

spirit is manifested that was manifested in Ireland fifty years ago. The Government and Parliament of Ireland recognize without hesitation bodies of a benevolent character, such as the Forester's association; and to compare the incorporation of a college, and institution of learning, with the incorporation of this body, seems to be a most extraordinary thing. I am surprised that the hon. gentleman from Glengarry should have made such a comparison.

HON. MR. McMILLAN—We must look at it from their standpoint.

HON. MR. POWER—That is just one of the misfortunes about the matter. The members of the organization do not look at these matters from anything like a disinterested or reasonable standpoint. I think the hon. gentleman will hardly allege that the Imperial Government or men like the Duke of Newcastle looked at this question from an unfair or one-sided point of view.

HON. MR. McMILLAN—We do not want to perpetuate the fights and struggles that they had on the other side of the Atlantic.

HON. MR. POWER—Some one said, when it was proposed that capital punishment should be done away with: "Let the murderers begin." Now, the hon. gentleman does not wish to import the struggles of the old country—but the struggles have been imported, and we have them here now. That is the difficulty—it is too late to keep them out.

HON. MR. McMILLAN—Where are the struggles?

HON. MR. POWER—The hon. gentleman has heard references made by the hon. gentleman from Toronto to several instances where they have happened. The objectionable feature about the principle of the Bill is that the real cause of the existence of this body is hostility to one denomination in the community, and it is a most objectionable thing that the State should recognize a body which is based on that principle. That has been denied, I know, by the hon. gentleman who introduced the Bill. I quite agree with what has been said by several hon. gentlemen, that there are in that body a great many more amiable and fairly enlightened men, and they know that the clergymen of my

denomination do not wear horns under their hats, or anything of that sort, but still the principles of the order itself are such as I have mentioned. That will probably be denied by the hon. gentleman from Rideau division when he comes to reply. That hon. gentleman was kind enough to allow me to look at the manual of the order, and there did not appear in black and white on its pages anything that looked very bad, except that the order was based apparently on the principles which actuated William of Orange. William of Orange lived at a time when the doctrines of toleration, which are almost universal now, were almost unknown, and the probabilities are that if William of Orange were alive to-day his views of toleration would be altogether different from what they actually were. The consequence is that the Orange association, which tends to perpetuate in the latter end of the 19th century principles which were current at the latter end of the 17th century, is an anachronism. Now, what did William's principles lead him to? In one instance, where he made a treaty, not with his rebellious subjects, but with men who were fighting in the cause of a man whom they believed to be their lawful monarch—his own father-in-law—his principles led him to violate that treaty afterwards. The same principles led him, when loyal subjects of the Stuarts in Scotland were driven to the wall, and after the war had ceased, to cause a number of them to be put to death at Glencoe in the most cruel manner possible. We certainly do not need to have principles of that sort promulgated at the present day. As the hon. gentleman who moved the second reading of the Bill did not make any speech, one has to anticipate what he will probably say. I claim that, as I have stated, hostility to Roman Catholicism is really the essential, fundamental principle of the Orange order. When this matter was up for discussion in the House of Commons some six years ago the hon. gentleman from West Durham produced a number of authorities, which hon. gentlemen can see by referring to his speech, coming from the official organ of the Orange association, the *Sentinel*, and from other authoritative sources, showing that the fundamental principle of the body is hostility to Roman Catholicism. As has been very properly stated