

Huron Railway Company.—Mr. Clarke (Norfolk.)

Respecting the Cobourg, Peterborough, and Marmora Railway and Mining Company.—Mr. Hargraff.

Respecting the village of Port Elgin.—Mr. Sinclair.

Respecting the Pickering Harbour and Read Joint Stock Company.—Mr. Brown.

To legalize a survey in the township of Matilda.—Mr. Broder.

The following Bills were read the second time:—

To authorize the Synod of the Diocese of Huron to sell certain lands in the Township of Warwick.—Mr. Meredith.

Respecting the Bothwell (O.W.) Land and Petroleum Company.—Mr. McOraney.

To empower the Township of Adelaide to convey certain lands.—Mr. McDougall (Mild dress)

Respecting the Municipality of Sault Ste. Marie.—Mr. Dawson.

Respecting the Toronto Street Railway Company.—Mr. Cameron.

Respecting the St. Catharines Street Railway Company.—Mr. Hodgins.

To incorporate Alma College at St. Thomas.—Mr. Wilson.

Respecting the Municipality of Shunab.—Mr. Dawson.

To incorporate the Canadian Industrial Exhibition Company.—Mr. Cameron.

Respecting the City of Toronto, the Toronto Water Works, and other matters.—Mr. Bell.

Respecting St. Paul's Church at Newmarket.—Mr. Widdfield.

To enable the Corporation of Cobourg to aid certain manufacturing establishments.—Mr. Hargraff.

#### THE ORANGE BILLS.

Mr. BETHUNE, in resuming his speech, said that since the Attorney General had made his statement he had not had time to calculate what the expenses of Orange Incorporation would be under the Bill. So far as he could see, the only expenses necessitated for the subordinate lodges would be on account of the notice in the *Gazette*. The matter of expense, however, was one of minor importance. The promoters of the Bill felt strongly in the question, and desired to get an Act of Parliament direct. He had been informed that the general Bill had been introduced for the very purpose of meeting this case. He had no doubt that it had subserved very useful purposes in enabling benevolent and similar societies to obtain incorporation. But the general Bill was prepared for the special end of avoiding a direct recognition of the Orange body by statute. Nothing was more natural under the circumstances than that the Orangemen should claim the same rights as had been accorded to Roman Catholics by this House. They were told that they could not get direct recognition of this kind, but must go round to the back door to obtain incorporation. They replied that they were not to be satisfied in that manner; that they represented important sections of the community, and would never be satisfied till the Legislature had done them justice in this respect. The principle of religious equality affirmed by the Clergy Reserve had applied with as much force to the Orange body as to any other body of Christians. In the eye of the law all these bodies were looked upon as so many benevolent associations, and inasmuch as the Roman Catholics had been accorded the fullest rights of public worship equally with Protestants, it did not become them to oppose legislation that would place other bodies on an equality with themselves. He did not look upon this matter as a pounds, shillings, and pence question, but from a higher standpoint. Politically he had little sympathy with the Orangemen. Descended from Roman Catholics, his sympathy was naturally with them, but he protested against the attempt to give one class of the community rights which were denied another class. It was useless disguising the fact that the opposition to the Bill came from the Roman Catholics. Was there any reason for the opposition? Was it a matter of religious belief? If so, then by the declaration on the face of the statute they were bound to give the Orangemen exactly the same recognition they had given the Roman Catholics. If the Orange body was termed a political association, it could be said the law did not know political bodies. He admitted that the Roman Catholics were, and had been doing, a great work in times of trouble and disease, but so soon as they attempted

to infringe upon the civil domain, then he considered it was time for every person, irrespective of his religion, to endeavour as far as possible to check and control their action in this respect. His own opinion was, that the Church would be going out of its proper sphere to attempt to interfere with politics, and he believed that this mistake the Roman Catholics were committing at the present time. In the Charlevoix case the whole of the Roman Catholic Bishops of Quebec combined in a pastoral for the guidance of their people, which was issued on the 22nd September, 1875. Section 5 of the pastoral was devoted to indicating the part which the clergy was to take in politics. It stated that the priest and bishop might raise and declare that to vote on a certain side was a sin, and liable to the censure of the Church. He referred to Bishop Langevin's recent *mandement* as an instance of ecclesiastical interference with purely secular matters. One could easily see that this system put an end to all civil or electoral freedom. It was for that very reason he deemed it his duty to protest against giving superior advantages to the Catholic body than those granted to Protestant bodies. The Attorney-General stated that he thought the Orangemen should on patriotic grounds submit to incorporation under the general Bill, because the Roman Catholics had a strong feeling on the question which made a special Bill offensive. If this point were granted, it would be offering a great encouragement to the Catholics to increase their demands, for the history of ecclesiasticalism showed that the more was conceded to them the greater became their demands. The Orange body had existed for years in this country, but no danger had been apprehended from that fact; but the moment it was attempted to incorporate them, it was said they were a political body. The opposition came from the Roman Catholics, although a large proportion of their lally had not the slightest objection to the Act of Incorporation. The Orangemen desired nothing better than a first-class grievance, and the result of the present agitation was but to augment their numbers. The moment one has a grievance that moment he obtained sympathizers. He had been told that the leaders of the Orange body did not really wish for the passage of the Bill. He fully believed that the rank and file of the Orange body did desire that the Bill should pass, but if it were not so, it would be policy to pass it, and he was surprised that his friends on that side of the House, who were not generally wanting in perception of political strategy, had not discovered it. The Catholics said they had no objection to the incorporation under the general Bill. How, then, could they have any reasonable objection to a special Bill recognizing the existence of the Orange body. Of one thing he was certain, this agitation would go on, and would only be calmed by the recognition of the rights the Orangemen were honestly entitled to. It was alleged that these grievances were merely sentimental ones; but it was well known that these were the hardest to bear. He feared that many were deterred from supporting the Bill for fear of incurring the displeasure of the Roman Catholics, but it was not right that any member of the House should be thus influenced. When the measure was first presented to the House he had felt it to be his duty to support it, and subsequent reflection had convinced him that by continuing his support he was simply doing an act of justice. No more vicious policy could ever be introduced than class legislation—a policy of which the Attorney-General seemed to be the exponent in his speech. He would feel it impossible to work out British institutions side by side with Roman Catholicism if the House allowed itself to be dictated to in this way. The Roman Catholics were, doubtless, honest in their antagonism, and felt that Orangemen should be stamped out. The moment, however, they stepped beyond the line that separated the civil from the religious domain, every Protestant was bound to check their advances, and put a stop to that species of intimidation. What was intimidation of electors compared with the intimidation of this House. He hoped the measure would pass that night, and if not, he trusted the Orangemen would continue their agitation. (Applause) They might depend upon it that if the measure were defeated, those who had exerted their power to ensure its defeat would not hesitate to use it against measures of tenfold more importance. He referred to the Separate School Bill as an instance of the way in which the Catholic vote was