

"In 1831, at Tully Orier, in the County of Down, an old woman was shot in her house, and four men were pursued by the Orange party, fired upon, and driven into the river, where they were drowned. In 1832, under the impending Party Processions Act, the Orange leaders exerted themselves, and with considerable success, to prevent the usual processions. But at Dungannon their advice was not followed, and riots took place. In 1833 there was great rioting in Lurgan, Tanderaghee (where, at Lord Manderville's gate, a magistrate was burned in effigy, in the presence of Dean Carter), Loughall, Ballyhagan and Cootehill. In 1834 similar scenes were enacted at Belfast, Portglenone, Portadown and Dungannon. In 1835 there were numerous riots—at Belfast, Kilrae, and other places; but we have no room for an account of any except that at Annahagh, near Armagh. A Protestant and his daughter had there been beaten by the Roman Catholics, in revenge for which the Orangemen turned out, armed with their yeomanry fire-locks; they attacked Annahagh, and burned and wrecked nine houses, when they were stopped and driven off by the police and military. It is almost superfluous to record that for beating this man and his daughter four Roman Catholics were transported—but for burning nine houses not a single Orangeman was punished in any way. There is a melancholy similarity in the details of the occurrences, proving that they did not arise from accidental or different causes, but were the certain result of a system, according to which the Orange processions were arranged on recurring anniversaries, in the way calculated to produce the utmost excitement and irritation.

"It was very extraordinary to see men of education, principle, and otherwise estimable character, so deceived by their own assumptions, and so bewildered by the noxious influence of party spirit, that though familiar with the state of things we have described they actually denied its existence, or boldly attempted to justify it to the world. Colonel Verner asserted that the Orange society, as a body, had never interfered in any political question; Colonel Black did not consider 'Croppies Lie Down' a party tune; affirmed that the anniversaries of the 12th of July were peculiarly tranquil, and that administration of justice was pure. The enquiry by the committee of 1835, however, brought the truth fully to light. The exposure was complete, the condemnation universal. All classes, creeds and parties then united in declaring that the Orange organization must be arrested, that the supremacy of the law must be vindicated, and that no party in the State should be permitted to arrogate to themselves superior privileges, and insult their fellow-subjects, under ground of a pure religious belief or on the false and insolent plea of superior loyalty.

"The Orange leaders, we are happy to say, at this juncture, yielded a manly and dignified obedience to the will of the nation, as expressed in an address of the House of Commons, and the answer of the Crown. Notwithstanding considerable resistance from the Irish portion of the body, the Grand Lodge, in April, 1836, dissolved this society, and through their organ proclaimed that they did so, not in compliance with expediency, but for the sake of principle—that they would neither repent of the deed nor recall it."

HON. MR. MCFARLINE—What is the date of the article that the hon. gentleman is reading from?

HON. MR. O'DONOHUE—I am reading from *Edinburgh Review* of 1836. That was the course there, and the time embraced in these transactions only extends over five years. The twelve years

that the society had been dissolved were twelve years of solid peace to Ireland. In no twelve years during the last century did peace reign so supreme as it did during the twelve years of its suppression; but immediately upon their re-organizing the same state of things continued as before. This was, the state of affairs in Ireland. Its history there was a dark one. I do not desire to harrow the feelings of anybody in this House in going back to these events, and I am merely taking up one point in their history, to show what it was in Ireland, and to show that this society had its origin there. Whether there was cause or not, even assuming that there had been cause, there is no reason for bringing it to this country. The causes that obtained in Ireland do not exist here, and the causes having ceased, the effect should cease also. Orangeism or any other *ism* of a secret political character is not needed here. Any man who has anything to complain of here can say it as free as the wind, as free as water, as free as air. Why, then, should we have secret societies? It is not consistent with our free institutions. We have one of the freest governments in the world—a government from the people direct, and springing more from the people's control, perhaps, than in any other country in the world. We may have differences from time to time, party differences on party grounds; but all parties admit that we have a good system of government—one that we would not change for anything else in the world—and under such a system of government, why should we in this House foster these secret combinations? Can any man who votes for that measure say to himself: "By doing so, I make society better; I tranquilize the country by giving that vote?" Can any man, on his conscience, say he has improved society by giving his sanction to an Orange Bill at this period of the world's history? Can any one say that our people would march to the front in time of trouble in the same united spirit they would if we had no lodges? In the army in England, where lodges were organized, they were suppressed immediately when found. They were as provocative of evil and disunion in the army as here, and every man can easily consider to himself how that may be. If you have a regiment with one hundred Catholics, and they are banded together in a secret society, and you have