

THE NEW ZEALAND TABLET

TWENTY-NINTH YEAR OF PUBLICATION.

VOL. XXIX.—No. 11.

DUNEDIN: THURSDAY, MARCH 14, 1901.

PRICE 6D

MESSAGE OF POPE LEO XIII. TO THE N.Z. TABLET.

Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiæ causam promovere per vias Veritatis et Pacis.
Die 4 Aprilis, 1900.

LEO XIII., P.M.

TRANSLATION.—Fortified by the Apostolic Blessing, let the Directors and Writers of the New Zealand Tablet continue to promote the cause of Religion and Justice by the ways of Truth and Peace.
April 4, 1900.

LEO XIII., Pope.

Current Topics.

ORANGEMEN
AND CATHOLIC
PUBLIC
SERVANTS.

THE brethren of the Invercargill Orange lodge are, like the musical porker in the ballad of The Whistling Thief, 'onaisy in their minds.' So much, at least, we gather from a brief paragraph in the local *News*.

They are deeply concerned at the fact that Catholics—who, by the way, make such admittedly trusty officials—are to be found in various branches of the public service. The oath-bound intolérants profess, of course, to suspect that an 'unfair proportion' of those unspeakable 'Papists' are in the employment of the State. But, taking the matter on the double count of relative numbers, and more particularly of average salary, we hold that the discrimination, if any, is against Catholics. For Orangemen, however, it is an intolerable 'unfairness' for any Catholic to be appointed to any position in State or Municipality, whether it be that of premier or banister cleaner, mayor, dustman, or street sweeper.

The objection of the members of this underground association to Catholics holding any position in the State is illustrated by a recent secret circular issued by the Queensland Grand Lodge, which instructs the secretaries of all private lodges throughout the Colony in the following terms (the small capitals are in the original): 'Let us know of EVERY appointment of a Roman Catholic to any public position, etc., in your town or district, so that the information can be circulated amongst the lodges.' It is not necessary for us, in view of the past and notorious action of the Orange Society, to point out the purpose of this disgraceful instruction. Many of our readers may remember the details of the shocking conspiracy hatched in a Melbourne Orange Lodge over five years ago for the purpose of driving Catholics from the public service in Victoria. Some of the facts of this scandalous affair were brought to light by the Melbourne Post Office Inquiry Board of 1896, and were published in the minutes of evidence of its report, which lies open before us. At the ceremony of initiation of a 'brother' to the first Orange degree, and during the blasphemous and semi-indecent tomfooleries which accompany his elevation to the 'two-and-a-half' or 'royal arch purple,' the members of this dark-lantern fraternity swear on bare or bended knees to never, in any circumstances, vote for a 'Papist' at parliamentary or municipal elections; they bind themselves to support with their vote and interest 'Orange and Protestant candidates only, and in no wise refrain from voting, remember our motto: "He who is not with us is against us." The candidate at the same time gets the sharp reminder: "Your neglecting to fulfil these conditions will render you liable to expulsion." Protestants would do well to ponder the significant motto just quoted above. It is not sufficiently well known that by virtue of their secret 'Rules for Elections'—which are before us as we write—every Orangeman, at both municipal and parliamentary elections, is bound, even against his conscientious convictions, to cast his vote and use his interest for an Orange candidate, of no matter how disreputable character, in preference to a non-Orange Protestant, of no matter how high respectability and fitness. Briefly, the Orange Society is, in effect, an organised boycott against decent Protestants as well

as against the 'Papist' enemy against whom the brethren bound themselves at one period of their career by the following sanguinary oath: 'I, A.B., do swear that I will be true to King and Government, and that I will exterminate the Catholics of Ireland, as far as lies in my power.'

In Belfast, Derry, Portadown, and, generally, at every time and place at which Orangemen have held the upper hand, they have waged a ruthless war against Catholics and never knowingly permitted a member of the hated creed to hold any position of public trust, honor, or emolument. They still live and feed upon the evil memories of the year 1690, and swear on initiation to 'ever hold sacred the name of our glorious deliverer, William the Third, Prince of Orange.' Their worship of the little Dutchman is based on the fact that, in rampant violation of the provisions of the Treaty of Limerick, he placed the heels of the Protestant ascendancy party upon the necks of the Irish people and inaugurated the infamous penal code against Catholics, of which Edmund Burke said: 'It was a complete system, full of coherence and consistency, well digested and well composed in all its parts. It was a machine of wise and elaborate contrivance, and as well fitted for the oppression, impoverishment, and degradation of a people, and the debasement in them of human nature itself, as ever proceeded from the perverted ingenuity of man.' One of the laws passed in the Dutchman's reign has a direct bearing on the resolution of the little menagerie of intolérants at Invercargill, and illustrates the whole policy of the Orange organisation from its foundation in 1795 down to the present hour. It was passed in the seventh year of William III, and provided that no Catholic could hold any office whatsoever, civil or military, under the Crown. By the same Act this patron saint of the lodges provided that no Catholic could be governor, head, or fellow of any university; or barrister-at-law, attorney, or clerk in Chancery; or professor of law, medicine, or any other science. Three years later another Williamite Act imposed a fine of £100 on any Catholic who would dare to act as solicitor in any court in the kingdom after March 1, 1698. The fine was recoverable by any common informer. By this same Act, even if a Catholic barrister renounced his faith by taking an Oath of Abjuration of Popery, he was not permitted to practise unless he educated his children in the Protestant faith. The spirit of those penal laws lives on to the present hour within the guarded portals of the Orange Lodge. Till the reign of William IV. Orangemen bound themselves by oath to 'support and defend the present King, George the Third, his heirs and successors'—but only 'so long as he or they support the Protestant ascendancy' and the persecution of their Catholic fellow-countrymen. 'He who serves queens may expect backsheesh.' So says Darkush is Disraeli's *Tancred*. And the Orangemen of those days made no secret of the upset price which they put upon their expressly conditional loyalty. They defined Protestant ascendancy to mean: 'A Protestant King in Ireland; a Protestant Parliament; a Protestant hierarchy; Protestant electors and Government; the benches of Justice, the army and the revenue, through all their branches and details, Protestant; and this supported by a connection with the Protestant realm of Great Britain.' Briefly, the Orange fraternity promised loyalty to the throne only on condition of a guarantee of strict and perpetual monopoly of place, power, and pelf for

The "ANGLO SPECIAL" Cycle

Is absolutely the Best Colonial-built Cycle. B. S. A. and Co. Parts. Prices: Gentle, £21; Lady's, £22. Call and

see them, THE ANGLO-NEW ZEALAND CYCLE CO., 6 PRINCES STREET.