

THE
ORANGE
ASSOCIATION

ITS PRINCIPLES
AND WHAT
IT IS DOING

ISSUED BY THE
PROVINCIAL GRAND LODGE
OF QUEBEC 1925-1926

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THE ORANGE ASSOCIATION

Its principles and what it is doing

In proposing the formation of a league between the adherents of King William III. which was consummated in Exeter Cathedral immediately after he landed, Seymour said: "Till we have that accomplished, we are as a rope of sand. Men may leave us when they choose, and we have them under no tie, whereas if they affixed their signatures to an Association they would consider themselves bound to stick to us."

Accordingly, under the superintendence of Bishop Burnett, a parchment was engrossed with the following words: "That they would support and defend William, Prince of Orange, in upholding the laws and Protestant religion of England and Ireland, and that if any attempt should be made on his person it should be revenged on all by whom or from whom any such attempt should be made."

The clubs, which were formed immediately after the landing of William III. at Torbay, were shortly afterwards called Orange Clubs, after the Prince of Orange. They existed during the

lifetime of the King. Indeed, the Orange Institution in England maintained a separate existence up till 1860.

The memorable victories achieved by William and his brave soldiers brought tranquility and prosperity into the Kingdom, and men began to understand the meaning of civil and religious liberty, and to appreciate its value. But a century later, dark days again dawned, for seditious movements were set on foot in Ireland, the smouldering fires of bigotry were fanned into flame, and persecution soon became rampant. The bitter memory of the defeat of James II. at the Boyne, in Ireland in 1690 by William III. had served to unite Roman Catholics in Ireland in the determination to strike a blow at England whenever opportunity should arise.

The cause which led up to the organization of the Orange Order in Ireland was the unprotected state of the country at that time. There were very few regular troops in Ireland. They were required elsewhere. "United Irishmen" and "Defenders" (Roman Catholic Societies) were drilling every night. There was a well defined rumor of an uprising. It came in 1798. There was also fear of a French invasion. It also came. The Protest-

ants in Ireland were surrounded by enemies. There was a feeling of insecurity—due to the want of organization that would give the individual some assurance in case of attack. On the one side there were the Roman Catholics, the great majority of the population, thoroughly organized and armed. On the other hand the Protestants, few in number in each town and hamlet, unorganized, and practically at the mercy of their neighbors, who lost no opportunity of showing their hostility.

The crisis came in 1795 when the battle of the Diamond was fought. This was an unprovoked attack upon a small body of Protestants by 1,200 organized "Defenders." At the conclusion of the engagement, the men present immediately formed the "Orange Boys' Society." The Masonic body was the pattern, mutual protection the need, Protestant succession and repudiation of the Stuarts a necessity for the peace of the Kingdom.

Two or more lodges were then planned and constituted, and their number soon increased. A system of signs and passwords was resolved upon, so that those who were thus joined in brotherhood might, as occasion arose, know each other and count up-

on having mutual protection from treacherous enemies.

A solemn act of thanksgiving was offered up to the Almighty, and it was decided that every meeting of the Association should commence and close with prayer—a resolution carried out in its entirety from that day to this.

The intentions and aims of the founders were clearly set forth in the definition of the principles of Orangeism, in the first ritual of the book of rules printed for the guidance of lodges, as follows:

“This institution is formed by persons desiring, to the utmost of their power, to support and defend His Majesty King William IV., the Protestant religion, the laws of the country, the succession to the throne, His Majesty’s illustrious house, being Protestants, as well as for the defence of their own persons and property, and the maintenance of the public peace; and for these purposes the members hold themselves obliged when called upon to be at all times ready to assist the civil and military powers in the just and lawful discharge of their duty. They associate also in honor of King William III., Prince of Orange, whose name they perpetually bear, as supporters of his glorious memory and

the true religion by law established in the United Kingdom. This is exclusively a Protestant Association, yet detesting an intolerant spirit, it admits no person into its brotherhood who is not well known to be incapable of persecuting, injuring or upbraiding anyone on account of their religious opinions. Its principles are: 'To aid and assist all loyal subjects of every religious persuasion by protecting them from violence and oppression.'

No objection could well be raised to an organization having such a basis. It is not primarily a political association in any party sense; it is first and foremost a great religious society, seeking to maintain the tenets of Protestantism and to insure a continuance of the blessings which flow therefrom.

The Orange Association was founded upon the enduring principle of civil and religious liberty, **NOT FOR PROTESTANTS ALONE, BUT FOR ALL MEN.** That freedom which is the birthright of every man, has been inscribed on its banners and written in its laws.

The qualifications required in a candidate for initiation to the Order have always been of the very highest. As set out in the first ritual printed, an Orangeman "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 those he can be no Christian. Of a humane and compassionate disposition, and courteous and affable behavior, he should be an utter enemy to savage brutality and unchristian cruelty; a lover of society and improving company, and having a laudable regard for the Protestant religion and a sincere regard to propagate its precepts; zealous in promoting the honor of his King and country; heartily desirous of victory and success in those pursuits, yet convinced and assured that God alone can grant them; he should have a hatred of cursing and swearing and taking the name of God in vain (a shameful practice); he should use all opportunities of discouraging it among the brethren; wisdom and prudence should guide his actions, honesty and integrity direct his conduct, and honor and glory be the motives of his endeavors. Lastly, he should pay the strictest attention to a religious observance of the Sabbath, and also of temperance and sobriety."

The rules have been changed several times to meet the changed conditions of modern organization, but there has been no change in principle, which has remained unchanged and unchanging from the inception of the Institution.

In 1825 a bill was passed through the Imperial Parliament making all political secret societies illegal. It included the Orange Association, whose leaders obeyed the law and disbanded. This was the signal for a fresh outburst of crime and sedition in Ireland, since the Protestants, who had broken the back of the rebellion in 1798, were no longer organized. "Ribbonism" increased to an unprecedented extent. Mob violence again prevailed, and the civil and religious liberties of the Protestants were again in jeopardy. Conditions became intolerable until the closing months of 1828, when the former Orange leaders met in conclave, the Grand Lodge of Ireland was reformed, and in November of that year the following address, signed by Bro. H. Maxwell, M.P., Grand Secretary, was issued.

"It is not less the interests than the duty of Protestants to support by every lawful means the religious and civil establishment of their country. By these, the honor of God and the

happiness of man are most effectually secured. In the present era our religion is menaced by the attacks of Popery and infidelity, while our Constitution is assailed by faction and sedition. Against this double danger the Orange Institution was formed, being so named in honor of William III. Prince of Orange, the illustrious champion to whom Great Britain owes her deliverance from thralldom, spiritual and political, the establishment of the Protestant religion, and the inheritance of the Brunswick dynasty. WE LAY NO CLAIM TO EXCLUSIVE LOYALTY OR EXCLUSIVE PROTESTANTISM, but no man, unless his creed be Protestant and his principles loyal, can associate with us. We recognize no other conclusion. Our Institution receives, nay, solicits, into its circle, every man whose religion and character can stand the tests.

We regret, also, an intolerant spirit. It is a previous qualification, without which, the greatest and wealthiest man would in vain seek our brotherhood, that he shall be incapable of persecuting, injuring or upbraiding anyone for his religious opinions, but, on the contrary, that he shall be disposed to aid and assist loyal subjects of every religious persuasion, and protect them from violence and oppres-

sion. Such, and such only, are the principles from which the Orange Institution was formed and upon which it has uniformly acted. Yet our enemies have affected to consider our forms and arrangements contrary to statutes which were enacted against treasonable and seditious societies. The spirit of such statutes could by no ingenuity of perversion be urged against the Orange Institution; but where the most strained interpretation could question its legality the Institution promptly replied and disclaimed to evade even the letter of these statutes. Our rules are open, not only to members of our Institution but to the whole community. We have no reserve whatever, except of the signs and symbols, whereby Orangemen recognize each other, and these the law has not included in its prohibition. Our Association is general: it meets wherever Orangemen are to be found—and that, we trust, will soon be in every part of the Empire. There is no other oath, obligation or test which candidate or brother can take or offer to our Society. The proposal of our members, their admission and their countenance among us are wholly unfettered with pledge or promise. Nevertheless, we can tell the world that no unqualified person can come into, and no unworthy

brother remain in our fellowship. The Orange Institution cannot be suppressed but by means which subvert the constitution of Great Britain and erase the name of the Prince of Orange from amongst her sovereigns. After the erasure the Brunswick dynasty would soon follow, and the liberty of these realms, our religion and our monarchy would again be placed under papal darkness and despotic oppression."

The appeal was not lost. The result was an immense strengthening of the Order, and the fulfilment of the prophetic wish that it would "soon be found in every part of the Empire." In the succeeding years the Order flourished with incredible rapidity, its principles were carried to every part of the Empire, there to be the local corner-stone in Protestantism and loyalty to the Mother Country.

To summarize the foregoing: Under the rule of James II. the people of Britain were threatened with the loss of liberties which had been won after a struggle of centuries. Led by the Whig and Tory nobles they invited William of Orange to England, and promised him the Crown. He came. The people joined him. He triumphed. Constitutional government was established. The Protestant succes-

sion was secured. To keep alive the memory of these great events, and to act as a bulwark against Papal aggression and consequent outrages, the Orange Association was formed. The essential principle of the Organization, from the beginning, was a broad tolerance for the religious opinions of all men. As the exponents of civil and religious liberty, Orangemen have always taken an obligation to be tolerant towards those who hold opposite views, and charitable in their conduct toward them. These are the historical facts in brief.

The Orange Association has been misrepresented in every country from its inception. If one turns over the pages of a modern encyclopedia the following definition is usually found, "An Irish Protestant Political Society." While it is true that the constitution in Canada, as it exists, was modelled after the original constitution as set down in the first ritual printed in Ireland, it is not true that the Association is confined to Ireland or Irishmen. It is a political society but not partisan. Members of different political parties sit side by side in an Orange lodge. The policy of the Order is fully set forth in preceding pages, and political parties have been swept into power or defeat-

ed on questions concerning the civil or religious liberties of the people.

The Orange Association is a Protestant, patriotic Society, organized for the defence of the civil and religious liberties of every citizen of the Empire, regardless of class, color, or creed.

There are, unfortunately, many so-called Protestants who, through lack of understanding, look with disfavor upon the Order. Not infrequently we find Protestant clergy who are antagonistic to the Order.

Should this booklet find its way into the hands of anyone not sympathetic to the Orange Cause, it is hoped that the reader will endeavor to verify the facts herein contained by referring to an authoritative history of the British Empire and of the Orange Association.

THE ORANGE ASSOCIATION IN CANADA

The Temperance Cause.

The Protestant churches and their kindred temperance societies have waged a strong war against the liquor interests in Canada. Their efforts have met with a great deal of success and that some of our provinces have adopted prohibition laws is due in a great measure to the influence of the

churches. But the Orange Association in British North America has long stood on the side of temperance and has made it impossible for the admittance of an applicant who is engaged in the manufacture or sale of strong drink. It makes no difference how wealthy or influential a brewer or distiller may be, or how prominent a place he may hold in the Church, he cannot pass the barrier into the Orange Association. The Order has been, until recently, the only purely fraternal body in Canada (temperance organizations excepted) which would not admit into its membership, applicants engaged in the liquor traffic.

The School Laws.

The Orange Order takes its stand in favor of Public or National schools, firm in the belief that every child in this Dominion is entitled to as much education as it can absorb and that education is a national obligation. It is the claim of the Association that the children of this Dominion should grow up together and should not be divided by separate schools where the tendency towards hatred and distrust is developed. Useful citizenship demands that there must be concord and unity and this can only be accomplished through the agency of a common system of education.

The Marriage Question.

It is the contention of the Order that the Civil and not Ecclesiastical law should decide the status of couples who are married by competent authorities. The Orange Association, at a cost of several thousand dollars, carried a specific case to the Privy Council, where it was decided for all time that the Civil law is supreme and that the question of ecclesiastical discipline does not affect the validity of marriage.

Patriotic Duty.

Orangemen the world over may well be proud of the part they have taken in the defence of the Empire. Members of the Order have been amongst the first to step forward without question or reserve whenever war clouds cast their shadows on the nation. The Great War 1914-1918 found Orangemen ready to do their duty towards their King and country, every lodge became a recruiting station and the supply of men and money to the limit of our ability was maintained until victory was finally achieved. The records of our Canadian troops in France and Belgium should fill every Canadian with pride. A large percentage of these boys were Orange-

men who, inspired by patriotic motives developed within the influence of the Association, went forward voluntarily and did their duty, a work so well accomplished as to inscribe forever on the banners of the Empire the name of this fair Dominion.

Our brethren in Ireland, thoroughly trained and organized to fight against Home Rule, gave to the world a splendid example of loyalty when the Ulster Volunteers offered their services to the King and were amongst the first to meet the foe on the battlefields of Flanders. This magnificent force fought with a determination and courage that was deserving of the admiration of the whole Empire.

It may well be said that the Union Jack will continue to wave over Protestant Ireland so long as Protestants are united under the banners of the Orange Order.

The Language Question.

Canada is a British Dominion and there should be no question as to the official language. The British North America Act, however, gave certain concessions to French Canadians with respect to the French Language. Orangemen do not criticize the Fathers of Confederation, but we believe that there should be no en-

croachment on the rights of British subjects. It should be reasonable to assume that the English language should be the official language, and our Association has taken an active stand to guard against any attempt of French Canada to enforce their language upon other parts of the Dominion.

The Union Jack.

It has recently been suggested that Canada should have a distinctive flag to replace the Union Jack. The Order strenuously objects to any change being made in the flag, believing it to be an attempt to foster a spirit of disloyalty. Members of the Order do not wish to be classed as "flag-wavers," but their stand is, and always shall be, that the Union Jack is the emblem of British freedom, and as such, shall continue to be the official flag of this Dominion.

ORANGE DECLARATION OF PRINCIPLES, ADOPTED AT THE TRIENNIAL COUNCIL MEETING AT EDINBURGH, JULY 22nd, 1885, AND REAFFIRMED AT TORONTO, JULY 18th, 1906.

1. The right of every man to read and search the Holy Scriptures for

himself, that he may learn from them the truth which God has been pleased to reveal.

2. The doctrine that Justification is by Faith alone—of grace; and that man's salvation is to be ascribed to the finished work of Christ and to the power and love of Christ, now glorified and living in Heaven, not in whole or in part to any works of man himself; good works flowing from grace received, and necessarily flowing from it, but not in any degree contributing to produce grace, or to merit any of the blessings of salvation.

3. The doctrine that, in consequence of the Fall, all men are by nature sinful and that no one can enter into the Kingdom of Heaven without being regenerated by the Holy Ghost, by whom also all true believers in Jesus Christ are sanctified, and so fitted for the fellowship of God, and kept, through faith, unto salvation.

4. The only proper object of worship is God Himself—Father, Son and Holy Ghost; and prayer is to be made to God alone; and all prayers to the Virgin, to saints, angels, and the like, with all veneration of images and relics, are to be abhorred as idolatrous.

5. The only sanctifying priest of the Christian Church is the Lord Jesus Christ Himself, our Great High Priest, who has passed into the Heavens, who, having made one and an all-sufficient sacrifice for our sins—the sacrifice of Himself—hath entered into the Holy Place not made with hands, there to appear in the presence of God for us, and ever liveth, a priest upon His Throne, making continual intercession for His people, and, under Him, all His true people are equally kings and priests unto God, and have equal and free access unto God in prayer, and all other exercises of worship.

6. Confession of sins is to be made to God alone, Who alone can forgive sins; the Auricular Confession is to be rejected as having no authority in the Word of God; and, indeed, contrary to it.

7. The pretended sacrifice of the Mass is impiety, being plainly inconsistent with the all-sufficiency of the sacrifice.

8. The doctrine of Purgatory, so fruitful a source of gain to the Popish clergy, and a most powerful instrument for binding the souls of the people in slavish subjection to them, is to be detested as a virtual denial of the

all-sufficiency of the sacrifice of Christ, and of the free and full forgiveness of sins for His sake.

9. The Holy Scriptures of the Old and New Testaments are the only rule of faith, the traditions of the Church and the decisions of the Councils and of the Pope being of no authority.

10. The pretention of the Pope to supremacy over the whole Church of Christ, and over kings and nations of the earth, as Vicar of Christ, and his pretension of infallibility in all questions of faith and morals, are contrary to the Word of God, and are to be utterly rejected, as are also his impious claims of power to dispense with the obedience of divine commandments, and to apply to individuals on conditions appointed by him, the merits of Christ and of saints by indulgences.

11. Every man is bound to keep the whole moral law, which is summarily contained in the Ten Commandments; and though none can perfectly keep it, or establish his own righteousness before God by any endeavor to keep it, yet every true Christian desires and endeavors to keep it in thought, word and deed, constrained hereto by the love of Christ, and delighting 'o do the will of God.

12. Loyalty to the lawfully ruling

power and the constitution of this country is the duty of everyone, a duty plainly taught in the Holy Scriptures. The Orange Order is a Christian, Protestant and patriotic Association, and it exists for the special purpose of performing a great political and national mission. If the proper men get into the lodges a great work will be accomplished, but if the "Qualifications Essential for Membership" are forgotten, the Association will miss the mark. This is what an Orangeman should be, according to the Constitution:

QUALIFICATIONS for MEMBERSHIP

1. TOWARD GOD. An applicant for admission should have a sincere love and veneration for his Heavenly Father; a steadfast faith in Jesus Christ, as the only Mediator between God and man; and a firm reliance in the guiding, witnessing and sanctifying power of the Holy Spirit. He should be a diligent reader of God's Word, a sincere observer of the Lord's Day, and a regular attendant at His house; endeavoring to bring forth the practical fruits of righteousness and obedience to God's commands, as an humble and consistent servant of God and follower of his Saviour.

2. TOWARD KING AND COUNTRY. He should be loyal in thought, word

and act to the Sovereign of the British Empire, being Protestant; seeking their prosperity and integrity; strengthening their ties and supporting the principles which have been the foundation of the Empire's greatness; ever ready to promote civil and religious liberty; to maintain the Protestant faith as the purest form of Christianity, and the basis of Constitutional Government of the people, by the people, for the people; and to build up the Empire in Unity and Godliness.

3. TOWARD MANKIND. He should be of temperate and kindly habits, striving to be an example to others, as a true Christian citizen. He should abstain from swearing and profane language, from dishonesty and from intemperance of every kind. He should seek the welfare of others; be just, considerate, and tolerant in his judgment, especially toward those who are opposed in faith and principles; ready to assist those who are needy or oppressed, and to promote the spirit of friendliness and brotherly love. The glory of God, the welfare of man, the honor of his Sovereign, and the good of his country, should be the motives of all his actions.

These are high ideals. True, all Orangemen do not measure up as high

as they should. We admit, sorrowfully, that all Orangemen have not been true to their obligation. There have been instances of bigotry and intemperance on the part of members of the Association. They have shown more zeal than wisdom on some occasions; and unfortunately in the minds of many Protestants a prejudice against the Order has been implanted by the conduct of these individuals.

We do not offer a defence of those members who have allowed their enthusiasm to overrun their discretion, or who have disgraced the Order by unseemly actions on some rare occasions. Nor do we offer as an extenuation of their conduct the inconsistencies of members of other organizations. But we would remind our readers that the Order is a human institution, and as citizens and Orangemen, we are prone to err like other men. It would not be difficult to show that some adherents of every Christian Church in every part of the world have failed in being true to their professions. If this be so—and it can hardly be denied by thoughtful men—then we must gauge the purposes and work of the Orange Association—as we do of the Churches—by the lives of those who have been its

best exponents and by its declaration of principles.

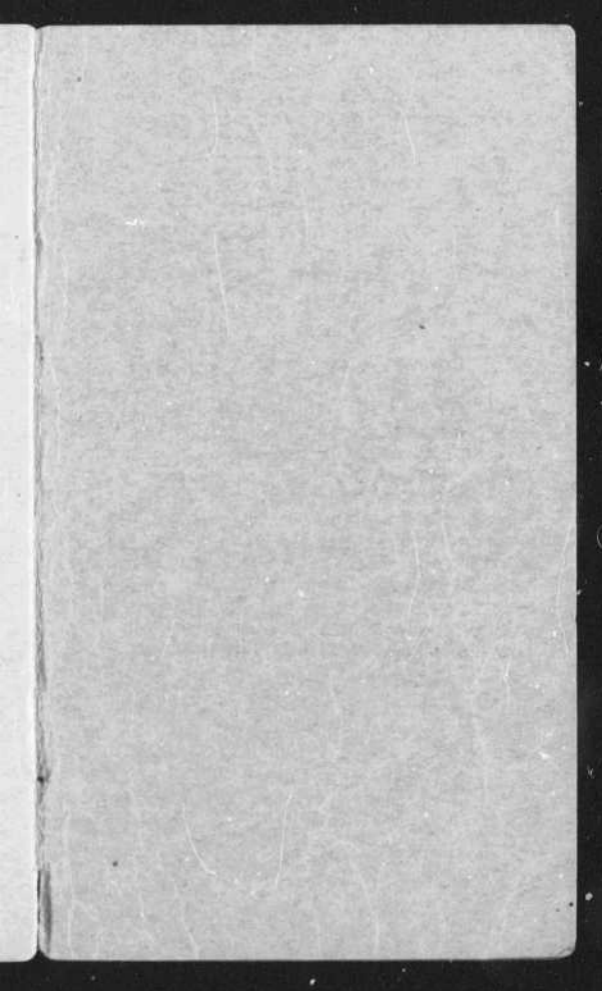
There is a special need for the Orange Association at the present time. We have in this country a great heritage. There is probably no similar area of the earth's surface so richly endowed as the Dominion of Canada. There is a future that might well inspire the noblest of Canada's sons, and engage the best efforts of her wisest statesmen.

The Roman Catholic Church, however, makes no secret of her intention to Romanize Canada. It has enormous wealth and increasing influence in the councils of the nation. How shall we combat this great disintegrating force? The Protestant Church cannot do it. There is no organization other than the Orange Order equipped in any degree whatever for the struggle. If we agree that defence is necessary—and we believe that recent political history of Canada affords ample proof of this—should not Protestants band together for this object?

It is our hope that every Protestant Church shall be the centre of an Orange community. We need the whole-hearted support of every Protestant clergyman. The advice, leadership, and example of the clergy has a splen-

did influence in the Primary Lodges. Surely the principles and the history of the Association should command the respect and support of every true Protestant. The Order is doing a great work for Protestantism—striving to defend the rights of British citizens. The greater our numbers the more effective shall we be in preventing further encroachments by Roman Ecclesiastics and Roman Catholic societies whose endeavors are to win this country over for the Roman Church.

To those who have read this booklet we would put these questions: Is there anything in the principles of the Orange Association to which you object? Are not its motives high and its principles patriotic? Is it not necessary to counteract the activities of the Roman Catholic Church in Canada? If your answer be in the affirmative, is it not your duty as a Protestant to join the Orange Association and thus lend your support in defence of your religion, your country, your King and your personal, civil and religious liberty?



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