

witness that he was an "habitual drunkard," because he had seen him taking an occasional glass of beer in a grocery-store on his (the constable's) beat. Thus, despite his protestations, was the father separated from his child, and the child taken away from both father and mother.

Some persons may exclaim—"Can such a state of things exist in New York?" To such we reply, it does exist, and in forms much more revolting than any now described. The "Farnham Reformatory," gipsy turncoats, Protestant school nets, and "super" and "Revival" immoralities which have at times disgraced, and for a moment demoralized, certain districts of Ireland, are not to be compared in enormity with the clearly-defined, persistent, and non-relaxing system of Protestant, or infidel, proselytism pursued in New York. The holy influence of the Church soon brought the home perversion again to an enjoyment of the grace of Her Sacraments, and prostrate before the altar he had given and repenting of his sin. Here the case of the kidnapped child is quite different, for it is removed from sight of the Priests of the Church placed hundreds and thousands of miles away from their ministrations, held by cruel bond to the service of Protestant masters, and—when all its beautiful recollections of youth are obliterated—expected, as a natural consequence, to aid by marriage in building up an alien church—the main cause of the first exile of his unknown or unremembered, Catholic progenitors from Ireland.

This question of the future marriage of Catholic adults, transported to the West from New York during their minority, necessarily induces the contemplation of the subject in a very fearful aspect. It has been strongly objected, by some of our philanthropists, that the separation of the young members of slave families, by arbitrary sale, at the South may have eventuated in the subsequent marriage of a brother and sister; the one the property of one planter and the other that of his neighbor, or both falling to the ownership of one master in after years, and having no means of knowing or recognizing their consanguinity. This may have occurred at the South, but we incline to think, only very seldom; as each purchaser knows the real name, age, place of birth, and so forth, of his newly acquired property, and the negroes are mostly sold at an age when they have learned and are able to recollect all about their parentage and brothers, or sisters.

PASTORAL OF HIS GRACE THE MOST REV. DR. CULLEN, ARCHBISHOP OF DUBLIN. TO THE CLERGY AND LAITY OF THE ARCHDIOCESE OF DUBLIN.

We cannot allow the Festival of Saint Patrick to pass by without rejoicing with you in spirit, conveying to you salutary lessons of instruction, and exciting you to thankfulness and gratitude for the ineffable blessings conferred on us by the preaching of our patron and apostle, to whom we owe the glorious privilege of being members of the Holy Catholic Church, and of participating in all her triumphs, her glories, and her sufferings. Precious, indeed, dearly beloved brethren, are the treasures of heaven with which his labours enriched our land—rich and invaluable the inheritance—and bright and splendid the diadem to which, through his ministry, we have become heirs. Living as we are at a period when these privileges are despised, when the powers of darkness appear to have a momentary triumph over light and truth, when our holy Pontiff, Pius IX., Christ's vicar on earth, is abandoned to the perfidy of hypocritical friends and designing enemies, is it not apostle, pass in review the glories and triumphs of our faith, in order to excite our courage in the hour of suffering and trial; and is it not meet to consider the wonderful economy of God in the administration of His Church, an economy which though allowing her to be violently persecuted and afflicted, always brings her glorious and triumphant out of every danger? Our fathers had, for ages, been sitting in darkness and the shades of death, devoted to superstition and idolatry, and bound in the cruel slavery of sin. But when St. Patrick landed on our shores, the first dawn of the sun of justice appeared the harbinger of the smiles of heaven and of the mercies of the Lord, and angelic strains soon resounded through the land, proclaiming "Glory to God, and peace to men of good will." The preaching and the incessant prayers of Saint Patrick drew down the fertilizing dews of heaven on our isle, and that which was a barren desert, soon bloomed as the garden of God.—When we contemplate the blessed fruits of his sacred ministry, must we not exult with the prophet,—"How beautiful upon the mountains are the feet of him that bringeth good tidings, and that preacheth peace" (Is. li. 1). Nor were these blessings of a transitory character; though more than fourteen hundred years have passed away since our Apostle achieved his triumph over the powers of darkness, and illumined our country with the full radiance of heavenly light; yet, the effects of his preaching still remain, the faith which he planted still flourishes, and we continue to enjoy the happiness of being children of the one Catholic Church, to which he belonged. Oh! ought we not to be most thankful to the Giver of all good gifts that we are not tossed about by every wind of doctrine like those who seek, by their own reasonings, to fashion to themselves individual creeds; and it is not a glorious privilege that our faith is the faith "once delivered to the saints," which, pure and unaltered as it was delivered by the Divine Redeemer, has ever been preserved in the Catholic Church. Science and letters, the arts and improvements of civilised life, have had their progress and decay, but our faith, founded on heavenly truth, is always the same, unchanged by the lapse of ages and the vicissitudes of temporal affairs, for the Lord has said, "The heavens and the earth shall pass, but my words shall not pass."—(Matt. xxiv. 35) Yes, the faith preached by Saint Patrick so many centuries ago, is the very same which we now profess.

After dwelling at length on the persecutions which the Church has suffered at the hands of tyrants and heresiarchs in every age, his Lordship continues:—

It is not necessary to describe the cruel code which the enemies of faith devised to destroy in our island the very germs of faith, nor to recall to your minds the scenes which were perpetrated round the Cross in Wexford, in the Cathedral of Cashel, in the towers of Drogheda and Limerick, and the countless massacres which, through the length and breadth of the land, marked the cause of the great champions of liberty and error. The ivy-clad ruin, to be met with in every district, yet attest the spirit with which they were animated, and which sought could satisfy the desecration of the shrines of religion, the destruction of our churches, the pillage of her monasteries, and the massacre of their inmates. Even their deeds of peace were those of relentless persecution against such as refused to renounce the faith of their fathers; and at one time we find several thousand Irish Catholics forced away to the West India Islands, there to be as deliberately sacrificed by disease

as their brethren had been immolated by the sword. How did religion then sit desolate by the way side! how were our ministers obliged to fly for safety! But still the faith of our island did not grow weak, and each silent cave became a sanctuary, and each mountain top an altar on which was offered the sacrifice of praise; and how many shepherds, too, then gave their lives for their flocks, and rivaling the heroism of the first martyrs, rendered glory to Heaven, and struck terror into hell, sealing their teaching with their blood. In the year 1680, two distinguished archbishops of Armagh and Dublin were lying bound in the same chains in Dublin Castle. The one, the venerable Dr. Talbot, broken down by sufferings and sickness, rendered his soul to God in prison; the other, the heroic Dr. Plunket, torn from his country and his friends, denied the means of self-defence, shed his blood in the metropolis of England in confirmation of the faith inherited from St. Patrick, his predecessor in the See of Armagh, and martyred at the tomb of the Apostles in the Eternal City, where he received his education, and where he was inspired with that fortitude which prepared him to be a martyr in the cause of Christ. It is not necessary to mention innumerable other holy prelates who suffered poverty and exile, and all the miseries of this world, rather than renounce the religion of Jesus Christ, and who now, we may trust, standing before the throne of the Lamb, unite with St. Patrick in offering up the incense of their prayers for our Church and obtaining the continued protection of Heaven. But it is not to be omitted that for more than a century all the archbishops who governed the See of Dublin, died either in exile or in prison for their faith. Regarding the cruel laws which were devised to perpetuate these deeds of blood, this desolation of our suffering isle, they have been well described by a British statesman, "having had a vicious perfection, as being a complete system well arranged in all its parts—a machine of wise and elaborate contrivance, as well fitted for the destruction of a nation as ever proceeded from the perverted ingenuity of man," and which, had our Church relied for its support on earth or civil power, would long since have erased every trace of its existence from our land. Though it is an ungrateful task to occupy ourselves with the penal laws, we shall mention some of them; because when we are reproached with the poverty of our churches and our clergy, and with the misery and affliction of our people, when we are told that the riches and nobility of the country do not belong to us, we are necessarily compelled, in our own justification, to turn to the history of the past, and to show how the penal enactments of bygone days have stripped Catholics of their rights and possessions, and reduced them to their present afflicted state, transferring at the same time the riches and influence of the land into the hands of aliens in blood and in religion, who scoff at the poverty of our people, that had its origin in their misdeeds. To be a Catholic bishop was deemed a crime punishable by transportation, and to return from transportation was an act of high treason, and its punishment was, "to be hanged, embowelled alive, and quartered."

To teach our holy faith was, moreover, deemed a crime, and to induce a Protestant to embrace the truth, was an act of treason against the law. Should a child of Catholic parents conform to the established religion, he might compel his father to surrender his estate to him.—(2 Geo. I.) Should the younger brother become a Protestant, he could deprive his elder brother of the legal right of primogeniture.—(1 Geo. II.) Not only was the property of Catholics confiscated, but each law concerning them seemed only to insure the impossibility of their emerging from poverty. If a Catholic purchased an estate, his Protestant neighbors were authorized to seize on it, and enjoy it without paying aught for it; and it was in like manner with other properties which might happen to acquire or possess. If Catholics were at all allowed to live, it was only that they might be hewers of wood and drawers of water. They were debarred from every position in society; no Catholic could obtain any rank in the army unless he abjured his religion. The legislature and the bar were alike inaccessible to him. In a word, he was deprived of every civil right unless he consented, for the thirty pieces of silver, to renew the betrayal of his God. The education of Catholics was proscribed, and not only was it unlawful for them to keep schools at home, but it was, moreover, penal to send their children for instruction beyond the seas.—(2 Geo. I., 32 Geo. II.)

With reference to the efforts lately made to pervert the faith of the poor of Ireland, his Grace says:—

When we raise our voice against proselytizing and anti-Catholic schemes of education, I know that our enemies will say that the Catholic Church seeks to enslave the soul and to confine the mind, and that she is the enemy of the happiness and progress of the human race. But such charges are altogether devoid of foundation. The Catholic Church is not the enemy of education and science; on the contrary, literature and the fine arts, and everything that tends to improve the human mind, have ever flourished beneath the shade of her sanctuary. Even in those ages which are deemed the darkest in her history, who can describe all that she achieved for the promotion of education, by establishing the great seats and centres of learning throughout Italy, and Spain, and France, and Germany, and England.—Yes, even England owes her noblest institutions for learning to that faith which many of her children malign; and her noblest universities had won for themselves renown ere the so-called Reformation was heard of; and if the monuments raised by Catholic hands were now to be swept away, but few perhaps of her boasted seats of literature would remain. In Ireland, too, we may point with holy pride to the monuments of history, which show how brightly the lamp of science once shone throughout Ireland. The names of Lismore, Armagh, Enly, Ardagh, Bangor, Leighlin, and Clonard, are not less famous as schools of science than as sanctuaries of religion; and the venerable ruins of abbeys, monasteries, of churches, and ancient crosses which are scattered around us on every side, whilst they attest a worse than barbaric fury in those who destroyed them, proclaim, at the same time, the zeal of our country in the cultivation of learning and religion. But whilst our holy faith is ever the guardian of science, it will not allow us to be satisfied with a mere worldly education—a pagan education, such as would have been supplied by Greece or Rome; or they were as yet illumined by the rays of the Gospel of Truth. Many such godless schemes of education have been put forward during the past years, and are still vainly held out to us as a boon; such are the Queen's Colleges, reiteratedly condemned by the Holy See; and such too, are the Mixed Model Schools, and other like institutions, in which masters and pupils of different religions are congregated together, and all exposed to the fatal ravages of indifferency to every creed. But, beloved brethren, we must ever reject with indignation every educational scheme, no matter from what source it comes, unless it impart a truly Christian spirit, and preserve our youth from the baneful influence of heresy and indifference to religion. It would avail but little were our youth instructed in physical knowledge, made acquainted with the structure and habits of antediluvian or extinct races of animals, and taught to trace the history of bygone ages, unless at the same time, they were well grounded in the science of faith; for, from it alone proceeds the knowledge of God; from it buds forth every virtue; and it alone can form good children and good parents, good servants and good masters; in a word, good Christians true disciples of Christ, not denying by their deeds the holy profession of their lives. Yes, dear brethren, ever hold in mind that your children are not merely children of earth—they are also children of heaven, and of the holy Catholic Church. And hence you must watch with jealous care over the sacred inheritance which is destined for them; and you risk the salvation of your own souls should you expose to peril the eternal rights, the eternal hopes

purchased for your children through the merits of our Redeemer. Never was your zeal more necessary than at present, when a licentious press every day assails the holy Catholic Church, maligns the Apostolic See, and spreads the vilest calumnies against our holy religion. Unless your children be well educated, it is not to be apprehended that their faith may be shaken by the assaults of enemies whose arms they have not been prepared to encounter.

Of the present state of affairs in Italy his Grace says:—

Of late the spirit of evil seems to have vented all its wrath in the city of God, and the powers of darkness have directed all their assaults against the sacred authority of the Pope. You are all aware of the perfidy with which the King of Sardinia, in the time of peace, and without any declaration of war, has invaded and seized on almost all the ecclesiastical dominions, spreading devastation and death on his path, confiscating the property of the Church, and inflicting the greatest evils on society and religion. For the present this unholy warfare, encouraged and sympathized by the man who holds the destinies of France, as well as by the Machiavelian policy of some of the leading ministers of England, this anti-Papal revolution has been triumphant, and has reduced the Pope to the greatest straits. Indeed, we have to admit that our common Father, dearly beloved, and the father of the faithful, is now suffering the severest privations, and is involved in the greatest difficulties. Infidelity, perfidy, treachery, ambition, have triumphed over him. We are told, it is true, that it is not the spiritual, but the temporal power of Rome that is assailed. The excommunicated leader of the Italian revolution, and his allies in England and France, whilst, bearing the Pope, profess that they do not pretend to interfere with the keys of Peter. Even the writers of the public press in England now affect a hypocritical respect for the Pope's spiritual power, and pretend that they have no intention to interfere with his existence, whilst they are leading an aiding hand in the destruction of his temporal authority. But who is there so simple as to be deceived by such hollow professions. Whilst assailing the temporal rule of the Holy See, those perverse enemies of religion expect that with material Rome the whole fabric of the Church will totter, and that the powers of hell shall lead captive the Spouse of Christ. Knowing nothing but earthly interests and material power, if they succeed in reducing the Pope to poverty, and deprive the Apostolic See of its temporal rights, they imagine that the Catholic Church will be easily destroyed. But their hopes are vain and delusive. Let them open the history of the Church, and they shall see that never have the successors of Peter ruled with a more glorious and triumphant sway than when they were captives, or were compelled as exiles to seek refuge in foreign lands. Probably Rome will now be surrendered by its present pretended patron to Sardinian perfidy, but yet we may rest assured, that despite the designs of man, Rome will soon return to be the inheritance of St. Peter. Many Pontiffs have been led away in ignominy from Rome, but as many have returned to it triumphant. From the days of the Emperor Frederick to times within the memory of us all the humiliations of the Pontiff were but the prelude of his victory, and only served as the earthly cloud from which the power and glory of God should shine forth in meridian splendor. Despite the ravages of time, the power of the world, the rage of hell, the malice of men, Rome yet remains, not in decay, but in the full freshness of life and youthful vigor, the sovereign queen of all our nobles' affections, the centre of unity and truth. The authority of the Pontiff did not rest its roots alone amidst the ruins of the imperial throne; they struck deep into the Catacombs of the early Church, and were watered with the blood of the princes of the apostles; and it grew into a mighty tree, and now shadowing their glorious tombs, it yields to its spiritual subjects from every land a place of sweet repose. The voice of ages proclaims that Rome partakes of the eternal endurance of the Church of Christ; and whilst the time has unceasingly rolled on, condemning to oblivion, or branding with disgrace the names of proud princes and ambitious conquerors, bearing to destruction every work of man, Rome alone has remained unmoved; and each varying sect, and each shifting scene of earth, as it was hurried on, has bowed to her in homage, and proclaimed her eternal. Oh! far be it from us, then, to feel alarmed at the storm which now threatens this rock of ages; often before have the foaming waves dashed against it in vain. No matter, then, how violent the storm may be, yet fear not, raise your minds to God, and when you have asked with the Royal Prophet, "Why have the nations raged, and the people devised strange things? oh! let the divine assurance recur to your minds:—"He that dwelleth in the heavens shall laugh at them, and the Lord shall deride them." The same hand which once led forth the Church from the Catacombs and removed from Rome the seat of imperial sway to fix in it the Pontiff's throne, still guards the Eternal City; and the same Providence which guided and watched over a Leo and a Gregory in those ages which are past, is yet ever watching over our glorious Pontiff Pius; and free from all subordination to other States, and unbiassed by instincts which the local interests of kings might elsewhere inspire, the words of the successor of St. Peter, emanating from Rome itself, will continue till the end of time to be the words of guidance, instruction, and rule, not to this or that nation, but to all the nations of the universe which are illumined by the saving doctrines of faith. The peace of our Lord Jesus Christ be with you all.

† PAUL CULLEN, Archbishop of Dublin.

IRISH INTELLIGENCE.

The Rev. M. Mooney, the beloved Spiritual Director of the Young Men's Society, Dungannon, ever faithful to his word, has entered into preliminary arrangements for the building of the contemplated new hall for the Society. A large quantity of mountain granite stone is being drawn to the site, immediately in front of the new court-house. The building, when finished according to the plan exhibited by the Rev. M. Mooney to the members, will very much enhance the appearance of the street. Knowing the zeal with which the Rev. gentleman exerts himself to carry out anything he takes to hand for intellectual improvement, we may expect a speedy completion of the proposed undertaking.—*Cor. of News.*

The Admiralty have given a pension of £120 a year to the widow of Captain Boyd, instead of the usual pension of £90.

The Irish assizes, now in progress, afford practical evidence of the absence of serious crimes in the country, with two or three exceptions.

In a letter to the people of Ireland, dated February 11th, Dr. Cahill deprecates the break-up of the Yankee Union, and gives the following rational advice to his fellow-countrymen, which it is to be hoped they will follow:—

"On this disastrous topic my counsel to you is very brief—namely, your wretched victims of misery in Ireland must not think of emigrating at present to America. I am now in New York; and from reliable sources of information, strengthened by my own observation, I believe I am under the mark when I say, that there are at least eighty thousand persons thrown out of employment here within the last six weeks. The same sad story is told everywhere, through all the unnumbered workshops of Massachusetts, where I have been for a month; and unless matters are adjusted, by at least friendly commercial relations between the North and the South, no one can foresee the terrific future, about to open on the laboring and artisan classes of the entire North. You will, therefore, remain at home till you shall have heard good news from me. Better bear the evils which you know than those you don't know."

THE DERRYMACHASH ORANGE OUTRAGE.—ANNALS, MONDAY EVENING.—The trial of the Orangemen for having, on the 12th July, 1860, unlawfully and riotously assembled, with several other persons, armed with guns and pistols, and fired at and wounded Thomas Murphy, Charles McConn, Catherine Down, Martha McHuff, and others, will, it is expected, be proceeded with to-morrow. The bills were sent up to the grand jury this morning, and about four o'clock they returned into court with a true bill against one of the prisoners, named Webb, for firing with intent to maim; and against several other prisoners, for being engaged in an unlawful procession at Long-plains and Derrymacash. The case will be opened by the Attorney-General, and will be examined for the prosecution, and the trial is likely to occupy the remainder of the week. The case will be opened by the Attorney-General, and will be examined for the prosecution, and the trial is likely to occupy the remainder of the week. The case will be opened by the Attorney-General, and will be examined for the prosecution, and the trial is likely to occupy the remainder of the week.

Orange Procession.—Fourteen persons, men and boys, named Thomas Gordon, Jeremiah Neill, Henry Cochrane, James Smith, George Pusnett, Thomas Hoey, James Irwin, John Mathews, Thomas Evans, George Newell, E. Whitten, W. Johnson, and J. Mathews, were indicted for an unlawful assembly on the 13th of July, 1860, at Dromart.

Sir Thomas Staples and Mr. Crawford presented for the crown. Messrs. Leech and Kaye defended the prisoners.

Sir T. Staples, in opening the case, said the offence charged against the prisoners was perfectly well known to the jury, and it was, therefore, unnecessary to dilate upon it. It was unfortunately the fact that in Armagh and other neighboring counties, notwithstanding the act of parliament—the lectures of several judges from time to time—the punishments inflicted, and the undertakings given that the offence would not be again committed—that assemblies of the kind charged here were of frequent occurrence. Processions were formed—sashes were worn—flags carried—music played, consisting of party tunes; and all this being a direct challenge to the other side, combats in many cases ensued, injury to life and limb took place, and general riot and disorder prevailed. In this particular instance no riot or bad consequences occurred, but the act of parliament was clearly violated, and the prisoners deserve punishment.

Constable A. Stenson was examined.—He identified several of the prisoners as being of a party of sixteen persons, who, on the 13th of July, 1860, marched in procession, two and two, from Tandragee to Dromart; they wore red sashes, carried two flags, one white the other red; several of the party had guns, and there was music from fife and drum, one of the tunes played being "The Boyne Water;" the party went into a field at Dromart, fired guns, broke up, reformed, and marched round the field, had a mock combat, and afterwards dispersed; saw nothing but peace, love, harmony; the field was a quarter of a mile from the road; no harm was done; some of the lads wore paper caps; there was one Roman Catholic of the field with the party; heard no complaints of annoyance; he did not interfere with the party while they were marching from Tandragee to Dromart; did not hear any party tunes played while the prisoners were marching along the road.

To Mr. Crawford.—The Roman Catholics that subscribed were publicans.

Constables Maguire and Branagan gave evidence much to the same effect as the previous witness, and identified several of the prisoners. One of the tunes played was "The Protestant Boys."

Mr. Leech, in his address to the jury for the prisoners, denounced the prosecution as being a most unjustifiable proceeding. There was not the smallest ground for supposing that the demonstration was a party one, or that it was intended to produce, or did produce, the slightest ill will or animosity amongst the Roman Catholic people. The demonstration, in truth, was intended only for the diversion of those engaged in it, and for the amusement of the lookers on. If the police apprehended any bad results, and none followed, they ought to have warned the prisoners, and prevented them assembling on the occasions in question. The sashes and flags were not symbols of any party; and, therefore, not within the act of parliament.

Mr. Kaye addressed the jury for the prisoner Cochrane.

His lordship, in charging the jury, expressed his dissent from the argument that it was the duty of the police to warn the prisoners from getting up a demonstration of the kind described. The act of parliament was direct and express on the subject of these party processions. The nature of its provisions was perfectly well known to all persons in the county of Armagh, and it was the duty of all the subjects of the Queen and all good citizens to obey. The case should not be considered by the jury solely in the aspect that no bad consequences follow. The act of parliament was passed because the most disastrous results had followed from party processions, and in this particular case the jury should say, upon the evidence, whether the demonstration was a party one, or intended to be such.

The jury, after a brief deliberation, found all the prisoners guilty, but recommended them to mercy on various grounds—the youth of some of them—the circumstances that they had no intention to disturb the public peace—and that it appeared similar demonstrations took place for several years past, for amusement only.

His lordship said it might be perfectly true that several of the younger prisoners had not engaged in this demonstration for the purpose of exciting ill-will and animosity between the Queen's Protestant and Roman Catholic subjects. It was perfectly certain, however, that every one, even the youngest, knew that such a procession was forbidden by law. He repeated that no argument in extenuation could be founded on the circumstances—that no evil consequences came of this business; it was because blood was spilled, lives lost, and fearful animosities excited that the legislature passed this stringent act—interfering, no doubt, with the liberty of the subject to some extent; but, if the act was not attended to, still more stringent enactments would be passed, and the whole thing result in a strife between the executive and the people as to whether or not the law should be. It was utterly impossible that these party processions should be permitted; it was absolutely necessary that they should be put a stop to, and if parties did not choose to attend to the repeated warnings given by the past, they should suffer substantial punishment. His lordship sentenced Neill, Cochrane, Pusnett, Smith, and Hoey, each to four weeks' imprisonment, and to pay a fine of £1. The other prisoners were sentenced each to a fortnight's imprisonment, and to pay a fine of 10s.

Another Orange Procession.—William Clarke, William Cooper, Thomas Maxwell, John Smyth, Joseph Keenan, Robert Mitchell, David Smyth, John Stewart, Samuel Todd, Robert Lawson, William Robinson, Robert Johnston, Samuel Kane, James McTeay, Walter Armstrong, Wm. Leman, Jas. McMahon, and Francis Cooper, were indicted for an unlawful assembly with emblems, music, &c., on the 12th July, at Drummacoon.

Sir Thomas Staples and W. Camford appeared to prosecute for the crown.

The prisoners, or being arraigned, pleaded guilty. His lordship said he had read the informations, and conceived that the prisoners had adopted a wise course. He sentenced the prisoners—some to a fortnight and others to a week's imprisonment, and to pay a fine of 10s each.

THE ORANGE PRESS AND THE ARMAGH TRIALS.—There is a loud wail of discontent and indignation amongst the champions of Orange crime and outrage at the result of the Armagh trials, because they have not turned out in a manner calculated to promise impunity should similar atrocities be again attempted.

Several of the Orangemen charged with barbarous outrages of various kinds at Derrymacash have been found guilty, and though the sentences passed upon them have been by far too light, considering the gross violations of the law and the enormity of the offences, yet because they were not acquitted altogether their brethren and sympathisers are unmeasured in their denunciations of the proceedings from beginning to end. They insist in the first place that the alleged outrages were not committed by the parties accused; secondly, that even if they did commit them, there was sufficient justification—that justification consisting, we presume, in the fact that the assailed party did all they could to defend themselves against the murderous onslaught of their assailants; and lastly, that the law which made the crime punishable was bad, the jury unfair, and the Crown prosecutors a band of conspirators seeking to sacrifice the men accused, because they were Protestants, to a Jesuit and fanatic faction of Romanists panting for the blood of the loyal Orangemen of the North. Those who have read the evidence given during the trials dispassionately, will find that the first three objections are utterly refuted by the proven facts. Then as to the packing of the jury by the Attorney-General, whose public character is as unimpeachable as his judicial abilities and high-minded uprightness are conspicuous, the heaviest sentence was passed on Tate, who was tried by an exclusively Protestant jury, and in the third trial there were eight Catholics and four Protestants. This jury in which there were four Protestants was unanimous in its verdict, found the greater number of the accused guilty of violating the law which the advocates of Orange atrocities stigmatise as unjust and unconstitutional, but acquitted three of them, thus showing that Catholics and Protestants deliberated and decided on each case, according to the evidence, as honest men and true, without reference to creed or party. But the Orange organs argue—and the argument is worthy of the cause—that the jury was packed by the Attorney-General, because, after empanelling two juries, exclusively Protestant, he did not select a third of the same creed. This is the only conclusion that can be deduced from such an imputation. The Orange journals allege, however, that the population of the county being almost exclusively Protestant, the jury, no matter what creed the murdered, maimed, and maltreated victims professed, should also be Protestants to a man. Without stopping to point out the obvious injustice and monstrosity of this Orange proposition, let us quote a Protestant journal of Liberal principles, to show that the premises to this lame and impotent conclusion are as delusive as they are unfounded in fact. The *Northwestern Whig*, in an honest and convincing article on the subject, refutes this point thus:—

Our cotemporary the *Daily Express* may allege that "out of an almost exclusively Protestant county," this proportion is too small. The *City of Armagh*, however, is not almost exclusively Protestant. Probably half the population is Catholic, as the fact that more than half the Town Commissioners are so appears to indicate. Seven out of the twelve jurors sworn in were residents in the city of Armagh.—Why this should have been so every one who has been summoned as a juror will readily understand. When the court has been sitting several days, persons resident at a distance gradually cease to attend. In consequence, the proportion of townsmen is far larger towards the close than at the commencement of the assize; and their number upon any jury empannelled late in the proceedings will be equally large. Another circumstance which deserves notice is, that half of the persons set aside by the Crown were challenged simply on the ground of residence in the neighborhood of the district where the assize took place, and without any reference whatever to their religious opinions. In the case of the two Catholics set aside, our cotemporary appends their place of residence (Lurgan) to explain their rejection by the Crown. Why does he unaccountably withhold the place of residence on the part of the rejected Protestants? Why does he suppress the fact that five of these were, like the two Lurgan Catholics, set aside on the simple ground of locality, and on that alone? All persons belonging to the immediate district, both Catholic and Protestant, were ordered to stand by, in order that the case might be tried by jurors exempt from local or personal prepossession or prejudices.

On the trial of the Orangemen, Tate and Wright, for much more serious offences, both juries were exclusively Protestant. Taking the three juries together, it appears, therefore, that out of thirty-four jurymen empannelled to try Protestants, twenty-eight were themselves Protestants, and only eight Roman Catholics. This does not look like packing Catholics to condemn Protestants. It should be remembered, further, that twenty-four Protestants having served in the two former trials, the proportion of Protestants on the list liable to serve was very much diminished when the third case came on. Several Catholics who had been challenged by Tate and Wright stood at the head of the roll. And the prisoners in the third case, not having the right of challenge, and the Crown having no disposition to challenge them, they naturally sat on the third jury.

These facts, given on indisputable authority, are more than sufficient to dispose of the unfounded and libellous charge of jury-packing and conspiracy.—*Dublin Telegraph.*

THE IRISH CASE.—THE NATIONAL PETITION.—The following manifold article is from the *Dundalk Democrat*:—Let no one despair of the cause of Ireland. It is as imperishable as her own mountains, and as sacred as any which has engaged the mind of the patriot or the philosopher. It may be delayed in its progress, struck down by its enemies, betrayed by its pretended friends, fall into disrepute in the midst of venality and corruption, and be compelled to bear the sneer of the slave and the contempt of the hireling. But it is as immortal as truth; and men will ever be found in our Green Island to take it to their hearts and cherish it fondly, till the day for its bursting into blossom dawns in all its brilliancy on the country. In what condition is this cause to-day? We cannot call it triumphant, but we may say it is hopeful. Those who have charge of it may not be able to boast of great power, but they are honest and sincere, and will act the part of faithful sentinels throughout the land the renewed contest for its resurrection is progressing with steady movement. The National Petition is being signed, and in a few weeks a demand will be made for taking the opinion of the nation on the form of government it most ardently desires. It will request for Ireland what the British minister has conceded to Italy, and if this is refused what are the men of Ireland to do? This is an important question, and let all our Nationalists take special notice of the answer. Are we to drop the question, and fall back on the old and threadbare policy of fighting for one or the other of the two English factions? Are we to spend our days in Louth, for instance, to see whether Mr. Fortescue shall be replaced by Mr. McOlinckock, and Mr. Bellew by somebody else; and go on in that dreary manner to the end of the chapter? Or are we to wait five, eight, or ten years for vote by ballot, that we may send thirty or forty honest men to parliament, who will stand together, perhaps, for a month or two, and then become divided into two or three sections? To this sort of policy it would be madness to trust. It would do no good. We have been sixty long and weary years suffering from alien rule. We have been plundered by taxation, absenteeism, and the loss of trade and manufactures. We can do but little for ourselves—no country could do much in the face of hostile legislation. Fully £20,000,000 sterling is carried off from us every year; and although false witnesses declare we are becoming a prosperous nation, the truth is, that never was trade at a lower point in Ireland than it is to-day. To continue peddling with such a state of things as this might suit those who have got themselves quartered on the country, and those who are expecting office; but the Nationalists of the land will now espouse a holier