

hours learned of the organization in question, he had allowed the motion to pass without giving it his most solemn protest.

Hon. Mr. SCOTT said that after the able remarks of the hon. gentleman from South Grenville he would not have much to say on the question before the House. He thought it unfortunate that it should have been brought up. This organization had lived for many years without an Act of Parliament, and he thought that to incorporate it would be to deal a cruel blow to a respectable minority in the Province. The measure would be a firebrand that would do a great amount of damage. What would be the result if the majority in Lower Canada were to endorse a measure so offensive to the minority in that Province as this one would be to the minority in Ontario? Why there would be an outcry against it not only from the Protestants of that Province, but from every part of the British Empire. Was there an hon. gentleman who had a seat in the Parliament of united Canada but would bear testimony to the desire on all occasions of the majority in Lower Canada to do justice to the minority? No one could show that the measure was necessary for the carrying out of any good work. He had hoped that, though we might hold different religious opinions, we were at least all imbued with such a spirit of charity that we could live together as a happy and a peaceful people.

Mr. PRINCE said that in his county the people of both religions were always most amicable in their relations towards each other, and therefore he could not fully understand why persons should bear animosity against one another because simply they did not go to the same Church. He did not altogether agree with the remarks which had fallen from the honourable member for South Grenville. He did not think that that gentleman had succeeded in showing that the Orange Society was a political body, but he had made it manifest that it was a religious institution. Its object, however, did not seem to be peace and good-will to all men, but rather the opposite. He certainly thought that the reason for the keeping up of the Orange Association had passed away, and that there was now no occasion for its existence. It had been argued very clearly that even in Ireland, where the institution first sprang up, it had no reason for its perpetuation; and if that was the case there, how much more so was that the case here? In all fairness and justice

was the Society in the same ground as the Christian Brothers, which latter Society was charitable in its objects; whereas the Orange body had no such objects in view, as had been shown by the extracts from the book read by the member for South Grenville. As to the title "loyal," he did not know that the Orangemen were entitled exclusively to it, as honourable gentlemen would remember that the Prince of Wales had been prevented from landing in Kingston in 1860 by members of the Society which now sought for an Act of Incorporation.

Hon. E. B. WOOD said that it had always seemed to him that an exotic transplantation of the societies of the old world was not desirable, but he could not oppose the Bill now before the House, knowing, as he did, that the Orange body had among its members gentlemen who were as pure, as moral, as highly patriotic, as any men in the country. In one sense it might be called a political society, in another it was a quasi-religious society. It had occurred to him that since the repeal of the Act against Orange processions; since the public had become more familiar with Orangemen individually, and with their working; since the public press had seen fit to take up their doings as worthy of record; since our young men growing up have become members of these institutions, the House could not well refuse to incorporate them. The public now knew the improvement which had taken place in the character of the lodges; it knew that the lodges were engaged in the dissemination of benevolence among the unfortunate of the order just in the same way that Oddfellows and other secret institutions were doing. It was also known that the members of the order were not all of one political party, but were many of them Conservatives, while many were strong Reformers. The body did not interfere with the religious exercises of denominations, whether Baptists, Presbyterians, Catholics, or any other Church, but sedulously respected their rights. The Catholic Church was every session obtaining Acts of Incorporation for societies of brothers, hospitals, homes, and all such benevolent institutions, whose main object was propagandism (and he did not object to that), and the conversion of all whom they could influence to the Roman Catholic Church. While this was being done, another class of respectable persons came to the Legislature and asked for similar

Powers. An extract in the book showed that Orangeism expected from its members due ordering of religion and Christian charity, and the supremacy of the law and constitutional freedom; but he was sure that there was not a Roman Catholic in the land who would not subscribe to that declaration. Upon what principle of fairness and justice could we incorporate the Christian Brothers—a most estimable association of persons who spent their lives and their means in doing good—but, ultimately, while they assisted the body, have, nevertheless, an eye single to the eternal world; and in so much more as a man's soul was more valuable than his body, so much more did they seek the salvation of the former. He would prefer that a general Act should be framed, under the provisions of which all ecclesiastical associations should have equal liberty to be incorporated. It would be better to give the Orange Society the incorporation they asked for, and he would tell their opponents that in so doing they would be doing more to neutralize the effect of the institution than by withholding the charter petitioned for. He himself was prepared to vote for the amendment to the amendment, and he should support the Bill when it came down from the Committee to be passed into law, and in doing that he thought he would be but doing what was fair. In taking this view of the matter he was sure that it would not be understood that the slightest aspersion should be cast upon the Roman Catholic Church—that Church which had Christianized humanity all over the world, and softened down the asperities of our nature in every portion of the globe. He thought he would be doing that Church a great wrong if he acted otherwise. The hon. gentleman concluded by stating that the Catholic Church had nothing to fear by the incorporation asked for. With all its glorious traditions of nearly two thousand years hanging about it, there was nothing for it to fear, but it would go on from triumphs to triumphs; and, as a great historian had said, that Church would flourish still when a traveller from New Zealand would be sketching the ruins of St. Paul's Cathedral in London. (Applause.)

Mr. BETHUNE said that he believed that if Roman Catholics laid it down as a principle that they saw no reason why the Orange Association should not be incorporated, there would be fewer Orangemen than at present. If he thought that the measure would have the effect of stirring up ill feeling between Protestants and Roman Catholics he would oppose it, but believing that it would have quite the contrary effect he was prepared to vote for the amendment of the hon. member for South Leeds. The Orange organization could now hold property by trustees and could bring actions in Courts of Law; and the only desire the members of that body had in desiring this measure passed was, that they might have power to hold the land on which their lodges stood, and to purchase as a corporate body the banners they carried in their processions. He did not see that to pass this Bill would be an insult to Roman Catholics, who knew that the Orange organization existed already. He believed that if the House refused to grant an Act of Incorporation the effect would be to swell the ranks of the Orange institution. Holding these views, and believing that the principle involved in the question was the same that had been fought for at the Reformation, he would vote for the amendment of the member for South Leeds.

Mr. CAMERON said he trusted they would not find any of that bitterness or ill-feeling which the hon. Minister of Crown Lands and the member for South Grenville seemed to fear, arising in the country in consequence of the introduction of this measure into the House. He regretted that the Roman Catholics in the House should feel that there was anything in the measure calculated to insult either them or their religion. As far as he was personally concerned, he would very much have preferred that the Orange body had not asked for an Act of Incorporation. He was not a member of the Order, never had been specially favourable to it, and had always believed that it would perhaps be better for the country if the organization had never been introduced into it. He believed that in times past a good deal of ill-feeling had existed between the members of the Orange body and the Roman Catholics, but he was happy to say that that ill feeling had now almost entirely passed away, and Orangemen and Roman Catholics could meet together on friendly terms. A Bill for the incorporation of the Western Association had been passed by the Private Bills Committee and was before the House for a second reading, and it would seem absurd that an organization in the west should be incorporated and that a similar one in the east should be refused incorporation. Perhaps, however, the hon. minister of Crown