

# THE NEW ZEALAND TABLET

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## MESSAGE OF POPE LEO XIII. TO THE N.Z. TABLET.

Pergant Directores et Scriptorum New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiæ causam promovere per vias Veritatis et Pacis.  
Die 4 Aprilis, 1900.

TRANSLATION.—Fortified by the Apostolic Blessing, let the Directors and Writers of the New Zealand Tablet continue to promote the cause of Religion and Justice by the ways of Truth and Peace.  
April 4, 1900.

LEO XIII., P.M.

LEO XIII, Pope

## Current Topics

### A Presbyterian Professor on Orangeism.

The Rev. Dr. Rentoul, Professor of Theology in the Ormond (Presbyterian) College, Melbourne, has lately got into very 'hot water' over some remarkably outspoken deliverances he has made on the history and principles of the notorious Orange Society. Dr. Rentoul is himself a North of Ireland man, of acknowledged and indeed pre-eminent learning and ability, and, like most Ulstermen, of most pronounced Protestantism. He was the recognised Protestant leader and champion in the memorable religious controversies of a few years ago, and though many prominent Anglican and other ecclesiastics were involved in the discussion, his lectures and pamphlets were the only ones that attracted any wide share of public attention. Ordinarily speaking, it is out of the question to expect a North of Ireland man to write calmly in controversy with a Catholic, and Dr. Rentoul's controversial publications, though always displaying literary vigor and force, were by no means conspicuous for their fairness. He was, in fact, a bigot; an earnest and sincere one, no doubt, or, as Dr. Carr expressed it, 'an honest and upright bigot,' but all the same a bigot. At that time, too, he was somewhat of an admirer of the Orange Society, and in 1897 and 1898 he was the chosen Orange orator at the July meetings in the Melbourne Town Hall. Of late years, however, he has been brought into closer personal contact with members of the Catholic body, and the result has been a gradual, but now quite perceptible, change in his attitude towards things Catholic. He may differ as widely as ever he did from the actual teaching and theological position of the Catholic Church, but he never now speaks of the Church or its members except in terms of deep respect and warm personal good-will. Recent developments in Melbourne have also given him occasion to look more closely into the history of Orangeism than ever he had done before, and the more he read the more his eyes were opened to the real nature of this so-called 'Loyal' Institution. Accordingly when some of the Orangemen attacked him the other day for his connection with the Peace, Humanity, and Arbitration Society, Dr. Rentoul replied with a denunciation of Orangeism that made the Melbourne public rub its eyes and wonder if things were what they seem, or if 'visions was about.' Since then the Professor has given still more grave offence by delivering an address to a Catholic Young Men's Society, so that altogether we are hardly surprised to find that, as the Melbourne correspondent of the *Otago Daily Times* intimates, 'Dr. Rentoul's Presbyterian friends are seriously concerned about him,' and that 'it is quite likely that the Synod or Presbytery may "deal" with him' at an early date.

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The history of the Professor's change of view on the subject of Orangeism is extremely interesting and instructive. 'It was, I frankly confess,' he writes, in a letter to the *Melbourne Argus*, 'some things I heard that evening (i.e., the Orange meeting of July 12, 1899) that made me determine to read up, for the first time in my life, the brief history of the Orange Institution, and to judge whether its spokesmen's assertions that it had modified its oath and its spirit,

and that it was no longer the same in mood and action as it was when the Presbyterian ministers all over Ulster used to implore their people not to join it or any other secret society.'

The effect was what might have been expected on one who came for the first time upon the real truth about the Society.

'I soon,' he continues, 'got startled. To begin with, I found that the oath in Victoria binds all its members who have the electoral vote that "you will support by your vote and interest Orange and Protestant candidates only, and in no wise refrain from voting, remembering our motto, 'He who is not with us, is against us.'" Expulsion is the penalty for breach of this; and this part of the oath alone would render civil freedom impossible, and would destroy all rights of political or religious minorities if Orangeism could prevail.

Then I turned to Killen (the eminent historian), and to Horace Walpole, and Green, and many others. Then I read attentively the Rev. H. W. Cleary's *The Orange Society*, and found it a calm historical book, based in each case on indisputable evidence and documents. A sense of horror came over me at the recital. Killen and Green are quite enough to show that from that tragic day in 1795, on which over 48 Catholics lay dead and the first Orange Lodge was formed, the history of this institution, identified as it was with the worst features of the landlord system in Ireland, and with one rigid form of "Protestant ascendancy," and (excepting a few instances) opposing every movement of reform, and becoming a means of civil strife and bloodshed, could be no longer even approved by me by my presence at any of its gatherings. When I found statesmen and noblemen like the Marquis of Dufferin earnestly dissuading men from its modes, it gave me final pause.'

In conclusion, he 'would urge all citizens to go now and study the facts impartially for themselves.'

Whatever may be the ultimate development of Professor Rentoul's views on this and kindred subjects, there can be no doubt whatever that such a candid and weighty exposure of Orangeism from such a source will help enormously to discredit the institution throughout the colonies.

### The 'Organised Vote' Bogey.

A short time ago, during a sort of newspaper 'silly season,' some of the Protestant zealots of Melbourne and Sydney tried to work up public feeling against Catholics by denouncing in the Press the 'organised Catholic vote' which they declared was in operation throughout the country and the alleged existence of which was made the occasion in Melbourne of the establishment of a new anti-Catholic organisation. It is interesting and gratifying to note that the most effective and emphatic of the refutations which have been made of the foolish talk indulged in in this connection have been made by Protestants. More than one Protestant member of Parliament has written to the papers absolutely denying—and they spoke from personal knowledge and experience—the existence of any such Catholic vote, and one of them—Mr Arthur Griffith, Member of the N.S.W. Assembly—has succeeded in putting an effectual extinguisher on one of the anti-Catholic leaders. The Rev. W. Rutledge, a Protestant clergyman, declared at a public meeting that 'He personally knew of the case of a Protestant who had temporarily left a billet, and tried to get back. He was unsuccessful for a long time, but being wise in his day and generation, he joined the Catholic Church, and

Hancock's "BISMARCK" LAGER BEER.

NEW ZEALAND'S  
NEW INDUSTRY