

# The Weekly Waterford Chronicle.

Agents for the Waterford and Weekly Waterford Chronicles.

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## FOREIGN INTELLIGENCE.

Moldavia and Wallachia are unknown in modern diplomacy as the principalities—*Kat' ezochin*. Their history is curious episode in that of Europe. Governed for several centuries by the Turks, by Hospadars of their own—that is, by Greek Princes, appointed by the Sultan—these territories have been long the battlefield of the Ottomans and the Muscovites. At present they are under Russian protection, but by the late Emperor Nicholas they have been placed under the protection of the Bayers, or Nobles of the land, complain of the despotism of the Czar, and are anxious for their independence. That Nicholas has violated treaties, will be readily credited—but there would scarcely arise in these Provinces any serious resistance to his authority, if the people were not led to calculate on the aid of Austria, their immediate neighbour. Accordingly, there are some, not obscure, indications that Metterich's genius has been at work in the Principalities, and that great uneasiness is felt in the Chancery of St. Petersburg. Every day serves to convince us, that the relations between Vienna and the Russian Government are becoming weaker. The free navigation of the Danube will speedily become a question likely to set the East of Europe in flames.

## DEFEAT OF THE QUEEN'S TROOPS IN SPAIN.

The French papers of Thursday, in an article dated Bayonne, the 23d instant, say that on the 16th and 17th the troops of the Queen retreated part on Vittoria, part on the villages of Marieta, Nancarez, and Ullibarrri de Gamba; according to the latest accounts the Christians had abandoned Marieta, directing their retreat upon Vittoria. The works which they had commenced erecting at Villareal de Alava were destroyed during the action by the Carlists, who took possession of the muskets and other munitions left on the field of battle. The Queen's artillery would have fallen into the hands of the enemy, had not Cordova ordered their hasty retreat. The Chief of the Staff (it is not stated whether the Christian or Carlist) states that the Queen's troops lost more than a thousand men, and that upwards of six hundred Carlists had entered Vittoria. The Foreign Legion, it is added, which was opposed to the 3d battalion of Navarre and 2d of Castile, suffered much in the extraordinary efforts it made to save the rest of the army.

The *Gazette de France* has the following:—"The Algerine Legion fought gallantly; but it was forced to yield to the ardour of the Turkish troops in the 3d battalion of Navarre. The English did not stand one minute; they were gorged with brandy." The *Messenger* has the following:—"It is said on 'Change that news had been received of disturbances having broken out at Madrid, and of the renewal of the disorders at Barcelona. We had no letters from Madrid later than the 10th, and we learn that in the Chamber of Deputies, on the 22d instant, a very stormy discussion took place on the occasion of an address, which it was proposed to present to the Crown relative to the riots at Barcelona. M. Mendizabal strenuously opposed the address on the ground that the government was not yet in possession of the requisite information to lay it before the Chamber. The address was rejected by a large majority."

## (From Thursday's Chronicle.)

In following Mr. O'Connell's progress through England, nothing is more truly wonderful than the effect which his appearance, in the different towns through which he passes, produces upon his adversaries. They seem, as it were, to shrink within themselves, and to fall back into utter insignificance at his approach; their vaunting menaces die away into childish treble; and even effrontery and falsehood, the usual staple of the enemy, appear at a sad discount. It is well known how triumphantly Mr. O'Connell entered the Exchange News-room—the great rendezvous of the Tory clique, and a short time since, before things were changed, the gathering place of the Liverpool Corporators. Brougham, when in Liverpool, was dared to enter, but declined, and the *Liverpool Standard* gave the same challenge to O'Connell. He took the party at their word; he bearded them in their own den; and, although they had packed the room with all the partizans they could muster, the deafening cheers of the Reformers drowned their puny cries, and compelled them to beat a speedy and ignominious retreat. Mr. O'Connell is described as enjoying their discomfiture, and laughing heartily at the sorry figure which they cut. At Birmingham the inhabitants welcomed him en masse, and the cheers that concluded each sentence told how powerful was the impression which his brief display of the history of this country made upon the minds of his auditors. His repeated assertion "that ministers had not coalesced with him, but that he had coalesced with ministers," elicited strongly-marked applause, for it dashed in the teeth of the reckless party their reiterated calumny against the Melbourne Administration of having pledged itself to certain conditions proposed by Mr. O'Connell. They now bear out of Mr. O'Connell's own mouth that it is he who has pledged himself to ministers, and that the condition is neither a secret nor a disgraceful one: they have openly, and in the face of the world, declared their intention of doing ample justice to this country; their acts have hitherto confirmed their professions, and it is therefore that Mr. O'Connell and all the Reformers are giving them the aid which they deserve.

The importance of these public meetings is best estimated by the eager avidity with which the people of England look for the reports containing them. The *Waterford Chronicle*, *Advertiser*, and *Sun*, had each reported from the spot, and published express editions of the reports. The *Standard* contains the ludicrous lamentation of the people of England are so perverse as to require reports of Mr. O'Connell's speeches, which compels the papers to supply the demand. This is laughable enough, it is gall to the Tories to find that let them write or be told, or menace, or misrepresent to the end of the chapter, they cannot lessen or even check O'Connell's popularity-increasing influence. The *Times* once tried the trick of not publishing Mr. O'Connell's speeches in the House of Commons; the reporters signed a round-robbin, declaring their intention not to report the honourable gentleman until he made an apology to their high mightinesses. He was doomed by their dire decree to silent extermination, and sentenced to die from newspaper inanition. Well, the experiment was tried, and the *Times* discovered

that it shot its bolt against itself—the paper did not sell, so the reporters drew in their horns, and Mr. O'Connell again appeared in his full dimensions. Probably the *Standard* was mindful of this story when it gave vent to its doleful complaint. O'Connell's unparalleled success is one of the greatest signs of the day; never was there an instance of such a continued triumph, nor never has one man proved himself such an invincible supporter of his cause.

## TRICKS OF THE FACTION.

One of the most remarkable features of the present times, is the host of assailants that have sprung into existence against Mr. O'Connell and the Irish people.—Differing in rank, religion, politics, and every other intrinsic or external quality—their hatred to O'Connell is the sole foundation on which they build their claims to notice. This is the roman cement which attaches them to each other, and their union lasts until an impartial inquirer takes the trouble to investigate, when straightway the fabric of misrepresentation is tumbled in the dust. The last year or two has been particularly fruitful in giving birth to such personages, the high state of party-feeling has fostered them into maturity, and scum-like they have detached themselves from their native mud, and for a moment appeared on the surface of the waters. The rancour engendered by politics and sectarianism has been raiment and sunshine to a vast number of malevolent fools with words just sufficient for the purpose of abuse, and with cleverness just sufficient to sell them to advantage. This unnatural excitement has gilded the brazen surface of their stupidity; it has done more; it has provided salt for the porridge of some scores of poor devils, who without such a God-send might have imitated Curran, when he walked into one of the London parks to whistle for a dinner. Of this class, the followers of the "Finny tribe" afford the best example; the avowing host that scribble for the *Dublin* and *London* conservative papers come next; Raphael and Burdett are also worthy of being mentioned, although their motives were somewhat different, the one becoming pugnacious, because "a frost had interrupted the sports of the field," and the other losing his temper because he had lost *Ais mionna*. As for Benjamin D'Iracl and his "unextinguishable hatred," we suppose he is still "nursing his wrath to keep it warm," and most afflicted should we be at any thing occurring to distract "the young Duke" from his domestic occupations.

Another champion has re-appeared upon the scene from which we were in hopes, his better taste had finally withdrawn him; this is no less a hero than the 'redoubtable' Eneas M'Donnell.—The Catholic association first gave him political existence, and, viper-like, he used it to turn against the hand that fed and cherished him. Having found it impossible to impose upon the credulity of Mr. O'Connell, who it appears knew him well, he changed his tactics, and rather than remain idle, he assailed the body whose agent he had been for years, receiving a considerable salary for real or presumed services. He assailed the Catholic Members—he himself a Catholic—he accused them by wholesale of no less acrimony than perjury, choosing the *Times* for his organ, and the most bigoted of the Tories for his supporters. He next came forward as the defender of the Rathgormac massacre, and challenged Mr. O'Connell to a newspaper engagement. His letter and his challenge were treated with the silent contempt they merited, and which is generally the most galling mode of answering sensitive gentlemen, like Mr. Macdonnell.

Not to be dismayed, however, he returns like a true knight-errant to the charge, and again repeats his true claim—"why has not the Gurtree homicides been made the subject of Parliamentary inquiry?" Having made this inquiry with the air of a grand inquisitor, he complacently adds—"Does any man doubt but that the inquiry would have been demanded and proceeded upon, if it had been expected to justify the ministers and their Irish supporters?" To prove this point Mr. M'Donnell occupies three columns of a newspaper, recapitulating the evidence on the inquest, the petitions and affidavits, and all the other circumstances connected with the melancholy affair. Why, does he not know that a parliamentary inquiry could have done nothing—that the facts of the soldiers having fired upon the people without provocation could not be more fully proved than they were upon the inquest, and that a Tory committee of the House—just as in *Carew O'Dwyer's case*—could have brought in a decision contrary to the evidence? But Eneas Macdonnell is one of those who, having been despised by his own countrymen, thinks to make a reputation as a deserter, and devotes his little stock of talent to misrepresentation and mischief, in the absence of more legitimate occupation.

## TITHE REQUISITION.

The Barony of Middletown has unanimously resolved on meeting to petition for the total extinction of tithes. It has chosen the most appropriate period for this object, preparatory to the meeting of Parliament; and we need not say how necessary and important it is that there should be a full meeting to give the strongest possible expression to the feelings which animate the entire of this country. We trust that every other Barony will make haste to follow the example set by Middletown, and thereby arm the government with the strongest argument of getting rid of the blood-stained impost. If the people will but unite in employing the constitutional weapons which are in their power—if they cease not to meet and petition, and send their voices to the British Senate, the burthen under which they have so long groaned, must be removed before another session passes away, and the tranquillity which the country now enjoys established on the firmest basis.

## LONDON CORN EXCHANGE—MONDAY.

The arrivals of Grain and Flour, both last week and this morning, have been moderate, partly occasioned by the boisterous state of the wind. There was no variation during the week and this morning, with a good attendance of buyers, the Wheat trade remains firm, and the millers have taken off all the good samples, but speculators are not disposed to give the present prices. The millers have purchased good Barley with freedom, but their sorts remain dull.

## REFORM OF THE ORANGEMAN.

We do not hold the Orangeman to be irreclaimable.—When it is said that he is past correction, we reply that the proper discipline has never been steadily applied.—There are spoiled men as well as spoiled children; and the former are to be given over no more than the latter, while a single moral remedy remains untried.—still less are they to be despaired of, before fair experiment has been made of the most scientific mode of treatment.

The notion of reforming the Orangeman will to many seem a Lappan scheme. An enthusiast, of Mr. Owen's versatile improvement so far as to Grand Secret, would undertake to educate tigers. Adam Smith, who was present, said, "He should like to see the professor in the same cage with a pair of his pupils." We are sensible that the opinion which we have just now advanced, exposes us to a like sarcasm; but we maintain it steadfastly not the least wrong as we should object to be caged with a couple of Grand Masters, and to see the tigers mistake if there are not methods of taming the fercest Orangeman or Purpeman of the jungle.

The proper mode of dealing with this party is analogous to that of taming wild beasts; it consists in claw-clipping, fang-pulling, and low diet. In a civilized state no man ought to be dangerous to his neighbour. Nothing can be juster than to deprive men of the power of injuring or annoying others; and this is the utmost that we propose to take from our opponents.—

Their claws disabled, let them be unarm'd.  
Their claws disabled, and their jaws unarm'd.

The Orange diet is in a great measure an affair of the executive; and we may safely leave the arrangement of it to Lord Mulgrave. In the Anglesey and Wexley Administrations the Orangemen had as well as in the most luxurious days of Toryism; and, in proportion to his high feeding, he grew rampant and vicious. For the last twelve months, however, he has been on reform regimen; he has had no Lord Lieutenancies of counties, no Attorney Generalships, no ermine robes, no Castle situations, none of those savoury dishes of office and salary which infuse the blood of the Grand Secret, and which the ferocity that he now exhibits is but the result of past indulgence; we have only to keep him steadily upon his present allowance, to make him in a few years a tolerably social animal.

One of the best of the good things upon which faction was wont to riot in Ireland was the office of High Sheriff in that Kingdom, and the way in which the last judicial returns were made up. Founding their calculations upon the hollow or the cowardly policy of preceding viceroyness, the Tories reckoned confidently upon a strict adherence to the old routine of nomination, and they concluded that to secure for themselves the possession for the current year, of all the shrievalties in Ireland, with all the attendant honours and emoluments, and as bad for Orangemen as for shrievalties, accordingly the Irish Government with the sound discretion of a *mino*, ordered it from the table, unmoved by the piteous exclamations of the disappointed tergiversants in the Judges' lists.

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We agree fully with the Edinburgh Reviewer in thinking that "the resolute withstanding of Orange accessions to office" is doing as much as the people have a right to expect from the executive. It is for Parliament to deal with Orangemen in any place of authority. The claw-clipping of the ferocious criminal, as the House of Commons. It is for them to act in the all-important approaching session upon the information accumulated in the last; and to turn the labours of their Select Committees to good account. What is faith without practice—or the revelation of Orange enormities without the suppression of the Orange system? There has never been a reform in the law-drawing criminal, as the inquiry into the Orange Lodges and Societies has manifested in the Portman-Square confederacy, in all its ramifications. Why examine the dens of corruption but to purify them? We have waded through the filth of the Augean stalls; we have their eyes rank in our nostrils, and their corruptions in our eyes; the time is come to turn in the cleansing waters of the law, the waters of Mara to action; but sweet waters to the nation.

A declaration to the effect, that no Orangeman should hold a Commission of the Peace, or any place under the Crown," is anxiously expected from the House of Commons in the session about to open. Such a declaration is the only basis upon which a substantial reform of the Irish magistracy is practicable, and without such a reform no plan for the improvement of the country can take effect. An Orange magistracy makes a turbulent peasantry. When the rich are in factious confederacy, the poor will be in lawless combination. Agrarian disturbances are of easy solution, when we see the magisterial bench at a Court of Quarter Sessions selected by a throng of Justices as a fit place for venting their feelings against the Government through the person of a gentleman holding a judicial office.

We perceive that Lord Morpeth has addressed a circular letter to the magistrates who took a prominent part in the disgraceful proceedings we allude to, calling upon them for an explanation of their conduct. It will task the ingenuity of these gentlemen to give any reply that will not warrant the Chancellor to relieve them instantly by a new set of Justices.

There are other ways, however, of clipping the Orange claws, and drawing the Orange teeth, besides the purification of the magistracy. To reform the Orangemen thoroughly, we must reform the Church and the Corporations. We must dispossess him of all his strong-holds and fastnesses. We must dislodge him from every height, and give him no rest, except on the plain. Besides the Establishment, which may be looked upon as the citadel, the island is studded over with the smaller fortresses of municipal corruption, and of the people alone have no ground of vantage. The people who ought to be everything are nothing; a faction which ought to be nothing is everything. Instead of the institution existing for the nation, the nation exists for the institution. If this is order, what is anarchy? And what have been the fruits of this monopolies, and what the result of this unjust partiality? The State, like a weak parent, has demoralized the object of her fondness. The pampered child of privilege displays the usual vices of the spoiled darling.—The favourite of the law is ever in mischief. The *exaltat* against which the legislature is selfish, volunptuous, and cruel. The net party is lost to all public principle, and to all sense of morality and religion.

Reformation is an arduous task where immorality is so inveterate a habit; but whether the profligate is reclaimable or not, can only be known by taking the proper method with him, and the way of dealing with the Orangeman for his amendment is plainly indicated by the words "let him be as he is." He has been permitted to trample on others, and he must not be kept under himself; but he must not in turn be the subject of oppression. From acquiescence he must descend to an equal footing with his former subjects, and there he must be protected against the very wrongs he has inflicted on his fellow-subjects. If the fruits of this monopolies of the Irish Government, and of a truth, it will be a continuation of no small difficulty.—EXAMINER.

## THE BASE "TIMES."

(FROM THE SUN OF SATURDAY.)

Our contemporary, the *Times*, is perfectly frantic on the subject of Daniel O'Connell, as will be seen by the following undeciphered specimens of monomania which we quote from leading article of this morning—"As Mr. Daniel O'Connell draws near to London, every post brings with it proofs and harbingers of the coming pestilence."—"He is the most deceitful, the most treacherous, the most vindictive, the most selfish, and the most dastardly of the human race. A lie is his favourite expedient."—"This is pretty well; but it is a mere nothing compared to the description of the same individual which occurs in the letter signed 'Runnymede.'—"The mighty dragon," (Daniel to wit) says the author of this refined epistolary effusion, "is again abroad, depopulating our fields, wasting our places, poisoning our fountains, menacing our civilization. To-day he gorges on Liverpool, to-morrow he riots at Birmingham—as he advances near the metropolis, terror and disgust proportionately increase. Already we hear his hollow, more awful than hyenas—already our atmosphere is tainted with the venomous exhalations of his malignant lungs; yet a little while and his incendiary crest will flame on our horizon; and we shall mark the horrors of his insatiable jaws, and the scaly volume of his atrocious tail!" The reflections which this striking description awaken in our breasts, are disheartening in the extreme. What is to become of us all, in the event of this furious dragon flying straight to London, and banging his "atrocious tail" right and left against all the public edifices of the metropolis? Is St. Paul's proof against such a bombardment? Is Regent-street ensured? Have the House of Lords and Commons been duly shored up? We ask these questions from no impertinent curiosity, but in the bitter anguish of our hearts; for though we would fain hope the best, we cannot but anticipate the worst. But even suppose that by the aid of the firemen, and the household troops, backed by posses, without number, of special constables—to say nothing of the support we may reasonably look for from the valor of Runnymede, St. George D'Iracl, Esq.—suppose that by all this united help, we succeed in clipping the wings and docking the tail of this horrid dragon, who, and what, is to save us from the "pestilence" of his breath? We may guard against the cholera; but how are we to guard against an unprecedented infection of this kind? It may be contagious—or it may be epidemic—or it may be both; but in all events, the public cannot do wrong in adopting every precaution against it. Let cannons then be fired every half hour in the streets to purify the air; let the public hospitals be put into a state of preparation; let camp-larges be distributed gratis to all who choose to apply; and messengers, duly perfumed with tobacco smoke, be dispatched to us the earliest information of the approach of this "Derryhampe pestilence," as our contemporary the *Times* so happily designates it. By adopting these timely precautions we may perhaps contrive to escape the visitation with which an offended Providence now threatens us in the person of Daniel O'Connell, Esq.!

Chief Justice Bushe and Judge Moore and Crampton are sworn in Commissioners for the Great Seal of Ireland. Lord Plunket having proceeded to London.

The *Times* has published a long letter from Mr. Eneas M'Donnell, commenting upon Mr. O'Connell's speech at Tralee. The object of the writer is to show "the marvellous concurrence and co-operation subsisting between Mr. O'Connell and his Majesty's Ministers," and also to shew the "real pursuits and designs of their associates." Mr. Walter M. P., for Berkshire, is stated to be the person entrusted with bringing Mr. Raphael's affair under the notice of the House of Commons.

There is a rumour on the Continent of a marriage being contemplated between the Princess Victoria of England and King Otho of Greece.

The criminal information which was moved last term against Mr. Haywood at the instance of Col. Fairman, Secretary to the Orange Association, has been dropped in consequence of Mr. Haywood's sudden death a few days since.

A chimney, eighty feet high, fell down at Rotherhithe on Friday night. Two men were killed by the fall—three men were severely hurt and several had narrow escapes. The chimney was only completed on Wednesday morning, when the workmen celebrated the event in the usual manner, by hoisting flags and drinking beer on the top of the building. Directly afterwards they began to take down the scaffolding erected about the exterior of the chimney, and Friday they had just finished this part of their work, when the fabric was observed to totter, and immediately fell.

DUNGOAN ELECTION.—We have it from good authority that the promised petition against the return of the Attorney General will be prosecuted with vigour, and that Messrs. Bussiger and Austen have been retained as Counsel for the petitioners by Mr. Fladgate, Young, and Jackson, Solicitors for conducting the petition.—*Evening Packet.*

Judge Johnson goes the Munster Circuit in place of Judge Perrin.

Lord Plunket has reinstated Mr. R. B. H. Lowe in the commission of the peace for the county Waterford. The Bench to try the question whether being a Jew, he therefore is disqualified for the Aldermanic office.

## FASHIONABLE MISCELLANY.

Doctor Purrell, of Carrick-on-Suir, has been appointed Surgeon in Ordinary in his Excellency the Earl of Milford.

The Duke of Devonshire does not intend to proceed farther than Paris this winter. After the gaieties of the carnival are over, his Grace will return to Devonshire House, and give a series of parties on the usual scale of magnificence.

The Duke of Cumberland arrived at his residence to St. James's Palace, on Tuesday morning.

Deacons of London. We regret to announce the death of the venerable and patriotic Lord Hood of Whitley Abbey, Coventry. His Lordship is succeeded in his title and estate by Captain Hood, his eldest grandson. His Lordship was a reformer.

THEATRE ROYAL—VICEROYAL COMMAND.

The performances on Saturday evening were by command of their Excellencies the Earl and Countess of Mulgrave, who honored the theatre with their presence. An early intimation of the viceregal visit having been given to the public, the utmost eagerness was evinced to secure places, and so far back as Wednesday the entire of the box seats was filled up. A similar anxiety was manifested at the entrance of the pit and galleries, as soon as the doors were opened, a tremendous rush took place, and many persons were hurt in endeavouring to force their way into the house. The state entrance was used by a detachment of the 1st Regiment and the 7th Dragoon Guards. The appearance of the house was most imposing—the boxes, galleries, and pit being crowded to the utmost extent of accommodation that they were capable of affording. About half past seven their Excellencies entered the theatre, accompanied by a brilliant retinue, and on their appearance in the state-box were received by the audience with the most enthusiastic demonstrations of respect and respect, which were several times repeated on an attempt being made by the Orangemen to raise the British flag. Their Excellencies appeared highly gratified, and acknowledged the compliments by frequently bowing to the audience. The performances were then suffered to proceed, and with some partial interruptions the evening passed off with comparative quietness. Of the several characters in which Mr. Power appeared, we have already spoken in terms of unqualified praise, but that his talents and his incomparable actor, Erasmus Pow.

Yesterday, the lady of J. D. Lapham, of Newtown, Esq., of a daughter.

MARRIED.

William Meek, Esq., of Toulon, to Miss Vertin, of same place. On Thursday last, at Lady's Island, county Wexford, Mr. John Lambert, of Killybegs, to Miss Elizabeth Purlog, of Ballygarrett, in said county.

GENTLEMEN—It appears by the public Prints, that a Protestant Association has been formed in the capital of Scotland. Permit me to address you on this event, and to give expression to such considerations and reflections as may offer themselves pertinent to this affair.

The object of your association, to be simply the edification and improvement of Protestants, it would appear to be harmless, though one would hope, superfluous; but from the circumstance of its originating at the present time, and immediately subsequent to the visit of certain movers and agitators of religious controversy, it would appear probable that it is intended to act offensively against Roman Catholics; or, in other words, that it is an organized preparation for polemic warfare.

The visit of party rancour and of bigot zeal will spread from city to town, and from town to village, and from one village and hamlet to another, until the fell contagion has become almost universal.

For a while men of moderate and equitable minds, who love their neighbours as themselves, and think that 'vece is preferable to war, will stand aloof, or, perhaps, will endeavour to allay the fury of the combatants; but, by degrees, and indirectly, some, even of these, will be marshalled in the ranks of war.

The quick and susceptible minds and passions of the fair sex will be quickly enlisted in the holy cause; and as the delicate perceptions of ladies admirably qualify them to trace out the nice and intricate distinctions of truth and error, and to know, with the utmost nicety, the topography of the world to blessedness, they will not fail to do their duty in the arduous conflict.

Husbands, brothers, and lovers, cannot fail to be ardent and indefatigable when sustained by such charming allies; and to such a pitch will their patriotic passions be raised, that they should be ready to sacrifice their lives, and the souls of their children, to the service of their enemies, and the enemies of God. It will be asked, with some show of reason, what is the body composed of the soul, or what is time to eternity, and is it not better to attend to our own obstinate and incorrigible opponents, rather than that they should bring greater condemnation and misery on themselves.

An Apostle has exclaimed, "Behold how great a matter a little fire kindleth," a sentiment applicable to those stimulants which bring into action the latent fanaticism of the human mind.

Another evil, likely to follow this fanatical crusade, is that places of public worship will be polluted by the profane passions, and that pulpits will resound with iller sounds and intonations than those of glory to God and good will to man.

Should this take place, men who join in the congregation to offer prayer and praise, and to have the heart and mind fed with sound and wholesome doctrine, will be disgusted and vexed, in the place of being nurtured and instructed, and teachers, in the room of being respected as the heralds and messengers of moral truth and celestial wisdom, will be despised and loathed as pestiferous dealers in theological scandal and baseful strife.

When we look around us, we find that our neighbours, with respect to their religious training and habits of mind, may be classed under several denominations, as Catholics, Protestants, Presbyterians, Independents, Quakers, Baptists, Methodists, &c. What harm is there in this? Are we not all men of one blood, held together by the common ties of nature, liable alike to errors and infirmities, and equally in need of the illumination and guidance which the bounteous parent of all bestows on the just?

When opposite opinions are held on the same subject, some must be wrong; but who can have an equal interest in rectifying what is wrong in any system of belief or worship, as he who holds that system? The peace of society and the common weal of all sects require that limits should be put to the interference of one man, with the supposed errors and improprieties of another; otherwise, cruel tortures may be inflicted, under pretence of assistance, and enmity may vent itself in the garb of love.

Perhaps the agitators who are endeavouring to occupy and stimulate the public mind by religious controversy, are not aware that they are doing the utmost that can be done to engender and propagate a mental pestilence, which may possibly spread to all classes of the community.

The great and idle will first take the infection, as Homer's plague fell first on the dogs and mules in the Grecian camp, and thence spread among the ranks, and swept away the heroes; so in like manner will the speeches of the agitators be as a fiery dard amidst the darkness of bigotry, sending forth a lurid glare, and lighting the acid and poisonous vapours which lie in the recesses of morbid and uncharitable souls.

For a while the plague will be in the weaker part of the community; but as the virus increases, it will ascend, and Poets, Orators, and Statesmen, and even Philosophers, will be carried away by it.

Moreover, the agitators are far from being entitled to the countenance you give them, inasmuch that while they make a great show of liberality, as persons who cannot endure the theoretic intolerance of Roman Catholics, they yet by their conduct, do much to keep alive the principle of persecution.

Accuse a man of being a persecutor, and you furnish him with provocation to become one. The actions of all men are the test of their character, and the test is known by its fruit.—If the agitators were men of fair and equitable minds, they would not endeavour to fix on a large body of their fellow subjects a reproachful and infamous charge, which the accused deny to be applicable.

The words are multiplied, anger and animosity are excited; and the whole country is traversed in order that the loathsome accusation may be iterated and reiterated from London to Edinburgh, from Dan to Beersheba. How often have the most fatal explosions of resentment and revenge followed from mere idle altercation, thereby giving vent to that caution, *clava principis*, and also confirming the judgment of Solomon, that the man who scatters firebrands, as if in sport, is a fool.

A greater degree of alienation exists between Catholics and Protestants in Ireland, than was in existence 20 years ago. The estrangement, the want of confidence, and the cessation of free social intercourse, which the some reason to regret, is the result of the operations of certain itinerant preachers (Gordon among the rest), who have traversed the country, and held public meetings.

It often happens that the *lex talionis* is exemplified in the occurrences of life, and that the evil which men do, recoils on themselves; thus, for instance, as Captain Gordon excited the violence of party rancour in Ireland, so Messrs. O'Sullivan and associates, have recently done the same in Scotland.

But the principal object of this letter is to propose a remedy for this malignant evil, which, if not repressed, will hinder much good, and effect great mischief; and in doing this, I would observe, that religion ought to be a bond of union and amity amongst all mankind, as its obligations are derived from the fountains of nature, and are coeval with the universe.

But in order that this pleasing vision may be realized, our fanatical folly must cease, with our truncheon of party zeal and proselytism; virtue must be deemed its own recompense, and no man must be bribed into a semblance of goodness, by the prospect of a reward, or the dread of a punishment.

But for the sake of the greater clearness, I will lay open in a few particulars, my project for the harmony of all sects, and for the extirpation of the *odium theologicum*.

1.—My first proposition is, that we all practice what we profess, *the rule of the double life* being *the rule of the single life*. In the present age, we cannot shut our eyes to the light which surrounds this great practical truth; our ancestors, in the obscurity of former ages, may have doubted, but we cannot doubt, or admit of further debate; nothing remains but that our temper and conduct be made to harmonize with our profession.

If any man claims the privilege of possessing one thing and practicing the contrary, we must construe him according to his acts.

2.—The next thing to be done is to establish a new species of rivalry amongst all sects, that is a rivalry in the fruits of faith, in equity, in charity, and in good works. What is the essence of virtue? It is love to God and man; love to being at large, or in the first place to

the creator, and preserver, as the first great cause, and then to all sentient existence, but pre eminently to the whole human family. In this there can be no room for a mistake. We cannot go astray in the practice of justice and good will, under the guidance of wisdom and prudence. The more hearty and intense our zeal is in this rivalry, the better. In emulation of worthy patterns, and in bold and original acts of genuine goodness, we cannot run each other down too fast; here is ample scope and verge enough for the *mens divinus*. We shall henceforth consider that sect as best endowed, and most highly favoured, in which moral, social, and christian virtues are most conspicuous.

All religious sects and communities should consider that the obligations of morality arise, not from the peculiar organization or discipline of any one sodality, but from the nature of things, and the constitution of the universe, and that if all the visible and sensible communities in the world were disjoined and broken up, the laws of moral regimen would still be binding on the human faculties.

Do you ask what are these laws? I can only give an imperfect epitome or outline in a communication like this. Take the following sketch—1.—That we reverence and worship with piety an Invisible and Almighty Power by which the universe has been formed, and to which we endeavour, as far as our limited faculties will permit, other duties not being neglected, to ascertain the will of this supreme being.

2.—That we act justly, or, in other words, do to others as we would wish others to do to us.

3.—That we speak the truth, and abstain from all deceit.

4.—That we do ourselves no injury by violence, nor yet by indolence or intemperance, or by giving way to any of the inferior impulses or passions of our nature.

5.—That we strive to improve our faculties, both of body and mind, in order that we may be acceptable to God, and useful to man.

6.—That we neither destroy or waste anything that may be serviceable either to ourselves or others.

7.—That we endeavour by all just and fit means to augment and perpetuate the sum of human well and happiness.

Within the precincts and boundaries here delineated is an ample space, a wide field of service, in which all denominations of labourers may exert themselves to the full measure of their capacity, without doing any detriment to each other.

My fourth remedy for the gangrene or cancer of religious ill-will is this, that they who are much disposed to examine and scrutinize the religion of their neighbours should endeavour to single out for contemplation, for analysis, and for imitation, such parts of the system of chaos, whatever it may be, which appears best. This would be in accordance with the authoritative maxim, *Præ se habere, hoc est, quod est, et hoc agere, hoc est, quod est, et hoc agere*.

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Having gone thus far, I would venture to proceed one step further, and would presume to recommend, that in the place of traducing and maligning each other, a friendly communication should be opened, with a view to such a concentration of wisdom and of strength, (I mean of moral strength), as would be equal to the effecting some purposes of practical benefit to the people of this country, taken separately, are not adequate. For instance, there are in existence amongst Christian nations, certain evils, which every one acknowledges to be, in direct variance and repugnance to the Christian religion; and if they who profess the christian religion, are desirous of sustaining a character, which should they not do, it is their duty to exert themselves for putting an end to those evils. A few illustrations shall suffice.

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faith would be evident and undeniable even in the sight of Jews and Pagans.

I deprecate the formation of Protestant Associations, not because I am averse to the free discussion of all opinions and usages, but because such Associations are adapted to nourish self-conceit, acerbity, and rancour, amongst Protestants, and to disseminate suspicion, prejudice, ill-will, and party violence, amongst Catholics; to keep those asunder who ought to be united; and to excite hatred and reprobation where there ought to be love and peaceable demeanour.

That caution would deserve respectful attention, even if it were not sanctioned by the authority of an apostle, *Quod si mordetis alii oculos, videte, ne consumamini*. Remember what happened to Africa under the Vandals, to France under Louis Quatorze, and to England under the Commonwealth. Experience shews that it is much more easy to excite the passions whence proceed detraction and slander, religious persecution and civil war, than it is to allay them. How do they interpret the opinion? It is to be attributed to the irascible, revengeful, and covetous passions, much more than to any theory, however erroneous. Dr. Dims may inculcate the theory, Dr. Duignan may defend the practice of persecution; *Academus ambo*; where is the difference, except that the latter was by far the more zealous and powerful and gave scope to his exclusive jealousy, and fierce invectives, in a more liberal age? The antipathy to persecution is contained in that comprehensive virtue, of which the apostle Paul has given such a masterly and charming picture; and which virtue, is *certainly and decidedly at variance with all endeavours, to fix odious and disgusting imputations, on our fellow subjects and fellow Christians*.

Gentlemen, I have the honour to be, Your obliged servant, Waterford, Feb. 5th, 1836. THOMAS CLARKE.

PRICES OF IRISH STOCKS—Feb. 4. Government Annuity, 3 per cent. 90 1/2 Stock, 10 per cent. 99 1/2 Stock, New (1830) 99 1/2 Debentures, 3 per cent. 91 1/2 Bank Stock 214 1/2 Royal Canal Stock 36 1/2 Great Canal Debentures, 6 per cent. 87 1/2 Dublin Steam Company 112

The Waterford Chronicle. SATURDAY, FEBRUARY 6, 1836.

DUTY OF REFORM MEMBERS. An able article, copied from the *Morning Chronicle*, in which the principal events that have intervened between the close of the last session and the present period, will be found in this day's paper. Most true it is, that the strategems employed by the antagonists of ministers, have recoiled against themselves, and the no-Popery bowl, raised by the bigoted abettors of intolerance against the people of this country, far from shielding the abuses of the Church establishment, has accelerated its downfall. Most true it is, that the base and insidious attempt of stalling the administration through the side of Mr. O'Connell, has flung shame and contempt upon the dastardly assailants. It has shewn in the face of the world, that the power of the Melbourne administration, emanating from the uncoerced affections of the three Kingdoms, rests upon a rock of adamant—while the influence of Mr. O'Connell, unchecked and undiminished in its progress, has been crowned with a triumph for which neither past nor present history affords a parallel.

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THE SESSION—THE TITHE QUESTION. The King's speech is expected with an eagerness proportioned to the importance of the coming session. We do not expect it will throw much light upon the policy of the throne, or the administration, (the distinction is necessary)—or prove any exception to the dullness for which Kings' speeches are proverbial. But the importance of the session has not been overated; if no discussion save the tithe question were to be brought forward, that alone would be more than sufficient to make it memorable in the annals of the country. In the Commons there will be speeches; eye, long and prosy as well as eloquent speeches; there will be piteous details of the starving parsons, and fierce denunciations of revolutionary demagogues, and appeals to the sacredness of ancient institutions, and all that sort of thing; but there will be no contest; Ministers have hollow on their own side, thanks to the Reform Bill which has given us a Representative Parliament. It is the Lords that the battle must be fought; there it is that the "ancient institutions," and borough-mongers, and the members of the Carlton Club are represented—the "high-born but low-minded fools" are there towering in their pride of place, and no doubt, their soft hearts and still softer heads will be touched with compassion for the woes of the "starving parsons." They will be all gashed at the state to which Irish demagogues, and Popish rebels have reduced this country, and with the fear of Popery before their eyes, and the O'Connell-phobia agitating every limb, they will very probably shut their ears to reason, and throw out any or every bill that is approved of by the member for Dublin. They will give another trial to the experiment that has been tried for these three hundred years. They will compassionate the church, which now receives nothing, save—curses from its victims; and with sympathy for the condition of this country, they will order a renewal of the fearful deeds that have perpetuated the memory of Newtownbarry, Carrickshock, Castlepollard, Moncois, Rathconrath, and Inishnarry. There must be more bloody offerings to the insatiable Moloch, and there must be more Widow Ryan's, before the jaws of the monster are appeased.

These anticipations are but natural when we regard the elements of which the Upper House is composed.—The majority of its members idlers by birth, and debauchees, gamblers and voluptuaries by profession—exclusiveness their creed, pleasure their pursuit, pride their support, and dullness their inheritance; the gambling house their sanctuary, the gaming table their altar, the dice-box their ritual, their country the West End, and their patriotism attachment to their 'order.' Faithful to the truth was the description of the *Times*, when in its indignation it called them burthens instead of supports to the public cause—betrayers of the Church, the Crown, and the Constitution—blots and plague-spots upon the aristocracy to which they boast of appertaining. Such are the nobility by whom the destinies of the country are to be ordered, and to whom the acts of the people's representatives are a subject for scorn and defiance.

But merciful Heaven! it is possible that the Clergy themselves are the abettors of a policy against which reason exclaims, and which it is evident to the more enlightened of their own body, must precipitate their downfall? Is it possible, that neither the example of the past, nor the prospects of the future, can open their eyes to the abyss into which their evil genius is hurling them? Yet so it is—urged headlong by infatuation, the clergy and dignitaries of the archdiocese of Tuam have drawn up a petition, which appeared some days since in the *Evening Mail*. The petition, which we subjoin, at once exposes the objects of the clergy, and the quarter from whence they look for aid.

"We, the Clergy of the Arch-Diocese of Tuam, and Dioceses of Ardagh, Kells, Achonry, and Clonfert, do hereby petition, in the most humble manner, for the redress of our grievances, and for the removal of the disabilities which are imposed upon us by the laws of this country, and which are in direct variance and repugnance to the Christian religion; and if they who profess the christian religion, are desirous of sustaining a character, which should they not do, it is their duty to exert themselves for putting an end to those evils. A few illustrations shall suffice.

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The Weekly Waterford Chronicle.

SATURDAY, FEBRUARY 6, 1836.

GREAT REFORM DINNER AT BIRMINGHAM.

(FROM THE PILOT.)

A grand dinner to celebrate the principles of reform... The hall was filled with persons who had purchased the whole issue of tickets the moment they appeared.

The organ-gallery, and the large gallery at the other end of the hall were filled with well-dressed ladies, and presented a very lively and elegant appearance.

The President's table was ornamented with the motto, "Passantibus posse videtur," and the hall was brilliantly lighted with gas.

Mr. O'Connell who had signified his intention of attending, not having arrived by half-past four o'clock, the dinner was commenced.

The Chairman rose and was received with loud cheers. Upon the applause had subsided, he said—Gentlemen, we are met here to celebrate the great principles of reform.

The Chairman shortly after rose to propose the next toast, and said—Gentlemen, much as the King has done for us, and much more as I have no doubt he will do for us, yet in the common course of nature we must lose him.

The Reformers of the United Kingdom, and may they never forget that "Union is strength."

Sir George Chetwynd being called on, rose, and as soon as the applause had subsided, said he had been unexpectedly called upon to offer a few observations on this enlightened and honorable meeting.

When the great, and important, and salutary measure of the Reform Bill was introduced into the House of Commons, no individual hailed it with more satisfaction than he did.

Proprietor, at the Office in one door of the Quay. TIONS:—REV. and QUARTER-DAY MORNING.

the Conservative party—he had seen the sentence, "I am for the maintenance of the British constitution."

There should be also a complete abolition of church-tithes, which could pay their own church without requiring any assistance from those who did not agree with them in opinion, and whose assistance they had no right to expect, still less to demand.

The health of the Chairman, which was received with loud cheers.

The health of the ladies, which was received with loud cheers.

Mr. Thorneycroft and Mr. Villiers, the members for Wolverhampton, and Mr. Danvers, of Bedford, then severally addressed the assembly.

Mr. O'Connell spoke as follows—I am glad—I am sincerely glad that I am in the habit of public speaking, for I never required all the facilities which much practice gives half as much as I do at the present moment.

Mr. Hume presented himself amidst loud and protracted cheering. Nothing had given him more satisfaction, amongst the various sources of pleasure that meeting had opened to him, than the manner in which they had received his distinguished friend the hon. member for Dublin.

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would say again, that they must not continue irresponsible. They had had municipal reform in Scotland; and still I would have appealed to your generosity, and still I would have appealed in vain to the generosity of your common sense.

The Chairman then gave Sir William Molesworth and vote by ballot.

Sir Wm. Molesworth returned thanks. The gratification such a splendid meeting would have afforded him in itself was enhanced by the reception they had given him.

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whatsoever. (Great cheering.) Why are you exiled beyond all the nations of the earth? Why are you superior to your neighbours on the Continent? Because there is no nation that knows how to be free, and how to continue to be free, and how to ameliorate its institutions without bloodshed, so well as the British people.

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ORIGIN, NATURE, AND TENDENCIES OF ORANGE ASSOCIATIONS.

(FROM THE EDINBURGH REVIEW, JUST PUBLISHED.) Two distinct committees were appointed during the last session of parliament to inquire into the origin, nature, extent, and tendencies of orange associations in Great Britain and the Colonies, and Ireland.

The committee on the orange associations in Ireland originally consisted of twenty-seven members, of whom thirteen were conservatives, one or two neutrals, and the remainder liberals. Among the conservatives were Mr. Shaw, Sir Robert Jackson, Colonel Conolly, Colonel Percival, Colonel Verrier, Mr. Maxwell, and Sir Edmund Hayes; the last three gentlemen being orange grand officers and directing members of the institution. During a long period, above five months, which the committee sat, some changes of its members took place.

The evidence taken before these committees spreads over the occurrences of the last forty years. Two-and-twenty witnesses were examined by the Irish committee. Eight of these are grand officers, or leading members of the Irish orange association, and are of course strongly imbued with the spirit of orangeism. The other witnesses consist of four officers of police, two lords-justice-in-chief, three magistrates, two lawyers, a physician, and two farmers. They all reside in, or have been connected with, the districts where orangeism is most active; they are of various religious persuasions, but chiefly of the church of England, and express opinions unfavourable to the institution of orangeism.

We have been thus exact in our analysis of the two committees, and of the evidence and witnesses brought before them, because in a report of the Irish grand lodge, which appeared in the newspapers in November last (Morning Chronicle, Nov. 23), there are some violent reflections on them, and more especially on the Irish committee. This report bears the signatures of Lord Caledon and Mr. Henry Maxwell. Its object is to impugn the evidence which was given before the committee, and more especially that taken before the Irish committee. It asserts that this committee wasted its time in the examination of a number of malignant and ignorant enemies of orangeism; and closed its proceedings without affording time for the orange witnesses to be examined. It also states that the committee, in its examination of orange witnesses, and twenty-one for those who were not orange men, amongst whom were Lord Caledon, Lord Gosford, Mr. Sharman Crawford, M.P., Mr. Kernan, Sir Frederick Stovin, &c. And it is a fact worthy of Mr. Maxwell's and Lord Cole's explanation, that the examination of the witnesses was wholly occupied by the examination of Lieutenant Colonel William Blacker, a well-known orangeman of forty years' standing, and member of the committee of the grand lodge of Dublin; by the re-examination of Hugh Ryves Baker, Esq., deputy grand treasurer of the association; and Lieutenant Colonel Verrier, deputy grand master of the association; and that the witnesses examined by the examination of Henry Maxwell, Esq., grand secretary of the institution, who thinks it to make these loose assertions.

The first Orange lodge was formed on the 21st of September, 1795, at the house of a man named Sloan, in the obscure village of Loughgall. The immediate cause of those disturbances in the north that gave birth to orangeism was a dispute between the tenants of Protestant farms or tenements of Catholics who had been forcibly ejected. Numbers of them were seen wandering about the country hungry, half-naked, and infuriated. Mr. Christie, a member of the Society of Friends, who appears to have passed 60 or 70 years on his property as quietly as a man may in the neighbourhood of such a scene, has written a painful account of the outrages then committed. He says (537): "he heard sometimes of twelve or fourteen Catholic houses wrecked in a night and some destroyed." (5574). "That this commenced in the neighbourhood of Church-hill," "between Portadown and Dunganannon, and then it extended over nearly all the northern counties. . . . There were many of them driven from the county, and took refuge in different parts of Ireland, I understood they went to Connaught. Some years after, when peace and quietness was in some measure restored, some returned again, probably five or six years afterwards. The property which they left was transferred, in most instances, to Protestants, where they had houses and gardens, and small farms of land generally to Protestant tenants, and landlords to Protestant tenants. That occurred within my knowledge." He further says, "It continued for two or three years, but was not quite so bad in 1796 and 1797 as it was earlier. After this wrecking, and the Catholics were driven out, what was called the Breaking-of-Day party merged into Orangeism; they passed from the one to the other, and the gentlemen in the county procured what they termed orange warrants to enable them to assemble legally as they termed it.—The name dropped and orangeism succeeded to Breaking-of-Day Men. (5575).

At first the Association was entirely confined to the lower orders; but it soon worked its way upwards; and so early as November, 1799, there appears a correct report of the rules and regulations of the Orange Association, and submitted to the grand lodge of Ireland, under the presidency of Thomas Verrier, Esq., grand master; J. C. Bessford, Esq., grand secretary; and others. The state of the country, soon after the formation of these societies, is faithfully described in an address which the late Lord Gosford, as governor of Armagh, submitted to all the leading magistrates of the county. His lordship stated that he had called them together to submit a plan to their consideration for checking the enormities which disgraced the county. He then proceeds—"It is no secret that a persecution, accompanied with all the circumstances of ferocious cruelty which have in all ages distinguished that dreadful calamity, is now raging in this country. Neither age nor even acknowledged innocence as to the late disturbances is sufficient to excite mercy, much less to 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 Roman 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 prescription. It 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 former times 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 themselves and their helpless families where chance may guide them?—This is no exaggeration of the horrors of the late disturbances in this country; surely it is a true and just sentiment of indignation and compassion in the cold heart. Those horrors are now acting, and acting with impunity. The spirit of impartial justice (without which law is nothing better than tyranny) has for a time disappeared in this country, and the supineness of the magistracy is a topic of conversation in every corner of this kingdom." (5581).

The resolutions moved by his lordship were adopted and signed by all the leading magistrates, who thus bore

wonderful testimony to the persecution the Catholics were then suffering in that county, which was the cradle, and has ever been the hot-bed of orangeism.

We have carefully examined the documents submitted by the orange society to the committee respecting the objects of their institution, the motives of its members, and the qualifications necessary for candidates; and nothing apparently can be more humane, tolerant, moral, and praiseworthy. Certain doubtful features occasionally, however, do creep through this coating of amiable professions. For instance, this society professing ultra loyalty, enforced on its members an oath of qualified allegiance. "I, A. B. do solemnly swear," &c. "that I will to the utmost of my power support and defend the king and his heirs, as long as he or they support the Protestant ascendancy." Another suspicious article (No. 5) declares, "We are not to carry away money, goods, or any thing from any person whatever, except arms and ammunition, and those only from an enemy"—no enemy no doubt meaning Catholic.

But our business is with later proceedings. We shall, therefore, only say that the orange society spread far and wide in Ireland. It spread also to England, and especially to the manufacturing districts. A grand lodge was established in 1805 at Manchester, which forthwith issued warrants to the whole orange body in England. The seat of government was transferred to London in 1821. Frequent mention has been made in parliament of the orange associations. In 1813, Mr. Wynne brought forward a motion for a committee to examine into their nature and extent. A long debate ensued, in which scarcely a voice was raised in their defence. But Lord Castlereagh persuaded Mr. Wynne to retract his motion, upon the understanding that the orange body, who were fast decaying, would expunge those matters which gave their society an illegal character. Further parliamentary notices and acts reduced the Irish grand lodge to the necessity of abdicating their functions; but by English laws and instructions from the law officers, all warrants and instructions from the law officers, the death of the Duke of York in 1827, his Royal Highness the Duke of Cumberland accepted the office of grand master of the orange lodges in England (573); and in the following year the orange institution of Ireland was revived under the auspices of his royal highness, when he became grand master of the two associations of England and Ireland (569).

From this period we take up our view of Orangeism. Its official rules and regulations were revised and confirmed in June, 1835, under the name and sanction of his royal highness, the Bishop of Salisbury, grand prelate, and a long catalogue of conservative noblemen, gentlemen, and clergymen, figuring as its grand chaplains and deputy grand masters. These rules and regulations constitute the acknowledged code of the association; and from them and the explanations of the grand officers before the committee of the House of Commons, we will endeavour to give a general view of the organization and form of government of the society as it now exists. We may premise that whenever the law has endeavoured to interfere with the orange lodge, it is rather than the spirit of the original code that has taken place. Thus the orangeman's oath of qualified allegiance, the oaths of supremacy, abjuration of the Pope, and declaration against transubstantiation, no longer appear. Even the oath or declaration of secrecy is now omitted; but a certain solemn ritual of admission is substituted for it; which, in substance, is the same as that of the act, appears practically to bind with the same force all the members to keep secret their signs, passwords, and mysteries.

The objects of the society are declared to be, the preservation of the free religion by law established; the Protestant succession to the crown, and the defence of the British empire and property. "The association is declared to be exclusively Protestant, and at the same time most tolerant in spirit." The qualifications of an orangeman are faith, piety, courtesy, and compassion; he is to be sober, honest, wise, and prudent; to love rational society, and to hate swearing.

The Irish rules do not define the powers of the grand masters. Mr. Swan, the deputy grand secretary, states that he may order or direct, from all parts of the country (1175). By the English code his office is declared to be permanent and uncontrolled. Their first profession is of christian charity. "They detest an intolerant spirit and will admit no one into their society who is known to be capable of upbraiding any person on religious grounds, or who is distinguished by any unchristian spirit." "Each of them who are without the pale of orangeism are in no degree inclined to attribute to the practice of orangeism. Sir Frederick Stovin, the Inspector-General of police, who has had no small experience of the recent working of the orange spirit, says, "I do not ask what the opinions of Protestants on the subject of Catholics; I am told that the professions are most brotherly and unchristian, but the results are anything but that." (Irish report, 4519). Mr. Jones, a stipendiary magistrate, who has himself been an orangeman, speaking of the orange spirit in the district where it is most prevalent, says, "I will go to the north, and become a calm observer, I had no idea of the spirit which exists there, as a matter of course, but to contemplate" (Irish report, 4519). The description in 1795 on the linten-posts of the door-way of the Roman Catholics in Armagh, "To Hell or Connaught with you," breathes a spirit whose Christian charity was exemplified in the expulsion of 7,000 Catholics in order that a Protestant colony might be planted amid their smoking hearths and wrecked chapels. That the same evil spirit exists, though in a more moderate degree, by the force of law and public opinion, as is apparent from the proceedings of the grand orange lodge of the county Tyrone, which met on the 27th April, 1834, for the promotion and support of Protestant colonies—Joseph Green, Esq., grand master, in the chair. Amongst other resolutions, they declared, "That the support we speak of is to encourage the Protestant tenants, on the one hand, and defend the holders of the lands of the orange to preserve a Protestant population, and to keep at its head an aristocracy truly Protestant."

"That such of us as are tenants will endeavour to merit this encouragement, and that such of us as are landlords pledge ourselves to give it, seeing no reason why Protestant Colonization should not be attempted on lands that are reclaimed, as well as on lands that are not reclaimed."

"That, as Protestants, we reprobate the new system of National Education, and that we will not listen to any pastor whom we see to encourage it, or whom we know to approve of it."

This holy hatred of Catholics has frequently broken through the restraints of military discipline. In 1819 the British and Orange corps of yeomanry actually marched in parade, because other corps in which there happened to be five or six Catholics, was drawn up in line to be inspected with them. "So rooted," says General Michael in his report (Irish report, 3, appendix, p. 32), "and inveterate is the animosity at present subsisting between those yeomen denominated orangemen and the Catholics, as to hold out but little hope of reconciliation and friendship." The Lord of yeomanry, in which for years the orangeman's oath was substituted, on admission, for the oath of allegiance (Irish report, 8752), in like manner maintained in 1812; because one of the officers signed a petition in favour of Catholic emancipation (Irish report, 1, appendix, p. 80). Again, what is more general than the system of orange processions? and what are the provisions that so many upbraiding and triumphs over the Catholics? It must be a quick Catholic ear which can catch any tolerating notes in "Croppies lie down," "Boysie Water," "Protestant Boys," and other favourite orange tunes which are played on these occasions, and not unfrequently accompanied by cries of "To Hell with the Pope."

The harangues of the Rev. Mortimer O'Sullivan, or Marcus Bessford, grand chaplain of the orange society, who are now on circuit in England, preaching a crusade against the Catholics and their religion, are admirable specimens of unpropounding practices; so also is the report of the grand orange lodge of Dublin, published in November, 1834, when a return of the Tories to power unlocked their tongues. They then declare themselves to be "a society of Christians, banded together against the corrupters and destroyers of the word of God;" and opposed only "by the insidious malignity of a bigoted faction, who have ever been not only our inveterate foes, but also the unremitting opponents of our religion." (Irish report, 3, p. 6)

Their next profession is a desire of supporting to the utmost of their power the laws of their country, and of maintaining the public peace. This has been put to the test by various laws against secret associations, and public assemblies. Some happily are ignorant of the nature, origin, and object of these processions. They commemorate the victory over James the Second at the Boyne on the 12th of July. This was an event which Protestants and all friends of good government may remember with gratitude. But its benefits were not unmix'd. It sealed the destruction of the few liberties of the population of Ireland. It took the lives, attained the honours, and confiscated the property of many of its aristocracy and ancient gentry; and inflicted those penal laws which for nearly a century were the disgrace of Protestants and the torture of Catholics. If the Catholics hate, we Protestants should grieve over the commemoration of such an act.

But we return to our subject. William Blacker, formerly grand master of the county of Armagh, distinct ly stated to the committee (Irish report, 8975 to 77) that from the first orange procession in 1796, until the night of the last 12th July, the country was never so quiet as upon those procession nights, and that men who are loose in their conduct for all the rest of the year, during these nights, were as stoutly and as bravely met by Mr. Christie, the Quaker, who declared (Irish report, 5609) "that there has scarcely been a 12th of July to the best of his recollection in any year from the commencement of orangeism till now, when a breach of the peace has not occurred, and frequently lives have been lost in consequence of processions." Again, he adds, "a letter from the Duke of Cumberland, which he had witnessed. A surgeon of the name of Murdie was stabbed at his own door." (Irish report, 5634.)

All the other witnesses, with the exception of Lord Caledon who from his Tory politics might be supposed to have a leaning towards the orangemen, distinctly declared that their testimony in favour of the peace, and that their processions are mischievous; the whole system tending to disunion." (Irish report, 5418-23.)

But these are matters of opinion. We proceed, therefore, to more substantial matters of fact and law. We confine ourselves to the year 1830. When the Duke of Wellington and Robert Peel suddenly changed their policy respecting Catholic Emancipation, and from being the last to listen to solicitations, became the first to yield to virtual force, the whole body of orangemen loudly and vehemently opposed them. Accordingly, measures were taken, and proclamations issued, against the processions and proceedings of orange and other associations. The Duke of Wellington, who was then in the north, not the less persisted, until, finding their former friends more in earnest than usual, they recurred to the best legal course to aid them in their distress. The following letter, which was, in this emergency, drawn up and approved by the grand committee, will explain the state of their case; as their subsequent deeds will evince the wisdom of the course pursued. It is addressed to Mr. Grier, the eminent barrister, Mr. Sergeant Penfather and Mr. Holmes, both of whom have given it as their opinion, that under existing circumstances, and the present state of the law, orange processions are not decidedly illegal; but dangerous; more particularly as the proclamation of the 18th July, 1829, not only referred to them, but contemplated such meetings, and that the police were fully employed in actively dispersing them. The committee, to prevent the loss of life or liberty, feel it imperative on them to request you will make such opinions of counsel speedily and generally known to our orange brethren only. The committee are as anxious as their brethren for the usual display of Protestant feeling. Still they feel called upon to recommend to them, but to abstain from such meetings, and that the police be fully employed in dispersing them. 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beans and vetches. Sow rye, cover wheat land, that no water hedges. Lay up your poplars, willows, and other trees on land by gripping...

beans every three weeks. Sow on hot beds, cauliflower succeed those of November. Sow spinage and lettuce, after mushroom beds...

The almost total failure, in this country, of the potato crop, from the long drought the caterpillars and the slight impositions of the weather...

TRADE DURING THE PAST week having prevented the wheat, there was a very high Wednesday and Friday, owing to the extent of their harvest, out of stock...

As Mr. Daniel O'Connell draws near to London, every spot brings with it proofs and harbingers of the coming prestige. Peaceful, as, but for him, would be the country through which he passes, his way is marked by the ravages of a hostile invader.

On Thursday last a poor man named Michael Maher, while at work in Anner-Mills, came accidentally in contact with the machinery, and had his side literally torn away...

It appears to be the intention of Government to make an experimental issue of silver groats, by which every penny could be paid in silver. Two pence, for instance, would be the difference between a great and a small...

Major Sir Walter Scott, Bart. of the 15th (or King's) Hussars, has arrived at the headquarters, Cairo, from England.

O'CONNELL'S PROGRESS.

The progress of Mr. O'Connell through England, can only be compared to a triumphal procession. Liverpool has acted bravely; her testimony of admiration for the services of the Liberator is a tribute of which Irishmen will be proud.

What will the arch-apostate now say when it tells of the reception which the people and Corporation of Liverpool—the greatest manufacturing town in England—has given to the intrepid intemperance?

The demand is fair and reasonable, no casuist can find fault with it. Mr. O'Connell asks no more, nor will the people of Ireland be satisfied with less.

The next, perhaps we should say, the paramount question, is the settlement of the title claims. The vital necessity of keeping this question before Parliament need not be impressed upon Mr. O'Connell; he knows it.

The good faith of the Melbourne administration has raised it high in estimation, from England, Ireland, and Scotland, the Reformers are fending their loins, and rallying around their standard, while the loud and restless cry that, "rules across these kingdoms proclaims that they are not and will not be deserted."

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PUBLIC DINNER TO MR. O'CONNELL IN LIVERPOOL.

Liverpool, Wednesday Morning. Mr. O'Connell arrived this morning at six o'clock, by the mail steam-boat and immediately afterwards proceeded to the Adelphi Hotel.

It having been announced that Mr. O'Connell would address the people publicly from the Adelphi Hotel at half-past one o'clock, long before that hour the vast space in front of the building was crowded in every part.

Mr. O'Connell having at length presented himself, he was received with the most vehement cheers. They lasted a considerable time, and when they had subsided, he said: "He regretted, he most deeply regretted, that he had not been able to keep his appointment, and come into town to day with them."

Mr. O'Connell then rose, and the cheering was again renewed. He said: "Men of Liverpool, the feeling which I receive the simultaneous cheer with which my name has been given is greatly enhanced by the circumstances which have brought me to Liverpool."

In a few minutes Mr. O'Connell left the Hall, and proceeded on foot surrounded by a large body of his friends, and followed by the immense multitude of the band playing. "See, the Conquering Hero comes," through Church-street, Lord-street, and Castle-street, to the Royal Exchange.

THE DINNER. took place at the Corn Exchange, which was fitted up in a very elegant manner for the occasion. Thirty tables, capable of fully accommodating three or six hundred persons, were arranged across the room, and all were completely filled, making the number of persons present upwards of a thousand.

It is really a sad thing that Lord Sandon should call himself the representative of Liverpool. (Hear, hear.) He at him, amongst those whom he called his constituents—(Laughter)—and secondly to tell them that it was a shame and a disgrace that they would be so misrepresented by another, as virtually to render the representation of Liverpool invalid.

Major Sir Walter Scott, Bart. of the 15th (or King's) Hussars, has arrived at the headquarters, Cairo, from England.

Every man thought he was allowed to vote for his representative in Parliament. Every man paid taxes, and therefore all had a right to have a voice in legislating for their repeal, whenever that was practicable.

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reign slavery was annihilated. Parliamentary Reform has been granted to the empire, Municipal Reform to England and Scotland, and, we hope, will soon be given to Ireland.

The Chairman—Gentlemen, I now call upon you, as gallant men, to drink "Her Majesty, the Queen." (Great cheering, and some hisses.) The toast was drunk with all the honours.

The Chairman—Gentlemen, I now give you, the Prince who has dared to be honest to the people in the worst of times. (Applause.)

The Chairman—Gentlemen, I now give you, the Duke of Sussex, the steady and persevering advocate of civil and religious liberty. (Great cheering.)

The Chairman—Gentlemen, I now give you, the Duke of Devonshire, the noble and generous friend of the poor, and the champion of the oppressed. (Great cheering.)

The Chairman—Gentlemen, I now give you, the Duke of Wellington, the great and brave warrior, and the defender of our country. (Great cheering.)

The Chairman—Gentlemen, I now give you, the Duke of Northumberland, the noble and generous friend of the poor, and the champion of the oppressed. (Great cheering.)

The Chairman—Gentlemen, I now give you, the Duke of Devonshire, the noble and generous friend of the poor, and the champion of the oppressed. (Great cheering.)

every man shall be allowed to pay toll on his own road to Heaven only, and I say Heaven's peace on each man on his road. You think perhaps, that is what I ought to ask, and you are right. But all I do ask is this—there is a state provision in Ireland which should be applied to supply the wants of all the Protestant Establishments; there, and then, when that is supplied, and it will not be necessary to have clergymen sleeping coaches and four a Chatterlain or Bath—it will not be necessary to assure you to have a Dean of Derry, or any other Dean travelling through the continent with carriages and four and out riders. (Hear, and cheers.)

The Chairman—Gentlemen, I now give you, the Duke of Devonshire, the noble and generous friend of the poor, and the champion of the oppressed. (Great cheering.)

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