

nize secret political combinations in this free land of ours? Does it increase or improve a neighborhood? Does it improve social intercourse? In times of peace is it likely to preserve the peace? Is it safe in times of difficulty to have secret political societies in our army or in our camp? The investigation referred to by the last speaker, in England, disclosed the fact that thirty-six lodges were found in the army under the Duke of Cumberland, and it was found that this very loyal body—because they possessed, according to one side of their shields, all the loyalty that is to be found in the world—was organised within the army for the purpose, as the report and history assert, of preventing the succession by her present Most Gracious Majesty. They were a conspiracy in the army for the purpose of securing to their Grand Master, the Duke of Cumberland, the position which Her Majesty holds to-day. And they are the loyalists of Canada; they would subvert the constitution and destroy the succession for the purpose of putting their Grand Master on the Throne. They are so loyal that they have loyalty planted in front of everything that they introduce, but their acts speak another language. They are double-faced, and they are double-tongued. They have two tongues and two faces, and these are always working. Now, I will ask the House to allow me upon that point to read from the *Edinburgh Review* an article founded upon the report which has just been referred to:

“One of the saddest and most discouraging features in the condition of Ireland is the intenseness with which party spirit rages there, and the extent to which it perverts the minds of men of all ranks, and blinds them to their plainest duties. We had indulged the hope that Orange riots had become a matter of history: but the sanguinary events of Dolly's Brae have dispelled this illusion, and attracted public attention to the saddest of all tasks—the Government of people who boast of their loyalty as an excuse for lawlessness, and while clamorous for the rights of free men, can only be restrained by force from engaging in civil war. Our readers are aware that the 12th of last July was celebrated in the North of Ireland by the Orange party; that in the County of Down the march of a procession was followed by rioting and the loss of several lives, and that, after a formal enquiry into the circumstances by Mr. Berwick, on the part of the Government, Lord Roden, Mr. W. Beers, and his brother, Mr. F. C. Beers, were dismissed from the commission of peace, in consequence of the share they had taken in these transactions.

“Nothing could be more praiseworthy than the published rules of the Orange society. They prescribed loyalty as the point of honor, obedience to the law as the first duty; they prohibited the admission of anyone capable of upbraiding another on account of his religious opinions, and they inculcated peace and good will. But never did any society exhibit such a

glaring inconsistency, rather such a positive contradiction between its professed principles and its actual practice. The facts which came out before the committee surprised all parties, none more, we believe, than the Grand Master himself. It appeared that the Orange oath of allegiance had once been avowedly ‘conditional:’ and that the same spirit remained, although the words had been changed; that, contrary to law, warrants had been issued to military bodies; that the inadvertence of the Grand Master had been taken advantage of, and his confidence abused by the officers of the institution; that the practice of the society was to resort to every contrivance—by songs, speeches, party tunes, processions, emblems and mottoes—to insult, to domineer over, to offend and irritate their Roman Catholic neighbors: and the result of its working was seen in outrages, murders, houses wrecked, villages destroyed, riots without number, law perverted, justice denied, and the animosity of the rival parties wrought up to madness.

“To give some idea of the responsibility falling upon those who encourage Orange processions, we will enumerate a few of the principal Orange riots in the five years preceding the formal dissolution of the society in 1836. At Crossbar, in 1830, in the County of Down, a formidable armed procession, exhibiting warrants from the Duke of Cumberland, openly resisted the police, and only retreated before an overpowering military force. At Dungannon, in Tyrone, they overawed the magistrates, and by force compelled them to disobey the orders of the Government. At Tanderaghee there were riots and murders. At Maghera, in Londonderry, the Roman Catholic party having dispersed, the Orangemen broke their promise to the magistrates, evaded the troops, and rushed upon the village of Drumard. There they fired upon the peasantry, who fled, and continued to wreck and burn the houses, until at length the military re-appeared, and drove them back at the point of the bayonet. Mr. Hunter, the magistrate, in his report to the Government, says: ‘Anything so disgraceful to the character of men and of Protestants—so savage, so lawless, and so uncalled for—cannot be forgotten; the whole was done with such deliberation, and in open defiance of the law.’ In Armagh, and this instance shall conclude our list for 1830—some Orangemen passing in procession through the Roman Catholic village of Maghera, and playing the Protestant Boys, were beaten, and their drums broken. Two days afterwards the Orangemen attacked Maghera. There was no opposition—the inhabitants fled for their lives; an old man was beaten—a widow, within eight days of her confinement, was wounded with a bayonet, and knocked down—her son, a half-witted lad, was fired at—another woman and her infant were beaten and knocked down—and twenty-eight houses wrecked and burned, and every particle of property pillaged and destroyed. The sequel is characteristic of the state of society there. The Roman Catholics who broke the drums were convicted, and sentenced to three months’ imprisonment; but, though the wrecking of Maghera took place in open day, in the presence of Colonel Verner himself, though the rioters’ names were known and their identity sworn to, not one of them received a punishment whatever.

“These horrible events startled even Colonel Verner and his brother Orangemen, and the advice they then gave derives additional weight from additional occurrences. They earnestly recommend the abandonment of all party processions, and ‘trusted that no persons of respectability would be found so regardless of consequences as to incur the heavy responsibility of countenancing the celebration of any day, in a manner calculated to give offence to any person whatever.’ But having thus discharged their consciences, they continued to support and stimulate Orange processions by every means in their power.