

themselves and their co-religionists, and the permanent persecution and degradation of Catholics and Dissenters, who formed five-sixths of the population of the country. To this hour the wholesale exclusion of Catholics from every public employment is a favorite theme with the brethren and a frequent subject of comment in the noisome columns of the blackguardly monthly publication which claims to be the 'accredited organ' of the lodges in these colonies and which some time ago denounced the Catholic Emancipation Act as 'a fatal error.'

**ENGLISH**  
**DISSIDENTS.**

DISSIDENTS are now the chief, and almost the only, support of the Orange lodges in these colonies. The good folk have either little knowledge or short memories. They either know not or forget that Dissenters were for a long period almost as rigidly excluded from membership of the lodges as were the unspeakable 'Papists.' At a time when Irish Catholic Members of Parliament were straining every nerve to remove the last shackles of religious disabilities from 'Roman' and Dissenter alike, Irish and English Orangemen were offering violent and turbulent opposition to every Bill which was intended to promote the cause of civil and religious liberty—from Reform to the repeal of the Test and Corporation Acts. In 1828, and again in 1832, that great ruling head-centre of Orangeism, the Imperial Grand Lodge of London, made heated attacks on measures which were intended for the relief of some of the special grievances which had so long lain heavily upon Dissenters. Even at a much later date—during the agitation on the Burials Bill (Ireland)—the Orange Member for Tyrone not merely voted against the Presbyterians being free to inter their dead in the sepulchres of their fathers, but even went so far as to publicly advocate the burial of all Ulster Presbyterians at low water mark!

**BAD**  
**PUBLIC**  
**SERVANTS.**

AT many and various periods during the nineteenth century, Orangemen were officially declared—by reason of their disloyalty, turbulence, and frenetic bias—to be unfit to hold the commission of the peace and other positions of honor and trust under the British crown. Many such official announcements will be found in our work entitled *The Orange Society*. A memorable instance in point was furnished by the English Parliamentary Committee appointed in 1835 to inquire into Orangeism in Great Britain and the Colonies. In the course of their report to the House they declared that the influence of those oath-bound fanatics was 'baneful and unchristian,' that it was necessary 'to protect the country from all such associations,' and that the suppression of the Orange organization was, in the public interest, 'imperatively necessary.' 'Your Committee,' said they, 'anxiously desirous of seeing the United Kingdom and the Colonies of the Empire freed from the baneful and unchristian influence of the Orange Societies, recommend the early attention of the House to this important subject, with a view to the immediate removal from office of all public servants who shall continue, or become, members of any Orange lodge, or of any other association bound together in a similar manner.'

This was accordingly done. On February 25, 1836, the King (William IV.), at the request of the House of Commons, called upon all 'loyal subjects' to aid him in the measures he proposed to take 'for the effectual discouragement of Orange lodges,' and a few weeks later, on March 15, 1836, a Treasury Minute on the subject was issued to all the Departments of the Civil Service in the British Isles. Having quoted the words of the King's message to the House, it continues as follows: 'It has become the duty of my Lords to use every proper means to carry into effect his Majesty's most gracious message. His Majesty has been pleased to express his reliance on the fidelity of his loyal subjects to support him in his determination. My Lords entertain no doubt of the result of this appeal to his Majesty's subjects in general; but they consider that it has specially become the duty of all who serve, in whatever capacity, under the Crown, to act in immediate accordance with his Majesty's most gracious intention. They desire, therefore, that a communication should be made to the respective Boards and Heads of Departments under their control (transmitting to them a copy of the Minute), and that they should be directed without delay to make it known to all persons acting in any capacity in their respective Departments. My Lords further desire that they should inform their officers that it is the express direction of this Board that every party who is now a member of an Orange lodge, or any particular society excluding persons of a different religious faith, using secret signs and symbols, and acting by means of associated branches, should immediately withdraw from such society; and that no person in the Service shall hereafter become in any way a member of or connected with such a society. And if it hereafter become known to this Board that any public servant under their control shall, after this warning, either continue or become a member of such society, my Lords will feel it their duty, without hesitation, to dismiss him from the Service. Inform them

further that my Lords rely on their carrying the intentions of his Majesty and the directions of this Board zealously and impartially into effect.' We have lately given details of the great armed conspiracy which led to the suppression of Orangeism in Great Britain and Ireland and the British colonies—a conspiracy whose object was to prevent the accession of the Princess (late Queen) Victoria and to place the crown of England upon the head of their Imperial Grand Master, the coarse and brutal old *roué*, Ernest, Duke of Cumberland.

**BULLET-PROOF**  
**CLOTH.**

THERE is a fashion in literature, music, and even in war, as there is in bonnets and skirts. And each, in its way, displays a marked tendency towards the revival of modes that are dead and gone. Magazine rifles, quick-firing artillery, and smokeless powder have made frontal attacks on entrenched positions practically impossible nowadays, and military men have for some time been seriously considering the desirability of equalising matters somewhat by reintroducing the shield as an adjunct to modern warfare. Various patterns have been devised by Maxim, Boynton, and others. The suggested protectors of Mr. Thomas Atkins's epidermis bears, however, little resemblance in its details to the old cowhide or timber or iron or bossed bronze bucklers which the warriors of long, long ago used to clang with spear or sword when going into battle in order to scare the fight out of their opponents. The new shield, as proposed, is a small structure made of a special kind of steel plate loopholed for rifle fire, and placed on the ground in front of each of the men who are attacking an entrenched position.

A few years ago, when Maxim, of automatic gun fame, had just brought out his particular pattern of protective shield, the newspapers were teeming with accounts of Father Casimir Zeglen's invention of bullet-proof cloth. Here was, indeed, a chance of reviving under strictly modern conditions, the protective armor of the middle ages—

The burgonet, the beaver, buffe, the collar, curates, and  
The poldrons, gaungard, vambraces, gauntlets for either hand  
The taishes, cushies, and the graves, staff, pensell, baisses, all  
The greene knight had tilted with, that held her love in thrall.

Father Zeglen was resident in Chicago. Private and public tests of his new and mysterious defensive fabric were made, and the most extravagant claims of its inventor were completely justified by the result. There was a fortune in store for Father Casimir. His bullet-proof cloth was desperately needed, first in the Spanish-American, and later on in the South African, war. But just when he had his hand on fame and fortune, Father Casimir and his textile armor suddenly went beneath the surface of things, and inquiring military valiants were left to twist the wax out of the tips of their moustaches in angry disappointment.

But the inventive Polish priest has risen to the surface again. And he has had sundry bullets fired at his chest with as much *sang-froid* and as little material damage as that prince of modern conjurers, Robert Houdin, when, at the request of the French Government, he gave to a crowd of disaffected Arab chiefs in Algiers an exhibition of his own (and incidentally of his countrymen's) invulnerability—to skilfully palmed 'bullets' that were made of black-lead and rammed into impalpable powder in the false barrel of a 'fake' pistol. But the weapons used upon Father Zeglen were American army revolvers. And the bullets were of the kind that speedily dissolve the partnership between soul and body, provided only that—like a famous nostrum of our time—they 'touch the right spot.' Father Zeglen's reappearance on the world's stage is described as follows by the Montreal *True Witness* from the reports of several of its contemporaries: 'Father Casimir Zeglen, of St. Stanislaus' Church, Chicago, is the inventor of a bullet-proof cloth. He brought a vest of this material up to the top floor of the City Hall to show it to the police chiefs who were meeting in national convention in the offices of the identification bureau. Some of the chiefs were sceptical as to whether the cloth would really stop a bullet, and so Father Zeglen gave them a practical demonstration. Policeman Antonio Depka fired a bullet point blank at Father Zeglen in the City Hall, Chicago, last week. The report of the policeman's revolver caused a sensation about the big building, but neither the explosion nor the bullet disturbed Father Zeglen. The bullet hit him full in the breast, but fell to the floor flat and harmless. Chief Kipley saw the shooting, but he only laughed. The father leaned over and picked up the bullet. "This vest," said Chief Kipley, speaking for Father Zeglen, "was invented here in Chicago by this clergyman. It will stop any kind of bullet you fire against it."

**'REQUIEMS'**  
**FOR THE LATE**  
**QUEEN.**

FALSEHOOD often comes on the wings of lightning over the electric wire, while truth lags behind in the hold of a twelve-knot mail-boat or of a lumbering ocean tramp. One of the Munchausens who furnish these colonies with such peculiar views of Catholic happenings informed