

interests. While one single disability remains upon the shoulders of the Catholic people of this Dominion, there is need for the Federation; and it should be unnecessary to plead with anyone holding dear the Catholic Faith to unite in the common bond of unity in defence of Catholic principles. The Federation has a great record of useful work in the past, and it can do very much more with the undivided support of those in whose interests it was established.

The following officers and members of Executive Committee were appointed for the year 1919-1920:—Patron, his Grace Archbishop Redwood; vice-patrons, his Grace Archbishop O'Shea and the Right Rev. Mgr. McKenna, V.G.; president, Rev. Father Hurley, S.M., Adm.; vice-presidents, Messrs. W. M. Luxford (Wanganui), F. Pimley (Hastings) and O. P. Lynch (Otaki); delegates to Dominion Council, Very Rev. Father O'Connell, S.M., Major T. P. Halpin, and Mr. W. M. Luxford; Executive Committee, Messrs. H. McKeown, J. A. Scott, J. E. Gamble, O. Krohn, H. Mullolland, R. A. Keenan (Napier), R. D'Ath (Otaki), and J. D. Donovan (Hastings); hon. treasurer, Major T. P. Halpin, Wellington; hon. secretary, Mr. W. F. Johnson, Wellington.

## ORANGEISM NINETY YEARS AGO

There is much of present-day interest in Lord Shrewsbury's volume, besides what relates to the Wellington quotation, says *The Month*, commenting in a recent issue on that publication. He makes clear that the last and the fiercest opposition to Catholic Emancipation came from the Anglican Bishops in fear for their emoluments, and the Orange faction in fear for their ascendancy. The latter body, which still remains unchanged in spirit and in aim, to embitter political disputes with religious rancor in Ireland, Canada, and Australia, he characterises in terms which lack nothing of vigor and truth.

"The hand of the Orangeman (he writes) is on his sword, threatening to uphold by force what he does not even pretend to defend by argument. . . . They have told us that they would prefer the arrogance of domination over the remnant of a nation . . . to the tranquil and extended happiness of millions, when that happiness is to be won by an equality of rights, and by the extinction of an odious monopoly."

And he pleads for the forcible suppression of Orangeism, "that proud, selfish, obstinate, vindictive, and tyrannical ascendancy which has so long been the bane of England and the curse of Ireland."

The Orange Society had in fact been already suppressed by law in 1813, as the source of terrible evils in Ireland; and *The Times*, which seems to have been in those days better informed regarding its character, protested vehemently against its establishment in England.

We have lately remarked (it wrote editorially on June 9, 1813), not without the detestation which they merit, some abortive attempts to introduce into this country a system which, in the sister Kingdom, has so fatally tended to convert party animosities into lawless violence and vindictive ferocity. . . . It was, therefore, with extreme astonishment that we yesterday saw a journal, which has a character to lose, admit into its columns an open and unblushing recommendation of the institution of Orange Lodges in England, in avowed imitation of those happy inventions which under the same title have helped to drench Ireland with blood.

Lord Shrewsbury, in his second edition (p. cxxi), quotes from the same journal a long denunciation of Orangeism, published in August, 1828, some extracts from which may be given as showing the persistence of its *ethos* to the present day and the continued failure of the authorities to deal effectively with it.

Unwillingly assenting to the fact that no dissolution of this dangerous body (the armed Orangemen of Ireland) has ever been designed by his Majesty's Government, it is not easy to express our uneasiness at the avowal of a truth so ominous and unwelcome. We have long since affirmed that in the northern yeomanry were to be found the chief incendiaries of the Orange faction; and the thing is notorious everywhere. . . .

The opposite party (the Orangemen) never meets or moves without denouncing vengeance by armed violence against the Catholics: challenging its enemies to open combat and exclaiming against the King's Government for *persecution* of the Protestants and treason to the State the moment it ceases to go all lengths with these "exclusive loyalists," as they call themselves, in their hatred and oppression of the great majority of the people. . . . Thus the peaceful Catholics are deprived of the use of arms while the Orangemen who have *no game left* but that of war, are equipped with musket, bayonet, and ball cartridge: and this is to pass upon mankind as a system of equal justice and paternal government! . . . If Lord Anglesea be competent to keep down the armed violence of the Orange faction, would he not be still more competent to repress the same violence if *unarmed*? Would not the spirit of outrage be apt to evaporate in mere noisy demonstrations, if the implements of a more noxious species of atrocity were once taken away?

The present rulers of Ireland might do well to study these recommendations of *The Times* of 1828, the more so because they will find nothing similar in *The Times* of to-day. The Orange spirit alas! has not "evaporated" in the interval. To what lengths even now it can drive those obsessed by it may be gathered from a protest against Home Rule, published five years ago by the Synod of the Reformed Presbyterian Church of Ireland, which ran as follows:—It will be for ever impossible to fight Home Rule successfully as long as it is contended or admitted that the Romanists and other open enemies of the true religion ought to have political power. We regard the so-called Catholic Emancipation Act as the "first plague spot" of the Home Rule evil. From the time of the passing of the Act, which gave Romanists the franchise, dates the beginning of their power to threaten the liberties of the Protestants of Ireland.

No one who ignores the presence of this frenzied fanaticism in Ireland can hope to understand the present unhappy situation; no one can remedy that situation so long as Orangeism is encouraged. It cannot be taken at its own value. Its character was aptly summed up by the *Edinburgh Review* as long ago as 1836, when as the result of a Select Parliamentary Committee on the subject, the House of Commons petitioned the King to put an end to the society. The Orangemen (wrote the *Edinburgh*) have had a fierce and firm faith in the truth and righteousness and utility of their pernicious institution. Founded on principles of exclusiveness and insolence, they have believed themselves to be meek and charitable; existing as a privileged minority amongst a conquered and oppressed population, they have considered themselves the injured and offended; combining against, or acting beyond the law, they have thought themselves the most loyal of subjects; and reprobating bigotry, they have been at best but the bigoted persecutors of imputed bigotry.

This strange power of self-delusion, or at any rate this utter divorce between theory and practice, has been well brought out in Mr. Anstruther's pamphlet, *What Is Orangeism?* and in Bishop Cleary's larger volume, *The Orange Society*, which, candid, thorough, and fully documented, is a damning exposure of this "pernicious institution," unanswered because unanswerable. Yet this un-Christian, undemocratic, anti-civic sect, whose main *raison d'être* is the destruction of Catholicism, is still countenanced, praised, and supported, to the disturbance of our domestic peace, by those who are anti-Catholics first and Englishmen afterwards.

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