

are, of course, inherent in the principles on which the order is established. I do not propose now to go into a history of the institution, in order to illustrate, as I could do, the many reasons and arguments that could be adduced against any recognition of an institution of this kind. I will simply point out the objects of the society at its original inception, and the purposes that have marked its history since the time of its inauguration. Hon. gentlemen who are at all conversant with the history of the last century must be aware that this society was instituted for the purpose of preventing the removal of the disabilities of the Catholics of the Empire. I need not point out what those disabilities were. They were of a very grave and serious character. The Orange society made no secret whatever that that was its purpose. They considered that the ascendancy of the Crown of Great Britain would be endangered if Catholics were allowed the ordinary privileges of freemen—if they could be elected to the House of Commons, if they could be appointed as magistrates, if they could serve on grand juries or had any recognition under the laws of the country. The origin of the society was in 1795. The first occasion when we find public attention drawn to it in a very marked degree was about the time of Catholic emancipation, because it is well known at that time the order took very high constitutional grounds—they have always professed to be more loyal to the State than the Crown itself—in opposition to what is called Catholic emancipation. Hon. gentlemen need not be told what that was. Within the lifetime of a large number of gentlemen who now hear my voice no Catholic could be elected to the House of Commons of Great Britain and Ireland. Though in Ireland seven-eighths of the population were Catholic, they had no representation. The object of the society was, of course, to prevent their being so represented, and the society became so decided in its action that the British Government was forced to intervene. The first action taken was to restrain the society from exhibiting itself in public in the way of processions. It is a singular feature that that stand was taken by a Government that has contributed very largely to the governing element of the Dominion of Canada. No less than three of the ancestors of gentlemen who have

been Governors of Canada were represented in that Cabinet. The ancestor of the present Governor General was then Secretary for Ireland, and there were included in the Cabinet the predecessors of Lord Lansdowne and Lord Durham. As I have said, there must have been very strong and very grave reasons which prompted those gentlemen to suppress the society. Mr. Stanley—who was then Secretary for Ireland—in answer to a statement that other societies formed for political purposes were allowed to exist, gave as his reasons for suppressing the order in public and not allowing them to walk :

“If the Bill would, in practice specially, touch Orange processions, that could only be because the Orangemen persevered more than others in keeping up feelings of religious animosity. These processions had a manifest tendency to provoke a breach of the peace and cherish party feelings. It was, therefore, the duty of the Legislature to put them down.”

That was the answer of the Government, and notwithstanding a pretty bitter fight in the House, which, of course, was largely Protestant, they carried the Bill, and did what they could to stop the processions. Then the House of Commons took the question up as to whether it was really proper that this society should continue to exist or not. A very voluminous report was made to the House, and the conclusions come to were that it was not proper that the society should continue to exist in Great Britain and Ireland, or the colonies, as far as they could control it. The reasons are given very fully in the report, and the Orangemen, feeling that public opinion was strong against them, very properly determined to suppress themselves, and so they did. I will read just a few lines from that report, and hon. gentlemen will see for themselves the reasons that prompted that action on the part of the House of Commons. I will be told, no doubt, that the object of this society is a benevolent one, for the purpose of keeping up fraternal feeling among its own members, and for the purpose of instituting funds for the relief of their own widows and children. Now, at all times that has been a prominent claim put forward by the society. While I think that those are objects that we should all desire to favor and sustain, they can be carried out by the society without this formal recognition by the Parliament of Canada of its existence. When the question came up in the Legislature of Ontario, a body of gentlemen,