the past, the member for Kent shows how little he knows of the subject, but he would not insult the intelligence of the House by referring to the past, for its history is doubtless familiar to every hon. gentleman present. O'Leary was so accustomed to misrepresentations of the faith that he could not even quote correctly, for he attributed the writings of Mr. Hay to Rev. Mr. Gordon, the former being the historian of 'Tom the Devil.' (O'Leary here exclaimed that he had made no mistake at all in the matter.) Willis contended that he had stated the truth, and proceeded to say that it was unfair for O'Leary to set up a charge of disloyalty against the Orange Association, because it simply asked for an ordinary act of incorporation. Can the House withhold what is asked when the men who ask can show that they respect the Crown, and obey the constitution and laws passed by this Legislature; when they insult no man's liberty? Have not these men a right to parade the streets in the same way as any other society, and equally as well as others in Montreal who walk in public procession waving their religious emblems and with the host at their head, as well as that class of persons who bear allegiance to a foreign head claiming to be the sovereign ruler of nations, and to possess the right to make and depose kings and princes throughout the world?—An act of aggression towards Roman Catholics cannot be brought home to the Orange Association of this Province—its members do not claim exclusive loyalty, but are willing to concede an equal share of it to all good subjects—yet as a member of the Order he claimed to compare favorably with the gentleman who talked so much of the other day about the point of a bayonet. He would ask what people gave evidence of special loyalty when rioters recently rose upon their neighbors, and the law of the province required bodies of men to go from their homes for the protection of fellow citizens, was it to which the hon. member for Gloucester belongs? No man more than Willis had peralled his political life in the interest of the Irish that gentleman belonged to. He hurled back at him the charge that as a member of that party he had desired not to give it a fair trial, and that he was disappointed. The gentleman talks of the peace and harmony of the country. Willis's bill—what is there in it to do so? Nothing.—Look at the report of the Committee, and you may savor of exaggeration, but are you prepared to the extent you should show the House? Willis had to appeal to the loyalty of the country to arouse prejudices in the House against the bill. He believed that because the Orange Society had not asked for incorporation in other provinces, it was a secret society, and yet it has been incorporated by this Legislature; and the same may be said of Masonic and other bodies. This Legislature cannot refuse the Orange Society what it has granted to similar organizations.—Regarding the absolute or unconditional loyalty of the institution, both in its constitution and record there can be no doubt there is a society connected with the church of the gentleman who oppose this bill which has Willis's mark on that church and its history. Its motto is *Adamagorem Gloriam*. That society may not exist for the glory of God more than many other societies, yet its aims are high, and so with this society whose pole star is loyalty to the Queen and country. It deserves, and should therefore receive the consideration of its claims at the hands of the House.

Mr. McKenzie said: allow me, before this House proceeds to enter, in my simple way, my protest against the reception, or rather the acceptance of this annual fruit from that tree, as being disagreeable to my feelings at the present circumstances. I do not rise here to legislate for any Orange society. The Province has passed uncharitable in some respects and English history is too crude to be introduced into our Schools—and now we are asked to treat the sensitive nature of one class of our community when they behave men and women by acknowledging and fostering a society whose very uniform objections to them; and, to many disagreeable. In their halls their perhaps maturer age becomes warped and mentally fanatisized by the fiery addresses of their superiors, and the oft-told horrors and deeds of days gone past, vivid with gory colouring that friends, society or country are not safe without them; they are willing to protect or defend. Thus, by speeches kindled, the enthusiastic youth becomes, as it were, orators presenting in its career in chaotic combustion, where acts of darkness, black picture and design of issuing from the prejudices and designs in communities, the hidden dirk wantonly to act upon his life, sleeping or waking, ever haunt him.—Sir, I say No peace can be possible o'er such institutions encouraged by the head of High-Courts by unrecorded, Calloden's

know it, and its constitution as we read it. The latter shows that the objects of the society are to support the principles of the Christian religion and stand loyally by the Constitution. So far as we know the Orange Association of New Brunswick, it has done no more than this, and it has done it without endeavoring to give offence to any class of citizens in the Province. It is quite the fashion in some parts of Canada for the Province of New Brunswick to be referred to as a sort of black beast, a place where the Government is not disposed to treat all the people fairly, and where the Roman Catholic religion is under a ban, and the faith of its adherents unrespected. Even at the present moment these changes may be ringing in the General Parliament, yet he would claim that the whole course of the Legislature of the Province refutes these charges, and shows that it extends to all classes of citizens, irrespective of their religious belief, the same privileges; refusing to none what it grants to another, and withholding from one what it also refuses to another. In Ontario an Act similar to the bill before the House was passed a few years ago, and we hear nothing of its being construed as oppressive to any sect, nor has it been found productive in that Province of the religious strife and discord conjured up to-day to frighten members from voting on this measure on its merits.—The legislature, by passing an Act of incorporation like this does not give its recognition to the principles of that Society, any more than it does to the peculiar tenets of a church which it incorporates. But the moment a society obtains an act of incorporation, it gives pledges to the law for its good conduct, and relies on the law for protection. The extracts read from the Grand Master's and other addresses are unnecessary to any fair argument in reference to this bill. It is not well in a new country like this to be too thin-skinned, but in a spirit of free discussion to have all sorts of opinions and even prejudices given to the public that may be weighed or disposed of on their merits. Members of the Orange Association have the same right to enjoy an adverse opinion as to the Roman Catholic Church as a Roman Catholic has to believe that every person who is not of his faith is in the way of destruction. A Protestant may hold that the Roman Catholic doctrines when pushed to their legitimate conclusion, are fraught with danger to the Crown and good government. But in all this there is no reason why the law should not protect the citizen in his civil rights. If all these considerations are to come up when bills of incorporation are presented to this House, we should have to summon the doctors and theologians and examine them in regard to the peculiar doctrines their churches held, before a bill incorporating them should pass, and a most unseemly state of things that would be. The Laborer's Association is practically a secret society, and yet it has been incorporated by this Legislature; and the same may be said of Masonic and other bodies. This Legislature cannot refuse the Orange Society what it has granted to similar organizations.—Regarding the absolute or unconditional loyalty of the institution, both in its constitution and record there can be no doubt there is a society connected with the church of the gentleman who oppose this bill which has Willis's mark on that church and its history. Its motto is *Adamagorem Gloriam*. That society may not exist for the glory of God more than many other societies, yet its aims are high, and so with this society whose pole star is loyalty to the Queen and country. It deserves, and should therefore receive the consideration of its claims at the hands of the House.

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if enthusiasts will amuse themselves they have my full permission to do it, but I object to their asking me to frank it for them, particularly when the necessity that produced them no longer exists. When it did exist sects strove for supremacy by the riot's aid and were by combinations restrained. But here, on Canada's free soil, persecuted and persecutors meet on equal terms, prejudices are washed away by the Atlantic's wave—sink the past, then, and let us unite to be Canadians *first*, and their several peculiarities and notions, producing only amusement, differing only to agree — as Agamemnon's army, on the Trojan shore, forgot all else but that they were Greeks—let us remember only that we are Canadians, and throw not on any secret sex or society the mantle of endorsation, knowing as we must, that it will tend only to awaken what should be consigned to the dark waters of oblivion. We are not here to legislate as Catholics or Protestants, but as New Brunswickers, and assist the approach of that time when there will be "on earth peace and good will towards men," and I join with our acts the prayer

"That man to man the world o'er
Shall brithers be and a' that,"

and repeal from our communities the spirit of discord and from our Councils—foiled, writhing like the serpent doomed to obliquity, to return to its abodes again—the spirit of intoleration. More, we are the jurors of the country. Are jurors satisfied with giving a verdict on sentiment? How much less, then, will we be. Or, because we are frequently asked to pass this bill, are we therefore bound to do it? It is making us say to them—"Ye are the people—your peculiar reasonings the only wisdom.—Have not those who had no votes to record for us rights as well as duties? Common etiquette forbids that we should be taunted for our misfortunes much less for our religion. If the people were appealed to on this question they would, no doubt, vote decidedly against it; and there is, therefore, sufficient reason why every hon. member should oppose this conspiracy against our civil rights, if that motto, *Dieu et mon droit*, the hope and pride of every British heart, did not inspire us to say

"True, this world was made for Cæsar
And for Titus, too."

Mr. Blanchard said a strong point against the bill had been entirely overlooked by former speakers. This existed in the fact that an Orangeman swears when he is initiated into the order that he will never marry a Roman Catholic. If in after life such a man should conclude that his happiness depended on marrying a Catholic he would either have to perjure himself or deprive himself of all domestic happiness.—He had been told that this bill was brought forward and its passage sought only to give persons ambitious of making money a chance to speculate, and he believed in that respect it was a pernicious one. Every speech, lecture or report of Orangemen was aimed at the repression of the Roman Catholic religion; and as a Catholic who loved his religion and esteemed it dearer and to be clung to more than life, he could not vote for a measure which was intended as a recognition of such an intolerant society.

March 4.

Dr. Dow committed the bill to authorize the appointment of Deputy County Treasurers and Secretary Treasurers; Mr. O'Leary in the chair. The mover explained that the bill is to empower County Treasurers or Secretary Treasurers to appoint deputies, for whose acts they will be entirely responsible. Agreed to.

Mr. Tweedie gave notice of a resolution calling for the papers in connection with the appointment of sealers of lumber in Northumberland, together with instructions given to them, etc.

Mr. O'Leary committed a bill to establish a polling place in Kingston, Kent; Mr. Smith in the chair. Agreed to.

Mr. Burns gave notice of a resolution for papers connected with the dismissal of Thomas F. Gillespie from the Commission of the Peace and Alms House in Northumberland.

Mr. Smith committed a bill to exempt clergymen and persons of sixty and upwards from the payment of poll tax under the School Act; Mr. Rogers in the chair.

A long discussion followed, lasting from three o'clock until nearly six, some of the speakers wishing to exempt clergymen only; others of exempting only persons of sixty, a few favoring no exemption at all, and others favoring the exemption of those only who should request it of the trustees.

A number of members thought it would be an insult to clergymen to treat them as paupers in this way, while Messrs. Swim and Phillips and others thought the old men quite as able and willing to pay their poll tax as other men.

A motion by Mr. Austin to strike out the word "Clergymen" was lost, and the first and only section was agreed to on the following division:

YEAS—Messrs. Fraser, King, Kelly, Stevenson, M'Queen, Perley, Keans, Murchie, Burns, O'Leary, Blanchard, Johnson, Smith, Flewelling, Phillips, M'Kay, Butler, Ryan, Robinson, Humphrey, Pickard, Wood, M'Kenzie, Cotterell and Leighton—25.

NAYS—Messrs. Willis, Covert, M'Leod, Jones, Austin, Barker, Davidson, Tweedie and swim—9.

Progress was then reported with leave to sit again.

March 5.

Mr. Flewelling committed a bill to extend the Jurisdiction of Stipendiary Magistrate of King's in civil suits; Mr. Woods in the chair. The mover explained that the bill provides that the actions of test for an amount not exceeding $40, may be brought before the Stipendiary Magistrate instead of in County Court, should the plaintiff so desire. On recommendation of Mr. Seely, progress was reported, in order that the bill might be re-cast for purpose of rendering it more consistent with general Laws respecting High Courts.

Mr. Covert committed a bill to establish Courts for the collection of small debts, and the abolition of the jurisdiction of Justices in civil suits. Mr. Covert explained that the bill was to give power to commissioners to try suits to the amount of $50. He stated how high the fees of officers are in absorbing near[illegible] of small debts involved [illegible] are brought before [illegible] was to give to the [illegible] facilities available [illegible] would [illegible] suits [illegible] would [illegible] [illegible] [illegible]