



The History Of the Orange Order

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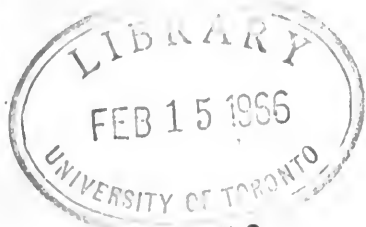
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PREFACE.

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It has long been felt that a short history of the Orange Order would be of great service to the members and to all desirous of obtaining accurate information of the origin of an institution which has done such excellent work in the cause of freedom and which now extends to all parts of the civilized world. The following chapters will be found to contain the main facts in the history of the Order up to a quite recent date. The time will doubtless come when a much more exhaustive work will be necessary, but I send this little volume forth in the hope that it may enable all who read it to form a higher and grander view of the founders and the principles which guided them, take a deeper interest in the Institution and so become more active and intelligent workers in every good cause.

There are many gaps in the history of such an organization which can never be filled in any history because the priceless records have been destroyed. There were days of trouble for the brave and loyal men who founded the Order, and rather than allow these documents and the books of the lodges to fall into the hands of persecutors, they were destroyed. In other cases the guardians of lodge minutes and rolls had not a very clear idea of the value of these things and threw them away as useless lumber. It has therefore been necessary to trust to the memory of old members, and in all cases the fact is mentioned so that readers can judge between documentary evidence and the stories handed down to us verbally.

I am under a deep debt of gratitude to the proprietor of *The Sentinel*, that valuable, loyal and true Protestant paper, for access to its files, to Mr. Richard Lilburn, of the Belfast

Weekly News, and to the splendid reference books of the Toronto Public Library, one of the very best of its kind on this side of the Atlantic.

There are many kindred facts which could be given in connection with the Order's history, but I have endeavored to confine the work to what was directly connected with the formation and history of the Order.

The favor with which the bare announcement of this publication has been received has induced me to arrange for the publication on an early date of other Protestant books, and has led me to consider the question of establishing a depot in Toronto for the sale of many works which are now almost impossible to obtain in Canada. I will be glad to have a post-card from the readers of this little work, giving their views on the subject of such new publications and the sale of works on Protestant subjects. If such post-cards are sent to the publisher they will be attended to. I believe we read too little on these subjects, and that if we study the issues between us and Rome and thoroughly understand the lessons of the past as given to us in the pages of history, we will be more loyal than ever to our undying principles and more outspoken in our patriotism, whilst at the same time we will aid every movement having for its objects the prevention of Romish influence in our affairs, and the spreading of the Gospel amongst our neighbors of that creed.

I trust the reader will accept the little volume in the spirit it is issued, and be lenient in dealing with any errors which may inadvertently have crept in.

THE AUTHOR.

Toronto, Feb. 3, 1898.

THE HISTORY OF THE ORANGE ORDER.

INTRODUCTION.

After the death of Oliver Cromwell, and the brief protectorate of his son, Charles II. was called to the British throne, and from 1660 to 1685 tried by every possible plan to destroy the Protestant and liberty-loving spirit of the people whose rights and religious principles he had sworn to protect. On his death, in 1685, his son James II. ascended the throne and was more cruel, treacherous and wicked than even his father. This is not the place for a review of all the evil deeds of these two monarchs, both of whom were the willing tools of the secret Jesuit society, and as such did not hesitate or scruple to do any deed however monstrous which the leaders of the Jesuits proposed. Neither is this the place to give a history of the glorious Revolution except in so far as it may be necessary to make clear what we desire to say of the origin of the Orange Order.

Patiently the people in England, Ireland, Scotland and Wales bore the tyrannical conduct of these two monarchs, hoping against hope that they would see the errors of their way and act up to the constitution. The flower of English literature, the truest of England's Christian men and women were imprisoned and done to death; the "heath-clad hills and lovely dales" of Scotland were dyed with the crimson gore of her martyred saints, and the blood of brave, true Irish Protestants ran like water, shed by the cruel hands of her own sons who were, alas, too willing instruments in the hands of the Jesuit priests.

Finding that James II., like his faithless father, soon broke his coronation oath and promises and set all law at defiance, with sorrowing hearts some of England's noblest sons began to cast about for a way of deliverance. Across the German ocean they looked, where in the low lands of Holland the people were free to worship God as their conscience dictated and where a noble prince, the next heir in the Protestant line, to Britain's throne, had bravely and successfully battled for his country. The people of Holland had passed through a struggle for religious liberty and the followers

of the Orange had won by the blessing of God. That victory secured perfect religious freedom in Holland, and to that land came the persecuted Protestants of Britain, Germany, France and other countries, finding there a refuge under the banner of Orange, White and Blue.

An Orange Association.

During the struggle in Holland the lovers of liberty formed an association to support the Prince of Orange and the refugees from Britain joined it. But these refugees were, very properly, not content to see King James II. continue his unconstitutional and persecuting career in their beloved fatherland, and under the guidance of the gifted Dr. Burnett, a Scotch refugee, and Van Dykevelt, an equally able and gifted Dutchman, an Orange Association was formed and many of the English, Scotch and Irish Protestants joined. The one object of the Association was to secure religious liberty for all persons in the United Kingdom. The members of the Association soon found that the surest and safest way to ensure the success of their cause was to have a Protestant Sovereign on the throne, for bitter experience had shown them that a Roman Catholic king violated his coronation oath as soon as he made it. Who, then, was the man to look to as the future Protestant Sovereign of their realm? The one individual who had by right a claim to the throne was the brave, God-fearing William, Prince of Orange, and to him all eyes were turned. He had no desire to make a descent on Britain, and would not lift a hand unless invited by the people to be their Sovereign. "God and the people's rights" were ever his watchword. Many consultations of the able and patriotic men guiding the movement took place in England and at the Hague. Although the Roman Catholics watched closely they were unable to secure any documents, for there were no traitors in the ranks of the patriotic party. It is known that the leaders in the Orange movement in England included such men as the Marquis of Halifax, the Earls of Shrewsbury, Danby, Downshire and Nottingham, Lords Mordaunt and Lumley, the Bishop of London, Ad-

miral Russell and Admiral Herbert, brother of the martyred Sydney Herbert. The written communications between the Protestants of Britain and the refugees at the Hague were generally carried in the hollow of the stout walking stick of Skipper Hawkshaws, who commanded a trading vessel running between Dutch and English ports. He was known as the Orange Skipper.

An Invitation.

Early in 1688 the British organization sent Admiral Russell to the Hague to consult with the refugees and to find out if the Prince of Orange was willing to become sovereign of Britain and Ireland. On his return with a satisfactory report gatherings of the patriots took place at various out-of-the-way localities, but some of the meetings actually took place in London. A central gathering of the trusted leaders was held and long and anxious were the deliberations, and then on September 30th, 1688, these gatherings closed, after deciding to invite William, Prince of Orange, to accept the throne.

The invitation to the Prince of Orange to accept the British throne, the right to which had been forfeited by the treacherous and cruel conduct of James II., was signed amongst others by the Earls of Shrewsbury, Danby and Devonshire, Lord Lumley, the Bishop of London, Dr. Sydney Herbert and Admiral Russell. Lord Shrewsbury and Admiral Russell went to the Hague and presented the memorial to the Prince.

On English Soil.

As this is not a history of the glorious Revolution, it is only necessary to say that William, Prince of Orange, accepted the invitation of the people of the United Kingdom of Great Britain and Ireland to deliver them from their Popish oppressors, and that on November 5th, 1688, the Prince and his followers landed at Torbay on the English Channel, and were welcomed by the people as their deliverer. All the men who had been expelled from Britain for their Protestantism accompanied the Prince, and the next day after landing, the march to Exeter began, and in a sense that was the first great Orange procession. The famous declaration of the Prince was everywhere in circulation, and the one point they all understood was that the people's liberties and the Protestant religion would be maintained and defended. On November 9th, the Prince, now prac-

tically King, reached Exeter and next day attended service in the cathedral. He also attended service on Sunday, November 11th, and the services were patriotic and Protestant. Seldom has there been so august an assembly of Orangemen in a sacred edifice as that in Exeter Cathedral on that historic 11th of November, 1688. Although that was not the first service of the Orange Order as we know it to-day, yet few will be disposed to dispute the fact that the great example of Protestants and patriots uniting in defence of liberty was set by the men who organized the "Glorious Revolution" and who thanked God for their success and prayed for the Divine blessing on their future efforts in Exeter Cathedral more than two hundred years ago.

An Engagement.

On November 12th Sir Edward Seymour, an able politician and true patriot, suggested to Dr. Burnett the advisability of having an organization bound together in a formal manner to support the cause they had espoused, and the idea was considered so valuable that it was acted upon at once. The following was drawn up and inscribed on parchment, the capital letters are somewhat quaint phraseology, being characteristic of the literature of that day:—

An Engagement of the

Nobles, Knights and Gentlemen of Exeter to assist the Prince of Orange in the defence of the Protestant Religion.

We do engage to Almighty God and to his Highness the Prince of Orange and with one another to stick firm to this cause and to one another in defence of it until our Religion, Laws and Liberties are so far secured to us in a Free Parliament, that we shall no more be in danger of falling under Popery and Slavery. And whereas, We are engaged in the common cause under the Protection of the Prince of Orange by which means his person may be exposed to Danger and to the desperate and cursed Designs of Papists and other Bloody men; We do, therefore, solemnly engage to God and to one another that if any such attempts be made upon him, we will pursue not only those that made them, but all their Adherents and all we find in arms against us with the utmost Severity of just Revenge in their Ruin and Destruction, and that the executing any such Attempts

(which God of His Infinite Mercy forbid) shall not deprive us from pursuing the Cause which we do now undertake, but that it shall encourage Us to carry it on with all the Vigour that so barbourous approach shall deserve."

This engagement was signed by many of the best and ablest men of the day and has often been quoted as the declaration of principles of the first Orange lodge. In one sense it was the declaration of principles of Orangemen, for that was the name given to all supporters of William in those days and for many years after.

In some publications another declaration said to have been drawn up by Dr. Burnett is given as the genuine document, but the papers referred to as deposited in the Tower and the Exeter Engagement clearly show that the alleged Burnett declaration is not genuine.

The Orangemen of those days were tireless workers and fearless advocates of their cause. Ten days after signing the Exeter engagement Lord Danby with one hundred horse rode into the City of York, which was garrisoned by soldiers and militia, who proposed to hold it for King James. The gallant Orangemen, with drawn sabres, and shouting "No Popery," "A Free Parliament," and "The Protestant Religion," terrified the traitorous King's guards and so captured York for King William. These men had no hesitation in raising the cry of "No Popery." They knew the evil it had wrought to their country and were determined to do their best to put an end to Popish supremacy.

When, however, William was safely seated on the throne the associations formed for his aid naturally fell into dormancy. In 1695 they were revived owing to the dastardly conspiracy of the Romanists to murder the King. A declaration was drawn up by the House of Commons and another by the House of Lords and signed by the members of each body. The principles of the original associations were embodied in the declarations and the House of Commons asked the King to lodge the documents relating to these associations for safety in the Tower of London, and this His Majesty did. The House of Commons passed a resolution declaring that "Whosoever should by word or writing affirm that the Association was illegal should be deemed a promoter of the late King James and an enemy to the laws and liberties of the Kingdom."

The Irish Parliament met on June 27th, 1696, and the principal business of the session was the passing of a declaration like that adopted by the English Parliament, the only member who refused to sign being Mr. Robert Saunderson, M.P. for County Cavan.

An Orange Lodge.

The Exeter Engagement was everywhere accepted in England and Scotland, and King William was Sovereign of these two countries, whilst brave and true men were battling for his cause in Ireland. Now, the Association formed at Exeter was open to all, had no secrecy about it, and rose and fell as the personal safety of the King seemed to demand. It was thus in no sense the Orange Order as we know it to-day, but nevertheless there were direct and continuous links between it and the existing Order. Now, however, we turn to an organization which can claim to have been Protestant, patriotic, and secret, and which has at any rate a claim to be considered the first of its kind, and this was formed amongst the soldiers who from 1686 to 1688 were encamped on Hounslow Heath ready for the defence of James II. Students of history will know that James gave an order, on the solicitation of his Popish advisers, to destroy a pamphlet which detailed how the Protestants of France were being persecuted. This order gave cause for grave anxiety to the lovers of liberty, for it showed that the British and French Kings were in accord in opposition to Protestantism. This anxiety was increased by the establishment of several Romish orders in London, and the celebration of mass in the tent of Lord Dumbarton, second in command of the Hounslow garrison. The excitement was intensified by the circulation early in 1688 of a pamphlet which earnestly appealed to the soldiers and others not to ally themselves with the bloodthirsty and idolatrous Roman Catholics. In the end a secret society was formed, many officers of the Hounslow Heath garrison taking the initiative. The documentary evidence of the formation of this secret association of Protestants, mostly, if not entirely composed of soldiers, is simply overwhelming. The action of these soldiers was, of course, condemned by the partizans of James, but he had violated in every particular his coronation oath, and thus freed soldiers and civilians alike from all future allegiance to him. The defence of the

Constitution of the United Kingdoms of Great Britain and Ireland and the maintenance of the Protestant religion were the objects of the secret association, which sprung from the soldiers of Hounslow Heath. They were perfectly justified on every ground, and so too were the heroes of the Diamond, as we shall see later on.

Two Great Authorities.

Now here it may be well to give the two greatest authorities we can quote for the confirmation of the fact that Orange lodges of a secret character did exist in 1688, if not before that year. In a revised edition of the Rules and Regulations of the Orange Society of Great Britain and Ireland, printed in Dublin in 1810, the following is by authority of the Grand Lodge published with the revised edition:—"To obviate and confute the calumnies which have been circulated concerning the Orange Institution, it will only be necessary to state briefly the principles on which it rests and the circumstances out of which it grew."

"The enlarged Institution was copied from one which since the Revolution existed in the 4th Foot regiment, raised by King William, into which Orange lodge (in times when attachment to the Whig principles of the Revolution which seated the House of Brunswick on the throne was neither represented as bigotry nor as the abandonment of the cause of civil liberty) several princes of the House of Hanover have not thought it beneath them to be initiated, we believe the King was, we know the Prince of Wales and Prince Frederick -- now Duke of York--were made Orangemen."

"This Institution, nearly constituted as at present, dates, therefore, from the Revolution, and was kept up in small numbers, there being but few lodges till the French Revolution, and its train of attendant horrors burst upon the world during the early part of which a most atrocious conspiracy was formed, both in this country and in England, to overthrow the constitution and Government, under which the Empire had attained an unexampled state of prosperity and opulence. To resist and defeat such dangerous designs is the obvious duty of every good subject, and this laudable determination gave extension to the Orange Institution."

These words were written by Mr. John Gifford who was Deputy Grand Master at the time, and held the im-

portant position of High Sheriff of the City of Dublin. Here, then, we have the authority of the Supreme Government of the Order for the claim of continuity of the Orange Institution, and it is further confirmed by statements made in 1833 by the Duke of Cumberland, Grand Master of the Orange Order in England, at a time, too, when vicious attacks were being made on the organization.

It is not, of course, pretended that the lodge established at Hounslow, or the other military lodges elsewhere, used the same ritual and formula as the lodge established after the Battle of the Diamond. There are necessarily varieties in some of these rituals, for an order which extends over all the world must have certain traits due to the needs of each country in which it is at work.

We could fill a volume with records showing how the Orange lodges spread in the army and how the uniforms of several regiments were made to suit the feelings of the officers and men, but it is time to turn to Ireland, and trace more closely the events which led to the formation there of the Orange lodge which is inseparably associated with the Diamond, and which many hold to be the parent lodge, which no doubt in a sense it is, for from the blood-red field of the Diamond comes the order as we generally know it, although of course we also know that the men of Ireland very frankly acknowledged the original Orange lodge of the 4th Foot as the Parent Lodge, which it undoubtedly was.

In Ireland.

The triumphant march of the Prince of Orange through England and his loyal acceptance by the people of Scotland as their lawful sovereign added fuel to the flames of hatred with which the Roman Catholics of Ireland endeavored to consume their Protestant fellow-citizens. Richard Talbot, created Earl of Tyrconnell, was James' deputy, and as soon as he heard of the Orange landing at Torbay he made an appeal for thirty thousand more troops, and history shows that these were the very dregs of the country, men who many of them deserved hanging and all the remainder imprisonment. They were, however, the fit tools of Tyrconnell, for he had driven all Protestants from office, filled their places with the creatures of his choice, seized Dublin University buildings, turned the lecture halls into offices and apartments and made the cellars prison holes for

unoffending Protestants. The story of the indignities and persecutions perpetrated on the peaceful people of Ireland by Tyrconnell and his minions would fill volumes. Those were indeed dark days for liberty in the "Green Isle."

It became known that on the 9th of December, 1683, the Roman Catholics proposed to massacre all Protestants and this added to the terrors of the day. The terrible story reached the ears of Lord Mount Alexander, who found on inquiry that the rumor was well founded. He did not hesitate a moment. It was clear that united action was necessary to save the lives of many thousands of innocent men, women and children. Well did many of the older people recollect the terrible massacres of 1641, and it was dreadful to think of their repetition. Munster and Ulster were roused, but the work and cost of organizing fell on the latter, for Munster was less prepared. At this time, too, the gallant sons of Derry and Enniskillen began to rouse themselves and so gave great encouragement to the Protestant party. The preparations made by the Protestants cowed the Tyrconnell cut-throats and the dreaded day passed over without much trouble. The men of Ulster, however, did not cease the work of organization and preparation for eventualities, and in the meantime the Presbyterians and some others sent addresses of fealty to King William. So far had the organization of the Protestants proceeded that in January, 1689, the first convention was held at Mount Alexander. There have been many Irish conventions since, but probably never one fraught with so much importance and so full of danger to those who attended, for every man would have been butchered had Tyrconnell been in a position to do so. At this convention the Antrim Orange Association was formed, with Hugh, first Lord Mount Alexander, and Clotworthy Sheffington, Esq., were appointed the commanders of the Association. The following address or declaration was issued to the people:

What Antrim Said.

"It being notoriously known not only to the Protestant inhabitants of the northern counties, but to those throughout the whole Kingdom of Ireland, that the peace and quiet of this nation is in great and imminent danger, and that it is absolutely necessary for all Protestants to agree within their several counties upon some speedy and effectual method for

their own defence and for securing as much as in them lies the Protestant religion, their lives, liberties and properties and the peace of this Kingdom, which are so much endeavored to be disturbed by Popish and illegal counsellors and their abettors. And inasmuch as union and dispatch are necessary for affecting the same, we, the nobility and gentry of Antrim do associate together, firmly resolving to adhere to the laws of the Kingdom and the Protestant religion, and to act in subordination to the Government of England, and the promotion of a free Parliament; and we do desire if we be forced to take up arms, as it be contrary to our inclination, so it shall only be on the defensive, not in the least to invade the lives, liberties or estates of any of our fellow-subjects, no, not of the Popish persuasion whilst they demean themselves peaceably with us.

"The reasons which induce us to put ourselves in some posture of defence are so obvious and urgent upon us when we consider of the great levies made daily of Popish soldiers, and at this time especially when the King is retired, and then arming can in no wise be serviceable to His Majesty's interests, it were consistent with common prudence not to suspect their designs to be such as will tend, if not to the destruction, yet to the great endangering of the lives, liberties and properties of the Protestant subjects of this Kingdom if not prevented. And we do declare, though at present we will admit none but Protestants into our Association, yet we will to our power protect Papists from violence whilst their behaviour amongst us is peaceable and quiet. And we doubt not but all good Protestants in this Kingdom will in their several stations join with us in the same public defence and that God will bless these, our just, innocent and necessary undertakings, for our lives, laws and religion.

"And whereas it will be necessary for the successful and more effectual carrying on these mutual endeavours for the preservation of our religion and properties, and to avoid confusions and destructions which in such cases may otherwise happen, to appoint some eminent person or persons to whose conduct we may entirely submit ourselves in this undertaking.

"We do, therefore, by these presents elect and appoint the Right Hon. Hugh, Earl of Mount Alexander, and the Hon. Clotworthy Sheffington, Esq., or either of them jointly or severally as they

shall think fit, to be our commander or commanders-in-chief of all the forces in the County of Antrim, and do hereby oblige ourselves to serve under their or either of their commands in such manner, place and station as they or one of them in their discretion and judgment shall direct. And that we will from time to time obey all such orders and methods for the better carrying on this enterprise and procuring of horse and foot and such numbers of men, arms and ammunition as our County Council of five shall think fit, and that with all expedition immediately to be arranged and formed into troops and companies, and to be disposed of from time to time according to their or either of their orders, they or one of them acting with the advice and consent of the said County Council of five, or the major part thereof."

This declaration was signed by Masserene, William Franklin, Arthur Upton, Robert Adair, William Lesley, Charles Stuart, Edward Harrison, John Donelson, William Cunningham, William Shaw, James McCartney, Patrick Shaw, William Shaw, Harry McCulloch, John Guest, George Bottrell, George Johnston, Henry Clements, Richard Dobb, jr., William Shaw, Michael Harrison, James Shaw.

The County Down men chose Lord Mount Alexander as their chief also. The Down Association was added to Antrim, and the union is often referred to as the North East Association.

The organization of other counties was now vigorously begun. Lord Blaney roused Armagh and Monaghan, whilst the notorious Lundy was associated with Major Gustavus Hamilton in organizing Derry, Donegal and Tyrone. We would like very much to dwell on the work of organizing these counties and to show how the Association leaders armed their followers, placed them in positions to be ready for all emergencies; but here we must deal only with facts pertinent to the Orange Order. Suffice to say that braver men never took up arms, and that with their bravery several of the leaders combined the necessary qualifications of generals, and knew how to conduct a campaign. Lundy's treachery from the very first worked some mischief, because he was not then suspected, but in Lord Kingston, who organized Sligo, Lundy found a man who formed his own opinion and had the courage to carry them out.

Sligo on Record.

The men of Sligo when organized made the following declaration the bond for their Association:—

We, the Protestants of the County of Sligo, at present assembled for our common safety, do hereby declare the occasion and motives of our Association and what is intended by it.

1. We resolve to adhere to the law of the land and the Protestant religion.

2. We shall, as we ought, unite ourselves accordingly with England and hold to the lawful government thereof and a free Parliament.

3. We declare that our taking up arms is only offensive, and not in the least to invade the lives, liberties or estates of our fellow-subjects, whether Roman Catholics or others, whilst they demean themselves in peaceable manner to us.

4. Our reasons for this doing are so urgent that we could no longer with prudence forbear putting ourselves in some necessary position of defence, for the Roman Catholics arming in such vast numbers throughout all the kingdom do give us just apprehension of ill-designs in them, they pretending the King's commission for what they do; whereas we are assured that the King has commanded all Roman Catholics to lay down their arms, which we conceive should as well extend to Ireland as to England, and, therefore, we doubt not that the leaders of the Irish army do act from their own heads upon designs of their own, which we may justly fear will be prejudicial to the lives, liberties and properties of the Protestant subjects of the kingdom, if not prevented.

Lastly, we declare that as we will assault none that molest not us, so we will to our power protect all from violence, even Roman Catholics themselves, while they behave themselves peaceably and neighborly amongst us, though we will admit none but Protestants into our Association until we have ascertained from the lawful authority and Government in England what further orders we are to obey. And we doubt not but that all good Protestants in this kingdom will, where they are able, join with us in the same public defence, and that God will bless this so just, innocent and necessary undertaking for our lives, laws and religion.

And, whereas, it will be necessary for the more effectual and successful carrying on of these mutual endeavors for the preservation of our laws, religion and country, and the security of

our lives and properties and to avoid confusions and distractions, which in such cases might otherwise happen, to appoint some eminent person or persons to whose conduct we may entirely submit ourselves in this our undertaking.

The remaining clauses of the Sligo declaration appointed Lord Kingston and the Hon. Chidley Cote as joint commanders and pledged the Association to raise men and arms for the defence of their liberties.

It may be well to mention here that the first Ulster convention was at Hillsborough, where all the county associations were represented, and at that convention the plan of county and provincial lodges was put in actual practice, although of course the Orange Association of to-day has made many necessary changes and improvements in the representative bodies compared with that famous Hillsborough convention.

When traitor Lundy ordered Lord Kingston to leave Sligo the latter refused until the Council sided with Lundy, and then Lord Kingston reluctantly returned to Ballyshannon, and at the passes of the Erne he did splendid work. Some of the Sligo men went to Coleraine, but the "hero parson," the Rev. George Walker, with the regiment he had raised, marched to gallant Derry.

The King's Message.

On January 10th, 1689, Capt. Leighton left Ireland as the representative of the loyalists and proceeded to London, where he laid the position of affairs in Ireland, before the Sovereign. He was graciously received by King William, and started back on February 10th with the following gracious message:—

"Having received an account from Capt. Leighton of what he was interested to represent to us in relation to the condition of the Protestants of Ireland, we have directed him to assure you in our name how sensibly we are affected with the hazards you are exposed to by the illegal power the Papists have of late usurped in that Kingdom, and that we are resolved to employ the most speedy and effectual means in our power in rescuing you from the oppressions and terrors you lie under, that in the meantime we do well approve of the endeavor we understand you are using to put yourselves into a position of defence, that you may not be surprised wherein you may expect all the encouragement and assistance that can be given you from hence. And be-

cause we are persuaded that there are even of the Romish Communion many who are desirous to live peaceably and do not approve of the violent and arbitrary proceedings of some who pretend to be in authority, and we thinking it just to make distinctions of persons according to their behaviour and deserts, do hereby authorize you to promise in your name to all such who shall demean themselves peaceably and inoffensively our protection from such pains and forfeitures which those only shall incur who are the maintainers and abettors of said illegal authority assumed and continued contrary to law; or who shall act anything to the prejudice of the Protestant interest, or the disturbance of the public peace in that Kingdom. And for further particulars we refer you to the report you shall receive from Capt. Leighton, who hath acquitted himself with fidelity and diligence in your concerns, of our intentions toward you. And so we recommend you to the protection of Almighty God.

"Given at the St. James', the 10th day of February, 1689.

"WILLIAM H. ORANGE.

"WILLIAM JEPHSON."

"To the Earl of Mount Alexander, to be communicated to the Protestant gentry and nobility in the North of Ireland."

As the first Parliament of England under William met on January 22nd, 1689, it will be seen that the above letter was written with the consent of the King's advisers and expressed the opinion of the English people.

From the declarations of the Antrim and Sligo associations and the above letter, it is made clear that the fullest guarantees of safety and of religious liberty were offered to Roman Catholics, on the one condition, of living at peace with their fellow-citizens of the Protestant faith. This condition was openly rejected by the Romanists almost everywhere, and in places where accepted they frequently violated their pledges, and the moment they thought they could do so with safety, they attacked, plundered and even killed the loyalists.

On the 9th, 10th and 11th of March, 1689, William, Prince of Orange, and his wife Mary, were proclaimed Sovereigns of Ireland. The ceremony took place at Enniskillen on March 11th, and from that date until the Battle of the Boyne the gallant Enniskilleners had one continuous fight for their liberties. It was in those dark and troublous days that the value of the secret associations was fully recognized. If

this secret organization had not existed the Protestants would have been at the mercy of any Romish spy who simply said he was a Protestant and came among them for traitorous purposes. The password for a time was OXFORD. It was used in this wise: A member of the Association wishing to test a stranger would say, "Did you happen to see a stray OX to-day?" Anyone not a member would of course answer yes or no as the case might be, but a member would reply, "I saw one down at the FORD."

In addition to the general password, which was changed as required, there were local passwords, the most popular being Danby's shout as he rode into York, "No Popery."

It was to this cry of "No Popery" that the heroes of Enniskillen rushed into action at Newtonbutler, and roused to enthusiasm by the shout they won a glorious victory. No wonder that even to-day Enniskillen men, whilst honoring the memory of the Boyne, and many other Protestant anniversaries still hold the 12th of August to be to them as to their ancestors the greatest anniversary of all.

James in Ireland.

The arrival at Kinsale of the traitor King James, with 2,200 soldiers, roused Tyrconnell and his vagabond army to renewed atrocities on Protestants and increased armaments among loyalists. In connection with the royal usurpers' visit to Dublin it may be well here to mention the Aldermen of Skinner's Alley, as an association of loyalists in that city was called. Some have claimed for this old and peculiar association the honor of the parent lodge of the Orange Order, but the claim is not well founded. It is now established beyond doubt that this Skinner's Alley Association was formed by the loyal Aldermen who were driven from office by Tyrconnell. They met in a room in Skinner's Alley, having some of the regalia of their office, and at their meetings they used the names and titles of the Aldermen. This organization flourished for many years, and was probably, for the longer part of its career, a social affair for more than it was secret and political, and in any case it was not as we have already shown the parent Orange lodge; that honor belonging without doubt to the secret society formed amongst the officers of the 4th Foot, as it lay encamped on Hounslow Heath.

The Irish Romanists now having at their head the traitor to his coronation oath, the creature of the wily Jesuits, they dubbed him King again, and had

even a Parliament called in Dublin. It would be an interesting task to dwell here on the story of the Protestant fight against their Roman Catholic persecutors, to repeat the ever new story of the Seige and Relief of Derry, the Battle of the Boyne and other stirring events of that period. That grand story, however, properly belongs to the history of Protestantism, and our business is to tell the story of the Orange Order.

The Gates of Derry.

Tyrconnell ordered Londonderry to be occupied by McDonnell, the Roman Catholic Earl of Antrim, who had a vile rabble under him. The men of Derry were however warned in time of this intention and were soon ready. Early in December an anonymous letter addressed to Lord Mount Alexander, was found on the street of Comber, and on the 7th of December a copy of it reached Derry. It read as follows:

3rd December, 1688.

"Good My Lord:

"I have written to you to let you know that all our Irish men through Ireland are sworn that on the 9th day of this month they are all to fall or to Kill and Murder Man, Wife and Child, and I desire your Lordship to take care of yourself and all others that are judged by our men to be heads, for whosoever of 'em can kill any of you they are to have a captain's place. So my desire to your Honor is to look to yourself and give other Noblemen warning and go not out neither night nor day without a good guard with you, and let no Irish man come near you whatever he be. So this is all from Him who was your Father's Friend and is your Friend, and will be tho' I dare not be known as yet for fear of my life."

The superscription was simply "To my Lord, this deliver with haste and care."

Copies of the letter or similar warnings reached other Protestants, and it is doubtless true that these warnings were from Roman Catholics who had previously been treated kindly by Protestants. The Earl of Antrim's men were rapidly nearing the city and consultations were being held continuously as to whether they should be admitted or not. The Presbyterian Minister of Glendernot, the Rev. James Gordon, was opposed to their admission, but Bishop Hopkins counselled submission. In the meantime the Redshanks, as they were called, had advanced within sixty yards of the gate when nine young men, shortly afterwards joined by four others, proceeded on their own re-

sponsibility to close the gates. Their names will live in history as long as wise and heroic deeds are honored and liberty loved. These nine young heroes were Henry Campsie, William Crookshanks, Robert Sherrard, Daniel Sherrard, Robert Morison, Alexander Cunningham and Samuel Hunt. The four other young men who promptly joined them were James Sykes, John Cunningham, Samuel Harvey and William Cairns. These thirteen Apprentice Boys had grown tired of the wearisome discussion between parties and they decided to act a noble part. They closed the gates of Derry on the 7th of December, 1688, old style.

The Traitor Lundy.

Yes! Derry gates were closed by the decisive action of brave young men, and one of them, Campsie, was shot shortly after by an enemy's bullet so close were they to the walls. Unfortunately all the traitors were not outside the gates, and now Lundy began his treacherous work. The heroic defenders, however, were again and again saved by what may be properly called even miraculous means. Lundy's counsels were shown to be wrong, by the most marvellous escapes; messengers eluded the lines of the besiegers and brought important messages to the beleaguered people. In one case a mere child was the messenger. Lundy found that he was foiled at every step, and at last sneaked out of the city at the dead of night and went over to the Romish Camp.

The Password.

The value of the secret organization was once more put to the test and proved itself invaluable. It had been arranged by the Rev. Dr. Walker, of Londonderry, and the Rev. Mr. Hamilton, of Enniskillen, that no messages should pass between Londonderry and Enniskillen except by men who knew the secret password and token. These two knew that the common enemy would endeavor to spread false news in both places, and a passage of Scripture was selected as the test for all who came to either place. It enabled the garrison at each place to keep each other informed on the progress of the struggle, as well as to defeat the object of the Romanists in spreading false news.

The selection of Scripture was the 14th verse of the third chapter of Exodus, and the words "I am that I am . . . I am hath sent me unto you."

Question.—"Are you a messenger

from Enniskillen?" (or Londonderry as the case might be.)

Answer.—"I am."

"Quite sure you come from Mr. Hamilton?" (or Dr. Walker.)

"That I am."

"What other words do you bring?"

The messenger, turning a little aside and placing his left hand on his forehead, replied, "I am that hath sent me unto you."

The recognition being thus completed, the message brought was accepted.

Another sign of recognition, for which good authority exists, was the word "Orange" used as follows:

"Are you for Derry OR Enniskillen?"

"Are you AN enemy or a friend to ask me such a question?"

"GE (pronounced almost like "go") on man, I meant no offence."

The words in capitals were emphasized somewhat and so completed the test.

Deliverance Comes.

The brave men and women of Derry held the town for one hundred and five days. They were proof against a treacherous gang, led by a prince of traitors; they defied even famine, preferring to die the death of heroes to sacrificing their liberties. When the Romish horde brought to the city walls the women and children they had captured and threatened to torture and kill, unless the town surrendered, the heroes of Derry flinched not, but prepared to retaliate by executing all the prisoners they held, and this bold act cowed the Romanists and saved the lives of the women and children. And now deliverance was at hand, for on the 30th of July the Mountjoy, of Derry, and the Phoenix, of Coleraine, two vessels loaded with provisions, came gallantly sailing on the booms which were broken, and thus was food brought to the starving, heroic people. Deliverance had come, and the story of the unconquered Maiden City will go echoing down the ages and forever be an encouragement to those who are engaged in the conflict for right.

On the night of July 31st, 1689, the seige was raised and James, with his twenty thousand baffled and dispirited troops, went on to Strabane, plundering and thieving as they went.

Duke Schomberg.

On August 14th, 1689, Duke Schomberg, landed at Groomsport, near Bangor. County Down, with 10,000 men, and speedily Belfast, Carrickfergus and

other places were joyfully welcoming the liberators, whilst the Romanist army was mustering in Dublin and the vicinity. The winter months were full of anxiety owing to a serious outbreak of disease among the loyalist troops, but notwithstanding this there were many brave deeds done in relieving Protestants, and in this work the Inniskillingers as usual greatly distinguished themselves. James was nominally king of Ireland, but William was preparing to visit the island and secure his own. The Queen was made Regent, and the Sovereign set out on his task of liberating Ireland. By this time the King and Queen had, by their Christian lives and wise rule, endeared themselves to the English people and there were many who tried to dissuade him from going to the front in the Irish campaign. His answer was that of a brave man: "I will go on with my work or perish in it."

At the Boyne.

On Saturday, June 14th, 1690, King William landed at Carrickfergus about 4 o'clock in the afternoon, and was given a great reception. He at once proceeded to Belfast, and there he was welcomed by the heroic Rev. George Walker and other clergymen with the troops and citizens who had gathered to the place, for Belfast itself was then only a small town with but three or four hundred houses. The Royal party attended divine service on Sunday, and four days after he went on towards the valley of the Boyne. At Loughbrickland he began getting his army in order, and his stay in this neighborhood is yet the theme of many a local story and legend. But all these we must pass over, as in fact we must many other incidents not closely germane to our story of the Orange Order. Soon the two forces, that of William numbering 36,000 men, and the army of James fully 46,000, with 20,000 more in various places near to. The Romanist hosts held what has been always considered an almost impregnable position. To the right was the town of Drogheda, held in force by the Romanists, to the left an impassable bog, and in front the dangerous fords of the Boyne. The foes of freedom had a brief spell of joy, for when William was wounded as he rode among his men. Dublin and Paris shouted with delight, when it was told that the Protestant King was dead. It seemed, however, as if the belief of his followers was true, that no ball of the enemy could kill the Liberator. On

the last day of June, old style, a council of war was held, and William announced his determination to force the passage of the Boyne. Many of his generals urged delay, in the face of the superior numbers and strong position of the enemy, but the King's choice had been made, and so at 4 a.m., on July 1st, old style, the armies were in motion, and early in the day the fighting was general. Both sides displayed great bravery and endurance. In a critical moment the Duke of Schomberg, pointing his sword towards the enemy, said, "There, men, are your persecutors." And onward went the Orange forces till victory crowned them, although their gallant commander, Duke Schomberg, fell mortally wounded, and on that ever memorable battlefield the Rev. Geo. Walker, the hero of Derry, was mortally wounded, as were many others of the bravest men Ireland has ever seen. From the victory of the Boyne King William pressed on to Dublin, where he attended divine service in St. Patrick's Cathedral on July 6th, old style.

Other Victories.

From Dublin, William pressed on to Waterford, which was occupied, and to Limerick, which was besieged, but not then taken, and after he had arranged for the government of Ireland in a manner calculated to secure the lives, liberties and properties of the people, he returned to London on September 4th, 1690. It is not necessary to enter into the details of work done during the autumn and winter by the officials William left in charge, suffice it to say that the work of consolidating the government, routing wandering bands of rebels, and an unsuccessful attempt to capture Athlone kept the army fairly busy, and was also of value to the Protestant militia raised in various places and employed mostly on garrison duty. The anniversary of William's birth, November 4th, and the Gunpowder Plot, November 5th, were both celebrated in Dublin and elsewhere with great enthusiasm by the Orangemen, as the loyalists at that time were called. About January 16th, 1691, the persecuting traitor Tyrconnell returned to Ireland from France, to which country he fled after the Romanist defeat at the Boyne. In the summer of the same year the loyalists succeeded in capturing all the strongholds of the Romanists. Athlone was taken on July 1st, old style. St. Ruth, the commander of the followers of

James, with a strong force encamped at Aughrim Castle, a place ever memorable in Orange history, and lying about three miles from Ballinasloe. On Sunday, July 12th, after a laudatory speech to his troops by St. Ruth, desultory fighting began and continued until 5 p.m., when, although contemplating a postponement of the general engagement, the loyalists, led by General Ginckle, suddenly decided on a forward movement, and after a desperate struggle they gained a great victory, St. Ruth, with thousands of his followers, being killed. Flushed with victory, General Ginckle went on to Limerick, which, after a stubborn resistance, surrendered on the 3rd of October, 1691. These three great victories in so short a time practically completed the conquest of Ireland for King William.

Steady Progress.

One is almost tempted to linger over the few years of comparative quiet which followed and dream, as it were, of the great and brave men who took part in the struggles which ended in the final triumph of the cause of civil and religious liberty and ensured for Britain the inestimable blessing of Protestant sovereigns.

It should not be imagined, however, that all the foes of freedom were those who took the field against King William. They were braver than the hidden and treacherous enemies of liberty, who met in darkness and planned murder and other secret means of thwarting the champions of freedom. There were many secret conspiracies formed by the Jesuits, and attempts on William's life were of more frequent occurrence than the ordinary historian cares to admit. We know now that he had secret and implacable foes who strove to take his life again and again, but who were providentially baffled. The men of Kent were roused by one of those dastardly attempts and broke out in wild enthusiasm over its defeat. Bonfires were lighted and bells were rung, and to this incident we owe the "Kentish Fire."

In spite of all this, great progress was made in Britain, the famous Bill of Rights was passed, and in Ireland the Orange spirit was everywhere spreading, for had not its principles been bought by the blood of its best and truest members.

The Shadow of Death.

And now the shadow of death hovers over the royal residence. The man of iron will, of giant intellect, of

gentle Christian piety, the wise statesman, the able general and the unflinching lover of liberty was dying, and that, too, like the true Christian he was. On Sunday night, March 8th, 1702, between the hours of seven and eight o'clock, and in the 52nd year of his age, William died. His loyal, loving Queen, Mary, had died of small-pox on the 21st of December, 1694.

The closing of William's earthly career but added to the veneration in which the principles he represented were held by his followers, and they accepted as a sacred trust the task of maintaining these principles at all cost. And here it is that we begin to see the first sign of the Orange Order as we know it to-day.

The Orange Tree.

We have all heard the old-fashioned song beginning:

Sons of Hibernia attend to my song
Of a tree called the Orange, its
beauteous and strong;

'Twas planted by William—immortal
is he.

May all Orange brethren live loyal
and free.

The story we have been telling so far has been but a brief outline of the life and labors of William, Prince of Orange, King of the United Kingdoms of England, Scotland and Ireland, and who, by his wisdom and his patriotism, laid the solid foundation of the civil and religious liberty we enjoy in all parts of the Empire. And yet in the early years of his life, and even for some time after, it looked as if he was never to see the fulfilment of the longings and desires of those who loved God and sought the right to worship Him as they believed His spirit and precious Bible directs. Yet, when he was but seven years of age, his mother and grandmother had the fullest confidence in his future, and they had a medal struck on one side of which were the words, "William III., by the Grace of God, Prince of Orange and Count of Nassau," and on the reverse side, "Though the Orange Tree be fallen down, this noble sprig has been preserved by Divine care in the bosom of Mary (his mother). Thus the father arises after his death like a phoenix in his son. May he grow, may he flourish, and in virtue excel the greatest prince, in the glory and safety of his country." History shows us how abundantly fulfilled was this prayer.

Protestant Societies.

In Ireland, we shall show as this history proceeds, the Protestants were

not allowed to forget the blessings conferred on them by William's victories, for ever and anon the Romanists would threaten rebellion, attack isolated Protestants wherever they dare and destroy the property of the loyalists. No wonder if thoughts of united action constantly filled their minds, and they would have been ingrates, indeed, if they had not revered the memory of the Prince of Orange. That they did not forget the liberator is abundantly proved, for we know that in Dublin, at the Boyne, in Enniskillen and elsewhere, William's birthday, November 4th, and the anniversary of the Boyne, were regularly celebrated. There were processions of the military and civilians, and when gradually the military were withdrawn from these gatherings, the people continued the demonstrations. There were processions, church services and banquets as the committees in charge decided. The initiative in many of the demonstrations was taken by the associations of Protestants and loyalists known as the Derry, Enniskillen, Boyne and Aughrim associations. In Dublin there was the Royal Society, afterwards known as the Royal Boyne Society, commonly called Orangemen, and a higher order formed, presumably out of the former and called the Knights of the Most Glorious Order of the Boyne. It is generally believed that this Order was established early in the last century, but so secretly was it carried on that in 1886 Sir James Tennent, at one time M.P. for Belfast, was unable to secure particulars about it through "Notes and Queries," that fountain of information. There are two painted panels in existence yet representing the Knights of the Order. It had secret signs and passwords, and only Protestants born of Protestant parents could be members. Early in this century a Boyne Club met at Tandragee, to which the late Major Stewart Blacker was taken at times by his uncle. As late as sixty years ago a Boyne Club met in Drogheda, and the membership of this club was confined to those who could trace their descent from men who fought under King William at the Boyne. And in fact the remnants of the Boyne Society were merged into the present Orange Order about the year 1850 or shortly before, thus completing the link of the Order of to-day with the past. Other Protestant orders formed about the time the Boyne Society was called into existence were also absorbed by the Orange Society, among them being the

Constitutional Club of Gentlemen of the County of Kerry, County of Mayo Club, the Aughrim Club, and others. Several of these clubs met in the Tholed, in Skinner's Alley, and here they banquetted General Ginckle, the conqueror of Athlone, Aughrim and Limerick.

Gallant Bandon.

We have hitherto said but little of gallant Bandon, called the Derry of the South. The town sent a splendid contingent to aid William, and this body of brave men was allied to the Londonderry regiment and did splendid service at the Boyne and afterwards. When the news of the victory of the Boyne reached Bandon there was great rejoicings, but the climax in the jubilation was when the parish clerk of Kilbrogan, as the story goes, immediately after the First Lesson at the Sunday morning service rose and said, "Let us sing to the praise and glory of William a Psalm." It was of his own composing, the first verse being as follows:

"William is come home, come home,
William home is come,
And now let us in his praise
Sing a Te Deum."

The sentiment was loyal at any rate. Now as all students of history know Bandon suffered much before the advent of William, their Romanist neighbors plundered and harrassed them on every possible opportunity and murdered men and women when able to do so. No wonder then that Bandon welcomed the advent of William and kept him in "loving memory." Associations on strictly Protestant lines were formed. In 1777 a Boyne corps was raised which commemorated the Relief of Derry, the birthday of William and the Battle of the Boyne. The citizens used to have a gathering and sham fight on July 12th just like that held at Scarva in our own day. In 1793 Col. Bernard raised the Bandon Loyal Legion of three companies or sections called respectively the Boyne, Union and True Blues. This aegion with other organized and trained men of the town and neighborhood continued to take part in the Boyne celebrations until 1809, when Col. Auriel, the inspection officer, refused to muster the men on the 1st of July, old style, for the usual Boyne demonstration. The legion was called together five days later, when every man appeared with an orange lily in the button-hole of his coat. Col. Auriel lectured the men on the evils of political partisanship and ordered

them to remove the Orange emblem or lay down their arms. Every man of the Boyne and 'True Blues' companies laid down their arms, and so did more than three-fourths of Union Company. Col. Auriel reported to the Government that the legion was composed of Orangemen who refused to serve under any but Orange officers. The men issued the following declaration. "Incapable of fear but fully capable of loyal love we openly declare our sentiments as Protestants and Orangemen, that we will faithfully support and defend his Majesty, King George III., his crown and dignity, the laws and Constitution of these Kingdoms as delivered to us by our Glorious Deliverer, King William III., of immortal memory, and we further declare that we will not serve as yeomen under any officers who are either afraid or ashamed to wear an orange lily on our grand festival at the head of our true-hearted columns."

The brave men of Bandon were determined to have those they could trust at their head. They did not, however, give up their organization but kept it up until like the others they were gradually merged in the Orange Society.

The Volunteers.

Here we desire to pay a tribute to the Volunteers of the eighteenth century, a force organized under Government sanction for home defence in troublous times. The Volunteers were Protestants and meeting together in companies for the defence of a common cause, nothing was more natural than that they should organize for the purpose of spreading the principles of civil and religious liberty amongst the people and to keep out of their ranks men who detested these principles and would betray the Volunteers themselves and help the usurper James. The Volunteers did some excellent service when the French invasion of Ireland was attempted, and some of the soldiers of that country actually landed. They were also useful during some troubles in Ulster during the last quarter of the eighteenth century. These were the days of the Oak Boys, and the Boys of Steel, two ephemeral organizations called into existence by local grievances from which the Ulster Protestants suffered, and the days also of the Levellers or Whiteboys, a Roman Catholic order whose chief object seemed to be the terrorizing of Protestants. The Volunteers took a very active part in

the agitation for the establishment of free trade between England and Ireland.

In Bonnie Scotland.

We must now turn and see how the Protestant organizations of England and Scotland progressed after the Orange organizations formed to aid the cause of King William had virtually ceased to exist.

In Scotland the Roman Catholic adherents of the deposed Stuart dynasty had stirred up trouble in 1715 and in 1745, when the country was for a time almost entirely at the mercy of the followers of "Bonnie Prince Charlie." The Roman Catholics tried hard to fix the blame for the massacre of Glencoe on William, but the strictest and most impartial investigation showed that he was in no way responsible for that deed, which without doubt caused a feeling of anger in many parts of the civilized world against the perpetrators.

Recently discovered papers show that in Scotland clubs were formed for the maintenance of the Protestant religion and these clubs bridged the time from the Boyne to the Diamond, thus linking Scotland indissolubly with the Orange Order. A few years ago a document was found in the archives of that old and worthy Scotch family the Agnews, which make it plain that a secret association was formed after the open Orange Association had ceased to exist. The document is a certificate of membership in the Old Revolution Club, the following being a copy: "Compeared Sir Andrew Agnew and humbly desired to be admitted to be a member of the Old Revolution Club, and having declared the grateful sense he has of the deliverance of the Kingdom from Popery and slavery by King William and Queen Mary of glorious and immortal memory, and of the further security of our religion by the settlement of the Crown upon the illustrious House of Hanover. We do admit the same Sir Andrew Agnew a member of the said club in testimony whereof these presents are signed by our clerk, and our seal is appended thereto." This certificate is dated 1747. The seal has a buff and blue ribbon, with the mottoes "at length the good cause triumphs," and "with mind and hand." This club existed until after the Orange Order was formed in Scotland.

In Merrie England.

Having thus linked Scotland to the Orange Order, let us see how the English links from the days of the

open Orange Associations until the establishment of the Orange Order as we know it to-day are maintained.

The Orange Inquiry of 1835 gives valuable information on many matters relating to organizations, and at the inquiry the Rev. James Harris stated that he was chaplain of the Britannia Society and deputy chaplain of the Orange Institution. He said the Britannia Society dated from the days of William III., and that year, 1685, had branches in Portsmouth, Cambridge and other places. The Society was confined to Protestants and in its later days to Orangemen only. It was secret, loyal and in some places benevolent. This evidence was supported by testimony, and other records we have seen ourselves show that the Britannia Society was clearly a strong link in the chain which binds the great men of the days of William III. with the great men of the Orange Order of to-day. That the country needed such loyal Protestant societies as that of the Britannia is evidenced from the troubles which as already stated arose in Ireland and Scotland and spread even into England. The victory of the Whigs at the election held on the accession of George I. was speaking broadly the victory of the Protestant loyalists over the disloyal section of the community. The Romanists in many places fomented riots which ended in bloodshed, but in the end the law-abiding citizens triumphed, and this was due in no small measure to the work of organizations such as those referred to which secured unity of action among Protestants.

Back to Ireland.

England, Ireland and Scotland being thus linked together by Protestant organizations, we may turn once more to a short recital of facts connected with Irish Protestant societies.

For a time the celebration of the closing of the Gates of Derry had been confined to military parades and private gatherings, but in 1775 Ald. Alexander banquitted the corporation and other dignities in commemoration of the event. In 1778 Bishop William Nicholson preached a commemoration sermon and the celebration was more than unusually good. Clubs were formed in the city named after honored generals, and one after the Phoenix, one of the ships which broke the boom. Then came the 'Prentice Boys and later still the Sons of Liberty. In 1776 the True Blues come into view, and from that date onwards the celebration became a great event.

The Relief of Derry was next added to the days of jubilation. All passed off quietly, including the centenary celebrations, until 1813, when a Roman Catholic priest made a bitter attack on the celebrants. A riot ensued, but the authorities prosecuted him and he was imprisoned for a short period. This had a salutary effect and scarcely any interruption to the peaceful celebration took place until 1868, when a complete change took place in the Parliamentary representation of the city, the Orange candidate being beaten by the radicals. The riots which followed were charged against the 'Prentice Boys and kindred organizations, but the Commission of Inquiry completely exonerated them, as shown by the report issued as a Government paper.

Another Day of Victory.

On December 9th, 1870, some magistrates decided to prohibit the procession, but the 'Prentice Boys were not likely to forget their past history and their battle cry of No Surrender. On December 14th a meeting was held in the City Hall to protest against the proposed prohibition. After some talking the then Governor of the 'Prentice Boys, Mr. John Guy Ferguson, arose and announced that, God willing, they would attend church on Sunday, the 18th, and hold the procession as usual on the following Monday. Bro. Ferguson is surely a descendant of the hero who in 1688 told Bishop Hopkins that his sermon on passive obedience might be very good, but they had no time to listen to it, and went to help close the gates. True to the Governor's declaration the 'Prentice Boys attended divine service in the cathedral, and the Rev. T. L. Scott, senior curate, preached. The crimson flag floated from the cathedral and all passed off quietly. On Monday the military and police had complete control of the streets of the city, guarded the 'Prentice Boys band and club rooms, surrounded the City Hall, and watched Governor Ferguson closer than if he had been a Fenian. The bands played several Protestant airs and to the horror and dismay of the authorities an effigy of Lundy, the traitor, was suspended from the roof of the City Hall and set on fire, amidst the cheers of the majority of the on-lookers. The bands turned out as did the Governor and officers of the 'Prentice Boys. They were at once arrested, but shortly afterwards liberated without any other proceedings being

taken, and thus the Governor of the 'Prentice Boys kept his word and maintained the right of the loyal citizens of Derry to celebrate the anniversaries of the greatest days in the city's history.

Some Other Societies.

In 1813 there were several active and flourishing 'Prentice Boys' clubs in Dublin, and earlier there flourished for a time the society known as the Ancient and Most Benevolent Order of the Friendly Brothers, which afterwards became the more modern and most unfriendly brotherhood Ireland has ever known. Of course these men have never been allied with Protestants for the past hundred and twenty years or over, and though our enemies have tried to charge the crimes of these men, and of other orders which at one time had a few misguided Protestants in their ranks against Orangemen, history shows emphatically that no alliance, open or secret, ever existed or in fact could exist between the ever loyal organized Protestants and the disloyal factions we refer to. This statement is true even of associations formed of Protestants at first, but which afterwards decayed and were revived by Roman Catholics with the same name as the original Protestant association had borne. There were Right Boys another name for Whiteboys, in the South of Ireland, and Peep O' Day Boys in the North. These latter were sometimes called Break O' Day Boys because they committed outrages just about the hour the day began to dawn.

The Defenders.

We will now turn to one of the vilest organizations ever known in Irish history. It was called the Defenders. Its first appearance is given by Musgrave as 1784, by Froude as 1787, whilst a constitution found on one of the leaders called Sharkey said it was formed at Louth in 1789. However, we know that on July 4th, 1784, two Protestants fought at Markethill, Armagh, and that a Roman Catholic and his son helped one of them, and the defeated man vowed vengeance. The fight was renewed a few weeks later and the Roman Catholics again helped their friend, and he won. Out of this arose factions each of which called itself a fleet. These "fleets" drifted into the Peep O' Day Boys and Defenders. It was arranged that on Whit Monday, 1785, a fight should take place near Markethill, but Mr. Richardson, the member for Armagh, with some other friends, came on the

scene and stopped the scrimmage. Later events showed that the Defenders took an oath to be true to the United States of Ireland and France. They further took this obligation, "Every loyal Protestant heretic I shall murder, and this I do swear." Peaceable citizens were attacked, and about August a Masonic lodge, 483, at Aughnacoly, passed a resolution protesting against the lawlessness existing owing to the action of the Defenders, and pledging themselves to aid the authorities in maintaining order.

Whigs and Irish Clubs.

In 1788 Whig clubs were formed on sound constitutional lines, but gradually drifted into disloyal organizations.

In October, 1791, the first society of United Irishmen was formed and this same year several demonstrations in honor of the French revolution were held under the auspices of these disloyal societies. Irish Jacobin societies appeared in 1793, and it will be evident from what we have written that the country was in a very disturbed state. On July 12th, 1791, the Protestants met a superior body of Roman Catholics at Lisnagaed, and although the Romanists were very strongly posted they were totally routed with serious loss. On October 25th, 1793, the Rev. Richmond Butler was shot dead near his own house by the Defenders, his only offence being a sincere attempt to stop the terrible series of outrages going on all over Armagh, Antrim and other Ulster counties.

The Orange Boys.

On June 24, 1794, James Wilson, a Godly well-to-do farmer of Dian, a village of County Down, attended his Masonic lodge. On that day there had been a funeral of one of the Defenders, and as was usual with them the men who were at the funeral got drunk and began to insult and abuse the Protestants. Mr. Wilson urged his brethren of the Masonic order to aid in the protection of the oppressed Protestants, but they refused, when he turned on them and shouted "I will light a star in Dian which will eclipse you for ever."

Some enemies of the Orange Order have tried to make out that Wilson, "Bauldra" Wilson, as he was called by his neighbors and friends as a token of homely friendly regard, was not a Freemason in good standing, but that slander is refuted by the fact that he was at the lodge meetings, before, on and after the day here named, took part in the proceedings and there

is not a line in the records or anything else to support the slander. He went home to Dian, and with the aid of Isaac, Jeff and John and Abraham Dill, brothers, he formed the parent Orange Boys Society, and a little later opened Lodge No. 2 at Derryscollop. The society spread and it was in good working order at the time the Orange Order, as we have it to-day, was founded, and for a good many years thereafter, and there are men and women still living who can trace their descent to the founders of the Orange Boys Society.

Nearing the Diamond.

In this narrative we have necessarily had to bring the story of certain events up to a comparatively recent date, and then go back again and pick up other threads, so as to connect the whole. We have shown how the very force of circumstances drove the Protestants into organization, and we have seen how in England, Scotland, and Ireland the aims of all the Protestant organizations were the defence of the civil and religious liberties of the people. Whenever division or apathy overtook the Protestants of those days, persecution followed quickly, and they were again forced into union for their mutual protection. Now we have shown how, in the troublous days of 1770 and on to the time we have just been writing about, Ireland was face to face with a gang of desperate conspirators who desired to throw off British rule, and in their bitter hatred of Protestants, scrupled at nothing, not even murder. One of the blackest deeds of this black and hideous time was the Forkhill butchery, in County Armagh, committed, as the record states, on the Friday before February 1st, 1791, and which may be said to have led to the battle of the Diamond.

The Barclay Butchery.

At the place named lived Alexander Barclay, a teacher, his wife, and a relative from a distance, a boy about thirteen years of age. The family were peaceful, inoffensive people, and the only complaint Roman Catholics had against them was that they were Protestants. The butchers who committed the black crime said they had no other charge against the Barclays. On the night in question a number of men secured admission to the Barclay home on the pretence that they were friends. Once they entered, they began their fiendish work. The human tigers cut out Mr. Barclay's tongue, cut off the fingers and thumb of his

right hand and beat him with clubs. They cut off the fingers and thumb of his wife's hand and terribly abused her. They concluded their hellish work by cutting out the boy's tongue and cutting the calves of his legs off. He lived and was able to give evidence against some of the gang who were captured. This and other terrible deeds made the Protestants join for some sort of defence. They were nightly expecting a repetition of the terrors of 1641, the year when thousands of inoffensive Protestant men, women and children were butchered in the most cruel and repulsive manner. We said these deeds drove Protestants to organize in their own defence, and we have also told how associations were revived, and how "Bauldra" Wilson organized the "Orange Boys." In this way we have brought our story up to the end of the summer of 1795. In September the Roman Catholics had grown so overhearing that murder stalked in broad daylight and life became a burden to the Protestants. Several small skirmishes had taken place between the Protestants and the Defenders, and in the locality now known as the Diamond a crisis was rapidly approaching.

The Diamond.

In former years the Diamond was a hamlet, in the parish of Oneiland West, Armagh, of thirteen or fourteen houses, the tenants of five of the houses being named Winter. It took its name from the fact that four roads converge in the place, namely, those leading to Loughgall, Portadown, Verner's Bridge and Richhill. It was then as prosperous a district as the times would allow, but the Protestants being an industrious people, made the most of their opportunities. Now there are only two houses in the place, but there are several comfortable and substantial farmhouses close to. Loughgall had a charter to hold two fairs, one on Ascension Day and the other on St. Bartholomew's Day. Afterwards permission was granted to hold fairs in January, May, July, September and December. At these fairs the Romanists sought frequent quarrels with the Protestants of the districts, the latter suffering much at the hands of the drunken rabble which came at fair times to the district, and the people of the Diamond suffered with the others. The Diamond was originally in the Lordship of Newry for civil and ecclesiastical purposes, and being part of the lands of a Cisterian abbey, paid no tithes. It was next in the parish of Kilmore, but for the past thirty years

or so it has been in the Archdiocese of Armagh. A number of its people were put to death by that butcher of Rome, the notorious Dougherty, in 1641 in the massacre of Loughgall. This is a brief sketch of the scene of a battle, the fame of which will live till time shall be no more.

"For hide a wee, and you shall see,
The Diamond will be trumps again."

The Day of Battle.

On September 18th, 1795, word was brought to the Protestants that the Defenders, whose origin and objects we have previously pointed out, were mustering at Annamore gravel pits for an attack on the peaceful, loyal citizens of the district. The officer in command at that time was Priest Quigley, a notorious hater of the British. The Protestants quickly rallied the same day at the hill of Cranagill. The Defenders came in regular military style from all the surrounding districts, carrying green flags. One flag had a white ground with shamrock green border. In the centre of this flag was a female figure representing a presiding goddess with a string of beads in her hand. The inscription underneath read as follows: "Deliver us from heretic dogs, and then we will be free." There were several little fights before nightfall on the 18th, and a Defender named McCann was killed in Teague Townland. On the 19th the Defenders were emboldened by the arrival of more supporters, but the same day Mr. James Verner, of Churchill, also arrived, having with him a small body of North Mayo militia from Dungannon. Negotiations for peace were opened and lasted part of two days. The negotiations were in Mr. Atkinson's house, one of the leaders of the Protestants. There were present Archdall Cope, Robert Camden Cope, — Hardy, Counsellor Archdall, and three priests, Taggart, Traynor, and McFarland. During the negotiations word was brought that the Defenders were violating the truce and firing into the houses of Protestants. Mr. Atkinson gave orders that only in cases of urgent necessity for self-defence were the Protestants to use their weapons. The proposal was made that the Protestants should disarm, but they, of course, feared that the disturbers of their peace and the invaders of their peaceful district should first disarm, but to this the priests would not consent, and in the meantime word had come that a large body of men were on their way to

reinforce the Defenders. Mr. Verner, with his small body of militia, went away to intercept them and only partially succeeded.

The Final Battle.

During the night of the 20th, the Defenders took up a position on Faughart hill, the place from which they said they would fight and defeat the Protestants. On the morning of the 21st it became known that the Defenders had made a change in their commanding officers for reasons not quite clear. Capt. McGarry, of Whitecross, was put in command, with Capt. Donnolly, known as the "Switcher," as his deputy. Quigley had charge of a good sized brass gun, almost a cannon. It was the kind of gun used in larger ship boats. It is not known whether Quigley was pacified, for his deposition from the chief command, by being put in charge of the gun. It is, however, known that the Defenders had brought carts and other conveyances with them, for the purpose of carrying off the property of the Protestants they proposed to plunder. It is also known that a quarrel arose amongst them about the ownership of the Verner mansion, at Churchill, for they made sure of victory, and of owning the whole country side. The quarrelling was evidently ended very early in the morning of Monday, the 21st of September, for at 5 a.m. they made a furious attack on Dan Winter's house, partially destroying it, ate the food they found, and, of course, drank all the liquor. The fight then became general, and at one time the advantages seemed to be with the Defenders, but the Protestants rallied splendidly, although they only numbered barely 200 to the 1,200 Defenders, and in the afternoon the men who had come on the scene boasting of what they were to do were running from the field, a helpless, defeated rabble, leaving probably thirty dead on the scene of the conflict, whilst no Protestants were slain.

As illustrating how the feelings of parties ran, it is told how young Wm. Blacker, who afterwards became Col. Blacker, hearing of the mustering of the Defenders, took into his confidence an apprentice lad named McCann, who was employed on the additions being made to the mansion at Carrick Blacker. The two youths got some of the lead being used for the roof and made bullets, which they took with them and used at the Diamond.

The Victors' Pledge.

Blame us not when all was o'er,
 And we look on the dead around us,
 If then and forever an oath we swore
 To be found as that day had found us,
 Stern and steadfast and linked as one,
 On God and ourselves relying,
 Seeking quarrel or feud with none,
 But all on our hearths defying.

When the enemy had fled and the wounded on both sides had been attended to, the victors assembled on the green in front of, or as some say at the side of Dan Winter's house, and there and then thanked God for the deliverance, and pledged themselves to unite from that day forward for their mutual defence and succor. They immediately proceeded to Loughgall, and in the evening of the day of their victory they met in James Sloan's hotel, and formed the first Orange lodge of the Order as we possess it to-day.

Historic Loughgall.

Loughgall well deserved the honor of this famous meeting. It was here that 300 Protestants were driven into the church in November, 1641, and after being almost starved for four days more than 100 of them were butchered by a Roman Catholic mob, led by the notorious Dougherty. The remainder were stripped naked and driven into the country, many of them being killed by their persecutors. There are many families still in and near Loughgall who are descendants of those who fought at the Diamond, and who formed the first Orange lodges. The gable of the old church, the scene of the Dougherty massacre, still stands, and every inch of the ground round the whole district is sacred to the lovers of civil and religious liberty.

Mr. James Sloan, in whose house the conquerors met, was an intelligent well-to-do man, and highly respected by all who knew him. It has been said that the house where the ever memorable gathering took place was pulled down, but this is not so. The house of "Little Jimmy" Sloan was pulled down, but the inn kept by the James Sloan of Orange fame remains. It was left by James to his son George, who, in turn, left it to his son James, and the latter sold it about thirty years ago to Mr. Jackson. Lodges met regularly in the place until the Grand Lodge of Ireland forbade meetings in public houses. The sign-board, at the time of the purchase by Mr. Jackson, was a picture of King William on horseback.

The front door opened into a hallway,

which ended in a small room overlooking the garden. Many a man was initiated into the secrets of the Order in that back garden. At the first meeting, the night of victory, there were present, as we shall see presently, the men who took the early warrants for lodges, and many other stout Protestants.

The First Warrant.

Deeply interesting would a full report of the discussions over organization have been, and we are sure they all admired the manner in which the Orange Boys, under "Bauldra" Wilson, of Dian, kept together and fought during the day. Doubtless Wilson, Sloan, Winters and other brave fellows, had much to say, but finally agreed on the form of organization.

Besides those whose names are mentioned in warrants there were many others present at Sloan's, and took part in forming the early lodges. Among those were Simon, John and Sampson Prescott, and Samuel Milligan of Cranna-Gael, Henry Sinnamond, William Crockett, John Templeton, and his two sons.

But here we should mention that at the first meeting at Loughgall, the link between the military lodges and the new order was completed by the presence of Col. Sheldrake, an old Orange, and rumor says, a Britannia Society man. At a later meeting Capt. Cramp, a similar old military lodge man and Protestant society man was present, and both gave very valuable aid to the organizers.

The first treasurer was Mr. John Preston, of Derry Crew, and grandfather of Sir John Preston, one of Belfast's most distinguished citizens, of which city he was at one time Mayor. He gave evidence before the Belfast Riots Commission and never hesitated to declare his Orange principles. The joint secretaries at the meeting were Messrs. Henry Spencer, of Causnagh, near Loughgall, and Bernard Lamb, of Druminis, near Hamiltensbawn.

The authority to organize lodges was given under a written order or warrant signed by James Sloan, and short, indeed, were these same warrants. They were written on small pieces of paper, apparently scraps gathered together from Sloan's store. Col. Blacker showed the Orange commission a warrant which read as follows: "No. Eighty-nine, Tinakeel, July 7th, 1796. James Sloan. To be renewed in the name of Daniel Bulla, Portadown District."

The copy of a later warrant is supplied by the late Mr. Edward Rogers. It reads as follows:—

"One hundred and seventeen,
"Armagh, August 14th, 1796,
"James Sloan."

The story goes that after it was decided to issue warrants, the Diamond men went out to get pen, ink, and paper, and in their absence Mr. Wilson, of Dian, came in and asked for a warrant. Sloan told him the Diamond men had gone for writing material, when Wilson said the first warrant should not be written with man-made materials, and he got a twig from a hysop tree, with which Mr. Sloan made out the warrant. When the Diamond men returned and found the No. 1 warrant issued, they refused for a time to take a warrant at all, but finally accepted No. 118.

The truth of the matter probably is that the Orange Boys who had done such splendid work and had an organization were turned into No. 1 lodge of the Orange Order, and that the men of the Diamond, generous and brave as they always were, allowed those from a distance, and the impatient ones, to have warrants as quickly as Sloan could make them, whilst they themselves waited until the rush was over.

The Lucky Ones.

Those early warrants were issued as follows:—

No. 1, to James Wilson, of Dian, founder of the Orange Boys Society.

No. 2, to Thomas Sinclair, a substantial farmer and capable public man, of Derryscollop, County Armagh.

No. 3, to a Mr. Bartley, tailor, of Derryaughill, a hamlet between Moy and Blackwater. It is said that on getting the warrant, Mr. Bartley swam the flooded Blackwater in his anxiety to reach home quickly with the precious document. The lodge then founded is still working.

No. 4, to Mr. Lockhart, of Knocknacloy, Tyrone, and his descendants are still in the district. The lodge is now at Benburb, in the same county.

No. 5, was given to Robin Irwin, of Kinego, County Armagh.

No. 6 went to Killilea, but the name of the holder of the first warrant cannot now be discovered.

No. 7 went to the redoubtable Thomas Lecky, of Breagh, in County Armagh. He fought valiantly at the Diamond, and it is a legend of the times that he arrived just as No. 7 warrant was being prepared, and with a flourish of his great blackthorn,

declared he would have that number or know the reason why. No one disputed his claim.

No. 8 was secured by Richard Robinson, of Tinakeel.

No. 9 went to Portadown, and is also still alive.

No. 10 went to a Mr. Templeton, and the number is still in the Portadown district. It was this Mr. Templeton who gave the Purple Degree.

No. 28 went to Jemmy Sloan, of Loughgall, and, although it has had many ups and downs, it is still working.

No. 35 went to a spot near the Diamond—Grange O'Neiland—Mr. George Innis being the fortunate holder of the document.

No. 40 is alive, and works still in Portadown district.

No. 85 was given to one of the joint secretaries at Sloan's, Henry Spencer, of Causnagh, near Loughgall.

No. 118 was secured by the other joint secretary at Sloan's, Bernard Lamb, at that time residing at Drumminis, near Hamiltonsbawn, but afterwards at Castleran, near the Diamond. The lodge is still working at Sumner's Island. One of the original members was Dan Winters, who after the battle was known as "Diamond Dan."

It is admitted generally that the warrants cost one pound, two shillings and ninepence—that was the value of the old guinea. Some say the price was two guineas and a half, but, in any case, the intention was to ensure that the warrants only went into the hands of substantial men. The first seals were not very artistic, but they represented King William on horseback, with the initials of Sloan's name, J. S., and the motto: "Crown and Constitution."

Early Difficulties.

Under the conditions then existing it was only natural that difficulties should arise and misunderstandings cause trouble. Then too many staunch Protestants held aloof, and some of the gentry began forming associations of their own, for the need of union was patent to all at a time when rumours of the French invasion were rife, and Wolfe Tone and his colleagues were masquerading as patriots, but intent on securing the severance of the union with England and Scotland.

Just one month after the first skirmishing at the Diamond, the Armagh gentry formed an association to protect themselves from the Defenders. Their constitution was loyal and their oath of membership was as follows:—

"I, A. B., do freely and willingly swear that I will keep the peace with all my neighbors and fellow-subjects, and not designedly injure any of them except it be in my own defence, and that I will never join with or encourage any party of men whatever, who meet together for purposes whereby the peace of the country may be violated. And this oath I take in the fear of God and the true faith of a Christian."

The subscriptions were high, running from \$10 and upwards to more than \$500.

When the Orange Order was launched at Loughgall it was necessarily the crudest possible form of organization, and the only means of general consultation was that of a casual meeting of the officers and members on the occasions of Portadown fairs and markets. This was not a very satisfactory way of doing business, but it was the best they could adopt in the peculiar conditions existing. Early in the year 1793 Dan Winter held a consultation with Mr. John Templeton, a sound Protestant, a member of the Order and probably a Freemason. Mr. Templeton gave the party some good advice and instituted the Purple Degree, to which all the leading members of the Order are said to have gravitated. He also showed them how to utilize rooms for meetings, and so avoided in almost every case the hedge and ditch initiations which did not always secure perfect secrecy.

About this time also the open enemies of the Order assailed it and charged its members with committing various crimes. The strictest investigation proved these charges to be untrue, and since then the enemies of the Order have altered history and misquoted records in their vain effort to cast odium on the most loyal and law-abiding class of men the world has ever seen. All these slanders have been refuted again and again, but so long as the Orange Society stands as it does to-day, against bigotry and disloyalty, it will be slandered by the enemies of freedom and the foes of our Empire.

The Obligation.

The obligation of the first members was as loyal as it is to-day. In the first authorized rules and regulations, revised by the Grand Lodge of Ireland for the use of all Orange Societies and approved on November 22, 1798, the obligation of an Orangeman is given as follows:—

"I, A. B., do solemnly and sincerely swear, of my own will and accord, that

I was not, am not, and never will be, an United Irishman; and that I never took the oath of secrecy to that society."

In a modified or rather abbreviated form, the Master, Deputy Master, Secretary, and Treasurer, on appointment to office, again took the oath. In 1800 the words "or any other treasonable society" were added to the obligation, and in 1810, at the meeting of the Grand Lodge on July 10th, the obligation was made to read as follows:—

"I, A. B., do solemnly and sincerely swear that I was not, am not, nor ever will be, a member of the society called the United Irishmen, nor any other society or body of men who are enemies to his Majesty or the Constitution of these realms. That I never took the oath of secrecy to that or any other treasonable or seditious society."

In 1814, 1817 and 1820 the obligation was made equally stringent against all disloyal societies, and at the Grand Lodge meeting, held in Dublin on August 4th, 1823, the obligation was changed and the oath of allegiance, supremacy and abjuration introduced.

Always Loyal.

We will turn back again a few years to show how the Protestants under all circumstances were the loyalists. In 1793-4-5 and 6 the criminal records show that Roman Catholics were the evildoers. The risings of 1796 were opposed by Grattan, and in the debates in Parliament on the subject no charge was ever laid against the Order or its members. There is a speech said to have been delivered by Lord Gosford, in which he is alleged to have described the Order as "Orange bandits." Grave doubt exists as to whether he ever made a speech at the time, although his son said his father had done so. It must be remembered, however, that Dr. Francis Plowden, one of the writers quoted against the Orange Society, was not reliable, and had to pay five thousand pounds for libelling certain parties in his unreliable history of Ireland. That Lord Gosford's speech, attributing crime to Orangemen in the County of Armagh, if ever delivered, was untrue is proved conclusively by the statement of General Sir Thomas Molyneux, who was in charge of the troops stationed in Armagh at that time, and whose special duty was to maintain order. The official records of the troops show that very little crime existed, that the offenders were Roman Catholics, and Sir Thomas

wrote a letter about the year 1835, challenging any atom of proof that Orangemen caused trouble. The challenge remains unanswered to this day. In the parliamentary proceedings of 1786 no mention is made of any offences by Protestants or Orangemen, and there are references to crimes by others. This should settle once for all the stupid and false charge that the first organized members of our present Orange Order committed crime.

The Yeomanry.

In 1796 the Yeomanry of Ireland was formed as a sort of mounted volunteer force for the defence of the country and to aid in keeping the peace, which was threatened by the Roman Catholics who daily expected French aid. The oath of the Yeomanry was of course one of complete submission to the proper authorities and unflinching loyalty to the Crown and Constitution. It was only by committing perjury that Defenders and United Irishmen could join, but they did not scruple at that. One of them who joined was hanged for a base act of treachery. He was sent with a despatch to General Lake, but he deliberately went to the insurgents in Wexford and delivered there the important message. When the Romanist libellers said the Yeomanry were not loyal, a secret inquiry by Parliament was held, and it was shown that only a few Romanists were disloyal, and the great body of the force received thanks for their services. In their ranks were many Orangemen and Moira Yeomanry L.O.L. No. 554 is justly proud of its origin in the Yeomanry company raised by Mr. James Sharman Crawford, of Moira.

We need not dwell on the miserable story of the landing of the French invaders at Bantry, on January 2nd, 1797, with Wolfe Tone strutting about in French uniform. It came and went, and the story is told in the history of the Empire. Suffice it to say here that the Protestant Yeomanry did their duty in defence of their country, as did the Orangemen.

Duplicate Numbers.

As might be expected, there are missing numbers, owing to lodges having ceased to exist. There are also several duplicate numbers; among these are Nos. 7, 11, 184 and 228. These duplicates arose through various causes, such for instance as mixing the numbers of the Purple Degree Lodges, and Primary, the issuing of some English warrants, to the fact that the Ulster Grand Lodge was in

abeyance, and in reviving the lodges numbers were mixed. Another cause of duplicating was the issuing of warrants from Dublin and by the Armagh Secretary, in which county the Grand Lodge originally existed. The fact of possessing a warrant, however, which was correct, was, and is all that was necessary to be legal and entitled to hold the lodge.

The Order by the beginning of 1796 was progressing rapidly. The advice of Mr. Templeton was of great value in the work. Mr. James Hunt, of Lisburn, did a great deal to spread the Order in Antrim. He was assisted by the Rev. Philip Johnston, the Rev. Dr. Cupples, Messrs. Watson, Coulson and others. At Belfast Mr. Hart was assisted by Messrs. Henry Moore, E. May, jr., Major Fox and others.

In Tyrone the opposition was strong, but in the spring of 1796 Mr. Thos. Boyd, of Killycoran, got a warrant and the Order slowly progressed.

John Emmerson brought the first warrant into Fermanagh early in 1796. It was No. 173, at Rosslea. The next day after the Rosslea lodge was opened Mr. John Johnston went back with Mr. Emmerson for a second warrant, and the number of this second warrant was 184. This proves how quickly warrants were being taken up. These lodges are still working. Another old lodge in this district is No. 315. The first Master was Mr. Samuel Johnson, farmer. The first Treasurer was Mr. David Beatty, of Lisbellow. The records of the lodge show that in 1798 there were 198 members on the roll, Lord Cole and other prominent men being of that number. At the same time the Purple list had 149 names. The minutes show that William Haire was expelled for associating with the United Irishmen.

The First Uniform.

The first actual reference to a uniform appears in the records of this lodge. It is in the following form:—"December 4th, 1798—Resolved—That there should be a committee held in David Beatty's, on Monday, ye 10th, 1798, in order to take into consideration of mode of Dress for this county.

The committee appointed for such business is as follows, and to transact other business:—William Chartres, Aughnaloo; Wm. Montgomery, Drumreany; Wm. Chartres, Curragh; Jas. Crawford, Kilmore; Walter Scott, Lisbellaw; James Dane, Drunard; John Hall, Tattyneacall; Henry Dixon, Lislea; John Thompson, Shanco; James Blac't, Clogheur; Robert Shaw,

Lisbellaw; and John Davis, Drumod. Signed, by order of the Master, Samuel Johnston."

The Yeomanry and militia did a good deal towards spreading the cause in the south and other parts of Ireland.

The Processions.

Regularly organized processions of Orangemen began on the 12th of July, 1796. At many places the gatherings were very small. Two lodges met at Kilevan. At Bullagh, Tyrone, only fifteen members turned out. At Lurgan, however, more than 2,000 people assembled, when one of the Queen's County militiamen killed an Orangeman named McMurdle. For the crime the militiaman was convicted of manslaughter, burned on the hand and then discharged.

Banners of various descriptions were carried, and several of these had a picture of King William on horseback. In 1772 Mr. Cope raised a regiment of militia, and his sister made a silken banner for the corps. This banner was presented to Little Jemmy Sloan's lodge, No. 161, Derryscollop Lodge No. 2 had donations from Lieut. Sinclair and Major Dalton for a banner. The Roman Catholics have often said that these demonstrations caused trouble, but that was only true when they interfered with the processionists. Hugh McCall, in his book on "Staple Manufactures of Ireland," shows how the Orangemen protected even priests from the turbulent classes.

Each County, or two or more united Counties, had a system of self-government for the lodges in the jurisdiction. Thomas Verner was the first Master of the United Counties of Tyrone, Fermanagh, and Londonderry.

The Grand Lodge of "Boyns men commonly called Orangemen" of Antrim, was composed as follows:—Dr. William Atkinson of Belfast, G.M.; the Rev. Philip Johnson (517), Pallymacash, G. Chap.; Wm. Hart, Lisburn, G. Sec. Beside the Grand officers the General Committee consisted of Edward Hogg, 354, Lisburn; Thomas McCully, 224, Soldierstown; Michael Boomer, 137, Deriagh; Stephen Daniel, 238, Belfast, James Innis, 152, Lisburn; John Johnston, 224, Lisburn; Thos. Briggs, 121, Maze; Wm. Johnston, 143, Balinderry; Thomas Shillington, 403, Aghagallon, and William Murphy, 146, Magheragale.

Qualifications.

We now give the official statement of the men of Antrim's views of the qualifications necessary for a man to become a member of the Order.

"QUALIFICATIONS REQUISTE FOR AN ORANGEMAN.

"He should have a sincere love and veneration for his Almighty Maker; productive of those lively and happy fruits, righteousness and obedience to His commands; a firm and steady faith in the Saviour of the world, convinced that He is the only mediator between a sinful creature and an offended Creator. Without these he can be no Christian. Of a humane and compassionate disposition and a courteous and affable behaviour. He should be an utter enemy to savage brutality and unchristian like cruelty. Let him be a lover of society and improving company, and have a laudable regard for the Protestant religion and a sincere endeavor to propagate its precepts. Zealous of promoting the honor of the king and country, and a hearty desire for victory and success; but convinced and assured that God only can grant it; a hatred for cursing and swearing and taking the name of God in vain (a shameful practice); taking all opportunities to discourage it among his brethren. Wisdom and prudence should guide his actions, honesty and integrity influence his conduct, and honor and glory be the motives of his endeavors.

"Lastly, he must pay the strictest attention to the religious observance of the Sabbath, and also of temperance and sobriety."

The Armagh Orange claim issued before this contained the very same sentiments, and all other counties copied the words and the deeds.

Crown, Country and Faith.

Readers of course know that at this period Ireland had a separate Parliament and laws of its own, which accounts for the fact that the early seals of the Order had the crown and harp combined. The lodges opened and closed with prayer. The mottoes were for seals, banners and certificates almost always the words "for Crown, Country, Constitution and Faith." The Order was thus religious, loyal and Protestant to the core, the foe of no true patriot, but the friend of all good citizens. Every effort was made to keep the membership exclusively for the sober, honest, God-fearing people, who, loving right, were determined at all costs to preserve the liberties they and their forefathers had won.

There were now very dark days in store for many Protestants. The rebellion, which had smouldered long, burst out at last, and Irish and French Romanists, were joined in an effort

to crush out the Protestant religion in Ireland. The rebel United Irishmen made an appeal to the Orangemen to join in the revolt. Grand Master Atkinson took action to circumvent the rebels, and with military aid did arrest some conspirators in Belfast. A conference of Ulster Orangemen was held at Armagh, with Mr. James Sloan, of Loughgall, in the chair, when the rebel appeal was indignantly rejected and a solemn declaration made that the Orangemen would do their utmost in defence of King and Constitution, to retain Protestant supremacy, to maintain law and order, and defend themselves from attack.

Conspirators Caught.

Events rushed after each other rapidly, and the traitors to King and country were busy, but the Government was not idle. On February 28, 1798, Priest Quigley, who was at first in command of the Defenders, was arrested at Margate, England, with treasonable documents in his possession. He was in disguise and going under the name of O'Coigley. He was tried, found guilty of treason, and on June 7th hung as a traitor.

On March 12th, 1798, Capt. Swan, an Orangeman, captured the fifteen Leinster rebel delegates in Dublin.

On May 19th, 1798, Lord Edward Fitzgerald, whose Roman Catholic wife got him to join the rebels, was captured, after a desperate resistance, in which he received wounds which proved fatal on June 4th, 1798. Capt. Ryan, an Orangeman, who assisted at the capture, was fatally wounded by Fitzgerald, and died twelve days after the struggle. Capt. Swan and Town Major SIRR, both Orangemen, assisted at the capture.

It had been planned that on May 23rd, 1798, the rebellion should openly commence. This decision was come to at a conference held at Harold's Cross a month earlier. The first skirmish was at Rathfarnham, three miles from Dublin. The tactics of the rebels were soon made clear. They began and continued the whole struggle, by the most atrocious butcheries of Protestants. The story of those terrible days need not be dwelt on at any length, beyond what is pertinent to the history of the Order. Suffice it to say, that at Dunboyne and Prosperous the Protestants were killed wherever found. The same story can be told of many places all through the south and west of Ireland, and wherever the rebels had a chance to commit these outrages.

On Saturday, May 26th, Priest John Murphy, of Boulavogue, led the re-

volt in that district, laid siege to Enniscorthy, and finally encamped with his rebel host on Vinegar Hill. The cruelties the priest's army committed on Protestants are beyond description. There were 230 prisoners in Scullabogue barn, and all were ordered to be killed. The order was given by Priest John Murphy. Thirty of the prisoners were lifted on pikes and held until dead, and then the barn was set on fire, and the remaining one hundred and ninety-nine burned to death. At the trial at Wexford, on September 12th, 1799, of Wm. Fenton, one of the men charged with some of the offences, it was proved that when it thundered during the killing of a Protestant, one of the rebels said that "God was sounding his horn of joy because an Orangeman was killed." Another remark was "Come on, boys, to the camp (Priest Murphy's on Vinegar Hill), we have sent their souls to hell."

On June 20th, 1798, the butchery of Wexford Bridge took place. Two pikes were stuck in the back and two in the breast of each Protestant, and the four pikemen then threw the body over the bridge. The rebels had a banner with the letters "M.W.S." on it, which has generally been accepted as meaning Murder Without Sin.

On June 21st General Lake attacked Murphy's host on Vinegar Hill and defeated it, Priest Clinch, one of the chief officers among the rebels, being killed.

Orange Loyalty.

There were many other exciting incidents in the South, North and West, but we can only mention briefly the troubles in the North, where the rebels were equally cruel when opportunity offered, as witness the burning alive of Hugh McKee and family at Saintfield, the Donaghadie and other tragedies, in which Protestants were killed, simply because they were Protestants.

No wonder if at times men's blood ran wild, as they learned of these atrocities, and no doubt in some cases a terrible vengeance was enacted. Few men living to-day would have refrained from retaliation, but there are records of but very minor offences of this description against the loyalists, and not one against any organized body of Orangemen.

Many able, but misguided men, joined the rebels in Ulster, but most of them left when they found out the real character of the rebellion. On June 11th, General Nugent, in command of the King's forces in the North, issued a proclamation offering

pardon to all who surrendered, but if the surrender did not take place promptly he declared he would destroy all houses and execute all the people he caught. It was a cruel order, and many innocent people suffered. This is the only official act of harshness recorded, and it has never been concealed or attempted to be justified by the loyalists.

On the 12th and 13th of June the Battle of Ballynahinch was fought, the rebels were defeated and Munro, their captain, eventually captured by three Orangemen, and afterwards executed at Hillsborough.

We have mentioned the fact that Orangemen took part in the work of suppressing the rebellion, and will close this part of the narrative by reciting some other incidents to prove that members of the Order were then, as now, loyal to the core. Several members of No. 430, of Inch, joined General Nugent. At Lisburn 400 Orangemen enrolled for the King's service. The orders of the day of several regiments show that at Belfast and elsewhere Orangemen did full duty like the regular soldiers, and were often detailed for active service. At Castlereagh Orangemen and Yeoman did duty together. At Fermanagh the Orangemen were summoned for duty by the Secretary, just as he would summon a special lodge meeting. On September 17th, 1798, John and Archibald Johnston were expelled from Lisbellaw Lodge for refusing to mount guard.

In a letter dated August 14th, 1845, Jas. D. R. Clelland said that although he was not an Orangeman he could, of his own personal knowledge, testify that the bravery of the Orange contingent saved the York Fencibles from utter destruction at the skirmish at Saintfield. For conspicuous bravery at Colooney on September 4th, 1798, Arch. Armstrong was made Colonel of the 71st Regiment. He had 28 Orangemen in his company, all from the lodge of which he was Master. The members of the Orange lodge, aided by twenty militiamen, held Borris against the rebels. Capt. Gowan's Yeomanry L.O. L. 406 was initiating Lieut. George T. Johnston when they heard the soldiers go by on their way to attack the rebels. The lodge at once adjourned and did much to defeat the rebels at Ballyellis on November 20th, 1798.

On August 22nd, 1798, further detachments of French troops landed at Killala, and this roused the rebels of that district to great enthusiasm and many cruelties on Protestants

were committed. The rebels, led by one Humbert, pressed on until they reached Castlebar, where they met some loyal troops, but with the loyalists were, most unfortunately, volunteers from Galway and Longford, and Kilkenny militia, all Roman Catholics, and these rapidly retreated, so that it was customary to refer to that skirmish as Castlebar Races, but the Orangemen fought well. The French General issued a bombastic proclamation forming a government for Connaught, but as already noted he met disaster at Colooney, where the gallant Orangemen, under Archibald Armstrong, did such splendid service. At Sligo the Roman Catholics made common cause with the rebels, but the Orangemen rallied in defence of their homes and were joined by the Methodists, who came to the rescue singing hymns. At Ballynamuck the rebels met disaster, and there again Orangemen and Protestants distinguished themselves greatly on the loyalists' side.

In September the British squadron caught the French fleet, fought and defeated it and took the La Roche into Lough Swilly, where the French had planned to land, and so they did, but as prisoners. Wolfe Tone was on board the La Roche, dressed as a French officer. He was recognized one day at dinner, was charged with treason, sent to Dublin, tried and condemned to be executed. He cut his throat the night before the date fixed for his execution, and after lingering a week died from the self-inflicted wounds.

Napper Tandy, the sneaking rebel, always ready to save his own skin at the expense of others, was arrested, but whined and prayed for pardon till he got it as is generally supposed, because he gave others away.

The writer of this would have been glad could the exigencies of the case have permitted details of how the gallant Orangemen saved Newton Barry, how they fought and died at Three Rocks, Ross, Wexford and Arklow, and how many of their loved ones suffered on that "Bloody Friday" round Gorey. As we have said all these stories would form instructive reading, and with others would fill large volumes. All that we can say now is that every man who had taken an Orange obligation did his duty to his King and country.

How great had been the services of the Yeomanry, almost all of whom are Orangemen, is made clear by the following general order, issued on September 9th, 1798, by the commander of

the Royal troops. In it he said the corps of Yeomanry in the whole country through which the army has passed have rendered the greatest service, and are entitled to the acknowledgments of the Lord Lieutenant, from their not having tarnished that courage and loyalty which they displayed in the cause of their King and country by any act of wanton cruelty towards their deluded fellow-subjects.

It was not considered good politics for the State officials and the members of the Government to say much about the services of the Orangemen, and they had to be largely content with the knowledge that they did their duty. Malevolent opponents and time-serving politicians have tried to minimise the services of these brave men, but the records of the day and the never-dying, never-sleeping vigilance of the leaders of the Order have secured the recognition from posterity, which was only partially given at the time.

If necessary a large volume could be filled with such instances, but enough has been said to show that loyalty always distinguished members of the Order. Small wonder if the Orangemen of those days doubted the loyalty of Roman Catholics. Small wonder, also, if they harboured harsh thoughts of Rome and her ways, and still smaller wonder if they were found loyal to the Order, determined to maintain it, and to hand it down to their children as a bulwark of safety.

Grand Lodge Formed.

The necessity for a central body to weld the various lodges into a powerful organization was felt as early as the beginning of 1796. A preliminary meeting, without authority from the lodges was held at Portadown on July 12th, 1796, and the question of forming a Grand Lodge was sent to the primary lodges for their decision, the result of which was to be laid before an adjourned meeting. The lodges favored the formation of a central governing body or Grand Lodge, and the adjourned meeting was also held at Portadown on July 12th, 1797, and there the first duly authorised Grand Lodge was formed, these officers being elected:

Capt. Wm. Blacker, Grand Master, Armagh.

Thomas Verner, Grand Master, Tyrone, Derry and Fermanagh.

Dr. Wm. Atkinson, Grand Master, Antrim.

Thomas Seaver, Grand Treasurer, Armagh.

David Verner, Grand Secretary, Armagh.

John Crossle, Grand Secretary, Tyrone.

William Hart, Grand Secretary, Antrim.

Mr. Wolsey Atkinson, Acting Secretary.

It was ordered that—

1st. All lodges shall pay the annual sum of threepence for each member to defray the various expenses incurred by Mr. Atkinson in the issuing of warrants.

2nd. No lodge shall be held without a warrant, to be signed by Mr. Wolsey Atkinson, and a seal with the likeness of King William affixed thereto.

Great Demonstrations.

On the same day the Belfast Orangemen held a great demonstration, at which military of all ranks and the members of the Order were reviewed by General Lake. The Orangemen carried banners. The "Protestant Boys" was played to the tune of Lillibulero.

The General left the same day for Lurgan, going by way of Lisburn, where he also saw an Orange parade, at which the members of lodges 104, 121, 128, 136, 137, 138, 140, 152, 164, 170, 207 and 354 were present, with many military. The Masters and Secretaries were at the head of each lodge, and the lodges were in order of seniority of warrant. The open Bible and warrant of the lodge were carried, and fully 30,000 people assembled.

The County of Armagh Orangemen mustered in Lurgan. The Government was anxious to know the strength of the loyalists, and young Mr. Blacker did his best for a good muster. It is said that 30,000 men, including military and Orangemen, paraded, and that fully 60,000 people were present in Lurgan Park. General Lake got a great welcome.

The County Tyrone men met at Stewartstown, and were assaulted by some Roman Catholics of the Kerry regiment of militia, but they held their own, a sergeant and three privates being wounded.

From these facts it will be seen that the Order had grown enormously in less than two years, and that the Government had a great reserve of loyalists to draw on in case of trouble. As we have already seen, that trouble was even then drawing to a head.

To Dublin Now.

On March 8th, 1798, a meeting to aid in the better organization of the Order was held in Dublin, at which

a number of representatives from lodges were present. Thomas Verner was in the chair. It was decided to have a Grand Lodge for all Ireland, to meet in Dublin. The counties were all divided into convenient districts, the District Master to be chosen by the Masters of Primary lodges in that district. Each county was formed into a county lodge, composed of the District Masters of the county. It was also resolved that the Grand Lodge of Ireland should be formed by members to be chosen by ballot by each County Grand Lodge, and that the Grand Masters of Counties, District Masters and Masters of lodges in Dublin, on account of their residence, should be members, and that all Masters of County Lodges should be admitted as honorary members, and that each regiment having one or more numbers should have a power of choosing one member by ballot to be a member of said Grand Lodge.

The resolutions then further provide that the Grand Lodge elect its own Grand Master, who, with the Grand Lodge members and the Masters of County, District and Primary Lodges, were to be elected annually, and that the Grand Lodge of Ireland should meet as near as possible to the 1st of July, (old style), as it was found possible.

The meeting then adjourned until Monday, the 9th of April, 1798.

The first Orange lodge opened in Dublin was No. 175. It met regularly at Harrington's, on Grafton street, and many of Ireland's best and bravest sons joined. There is a list of seventy or eighty names still in existence which proves this, for in that list there are five Verners, every one of whom served his country faithfully; then there comes such names as Major Hamilton Archdall, John C. Beresford, M.P.; E. A. McNaughten, M.P.; Rev. John C. Beresford, Major W. B. Swan, Henry Vaughan Brock, Earl of Annesley, Earl of Athlone, who was admitted by acclamation; Viscount Northland, of Dungannon; Hon. Thos. Knox, M.P. for Dungannon; the Earl of Kingston, and others.

As arranged, the Grand Lodge met on April 9th, 1798, in Dublin, in the house of Thomas Verner. The Marquis of Drogheda and many other prominent men were present. Brothers Samuel Montgomery and Harding Giffard were appointed to frame a code of rules.

A good deal of routine business was done, the chief of which was to in-

crease facilities for issuing warrants, a work as we shall see directly involved a good deal of labor. The Grand Lodge then adjourned until November 30th, 1798, when the two brothers appointed to deal with the rules were to be ready to report.

Rapid Increase.

Now, let us for a moment see how the work of organizing had gone on. It is not possible to say just how many lodges were in working order at this particular moment, and our readers will of course have seen that when the party who got a warrant ceased to be in the position of Master the warrant was changed to the then Master. Of the Order we know that Mr. Edward Rogers, for many years Grand Secretary for County Armagh, thought that by the end of 1793 there must have been 670 lodges in the home Counties of the Diamond. He was able to give a partial list of some of the new warrants issued to lodges as follows:—

- No. 2, Loughgall, to James Verner.
- No. 3, Loughgall, to Chas. Munro.
- No. 7, Portadown, to John Creery.
- No. 10, Portadown, a military marching warrant.
- No. 12, Lurgan, Capt. Blacker.
- No. 13, Portadown, John Gardiner.
- No. 14, Loughgall, John Jackson.
- No. 15, Lurgan, Henry Greer.
- No. 16, Lurgan, Wm. Emerson.
- No. 21, Loughgall, Thomas McCracken.
- No. 22, Lurgan, James Best.
- No. 23, Lurgan, John Graham.
- No. 24, Lurgan, John Hara.
- No. 26, Lurgan, Wm. Fisher.
- No. 27, Lurgan, Richard Wilson.
- No. 35, Portadown, Richard Robinson.
- No. 36, Loughgall, James Sloan.
- No. 41, Lurgan, John Best.
- No. 43, Lurgan, Jas. Turkington.
- No. 44, Lurgan, Wm. Madden.
- No. 46, Lurgan, Jas. Wilson.
- No. 48, Lurgan, John Greer.
- No. 54, Renhill, John Foster.
- No. 57, Lurgan, Andrew Curry.
- No. 63, Lurgan, Wm. Machassy.
- No. 82, Lurgan, Thos. Sheppard.
- No. 85, Loughgall, Henry Spencer.
- No. 91, Lurgan, Gowliston Lutton.
- No. 101, Loughgall, Thos. Obre.
- No. 103, Lurgan, Geo. Douglas.
- No. 104, Loughgall, John Locke.
- No. 106, Loughgall, John Brownlee.
- No. 109, Armagh, Thos. Jackson.
- No. 122, Tandragee, military warrant for Armagh militia.
- No. 123, Lurgan, Geo. Baird.
- No. 161, Loughgall, James Sloan.

No. 162, Verner's Bridge, Loughgall, David Verner.

No. 174, Market Hill, Hugh Mathers.

No. 204, Lurgan, Wm. Anderson.

No. 229, Keady, James Hughes.

No. 222, Market Hill, marching warrant for Armagh militia.

No. 312, Richill, military warrant to 13th Dragoons, and then to 86th Regiment.

No. 556, Lurgan, the Rev. Holt Waring.

No. 672, Armagh, Henry Sling.

At Waterloo.

Warrant No. 11 was claimed by Down and Armagh, and it has a romantic history. It was no doubt issued by James Sloan, of Loughgall, on the night of the victory of the Diamond, and probably renewed in 1798. Some have claimed that its original date was June 4th, 1793, but though on the face of the document, it is so clearly an error, or a date marked for some other purpose, that it is not worth while even discussing it. Mr. Woods, who first claimed this old date for the warrant, was himself born on that very day, June 4th, 1793, and was initiated at Ballyvalgin on July 12th, 1811. The warrant was a military one and held by the 17th Light Dragoons. At Waterloo every Orangeman in the regiment but one was killed. He preserved the warrant, and on his return to Lisburn several years after as a pensioner he showed the warrant to James Bell, who gave it to James Thompson. The latter submitted it to the County Down meeting, and County Master Connellin laid it before the Grand Lodge of Ireland. The authenticity of the document was at once recognized. A renewal was granted to Mr. Connellin. The renewal warrant is dated August 24th, 1824, and is signed by Col. Verner, Deputy Grand Master; William Stoker, Deputy Grand Treasurer, and Ogle Robert Gowan, Assistant Grand Secretary. Mr. Woods purchased the renewal warrant with the right to open a lodge at Earnamaghery. The lodge was opened on October 20th, 1825, and the warrant afterwards renewed by Ernest, Duke of Cumberland, and by the Earl of Enniskillen. Mr. Woods died on April 4th, 1883, mourned by all classes. His funeral was conducted according to Orange ceremonial and many Roman Catholics attended it out of respect for deceased.

It may be mentioned that when the Benevolent and Loyal Orange Institution existed, the Richill brethren had a warrant numbered 11, but Mr.

Woods easily proved that the original No. 11 of Waterloo fame was the one he had secured.

In the Crimea.

Another Orange warrant with a romantic history is that of No. 859. The warrant was with an infantry regiment which rendered splendid services in the Crimea. The lodge met regularly in a cave, only known to the members, and many a time the proceedings have been enlivened by the shrieking shells flying overhead and the rattle of musketry. In a skirmish the Master of the lodge, who carried the warrant, was killed, and some prowling Turks got hold of the warrant when rifling the pockets of the dead. An ex-member of the Irish Constabulary, who was attached to the ambulance corps, came on the scene, and being an Orangeman he got the precious document from the Turks, who were completely puzzled over it. The brother sent the warrant to Mr. Rogers, Grand Secretary of Armagh, and the story of the warrant with the document itself is among the many other valuable archives in Armagh Orange hall.

The year 1798 was memorable in Orange circles for more than the issuing of those warrants we have been writing about. The Orange demonstrations on July 12th were greater and grander than ever, and the military turned out at many places. This year the County Tyrone gatherings were numerous and mostly local, no great central gathering marking the event, but every town and hamlet held its own gatherings. The Fort Edward Yeomen Cavalry, all of whom were members of Fort Edward Loyal Orange Lodge, assembled before marching in procession, and Mrs. Lindsay, wife of the captain of the corps, W. C. Lindsay, presented them with a beautiful silk banner of royal blue, with a neatly worked silver loom, the web in and a weaver at work pictured on it. Surrounding the device was a wreath of thistles, roses and shamrocks, entwined with the motto, "Pro Rege, texto, lege" (for My King, my loom, and the law).

Perhaps the first Orange speech delivered openly by a lady was that of Mrs. Lindsay when she presented the banner.

In those days the Orangemen, under a clause in the Bill of Rights were enabled to carry firearms, and that is why they were so valuable in actual service and so able to defend themselves when assailed.

On September 27th of this year, Lord Annesley was elected Grand Master of County Down at a meeting held at Dromore on September 27th.

The Revised Constitution.

The adjourned meeting of the Grand Lodge of Ireland was held as stated, on November 20th, 1798, in Dublin. Among those present were Thomas Verner, Grand Master; J. C. Beresford, Grand Secretary; R. C. Smyth, Jr., Deputy Secretary; H. A. Woodward, J. S. Rochford, T. F. Knipe, Samuel Montgomery, Harding Giffard, Wm. Richardson, John Fisher, Wm. Corbett, W. G. Galway and Francis Gregory.

Messrs. Giffard and Montgomery reported the results of their deliberations relative to rules.

At this time the rebels issued false rules and obligations for the purpose of throwing obloquy on the Order, but this plan failed of its intended object, because every lodge soon had copies of the new rules and regulations, and were able to show these as answers to the false ones. The general declaration of the objects of the Institution were declared to be as follows: "We associate to the utmost of our power to support and defend his Majesty King George the Third, the Constitution and laws of this country, and the succession to the Throne of His Majesty's Illustrious House, being Protestants, for the Defence of our Persons and Properties, and to maintain the Peace of our Country, and for these Purposes we will be at all Times ready to assist the Civil and Military Power in the just and lawful Discharge of their Duty. We also associate in honor of King William the Third, Prince of Orange, whose Name we bear, as supporters of his glorious Memory and the true religion by him completely established. And in Order to prove our gratitude and Affection for his name we will annually celebrate the victory over James at the Boyne on the 1st day of July (old style) in every year, which day shall be our great Era for ever.

"We further declare that we are exclusively a Protestant Association, yet detesting as we do any intolerant Spirit. We solemnly pledge ourselves to each other, that we will not persecute or upbraid any Person on Account of his religious Opinion, but that we will on the contrary be aiding and assisting to every loyal subject of every religious Description."

The qualifications of an Orangeman are almost word for word with that

already printed in this volume, and the obligation was made as follows:

"I, A. B—, do solemnly and sincerely swear, of my own free Will and Accord, that I will to the utmost of my Power support and defend the present King, George the Third, and all the heirs of the Crown so long as he or they support the Protestant Ascendancy, and the Constitution and Laws of these Kingdoms, and that I will ever hold sacred the name of our glorious Deliverer, William the Third, Prince of Orange; and I do further swear that I am not, nor was not, a Roman Catholic or Papist, that I was not, am not, nor ever will be, a United Irishman; that I never took the oath of secrecy to that Society; and I do further swear, in the presence of Almighty God, that I will always conceal and never will reveal, either parts of this that I am about now to receive, neither Write it, nor Indite it, Stamp, Stain nor Engrave it, nor cause it to be done on Paper, Parchment, Lead, Bark, Brick, Stone, or anything so that it might be known, and that I am now become an Orangeman without Fear, Bribery or Corruption."

The secret signs and passwords were then to be given to the member, and the usual rules of the lodges also presented to him.

The Committee of Two reported further—that the opening prayer was too long, and the matter was referred to the Rev. Mr. Knipe, who abridged and improved the prayer.

The whole report was adopted and printed, and there are many copies of those original rituals and rules still extant, so that the forgeries are easily detected. The whole of the documents as well as the signs and passwords were intended to inculcate piety and patriotism, and are thus a challenge to the irreligious and traitorous classes.

The Usual Frauds.

The traitors inserted clauses, making it appear that the Orangemen pledged themselves to burn Roman Catholic chapels and commit other outrages on the people of that creed. The merest child in knowledge of Orange truths knows how utterly false such charges are, and many Roman Catholics of those days testified voluntarily to their falseness. Orange lodges raised funds and offered rewards for the discovery of the miscreants who were committing offences, and again and again the crimes were brought home to the scattered rebels who could not keep their hands from

mischievous. These criminals, the better to the dissemination of falsehood against the Orangemen, wore hats such as the Yeomanry at first wore—round, with white tape binding the edges. In several districts the Orangemen raised funds to help the sufferers, and gave freely to Roman Catholics as well as to Protestants. It was proved before the Orange Commission that Roman Catholics did not suffer in any way, that Orangemen and Protestants generally aided them in every possible way and got them employment. The Rev. Mr. Johnson and the Rev. Dr. Cupples were the object of many slanders by the opponents of freedom, and those forged rules were used to annoy these loyal true Protestants. Mr. Johnson's life was more than once in danger from the secret foes of the Orange Order. All these slanders and attacks were without one jot or shadow of justification, and so exasperated many Roman Catholics even that in 1814 Priest McGreevy, of Deriagh, wrote, stating that his predecessor in the parish always spoke of and looked upon Mr. Johnson as a true, kind Christian, and that he was greatly admired for his good works and noble life.

These forged rules, however, got their death-blow when Col. Verner gave evidence on March 7th, 1835, before the Orange Lodges Commission. He showed where the forgeries differed from the genuine copies. The Rev. Mortimer O'Sullivan, D.D., gave similar evidence to the Commission.

Orangemen and the Union.

During recent years when Home Rule has been so much under discussion it became the fashion for ignorant demagogues to point out that many Orangemen, probably the majority of them, opposed the Legislative Union of Ireland and the United Kingdom. It is to us, living under a federal system of Government, no surprise to know that the brethren in 1799 and 1800 opposed the abolition of the Irish Parliament. The surprise is that any advocate of Home Rule should cast it up in this year of grace.

Let us consider briefly how the matter stood. The rebellion had been crushed, and scarcely an Orange family could be found that was not in mourning for their dead, who had fallen in fighting in the open field or had been butchered by the priest-led rebels. Fully 80,000 men had been in the field on the side of the King and 70,000 of these were Yeomanry,

militia and Orangemen. It is calculated that 70,000 lives were lost during the struggle, and many thousands fled from the country in panic. The annual expenses of the Government, which in 1779, was only \$9,000,000, was now \$20,000,000, and the debt was increased to the huge sum of \$125,000,000. The grant of \$4,410,000 in relief of the sufferers from the rebel raids did not nearly cover that loss, and yet so sure did the Orange and Protestant population feel that they could overcome all these difficulties that they preferred to bear the burdens and manfully help to reduce them rather than abandon their Parliamentary system of Government, imperfect as it was. To many of the best men of that day it looked just as it would look to the people of our Provinces or of one of the States of the Union if the Central Government proposed to abolish their Local or State Legislature. That was exactly how it looked in those days to many Irish loyalists, and their fears of evil consequences were increased by the united and persistent demands of the Roman Catholics for the abolition of the Irish Parliament.

It is this which makes it absurd of the Home Rulers of to-day to taunt Orangemen about their opposition to the Union. The Orangemen, or at least a large number of them, openly and honestly stated their opposition, but when in after years they saw how beneficial it worked out, they were not such fools or traitors as to attempt to destroy that Union. The Romanists sought the abolition of the Irish Parliament because they thought thereby to injure the country and curb the onward flow of Orangeism. When they found that it was a blessing to the country and that Orangeism was triumphant, they began to seek the destruction of the Union on the plea of Home Rule. That is in a nutshell the whole story of the Orangemen and Romanist position on the Legislative Union.

During the discussion of the Union proposals the Supreme officers of the Orange Order frequently appealed to the members to refrain from discussing the subject in lodge, but all of course were at liberty to use their own judgment on the matter. The Union Act was finally adopted by the Irish Parliament, and on August 1st, 1800, it received the Royal assent. The Act came into force on January 1st, 1801, and from that date one Parliament has managed the affairs of the United Kingdom.

Always Loyal and True.

The agitation over the Union neither slackened the enthusiasm nor lessened by one iota the loyalty of the Orangemen. The 12th of July, the 4th and 5th of November celebrations of 1799 and 1800, were as large and as enthusiastic as the most ardent Orangeman could wish. When on May 15th, 1800, James Hadfield attempted to shoot the King in Drury Lane Theatre, London, the Orangemen were the first in Ireland to manifest their joy at the King's escape, and to express their horror at the incident. They joined heartily in the spirit of the impromptu verse which Sheridan added to the National Anthem in the theatre the night of the attempt on the King's life. The verse is as follows:—

“From every latent foe,
From the assassin's blow,
God Save the King.
O'er him thine arm extend,
For Britain's sake defend
Our Father, Prince and Friend.
God Save the King.”

At Coleraine.

In 1801 Mr. Thomas Verner retired from the post of Grand Master, which he had so ably filled, and was succeeded by the Hon. Geo. Ogle, M.P. This year Coleraine had a very fine historic procession on the 12th of July. The Orange soldiers of the Eighth Armagh Regiment took the lead because they held senior warrants, and many of them had fought at the Diamond; then followed a detachment of the Royal Irish Artillery by lodges, followed by the civilian Orangemen. The Armagh Regiment lodges and Masters were: 174, Wm. McCracken; 193, Matthew Pollard; 223, Jeremiah Fullerton; 335, Robert Sloane; and 1038, Samuel Robb. The Artillery Lodge was 927, and the Master, John Foster. The town lodges were—256, John Smith; 316, John Dinsmore; 737, Thomas Bell; 909, William Drain; and 920 Benjamin Drain. They had met in the Diamond, and over one thousand soldiers were in that parade, which was witnessed by a wildly enthusiastic crowd. They marched to the parish church of Ballyangin, where Dr. Heslot, Rector of Killowen, preached. After service they marched to Portstewart, where refreshments were served, and at night each lodge dined in its own place of meeting. On October 31st, 1801, the Earl of Hardwicke, the Lieutenant-Governor of Ireland, thanked the Yeomanry, nearly every one of whom were

Orangemen, for their patriotism and readiness to assist in defence of the Empire. On April 6th, 1802, the Imperial Parliament also recognized the services of the Yeomanry by a special vote of thanks.

Trouble Again.

The unsettled feeling in England in 1801 led to the arrest of Col. Despard and a number of other conspirators. The Colonel and six of his followers were executed, and the trouble was felt in Ireland, where a body of Tipperary and Limerick militia, all Roman Catholics, attacked the Orangemen of Kilrea. The latter took refuge in a house, and in their own defence fired, killing two militiamen. At the trial which followed it was shown that the Orangemen would all have been killed had they not fired as they did. The brethren charged with the offence were acquitted.

In 1802 the 12th of July demonstrations eclipsed all previous years, and included a review of soldiers and a levee at Dublin by the Viceroy, and the firing of a volley in honor of the Boyne.

In 1803 the talk was of Bounaparte and his intended attack on Britain. A special appeal was made to Orangemen to be ready for action in defence of the country, and to exercise redoubled vigilance to prevent the admission of traitors to the Order. The 12th of July demonstrations were again most successful in every respect.

The Emmet Flasco.

This year witnessed the hair-brained attempt of Robert Emmet, a brother of Thomas Addis Emmet, and one Thomas Russell to raise a revolt which was to begin on July 23rd. Russell's plan in the North was to seize Magistrate Forde, of Seaforde, hold him as a hostage, and then on a beacon being lighted, the whole country was to rise. On the day named about thirty men, partially drunk, met Russell, who had issued a bombastic proclamation, which was everywhere received with derision. The thirty men soon got so drunk they had to lie down, instead of rise up, and Russell, who had intended to seize Downpatrick, was on September 9th, 1803, seized himself in his hiding place in Dublin, by Major Sirr, and J. S. Emerson, both Orangemen. He with some of his followers were tried and executed at Downpatrick.

Emmet had also issued a proclamation, named his new government, as if he owned the country, and whilst

Russell was acting the fool elsewhere, Emmet proceeded with a rabble to storm, as he declared, Dublin Castle. That his followers were of the very scum of Dublin was proved by their deeds. The rabble met a carriage containing Lord Kilwarden, his daughter and his nephew, the Rev. Richard Wolfe. The two men were murdered by Emmet's gang, and the lady seriously wounded. Col. Brown, of the 21st Regiment, was also killed, and several others all in cold blood. The butchery might have gone on for some time, but two Orange lodges in session at Peter Daly's, or, as it was called, Daly's Orange Inn, were disturbed by the commotion, and led by Major Swan, the members to the number of seventy attacked the murderers and thus saved the life of Lord Kilwarden's daughter. Soldiers now came up and captured many of the rebels. Emmet took to his heels, but was afterwards caught on August 18, at Harold's Cross, tried on September 19th, and sentenced to death, the execution taking place next day in Kilmainham jail.

In 1801 all was quiet in Ireland, but the demonstrations on July 12th and November 4th and 5th were very large and enthusiastic. In 1805 the military took no part in these demonstrations, owing to the secret influence of Rome. In 1806 some of the Roman Catholic military again caused trouble by insulting the Orangemen on the 12th July parades, and the statue of King William in Dublin was defaced, but the demonstrations were again very large and most enthusiastic.

The Hatter's Story.

In this year also the conspiracy of Constantine O'Neil, hatter, Dunganon, with other enemies of Protestantism, was concocted and carried out. O'Neil said the Orangemen burned his shop, tried to kill him, and that no magistrate in Ulster would see that his enemies were punished. One Richard Wilson, who was desirous of being a magistrate, made charges of neglect against the magistrates in connection with the case.

Judge McClelland, one of the ablest and most impartial of the Irish judges, had the whole matter investigated before him. The following were indicted, charged with the offences alleged by O'Neil, namely:—David Verner, James Verner, Robt. Luke, John Shoney, Joseph Jackson, Geo. Green, John Patterson, Wm. Crawford and Andrew Luke. After a rigid inquiry,

in which O'Neil made many contradictory statements, as did his wife and all his witnesses, the accused were discharged, and the whole affair shown to have been a vile conspiracy to blacken the name and fame of the Orange Order.

From 1806 till 1820, or even a little later, there were many disturbing political issues raised. The question of removing certain civil disabilities of Roman Catholics, and of admitting to high offices in the army men of that creed, were long discussed, the leading members of the Order holding that only those of undoubted loyalty should be in any place of trust. In 1807 a Roman Catholic committee was formed in Dublin, with Lord Fingal at its head, and in connection with this committee we first see Dan O'Connell before the public. One of his very earliest declarations was that under the Union and King Ireland had prospered more than at any other time in her history. This year also is famous as that in which the Roman Catholic Bishops declared that no foreign potentate had any control over them. They have altered their tune since then.

In England and Scotland.

We have seen how the Order fared in Ireland, so now we turn to the movements in England and Scotland. During the troubles of 1797-98, and up till 1803, and even later, there were many English and Scotch militia regiments in Ireland, and as was the case in 1688-93, the Orange spirit was strong in the ranks, and no wonder. These soldiers found the Orangemen and Protestants invariably on the side of peace and good order, and the other invariable rule, was to find the lawless rebels—Roman Catholics. We know that on November 23rd, 1803, Lord Stanley's First Regiment of Lancashire Militia was in Manchester with Orange warrant No. 220. It is still in a healthy condition. The same year No. 1120 was in Col. Silvester's Volunteers, lying in Manchester. Lord Wilton's corps of Volunteers had a warrant in 1802. That large and brave Volunteer corps, the Ancient Britons, raised by Col. Watkins, Wm. Wynn, in Lancashire and Cheshire, was composed of Orangemen. The Volunteers which joined the 11th Regiment at Chelmsford all wore Orange favors. Military lodges existed also at Oldham Bury and other places. On July 12th, 1807, the civilian Orangemen of Manchester, whilst on parade, were assaulted by the Roman Catholics, and

this made the Order still more widely known.

A County lodge was formed for Lancashire shortly after this attack, and soon the Order spread to Yorkshire and even to London, where one lodge was opened.

In Scotland warrants were in use in excellent lodges in Glasgow, Maybole and in Argyleshire.

After correspondence between the Rev. Richard Nixon, a true Christian, and at that time minister of the Collegiate Church, now the Cathedral of Manchester, the Grand Lodge of England was formed in Manchester in 1808, the first officers being Grand Master, Col. Samuel Taylor, J.P. of Moston; Deputy Grand Master, Col. Fletcher, Bolton; Grand Treasurer, Mr. W. A. Woodhouse, Solicitor, Manchester; and Grand Secretary, the Rev. Richard Nixon, Collegiate Church, Manchester. The Grand Secretary was sent to Dublin to get full instructions from the Grand Lodge of Ireland, and the correspondence which passed between the two Grand Lodges show how anxious both were to have the closest union and harmony prevail. The Grand Lodge of England having become an established fact, many of the dignitaries of Church and State joined it. At that time, and for years after, initiations often took place in private houses in England. Lord Kenyon, for instance, was initiated in Col. Fletcher's house.

The first warrant issued by the Grand Lodge of England was dated October 26, 1808, and had in the centre at the top an equestrian picture of King William, flanked by pictures of the landing at Torbay and the presentation of the Bill of Rights to William and Mary. When the Grand Lodge of England was moved from Manchester to London all warrants were called in for some slight correction, but that of No. 1, the members of which refused to part with their valuable document. No. 1 was originally No. 220 (Irish) from 1799 till 1808; No. 1, old Institution, from 1808 till 1835; Grand Protestant Confederation, from 1836 till 1846; Grand Protestant Association, from 1846 till 1855; late Institution, from 1855 till 1875, and present Institution, from 1875 onward, always, of course, being No. 1.

The first list of lodges was as follows: 1, Manchester; 2, Oldham; 3, Manchester; 4, Stockport; 5, Oldham; 7, Ashton-Under-Lyne; 8, Oldham; 9, Gorton; 10, Halifax; 11, Wigan; 12, Rochdale; 13, Glossop; 14, Ashton-Under-Lyne; 15, Shaw, near Oldham;

16, Manchester; 17, Bardsley, 18, Gee Cross Hyde; 19, Mottrane; 20, Dob Cross, Oldham. No. 6 (now No. 2) was at Bury Lancashire as early as 1800, under a dispensation or duplicate of a warrant in the possession of the Scots Greys, who were in the town for a short time. Some years later Oldham also got 111 and 191 numbers, which show how the Order had spread in England.

The first Grand Master of England, Col. Taylor, died on October 23rd, 1820, aged 48 years. His monument can be seen in Manchester Cathedral. After his death an effort was made to secure the Duke of York for Grand Master. The effort was successful, but the enemies of the Order raised the subject in Parliament, and the Duke of York reluctantly resigned after several months' service. The resignation was dated June 22nd, 1821. During the discussion of the Duke of York's position in the Order a question of the legality of the Orange obligation was raised, but the ablest lawyers held, that except on a mere technical and minor point, the obligation was legal. The law under the question arose was that which dealt with secret and disloyal societies, was never meant for loyal Orangemen.

No Grand Master of England was appointed from the date of retirement of the Duke of York until the appointment of the Duke of Cumberland, in 1827. The duties of Grand Master were performed by Lord Kenyon, the Deputy Grand Master.

In Troubled Days.

We now retrace our steps to Ireland, where from 1808 to 1816 the condition of affairs were most unsatisfactory, owing to the continuous flow of slanderous statements against the Order, many of them such barefaced falsehoods that it is a marvel they ever found credence. The illegal secret societies were also busy, and the members of all these baneful organizations were pledged to do their utmost to destroy the Orange Order. Orangemen were charged with every crime in and out of the calendar, but in no case did the charges stand one hour of daylight. Yet, no sooner was one libel refuted than others were launched. In spite, however, of this some of the 12th July demonstrations were very successful.

In 1810 the Grand Lodge met in Dublin on July 10th and eliminated all secret work except the signs and passwords, and added the words "Being Protestants" after the pledge of

allegiance in the Marksman's obligation.

The Threshers, the Carders, and other secret societies were still at work committing crimes, and the Roman Catholic Committee in Dublin was busy charging these crimes to the Orangemen. The Threshers, and other lawless gangs, however, came so to the front that even Roman Catholic priests like Father McMullen, of Loughinisland, denounced them, and had not a word to say against the Orangemen. At Ballynahinch and Garvagh a handful of Orangemen routed hundreds of Threshers and threshed them soundly.

In 1811 the Ribbonmen appeared, and the story was then set about that the Orangemen had taken an oath to extirpate the Roman Catholics. To give a show of truth to the libel, the famous, or we should rather say, infamous, Poltignass pedlar's yarn was set afloat. It was told that a man had been thrust out of the Order and secretly made away with, because he refused to take an oath to extirpate Romanists. The whole extirpatory conspiracy was shown to be the work of Roman Catholics, and of those who hoped to gain money or position by aiding the enemies of the Order.

In Parliament, too, the Order had been assailed by Sir Henry Parnell, but ably defended by Sir Robert Peel. The question of orders or degrees other than Orange and Marksman was now becoming troublesome, and on November 20th, 1817, a great convention of the Order was held in Dublin, when the following resolutions were adopted:—

“Resolved—That the only original orders of the Institution are, the Orange and Purple.”

“Resolved—That the Orange Order, as improved in the year 1800, is sufficiently perfect, and requires no alternative whatever.”

A committee was appointed to deal with errors which had crept into the Purple Degree. The committee completed its work, and reported on the 24th. In addition to correcting the errors in the Purple Degree, it was recommended that greater care be exercised in admitting members, and that the minutes of Grand Lodge be printed for circulation among members at large. The Grand Lodge met on the 24th and adopted the committee's report.

At a meeting of the Grand Lodge held on the 28th, it was ordered that the old rules and regulations be with-

drawn and replaced by new ones to be issued, embodying the labors of the committee. In this edition the Marksman's obligation is again published. The other changes were the restoration of the original Orange obligation, and a better arrangement of the rules. In this year there were no violent attacks on the Order, and this was due no doubt to the fact that its enemies thought the Order would soon die. The Grand Lodge officers at any rate had no thought of this, for they issued new warrants and took other steps to increase and strengthen the Order. A distinguished member of the Order died this year. This was Sir Richard Musgrave, Bart., Grand Treasurer. The sad event occurred on April 7th. Deceased was an able writer, a distinguished politician and a true and patriotic Orangeman. He was born in 1757.

The 12th of July anniversaries were not of much account in 1818, and the only assault on the Orangemen was at Kilrea, in County Tyrone. In 1819 a spirit of lethargy was again evident, but this was only for a time.

Work of Traitors.

For the second time the secret signs and passwords were made public in Carrick's Journal, a Roman Catholic paper. The fact was that some Roman Catholics had joined the Order, and gave these things to the Journal. To deal with this and other matters the Grand Lodge met on January 10th, 1820, in Dublin, to consider the question of new signs and passwords. Those present were: General Archdale, M.P., Grand Master; Alderman A. B. King, D.G.M.; Captain Cottingham, Grand Treasurer; Capt. Norton, Grand Secretary; Wm. Stokes, D.G. Treasurer; the Rev. John Graham, Grand Chaplain.

The following committee was appointed to revise the rules and regulations: Alderman King, Capt. Norton, Capt. Cottingham, Capt. Fitzsimmons, Lieut.-Col. Blacker, Joseph Greer, R. Westenra, Capt. M. F. Johnson, Counsellor Fitzsimmons, Joseph Thetford, Robert Duncan, and Lord Viscount Mount Morris. This committee deliberated four days, and then brought in an able and exhaustive report. It re-affirmed the necessity for simplicity in the forms and regulations, denounced innovations and made several suggestions for improvements in the governing system of the Order. The report was unanimously adopted by the Grand Lodge. The general declaration and qualifications were retained as originally drawn, and in the new obligation

the Orangeman bound himself to be faithful, and bear true allegiance to the King, to support and maintain the Laws and Constitution of the United Kingdoms of Great Britain and Ireland, and the succession to the throne in his Majesty's Illustrious House being Protestants.

A new clause was added under which members were pledged to assist the magistrates in the discharge of their official duties whenever called upon to do so.

In the Purple obligation an important addition was made. It reads as follows: "And that I will not make or assist at, nor sanction the making of any member in any other order, purporting to be part of the Orange system than the Orange and Purple, which are the original orders of the Orange Institution."

This clause was of course directly aimed at the new orders which were creeping in, and a further clause prohibited the wearing of the regalia or colors of any other order in an Orange lodge.

The principal change in the rules governing the Constitution of the Grand Lodge was that which reduced the elective body from thirty-one to twenty-one. It was decided that the Grand Lodge should meet half-yearly instead of quarterly, or often as had been the custom before.

The Grand Lodge of England sent Grand Secretary Woodburne to Dublin to secure the new work. It was also arranged that Mr. E. L. Swift should act as Grand Secretary for Ireland, within the jurisdiction of England. The death of George III. brought Capt. Cottingham to London with an address of condolence to the Royal family from Irish Orangemen. The address was graciously received and acknowledged. The visit of Capt. Cottingham to London gave further opportunities for drawing the relations of the two Grand Lodges closer together.

Divided Counsels.

The opposition in Ireland to the Grand Lodge rules and regulations, more especially those so rigidly barring out the other orders, was strongest in Armagh City and County. The County Grand Lodge met in June of 1820, to support the Grand Lodge of Ireland, and on the same day the opponents of the new Constitution also met. There were present Thos. Seaver, D.M., Carnbugh; Harry Sling, D.M., Armagh; Robert Maxwell, D.M., Keady; John Simpson, D.M., Newton-

hamilton; and Richard Warrington, D.D.M., Newtonhamilton.

These men claimed that the original founders of the Society recognized other orders and degrees than the Orange and Purple. To a certain extent they evidently did so at first, but in 1798 all were excluded but the two named, so that in less than three years after the Diamond had been fought and won these other orders were barred out.

In 1821 the secret signs and passwords were again made public, owing no doubt to some Roman Catholic getting into the Order as had been the case previously. The Grand Lodge very promptly changed them, but owing to the continuance of dissensions over the orders, and to the fact that many thousands of the Yeomanry, almost all of whom were Orangemen, had been called to arms the Society was at a low ebb in many places.

The first surrender of the Orangemen of Dublin to the Roman Catholics was in July, 1821, and that, too, with Ald. King, D.G.M. of the Order, in the Mayor's chair. At the city banquet, in honor of George the Fourth's Coronation, the Mayor presided, and Lord Fingal, President of the Roman Catholic Union, occupied the vice-chair. Dan O'Connell was present and made one of his "blarney" speeches. The Lord Mayor decided to have no procession or decorations on Protestant anniversaries, but he reckoned without his host, for the statue of King William was decorated as usual.

The time-serving action of Mayor King did not prevent a great display of loyalty on Coronation Day, and shortly after the Orange Corporation of Dublin proceeded to London to present an address to King George, formerly Duke of York, on his accession to the throne. The procession of the Dublin Corporation to the palace was perhaps the most unique ever seen in London up to that time. There had of course been grander ones, but this was an Orange City Council, going to express the fealty of the City of Dublin to the Crown. In this procession the Lord Mayor occupied the first carriage, which was followed by another carriage, bearing the city keys, the mace and sword, and attended by twelve footmen in livery, and the horses decorated with orange and blue ribbon. The sheriff's carriage decorated the same way, came next, followed by another carriage, many of them also decorated.

The deputation was graciously received and presented a strong Protest-

ant address, to which the King made a favorable reply, in which he stated he knew Orangemen would ever be ready to defend the Crown and Constitution.

In August of the same year King George reached Ireland, and landed at Kingston, then called Dumleary. He was cordially welcomed, Dan O'Connell joining in the reception, and was tendered a great banquet in Dublin. The familiar toast of "William and Mary, of Immortal Memory," was not on the official programme, but after the King, and Mayor King left, the company asked Ald. Beresford to give the time-honored toast, and, on his refusing to do so, Ald. Darley gave it. It was vociferously cheered, and afterwards the Roman Catholic Union raised a great fuss over the matter.

The Grand Lodge of Ireland held its regular meeting on the 13th of August. Those present included: Earl O'Neil, K.P., Grand Master; Lieut.-Col. Black-tingham, Grand Treasurer; Capt. Norton, Grand Secretary; Mr. D. F. Ryan, Deputy Grand Secretary; Mr. Wm. Stoker, Deputy Grand Treasurer; and the Rev. John Gram, Grand Chaplain. The visit of the Sovereign to Ireland was hailed with delight, and the Grand Lodge renewed their declarations of loyalty to the Crown and Constitution.

More Servility.

In 1822 "Jack" Lawless and Dan O'Connell demanded that the 12th of July demonstrations should cease in Dublin. The Viceroy issued a proclamation forbidding the decorations and processions. The loyal Orangemen, however, completed the decorations. The mottoes were "Fear God, Honor the King," "On the Lord's Day the Debtor shall go Free."

The demonstrations elsewhere were very successful. In Glasgow 127 men were in the procession. Seven lodges were represented; five from the city, one from Paisley and one from Pollockshaws. They were assaulted by the Roman Catholics, but the magistrates insisted on protecting them, calling out soldiers for the purpose.

In September the Grand Lodge of Ireland met to discuss the question of processions and banquets on November 4th and 5th. The Grand Lodge decided to leave the matter to the decision of each lodge. On the day the Mayor of Dublin was sworn in the civic banquet followed. Mayor Fleming's motto was, "Deeds Will Tell." City Sheriff Thorpe was sworn in the same day, and his motto was,

"I had Rather Die than be Disgraced." All the Protestant toasts were left out of the programme, but the sheriff with other loyal citizens present, gave them as usual.

On October 29th the Mayor and magistrates of Dublin issued an order prohibiting the decoration of King William's statue, but forty-eight members of the City Council met on Saturday, October 31st, and protested, and early on the morning of November 4th an attempt, partially successful, was made to decorate as usual, but the police and soldiers prevented its completion. Gradually the clutch of Rome was tightening on Ireland's capital, and thus was being laid the sure foundations for future troubles. Orangemen were often charged with bigotry and partizanship; names easily hurled by men who, having no arguments to use, fling foul accusations instead. Testimony to the fairness of the Orange Order came at this time from a strange quarter. For it is worthy of note that the Roman Catholic Bishop of Kildare and Loughlin, the Rev. James Doyle, D.D., issued an address telling his flock to live at peace with their neighbors, testifying to the law-abiding conduct of the Orangemen, and pointing out that the behavior of many of his people was not in accordance with their profession of faith.

More Trouble.

The incessant attack of the enemies of the Order, joined with the slavish desire of politicians to curry favor with Rome, brought increased trouble to the Society in Ireland, and the attacks led to defensive measures by the members. In 1823 Ald. King, the temporising Mayor of Dublin, now an alderman again, appeared at the Bar of the House of Commons and delivered an able and eloquent plea in defense of the Order. For his splendid speech on that occasion he deserves to be held in grateful memory. The troubles did not grow less, but increased, for the repeal agitation was brewing. Although the Grand Lodge of Ireland and the Order there was under a cloud, so far as it was possible for the truth to be put under, the Grand Lodge of England was in full operation and aided that of Ireland to the utmost of its power. Lord Liverpool, the Premier, and his Home Secretary, Lord Sidmouth, were both anxious towards the end of their term of office at any rate, to encourage the spread of the Order.

When in 1827 the Duke of Cumberland

was elected Grand Master of England, he appointed as his Deputy for England Lord Kenyon, the faithful worker, and for Scotland, the Duke of Gordon. The Grand Chaplain was the Bishop of Salisbury, Grand Treasurer, Lord Chandos, M.P., and Col. Fletcher, Grand Secretary.

The political enemies of the Order had been incessant in their attacks, and in 1835 an inquiry was held by a Committee of the House of Commons into the working of the Order and other societies. Its enemies did their very best to make it appear that the Orange Order was the cause of the continued strife in Ireland, and was causing divisions even in England and Scotland. All the leading members of the Society in both countries, as well as its known and open foes, were called before the Commission, but not the secret Jesuit libellers. Many independent witnesses also testified. The mass of evidence gathered fills several large volumes, but to the impartial reader it was made abundantly clear that the members of the Order were a peaceful, law-abiding class, who could always be relied upon to support the Crown and Constitution.

In discussing the events which led up to this Commission of Inquiry, one or two facts should be borne in mind. In 1828 Dan O'Connell was elected for Clare, but could not take his seat until "Catholic Emancipation" was passed in 1829, that is until it became legal for Roman Catholics to sit in Parliament. This law was carried during the Premiership of the great Duke of Wellington, aided by his Conservative colleagues and reform allies. The passage of the measure allowed the Duke of Norfolk to take his seat as the first Roman Catholic peer in the United Parliament of Britain and Ireland, and his successor is the present Roman Catholic Postmaster-General in Lord Salisbury's Cabinet.

Suspension of Grand Lodges.

With Roman Catholic Emancipation came demands for the restoration of the Irish Parliament, and these demands were by men, many of whom had thirty or thirty-five years before clamoured for its abolition. In this state of popular excitement, when the two political parties were eager to secure the Roman Catholic vote, the Commission referred to was granted, and it recommended the dissolution of the Order. King William IV. in his desire for peace, one might say peace at any price, asked the Grand Lodges to suspend operations. The Grand

Lodge of England did so in 1836, and in April of the same year the Grand Lodge of Ireland held a special meeting in Dublin. The meeting lasted three days, and at the close decided to suspend operations until happier days dawned. For nine years the members of the Order kept true to their obligations without charter or other bond of union than that of loyalty to the principles they professed. They suffered in silence, but in 1845 the ban was removed, and from that day until the present moment the Order has gone on in a strong, steady sweep, until it now circles the universe. To those who talk of its suspension in 1836, as that of the suppression of a disloyal organization, our answer is the evidence before the Commission, and the names of a few of its leading officers that year. These latter were the Duke of Cumberland, the King's brother, who was the Grand Master of the Order, Grand Chaplain, the Bishop of Salisbury; Deputy Grand Masters, the Earl of Enniskillen, Col. Verner, M.P., Robt. Hedges, Esq., Earl of Longford, Viscount Mandeville, M. P., Earl of Roden, Earl of Bathdown, Lord Ely, Lord Farnham, the Marquis of Thormond, Viscount Powerscourt, Viscount Cole, and Hon. R. E. Plunket. There were then twenty Grand Lodges, eighty District Lodges, and fifteen hundred Primary Lodges in Ireland alone, and a large membership in England, Scotland, and a fair beginning had been made in Canada.

In 1847, that is two years after the revival of the Order, the death of Dan O'Connell took place at Genoa, as he was journeying to Rome. He left his heart to the Pope, but he left to his country a legacy of strife and hatred, which seems never likely to die out, so long as the people follow Dan's example and leave their hearts in the keeping of Rome.

Now we have brought the History of the Order up to our own times, and it would be a pleasant task to write another volume detailing the events from 1845 up till to-day. That must, however, be deferred for a few months. The battle of Dolly's Brae, on July 12th, 1849, and many others in which the Orangemen of Ireland taught their assailants valuable lessons, the assaults on English Orangemen in Liverpool, Manchester, Bolton and elsewhere, the wild fights in Glasgow, Airdree and Coatbridge, in Scotland, the New York riots of July 12th, 1871, when sixty people lost their lives, owing to the action of a lawless gang of Romanists, the troubles in Aus-

tralia and elsewhere, all teaching the same lesson that Rome hates freedom, hates its champions, and does not scruple at the means she takes to attack them—shall be written ere long.

The Order was introduced to this country about 1829, and the story of its rise and progress is to be told by the Grand Lodge of British North America, in accordance with a decision come to some years ago.

It may be well to state here that the obligation taken in the United States is of course one of unswerving loyalty to that country, and there are no more loyal and law-abiding people within the Union than the Orangemen who, in the dark days of the rebellion and in other times of trouble, fought and died like heroes for the Star-Spangled Banner.

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My present task is ended. With all

its shortcomings, I send this little volume forth with the hope that every reader may be encouraged and inspired by reading it, as I have been by writing it, to try and labor still more faithfully than heretofore in the discharge of his duties as a citizen.

At a time when in Britain the two great political parties are offering bribes to the Church of Rome for her influence, when in Canada that Church wields a power dangerous to the peace and progress of the Dominion, when we see the Municipalities, States, and Federal Governments of the United States too often the tools of the priests, and when in Australia and elsewhere organizations are found for the purpose of denying the civil rights of the loyal Orangemen, it is surely time for us to break every political tie and unite to secure the triumph of civil and religious liberty and the downfall of clericalism.