

him day after day, and the heat of feeling was between us; but, Sir, if I had thought he was an Orangeman, I would not have gone near him, for, Sir, we look upon Orangemen as our sworn enemies. It does not comport with the dignity of an Englishman to insult his friends, and I had hoped that nothing of this kind would have been introduced into our Legislature. I believe there is not an Irishman in the Colony, who will hear of the passing of such an Act as is prayed for in the petition before this House, but will think it is time to prepare for danger. I am not aware what Roman Catholics have done, of which Protestants appear to be so much afraid. Is St. Dunstan's College the cause of all this agitation? Perhaps no one knows more about the much-talked-of negotiation respecting a grant to that institution than myself, as I was a sort of go-between in the matter—I was the person who introduced the hon the Colonial Secretary to his lordship the Bishop. After this he used to go down to the Bishop's every day (laughter), and the subject of conversation was the grant to St. Dunstan's College. One day he asked me whether I intended to present a petition for the grant; and said that I better not do so this year, as the majority could not go for it; but that next year they would give it of their own accord.—This is the truth, and I presume the hon Colonial Secretary will not deny it. He need not then keep up an agitation on that subject. As for this Orange petition, I hope it will be rejected.—Let us live in peace, and let there be no provocation to induce Roman Catholics to forget themselves. If the Act prayed for is passed, it will lead the Roman Catholics to band together in a similar manner. I know what dire mischief and bloodshed has been caused by Orange Lodges in my native country, and I look upon the Act applied for, as one of the very worst which can be passed in this House.

Mr HASLAM—I rise, Mr Speaker, merely to correct a statement made by the hon leader of the Opposition, that Orangemen are not free to exercise the elective privilege as they please. I am not an Orangeman, but I know that some who belong to the Institution made a determined opposition to my election, and that others supported me. This shows that they must be free to vote as they think proper. The hon member for Tignish says, that if the Act prayed for in this petition is passed, the Roman Catholics will probably band together in societies. This may result, but I do not understand why it should be the case, as in other places Roman Catholics and Orangemen live on friendly terms. Other secret societies are incorporated, such as the Free Masons and the Sons of Temperance. I do not belong to either of these associations, but I have heard it said by one who is a Son of Temperance and an Orangeman, that he could scarcely tell the difference between the two institutions. I do not see then, that it would be proper to refuse privileges to one secret association which are granted to another. If the petition is referred to a Committee, and a bill be brought in, I will be better prepared to express my opinion on the subject.

Mr MONTGOMFERY—The hon leader of the Opposition has said that some hon members cannot give an independent vote upon this question. As there are some Orangemen in the first District of Queen's County, probably he may have referred to me. I can tell him that I am as free as any hon member of this House. I am one of those who said, when this subject was referred to in a former House, that though I had been born and brought up in the Island, that I did not know where to lay my hand on an Orangeman. I do not know why they have increased in numbers so rapidly, if it be not for the denunciations made against them by the hon leader of the Opposition. I attribute it to nothing else.

Hon Mr MAULAY—When the subject of Orangeism was brought up on a former occasion, we did not know those calling themselves by that name, as a body in this Colony, but now we have an application from them. And why should we refuse their request? We know nothing against them; they have committed no act of violence. We have seen accounts in the public prints of the doings of Orangemen in other countries, but we do not know whether they were true or not. Because some drunken person at a meeting in Ireland had spoken of dragging a harrow down a man's throat, or some other impossibility, was that any evidence that Orangemen were disposed to break the peace. If this application be refused, it will, I think, be an effectual means of increasing their number. I will support the prayer of the petition.

Hon Mr LONGWORTH—Mr Speaker, I did not intend to offer any remarks upon this subject; and I see no occasion for the

feeling to which this discussion has given rise. I am not an Orangeman, nor am I connected with them in any way; yet, I am disposed to support the motion before the House. The association, it appears, has been in existence here for some time, and has now become so far developed as to require an Act of incorporation. As we have not heard that they ever committed any deeds of violence, and as the petitioners are men of respectability, we cannot well deny them their request. Orange Lodges, I understand, have been in operation here for only a few years, and I believe were it not for the strong language employed against them in this House, they would not be nearly so numerous at the present day. So far as the constitution of the association is concerned, I see nothing in it contrary to the British Constitution. So long as this cannot be shown, we are not in a position to lay our hands on the Institution, and deny its application for the passing of an Act necessary for the proper management of its property. We can principally judge of the association by the character of the individuals who compose it. I believe that the words which fell from the hon member for Tignish had reference to my father, who had a warm heart, and who, though a Protestant, knew no distinction of creed under his roof. By giving my support to the prayer of this petition, however, I think I will not be doing what he would have considered improper, nor be trenching upon the rights of any class of my fellow subjects. The world is wide enough for us all of every sect and creed. I contend that the Orange Institution is likely to do more mischief in a covert, secret capacity, than by being publicly recognized. Such a movement as this will bring out the principles to the light of day, and if they are contrary to right, they will soon meet their condemnation. If the principles upon which the Institution is based, however, are legal, have we the power, I ask, Sir, to refuse the prayer of the petition? There are other secret societies, such as the Sons of Temperance, and Free Masons, which have been a long time in existence, and have never made public their secrets to this day. This Body has, though it may have retained some of its secrets, laid its constitution upon the table, in order that he who runs may read; and notwithstanding it is there open to all, nothing has fallen from hon members to show that it would be proper to refuse the prayer of the petition.

Mr HOWLAN—Mr Speaker, it is a very unpleasant duty for me, who am but a young member of this House, to record my views on this subject. If I thought any class of Protestants were refused their rights, I would be the very first to come forward in their defence. I have lived among Protestants, and have had communication with them not only in matters relating to business, but in the more congenial intercourse of the social circle, and I must testify that I have experienced from them nothing but uniform kindness. But, Sir, what connection has the Orange Institution with Protestantism? What evidence have we of the boasted loyalty of Orangemen, that we should proceed to recognize their association by an act of incorporation. I can prove, Sir, that they have disturbed the peace of society, outraged law, and threatened the Sovereign upon the Throne. I will read an extract, which will at once set at rest the question of their loyalty.

"In this great organized hypocrisy, professing to be the ally of the Protestant religion and the Sovereign, the Committee on Orangeism, in 1836, had traces of a conspiracy of great magnitude, and widely extended ramifications existing for changing the succession to the Crown, from the young, pure, and virtuous Princess Victoria, (two years only before her accession to the throne in 1837) to the hoary libertine the Duke of Cumberland the Grand Master of the Grand Orange Institution of the Empire."

Here we have undoubted evidence that this Institution does not promote peace, nor inculcate loyalty. I will next refer to the oath or obligation of an Orangeman; and to show what is meant by the term "Protestant Ascendancy" in some of their documents, would call attention particularly to "The Annals and Defence of the Loyal Orange Institution of Ireland," by Ogle R. Gowan, Esq., late acting