

INTRODUCTION.

THE first Orange Lodge was formed on the 21st of September, 1795, at the house of a man named Sloan, in the obscure village of Loughall. The immediate cause of those disturbances in the North of Ireland that gave birth to Orangeism, was an attempt to plant colonies of Protestants on the farms from which the Catholics had been forcibly ejected. Mr. Christie, a quaker, examined before the Committee of the House of Commons in 1835, declared "he heard sometimes of twelve or fourteen Catholic homes wrecked in a night." Orangeism succeeded to Break o-day or Peep-o-day men. Lord Gosford, in his evidence, declares that a persecution, accompanied with circumstances of ferocious cruelty, raged in Ireland in 1798, and that the wretched objects of this merciless persecution are charged *only* with the crime of *professing the Roman Catholic faith*. For this crime, said his lordship, more than half the inhabitants of a large and populous Irish County were driven, in the midst of an inclement winter, to seek shelter for themselves and families where chance might guide them. This was the origin of Orangeism, and among their oaths submitted to Parliament was one of qualified allegiance, to "support and defend the King and his heirs, so long as he or they support the Protestant ascendancy." Thus originated Orangeism, it soon spread far and wide, and was and is declared to be exclusively Protestant. Their processions and tunes are highly insulting to the Catholics; there are few tolerant notes in "Croppies lie down,"—"Boyne Water," "Protestant Boys," especially when accompanied with the Orange shouts of "to Hell with the Pope."

The grand Orange procession is to celebrate the victory of William of Orange over the Catholic King, James the 2nd, at the Boyne on the 12th of July, an event which sealed the destruction of the liberties of four-fifths of the population of Ireland, and inflicted those penal laws, which, for nearly a century, were the disgrace of the Protestants and the torture of the Catholics. Here, in America, Orangeism is little else than the Colonial Office Aristocracy and (fifty-seven rectory) Strachan faction, led on by Sir F. B. Head, and Ogle R. Gowan, wearing the mark of bigotry for political purposes; here, in America, there is no substantial body of Catholics of which an Orangeman can even *pretend* to be afraid.

Doctor Strachan and Sir F. B. Head encourage the Orange Lodges, because their members are for uniting the Church with the State, and keeping Presbyterians, Methodists, Baptists, and Catholics under the spiritual power of the Church of England. But Orangeism is injurious, because it has weakened Protestantism, fomented hostile feelings between christian sects, exasperated and kept up ancient feuds by its processions, rendered the bench, the jury, and the witness box liable to a suspicion of injustice, encouraged the formation of rival associations, ready, like the Orangemen, to trample on the law; interfered with the discipline of the army, and endangered the succession to the Crown.

When the Irish settlers in Canada were peaceably mingling together, and burying in oblivion their ancient feuds, a person of the name of Ogle R. Gowan made his appearance among them, was appointed Grand Master, and spoke to their prejudices with demoniac success. Gowan is declared by Mr. Hugh Ryves Baker, the Deputy Grand Treasurer of the Irish Orange Society to be a man of bad character, (Q. 9497 H. of C. report); and the Edinburgh Review, (January, 1836, p. 277), mentions that "the Grand Lodge of Dublin actually forwarded documents in support of the "same opinion, and remonstrated against his (Gowan's) appointment, on the ground "of his moral unfitness" to hold such an office.

This pamphlet forms the third edition of Mr. Ogle R. Gowan's Trial, and it is printed word for word with the Dublin copy, published by Mr. George Perkins

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