if their object at that time was to fight that memorable battle again, they have once more been most gloriously defeated.

These, with the ultra High Churchmen and Ritualists, are the friends of Gladstone; himself a *ritualist*, let the reader remember of the most contemptible and hypocritical school, while those in the opposition embrace the bone and sinew of the nation for intelligence, enterprise, wealth, and respectability, and embrace both Protestant Churchmen and Dissenters; men who, from their very childhood, have been taught to respect the eighth commandment, which says, "Thou shalt not steal," and the tenth, which says, "Thou shalt not covet thy neighbor's goods." And if it be morally wrong to steal from

Mr. Gladstone, or to covet his goods, or for a party of robbers to rob him of his property, merely because they had physical power to do so, then surely an honest, to say nothing of a Christian public, must acknowledge that it is equally wrong to rob and plunder, and covet the property of Christ's heritage—the Church. *Morally*, we can see no difference between Gladstone, Bright & Co. and any other band of robbers that ever disgraced any place, or any country.

What would be thought of the Government of this Dominion if, to please a vulgar mob, it set about robbing some of our distinguished men, or any other class of men, of their property, why the whole world would look upon them with scorn and contempt. Now the Church of Ireland has received *lawfully* a certain property, in the form of tythes, from time immemorial, and that by the very same authority that gave the other nine parts to the landed proprietors. And as all will freely acknowledge that it would be unjust in the extreme to rob the latter, then in all justice we ask are their claims any more sacred than those of the Church which has existed in the country from the beginning? or why would it not be equally as unjust and dishonest to rob the one as the other?

From this simple statement, our readers will perceive that the statement is a wicked falsehood or misrepresentation of truth, which says that one denomination is obliged by law to support another, and that the members of the Romish sect is obliged to support not only their