

with them. Laws so oppressive never existed in Canada—and the society which commemorates them is doubly mischievous here. Does Lord Dufferin think, as we gather he does, that the Orange walk should be utterly abandoned, or that the Orange Society is unnecessary? If so, why should he not say so? He is not going to stand for a county, and is not a party leader who fears that his unguarded words may make political capital for his antagonists. We do not hesitate to say that these are the real sentiments of nearly every Protestant in Canada, outside of the Orange body itself.

We say again that in Canada the Orange body is unnecessary. In Lower Canada forty years ago the Protestants were to the Catholics as 1 to 3, now they are as 1 to 7. The Society then has not aided Protestant colonization. Nor have these recent ebullitions of Protestant feeling in the least shaken the Roman Church. On the contrary, they have had a reverse effect. In 1850, when the French Liberal party was in its vigorous youth, the tithe system of the Roman Church seemed to be doomed, and the Church itself was almost prepared to give up this last vestige of State establishment. Who now among the French Liberal party dares to talk of it? This rag of an establishment it was which compelled the Church of Rome to swallow the bitter pill of the Guibord burial. Many very good Catholics think they would be better without it. The district of Quebec is now the stronghold of the Liberal party, and that precisely in those parts where there are no Orangemen and where the *Witness* scarcely reaches, while in the district of Montreal, where the influence of the *Witness*—the Orange Societies and the Civil Rights Association—is mainly exercised, the Conservative party, which they stigmatise as the Priest party, at the last local election, polled the strongest vote. These facts show that Protestantism is not gaining by all this uproar.

If only the good King William were now alive and in Canada, his calm wise head would devise some solution to religious discord. In his day he was far ahead of English thought, but the bigots were too much for him. In his army there were many Roman Catholics, and yet the penal laws of his successor forbade a Roman Catholic to possess a knife longer than was barely sufficient to cut his food. He came from Holland where only, in all Europe, there was religious freedom; and, if his wishes had been carried out, Ireland and England too would have been saved from a century of religious hatred. But they would not listen to him, and the choicest blood of Ireland was exiled to be spilt in foreign wars, to build up foreign thrones, and give to foreign princes the brilliant services of the MacMahons, O'Donnells and Burkes, and other expatriated soldiers. Thus the spirit of the Irish race was broken by the emigration of its noblest blood and the wholesale confiscation of their lands, and the Irish nation sank for a century into gloomy despair under the pressure of the shameful penal laws.

It is not right to charge upon the Orange body the inception and enactment of these laws. That Society was not organised at the time we refer to. The blame must be laid upon the Protestants generally, who were filled with a frantic terror at the thought of the return of the Stuart kings. It must be laid also upon the Roman Churches of France and Spain, who had scant mercy for such Protestant heretics as fell into their clutches. They provoked, and seemed almost to defy retaliation. These were evil days of bitter memory; alas! that their shadow should fall upon this innocent country.

We do not seek to palliate for a moment the guilt of the Catholic attacks upon the Orange processions, but the exceeding infamy—the bitter memory of the penal laws is not recognised sufficiently by Protestants as a provocation. To the Irish Catholic the Orange emblems revive every insult, every degradation his ancestors had to endure for a hundred and twenty years. The whole system was elaborately contrived for the crushing of a nation. It extended to the minutest details of the life of every Roman Catholic. It deprived them of all civil rights—it robbed them of all religious consolations—it struck them in their commerce, in their property—in the education, and often even in the guardianship, of their children; and all this without even the justification of a rebellion, so low had the people of Ireland sunk. Surely never in the history of nations was a fate more pitiable—never was the tyranny of a minority more exhaustively crushing.

Had these laws been systematically enforced the Irish people could not have survived, but they gradually fell into disuse long before they were actually repealed. The hunted priest often found a secure asylum in the house of a Protestant justice, where he remained in safety until the priest-hunter had been thrown off the scent. The Catholic schoolmaster who gave scanty teaching to Irish children, cowering under hedges or hiding in ditches, was often passed over with pity by a Protestant neighbour, who might have handed him over to the summary proceedings then called justice. The minority, when not under the influence of panic, gradually grew better than the laws, but the laws nevertheless might at any moment be enforced, and often were enforced.

Such were to Roman Catholic Irishmen the fruits of the Battle of the Boyne. Not that King William wished it, but because the Protestant Irish minority wished it, backed by the armed force of England. And as, in after years, from time to time the awakened conscience of England repealed those laws one by one, the Orange Order, step by step, fought for them. Every concession was bitterly opposed, every amelioration bitterly resented. This justification of their wrongs, this retardation of religious equality—this glorying in the evil times of old is what the Orange emblems signify to the eyes of an Irish Catholic. This is what lashes his excitable nature to such an insane fury. Like a bull at the sight of red, he shuts his eyes and rushes at the hated emblems—blind—unreasoning and murderous. So slight a hold has Christian civilization obtained during eighteen centuries, that men can be found who persist in exhibiting such symbols, and others who are transported into madness at the sight of them!

We can understand that men should cherish the memory of the Protestant hero who broke for ever the power of the faithless Stuarts. We could understand that the energies of the Orange body turned towards colonization might stem in some measure the rapid encroachments making in counties heretofore Protestant, by the French Colonization Societies, and so help Protestantism in a practical and rational manner. But we have never concealed our opinion as to the impropriety of Orange processions. We would have been glad if His Excellency had been as precise, one way or the other. There are

no processions in Cork—in Dublin—in Waterford—in Limerick, or anywhere else where Catholics are in the majority. Lord Dufferin tells us what the results have been in Belfast. We have nothing to do with such old-world quarrels. The Irish emigrant is heartily welcome. We give him land—food—liberty—equality. We only ask him to leave us in our ancient ways of peace.

CANADIAN-BORN.

"FIAT MONEY."

As an illustration of the financial slough in which our American neighbours are floundering, we extract the following from the *Oswego Times*. It will be remembered that this cry of "Fiat Money" is the lever by which Ben Butler expects to be lifted into the Gubernatorial chair in Massachusetts:—

"This is a term invented by the Greenbackers. It means money made by the simple command of the Government. 'Let this piece of paper be money,' says the Secretary of the Treasury, 'and it is money' say the greenbackers. This is the doctrine advocated by the greenback financiers of this city. Said one of the most respectable of their orators, 'whatever the Government calls money, is money. If the Government takes a piece of silver or gold and prints upon it, 'This is one dollar,' it is one dollar. If it prints upon a piece of paper or cloth or leather,' said the orator, 'This is ten thousand dollars,' it is ten thousand dollars.' Waxing eloquent with his subject he exclaimed, 'Yea, if the Government takes a potato and prints upon it, 'This is ten thousand dollars,' it is ten thousand dollars, and the capitalists should be compelled to receive it in discharge of a debt for ten thousand dollars!' And these doctrines were listened to and applauded to the echo by the Greenbackers.

"These men forget or do not seem to know that there is a dollar's value in each and every silver and gold dollar independent of the Government stamp upon it. Hammer a gold or silver dollar until the Government stamp is effaced, and there is, if it's honest money, the value of a dollar still in the misshapen mass of metal. Put a silver or gold dollar into the crucible and melt it down and the value is still there. But the 'fiat money' of the Greenbackers would have no value, in itself, and as the Greenbackers do not propose that it shall ever be redeemable by the Government in metal, it would soon have as little value as the paper upon which it is printed.

"If the Greenbackers are correct, their discovery is of great value to humanity, and will be a relief in many respects, especially to the impecunious portions of the community. 'Whatever the Government declares is money, is money, and must be taken for money.' That looks plausible, certainly. Now, let the Greenbackers go one step farther and say 'whatever the Government says is milk, is milk; whatever the Government says is gin, brandy or whisky, is gin, brandy or whisky; whatever the Government says is a cigar is a cigar: whatever the Government says is a loaf of bread, a pound of tea, a bar of soap or a good-sized codfish, is a loaf of bread, a pound of tea, a bar or soap, or a good-sized codfish.' Why not? If the Government says a piece of paper or a piece of leather is a dollar, and that makes it a dollar, why if the Government prints upon a piece of paper 'this is a pint of milk,' 'this is a loaf of bread,' why would they not be pints of milk, &c.? If we can have 'fiat money,' why not 'fiat milk' and 'fiat codfish'?

"But, our greenback friends will say, This is all bosh; it is absurd! When men stop to reason they will come to the conclusion that the talk about 'fiat money' is all bosh too. When the Government coins money it simply puts it in convenient form for use. It does not add to its value. It takes the gold and silver of the country, weighs it out, cuts it up into convenient dimensions and labels it for use in commercial transactions, and for the Government to make anything else money, or to issue as a circulating medium anything except promises to be redeemed in real money at a proper time would be to flood the country with a circulating medium of no fixed value, and to throw the business of the country into inextricable confusion. All this is so plain that it is difficult to see why every intelligent and candid man may not fully comprehend it."

THE SITTINGBOURNE RAILWAY ACCIDENT (ENG.)

This sad accident, in which five persons were killed and many wounded, arose from an error in shunting a goods' train accompanied by error on the part of the colliding passenger train in proceeding over a line not clear. The shunting error arose from a misplaced switch. The modern effort in railway administration is to enable trains to avoid impending accident with all possible promptness. Two of the established appliances for this purpose are "continuous brakes" and "interlocking joints and signals." The "London, Chatham and Dover," a great trunk line out of London, had neither of these modern aids, and in the present instance it was even thought by the Government Inspector that "continuous brakes" would not have prevented the accident, on account of the curve in the line intercepting the sight of danger. In Canada such curves have been fruitful of accident even with our lower rates of speed. Important arrangements for safety on railways would be placing stations clear of curves having cuttings or buildings or wood-piles to intercept the view of the driver; and a greater reform still would be entirely separate tracks for passenger and goods traffic, so as to keep the two branches of traffic entirely distinct. This could doubtless be done, if the proper efforts were put forth, wherever the entire volume of the two traffics is very large, as in the English trunk lines. Our English fellow subjects try to make up for such wants, and the great deficiency of this particular line, and the too unpractical character of the general mode of thinking by columns of kind-feeling for the sufferers and survivors, and regrets for the dead, and also by committing two unfortunate employes on the line for manslaughter—one of whom had very little experience in switch-work—was not a switchman at all in fact—but they do not seem yet to have acknowledged that, with the immense speed of English trains in the absence of an elastic spring or rebound system in trains on a much more efficient scale than has hitherto been adopted—the middle carriages of the train are in actual practice the only safe ones; and the people generally;