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THE RIOT IN NEW YORK ON WEDNESDAY.

The Battle of Boyne Water, July 12th, 1690—The Orangemen—The Ribbon Men—Their Religious Intolerance.

The transfer of a political feud that has excited the people of Ireland for nearly two hundred years to the soil of America is a remarkable social and political phenomenon, entitled to something more than a passing notice. For in its history is involved a continuous social, political and religious warfare between neighbors, that for nearly two hundred years has excelled in the annals of a civilized people. It is a warfare about which it is scarcely possible to get members of either party to converse with calmness. Even their benevolence, when sover dispersed over the globe, catch through tradition the inspiration of hatred for the opposite faction which neither reason nor time succeeds in so representing as to prevent occasional violent personal conflicts.

In such a history there is much food for reflection, and many lessons for the enlightened and thoughtful statesman. The student of human nature and the conscientious religious find much in the origin of the Ribbonism and Orangism that have so afflicted the Irish people at home and abroad, to attract their attention and to excite the liveliest interest. Viewed from the narrow standpoint of the assassin's biographer, or that of the furious demagogue, who is reckless as to the means he uses to accomplish his ends the recent riot in New York, and that of a year ago on the anniversary of the battle of Boyne Water, which was fought on the 12th of July, 1690, between the forces of William of Orange, and those of James II, turning distantly to the latter, are intensified in significance by the familiarity of the former, and the despising selfishness of the latter.

Already has the cry been raised that "Know-nothingism" must be revived to save the country from the rule of Roman Catholics. It is well, therefore that those informed shall enquire for themselves into the history of a feud that has so partially and terribly asserted itself in the streets of New York, and is now an exciting topic of conversation all over the country. Protestant ministers, protestant writers and politicians of native American proclivities would do well to pause before giving utterance to rash expressions in regard to the animus that led to the riots referred to. It should be borne in mind that ours is the nineteenth instance of the seventeenth century, and that how much severer religious faith may have entered into the political affairs of the British and Continental Europe, two hundred years ago in the United States, in this our day, it cannot properly form an element of partisan warfare.

This is an age, and ours is a country in which religious intolerance is the order of the day. Traditional prejudices must give way in presence of the examples of tolerance, which religious sects of every phase of belief in our day afford. When James II, the Roman Catholic King of Protestant England, was compelled to flee from his country, a majority of his Irish subjects being Catholics espoused his cause. The Protestant party, by the Revolution of 1688, deposed him, his throne vacant, and called the crown on William of Orange, and his wife, Mary, a Protestant daughter of James II. By the Act of Settlement, the succession to the throne of England was arranged. By this act the Stuarts are excluded from the throne and upon it rests the title of the present Queen, Victoria, and her heirs, to the crown.

James II received aid from France, and his Irish Catholic subjects adhered faithfully to him in his adverse fortunes, until conquered and finally subdued by William of Orange at Boyne Water.

William of Orange, (known in English annals as William III), conducted the hands of the vanquished Irish lords and gentry who had adhered to the fortunes of James, divided them among his Dutch and English followers, and established the Church of England over Ireland, whereby Catholics were compelled to pay tithes to support the Protestant religion.

In accord with the inherent impulses of human nature, in the face of religious intolerance, the

new landlords were not the kindest of spirits, nor were their oppressions and downfalls tenants the merest of laborers and peasants. It is not surprising that the vanquished and oppressed, (to use a recently invented, but expressive word), *Neo-Keltic* some of their oppressors, and that their hardships so suddenly ennobled by the fortunes of war, found it convenient to abscond themselves from their newly acquired homes, and necessary to enter into secret leagues for mutual protection and defence.

From the very nature of the political situation at the time their organizations originated, the Ribbonmen were all Catholics and the Orangemen all Protestants.

On no spot of earth ruled by any of the civilized powers of Europe, has the oppressive policy which had its origin in difference of religious faith, two hundred years ago, been so persistently persevered in, as has been that adopted by England after the battle of the Boyne towards her Irish subjects.

Only recently has that policy been materially ameliorated. The common sense of the civilized world has pronounced against it. It is this condemnation that has secured sympathetic and charitable consideration for the impracticabilities and visionary warfare of Feudalism. For, however impracticable may seem the Fenian plan of inaugurating an Irish Republic on the Continent of America, and transferring it to the Emerald Isle by force of arms, or however Quixotic have been their aims at the subjugation of the British Lion in Canada, it is not to be denied or gainsaid, that throughout the enlightened world there is a chord of sympathy in the breasts of the lovers of liberty that has vibrated in unison with the prayers of the oppressed ones of Erin for the independence of their native Isle.

Old England herself has felt these vibrations. Hence the disestablishment of the Church in Ireland, the increased facilities for education furnished the masses, and many other steps of her Government intended to pacify the Irish people and to appease the official antagonism of the liberal-minded of all nations.

By no kind of rationalization can the retaliatory feud, which is the subject of this article, be fully justified on moral grounds, especially in view of its accompanying horrors, persecution, oppression, assassination, etc.

It is not on all occasions to oblige the laws of the land. But when laws are made, and enforced too, with no ordinary vigor, to interfere with and override inalienable rights, and so coerced as to render a people afflicted by them hopeless of ameliorating their condition by honest industry, desperate provokes a resort to means of retaliation and revenge, which but for the exciting causes that suggest them would meet with the unqualified condemnation of all enlightened men.

It is not usual to extend sympathy to oppressors even though they act for in manner and form, not strictly legal, at the hands of the oppressed. Therefore, even among protestants of the island of Ireland, the Orangemen have not heretofore received much sympathy.

For though Orangemen are all protestants, protestants, their is a secret political organization, composed of members of a party identified as the oppressors of vanquished Irishmen. Protestantism outside of Ireland has not the sentiment of an excuse to land themselves together for protection against down trodden and oppressed Catholics whose ancestors' lands were confiscated and divided among foreigners and strangers. Neither in free America is it necessary that Catholics shall band themselves together in secret organizations to resist the tyranny of haughty and oppressive landlords and their dishonest middle men.

However much Protestants may rejoice at the triumph of the Revolution of 1688 in England, the fact, named in Ireland between Protestantism and Catholicism is one that originated in erroneous zealotry and dogmatism. If properly enlightened, supports the policy of the Orangemen or the Ribbonmen in attempting to interfere in the people of this or any other country. For though the war from which the organization resulted, was to a great extent a war of religion, and, elsewhere throughout the British Empire, wrought peace and quiet among religious sects to an extent not before known in Christendom, in Ireland, the mistaken policy of William of Orange afflicted the people and their descendants with unnumbered woes, that, with each passing day, have intensified the hatred of the oppressed for their oppressors.

hered upon their newly acquired possessions.

It is not in human nature to cherish such an unwelcome policy as that adopted by William of Orange, towards his Irish subjects. Southern people, proud and haughty, as by education and habit they are so enlightened they would not have possibly endured it; nor would the public sentiment of mankind have decried them to have done so.

Much as the law-abiding men must deplore the violence of the Ribbon men in New York towards the fanatics and misguided Orangemen, who profess by celebrating the anniversary of the battle of the Boyne the dismissal of from America, to keep in memory an event that dates the inauguration of William's oppressive policy towards his vanquished Irish subjects, it is due to the truth to say that our protestant people are too enlightened and too much in sympathy with the oppressed of all nations, to admire their taste or to deeply sympathize with them in their demonstrations, although every member of their organization may be Protestant. Protestant America does not propose to oppress Irish Catholics as Protestant England has done.

If Orangemen were uneducated Protestants, and not merely the representatives of the politics of a part of the population of Ireland, then the violence of the Ribbonmen in New York might imply religious intolerance as the nature of the opposing mob. But neither the advice of an Archbishop of the Roman Catholic Church, and the active cooperation with him of his numerous priests in his his episcopal Diocese, could restrain the Ribbonmen and their sympathizers from violence on Wednesday last; thus proving that Ribbonism is a political and not a religious party, although it is probably true that all Ribbonmen are Roman Catholics.

When Catholic Irishmen celebrate St. Patrick's day, they do not have a political significance. It is a religious holiday, which even Protestant Irishmen in this country often join in celebrating in memory of the cherished traditions of their native land. But when Protestant Irishmen, as Orangemen, celebrate the anniversary of Boyne Water, they do so as a body of partisans, with whom not all Protestant Irishmen, and very few enlightened protestants of other nations are in sympathy. Their anniversary lacks another feature in the nationalism to make it parallel with St. Patrick's day in its intent and its effects. The latter tends to promote individual peace and social good will. The former aims at perpetuating the memory of oppression and tends to excite the worst passions in the hearts of opposing parties.

It is to be regretted and lamented that Orangemen have seen fit to intrude their organization, that from its very nature, cannot be translated and made to stand on American soil, upon the situation of our people; and that the Ribbonmen and their sympathizers have been unable to restrain themselves from unwholesome violence. Yet, notwithstanding the far-reaching mob, it was right in Gov. Hoffman's countenance the order of the Chief of Police, Kohn, forbidding the procession of Orangemen on the 12th inst. It is inconsistent with the theory of one who has institutions to forbid possible assemblies of the people, whether their object be to give utterance by word or act to political or religious sentiments, in accord with, or opposed to, the sentiments of any moiety of the community. The Ribbonmen and their sympathizers, great in disturbing, or even threatening the procession. Whether or not the authorities were in advising the guards to fire inadvertently upon the mass of people in the streets of New York, on Wednesday, further details are necessary to enable us to determine.

Let Protestants and Catholics of every degree here seem that the riots, which have called forth this article, do not immediately excite them in reference to their respective religious views, and arouse a feeling of religious intolerance that is unbecomingly American.

How much of intolerance attaches to the demonstrations of the Orangemen in a partisan point of view, time alone can disclose. A suspicion is felt in some quarters that their demonstration in this country is unwholesome for, and a part of a plot founded upon the known implacability of the hatred of the Ribbonmen for them and the excitability of the Irishmen to provoke mob violence, that may be pointed to as an excuse for reviving some of the features of Know-Nothingism; and further, that had not Gov. Hoffman allowed the Orangemen to appear in public procession his opponents would have raised a hue and cry against him for oversteering a sacred right of American citizens while catering to the prejudices of the Ribbonmen.

In this day when "New Departures" are so rife, the basis of political tricksters are busy in concocting schemes of aggrandizement, and it is "the price of liberty" to watch them.

A VOICE FROM PENNSYLVANIA.

The Key Stone of the Federal Arch.

The True Democracy Speaks.

All old school Democrats, to which class we are proud to say we belong, recognize no sovereignty in the Federal Government other than those powers it may exercise over such subjects as the States surrender to it, and which are enumerated in the Constitution of the United States. All who are familiar with the history of the times when the Constitution was framed and submitted to the States for approval or rejection, know that it could not have received sanction if the States had not been expressly notified that in no event were the rights therein reserved to the States to be impaired, and it was not until after the 18th Amendment was adopted, depriving these rights, were and are violated.

The Riot in New York on Wednesday.

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