

side the Atlantic, for the purpose of maintaining and transmitting to our children, the inestimable blessings which that Revolution conferred upon our fathers and upon us! The existence of Orange associations in this Island, has not been the cause of any breach of the peace. There are now some twenty Lodges in the Colony. The Belfast riot in 1847, led to the formation of these associations. It is well known, Sir, that that riot, at which an unoffending old man was slain by the popish party, was caused in consequence of the papists endeavoring to force upon a Protestant District two Roman Catholic Representatives. Is there any member of this House who will attempt to prove, that at any time, Orangemen caused disturbances in our community? I believe, Sir, no honorable member will attempt to do so. Of late we have had peace and order maintained at our Elections. That such has been the case is, in my opinion, attributable to the existence of a large and powerful organization, the members of which, were known to possess, both the ability and the inclination, to oppose popish rowdiness. The conduct of the Orangemen of Canada on the occasion of the visit of His Royal Highness the Prince of Wales, has been triumphantly adduced as evidence of the disloyalty of Orangemen! I, Sir, am free to admit that, in my opinion, which is formed upon the newspaper accounts, the Orangemen of Kingston did not, on that occasion, display good taste. To assert that they then, or at any previous time, acted disloyally, is simply absurd. I have always understood that the Orangemen of Canada contributed materially to the suppression of the rebellion in that Province in 1836 and 1837. Again, Sir, there is the story of the Duke of Cumberland attempting to seize the throne—in this story, which has been referred to in this House, there is as much truth as is contained in the narrative of the adventures of Jack and the bean-crock—or the history of Jack the Giant killer. It is enquired, what necessity is there in this Island for Orange organizations? I shall endeavor, Sir, to show, why, it is considered, that there is a necessity for them. In this Colony seven seventeenths of the population are Romanists—we have universal suffrage—the Government necessarily devolves upon that party which can return a majority to the Assembly. The Romanists are united—they obey implicitly an Ecclesiastic, who, arrogantly assuming a territorial title, contrary to the commands of our Sovereign—styles himself “Bishop of Charlottetown,” and who, has declared to the effect, that he will never rest, until he shall have overthrown the Protestant Government of the Colony. This dignitary, although not remarkable for learning or intellectual capacity, is endorsed with no small amount of energy. This Priest, Sir, used his “utmost exertions” at the late election, and “his people” returned to this House the twelve members who compose the Opposition. I, Sir, who polled a larger number of votes than any member of this House—my colleague the leader of the Government alone excepted—did not receive one from any Romanist. And, Sir, there is not a member on this side of the House who is at all indebted to papists for his return. This, Sir, evidences the perfect union which exists among the Romanists. It has been alleged, that this union is a political one; I believe it to be a religious one. I see opposite me, Sir, the honorable member for Tignish, Mr Conroy—a gentleman whose political views up to 1858, were in accordance with those of gentlemen on this side of the House. Mr Conroy at the Election which followed the session of 1858—the session in which the Bible was by resolution, excluded from the schools—stood upon the hustings at St. Eleanor’s, no longer a supporter of the Conservative party, but of their opponents—he then used these words, “as an Irishman and what I am I cannot but support Mr Coles’ Government”—by the words “what I am,” that gentleman alluded to the fact of his being a Roman Catholic. The union of the Protestants defeated the Romish Bishop at the late election. But Sir, the chances are in favor of the Romish party—Romanists are united—Protestants are divided. If a Protestant Government is to be maintained in the Colony, it can only be done, by a systematic organization of the Protestant

Electors—by an organization such as the Orange association. Papists have an organization, which was during the last session of the Legislature of this Island, incorporated by an act intitled “An Act to incorporate the Roman Catholic Bishop in Charlottetown in his Diocese,” and by means of which, every child of the Holy Father can in one week, be directed as to the course he is required to pursue; and it should not be forgotten, that the members of this organization are taught to believe that it directs with an authority, which at the peril of their souls salvation they dare not disregard or disobey. The overthrow of the Protestant Government of this Island would lead to the permanent establishment of popish authority, to the setting up of a Government wholly under the direction and control of a Romish Priest, a vassal of the Bishop of Rome. It is true that so long as Great Britain is a Protestant kingdom, Protestants in this Island would not be debarred the privileges of worshipping God as they might see fit, but they would be subject to many indignities. All the judicial and public offices, and the educational establishments of the Colony might be filled by Papists, and popish mummeries be daily practised in our streets; and should such a state of things ever come to pass in the Colony, what redress would Protestants have? Not the slightest. I contend, Sir, that in none of the British North American Colonies—save and except Lower Canada—can Protestants with justice, be required to submit to the Government of papists; the people of Great Britain are protected by the Bill of Rights, from any such indignity. Is not the Colony, Sir, so far an integral portion of the British Empire, as to entitle its inhabitants to claim the benefit of the fundamental principles upon which the Constitution of that Empire is based? James the second attempted to fill the public offices with papists, and to place the governing power in their hands—the Protestants determined that they would not submit to popish rule—they invited William of Orange to come over and assist them to maintain the Protestant religion and liberties of England: the invitation was accepted. James “skedaddled,” and the throne was declared vacant. The Protestants of this Island are now in danger of being subjected to popish rule. Shall they not associate for the purpose of resisting such rule? It will doubtless be asserted by gentlemen of the Opposition that all that Roman Catholics demand is equality with Protestants. Sir, the Church of Rome knows no such thing as equality. When gentlemen on the other side of the House exclaim against, what they are pleased to call the intolerance of Orangemen, are they ignorant of the fact that the Romish Church boasts of her intolerance? Are they ignorant, Sir, that that Church holds the dogma of exclusive salvation—that she teaches that all who are not within her pale must necessarily be damned! That Heretics are justly punished with death for their heresy? If they are ignorant of these things, Sir, I shall endeavor to enlighten them. I prefer, Sir, to accept the Decrees of General Councils of the Church—the Bulls of Popes—and the works of learned Doctors approved by the Church, as the exponents of what Popery teaches, in preference to the declarations of any Roman Catholic gentleman whom I see opposite me. The first work, Sir, from which I shall quote is one published in Capel Street, Dublin, by Richard Coyne. The first edition of this work was issued from the same press, I believe in 1803. On the 14th September, 1803, at a meeting of the Roman Catholic Prelates assembled in Dublin, it was “unanimously agreed that Dens complete body of Theology was the best book on the subject that could be republished, as containing the most secure guidance for such Ecclesiastics as may by reason of the peculiar circumstances of the Country be deprived of the opportunity of referring to public Libraries, or consulting those who may be placed in authority over them.” The edition which I hold in my hand is the second, it was published in 1832, after the passing of the Emancipation Bill. It is dedicated to the late Archbishop Murray, in the following words—or rather in words of which they are a translation:—

“This second edition of the Theology of Peter Dens, undertaken with the approbation of the most Reverend Lord