At Fredericksourg, on that great day, Ere yet the strife began, Along the battle lines of blue The general's order ran: "Win we or lose, our country's curse Upon the wretch who shirks; But honor to the man that dies The nearest to the works."

Before them rose the giant range Of hills, in martial round, From whose grim tops all bodefully The bri-tling cannon frowned. No break within that iron line, But d ath from left to right; And Meagher with his Irish lay Before St. Mary's height.

No gloom was there, but every face
As careless and as bright
As if it was a wedding morn
And not a day of fight,
And in their caps, though all around
Not tree nor should was as Nor tree nor shrub was seen, They wore, Heaven knows from whence p cured.

Each man, a sprig of green. Not long they waited for the sound
That told the strite begun;
Hark! from the river's farther side!
It is the signal gun!
A thousand cannon from the hills
Thundered in ferce acclaim,
And all the mighty line of blue
Swept upward through the flame.

Of what avail are words to paint
The strife that none can bell;
The cheering from the Union host,
The wild Confederate yell;
The sabres 'clank, the horsemen's tramp,
The scream of shot and shell,
and grouns of strike and the same of t And groans of dying men that went To make the mimic hell.

All day against those awful heights Our lines were hurled in vain; All day the scattered ranks closed up But to be torn again; Until the sun withdrew his light, As if for very shame, And night came down upon the field To end the bloody game.

The morning broke all fair and bright Upon the dead array, And lovingly, on hill and plain. The blessed sunbeams lay. The fight was done, the field was won, The blue had lost the day, And from their works all curiously Swarmed down the men in gray.

Thick laid the slain, like sheaves of grain, Ripened by battle suns; But one had died beyond the rest—A stone's cast from their guns. They raised him softly—for the brave Respect the brave, I ween—And in his cap, unwithered still, They found a sprig of green.

of all the thousands lying round, Close locked in death's embrace, What one, though all were brave a From death had got such grace? No bearded soldier, old in wars, Had won the happy place: He who died nearest to the works Had but a stripling's face.

They buried him just where he fell,
These foomen, with rude art;
They said that he had earned the place
By his undaunted heart.
And one—a poet in his soul,
Though rough in garb and mien—
Planted upon the simple mound
The dead boy's sprig of green.

The brave man dies; but brave men's With death will not be found; And travelers say that to this day The children playing round Can print the stranger to the spot—The fairest on the scene—

The grave where sleeps the Irish boy Who wore the sprig of green.

HOUSE OF COMMONS.

MARCH 17th, 1884.

LOYAL ORANGE ASSOCIATION INCORPORA TION BILL. CONTINUED.

Now, Sir, I think I have shown to you that, as I have said, the line of attack was altered—that the line of attack upon their party friends, and upon their opponents, who, they said, ought to support the measure, and who should be ostracised for not supporting it, they are obliged to abandon in order to represent this as a case in which all Protest ants ought to combine, and in which no man of true Protestant principles could have given, or could repeat a vote against the second reading of this Bill. Well, that may be true; but if it be true I ask this House, without distinction of creed or party, if it is not a serious state of I ask if it be not a serious state of things that religious war is to be raised in this country; because that is what it case that, as a matter of is. If it be the case that, as a matter of fact, this is an issue raised before us, in which all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be on one side and all Protestants are to be one side and all Protestants are to b e, and all Roman Catholics on the the clergy into the political arena; who other, and in which I, a firm Protestant, am to be told that I am untrue to my profession of religion, to my Protestant principles, if I do not vote with the Orangemen for that Bill, is not that a serious state of things? And if this be true, I say that every true lover of this country must deplore such a state of things, and must forebode the greatest to repeal the law as to undue influences,

ing on your imagination.

Mr. BLAKE. I have given the text, and I will guarantee that the comments are justified by the text. Now, Sir, deny entirely that this is a necessity. deny that there ought to exist such an issue; and I tell the hon. gentleman opposite that no matter what his threats ay be, no matter whether he may say that my speech does me harm or good, he will neither seduce, nor threaten, nor drive me into any such issue on any such light or any such professions. In furtherance of this same plan, this attempt to produce a religious prejudice against those who support this Bill, the hon, gentleman and others are declar-ing that I am controlled by the Archbishop of Toronto.

Mr. WHITE (Hastings). So you are. Mr. BLAKE. I tell the hon. gentleman that he states that which is not the Notwithstanding that I am relieved from the necessity of proving my case as to his statement, by his own statement in this House, I proceed to give the evidence of that as I have given the evidence of other things. He

"He (Mr. Mowat) was controlled by Archbishop Lynch and they must come to the conclusion that he, too, controlled Mr. Blake. No doubt orders went from the Palace at Toronto and the great Reform statesmen had to obey."

I determined, as soon as I saw this statement of the hon, gentleman, that I would meet him here, face to face, and have this out with him, and have it out with him I will. This is not all. The Rev. Brother Wright, at a meeting in

The Orangemen were not defeated in Parliament solely by the Roman Catho-

lics, but through the instrumentality of Ontario politicians who considered the Ontario politicians who considered the smiles of Rome of greater value than the approbation of their fellow Protestants. The bill was defeated because Archbishop Lynch said, no. Christopher Fraser repeated, no; and Edward Blake bowed his head and whispered."

He voted no the last time, but I trust the hon-gentleman will admit that his

the hon. gentleman will admit that his negative this night was not given in a whisper.
Mr. WHITE (Hastings). I drove you

Mr. BLAKE. You drove me to it

Manage your own drove. At Winnipeg, again, the hon. gentleman said:
"Unfortunately Archbishop Lynch had Mowat bound hand and foot and it was even hinted he was getting a hard hold on Mr. Blake. Let us hope our own leader will keep the spirits clear. An hon. GENTLEMAN. He has no

has no confidence in the breed. Now, I have had the honour of the acquaintance, for a considerable time, of His Grace the Archbishop of Toronto, and I hope, being both of us Irishmen, I may even call my self his friend. I have never, either directly or indirectly, through others or myself, by speech or writing, or in any way had the slightest communication with Archbishop Lynch on any one polit ical topic, of any description whatever-not this one only, but any political

not this one only, but any political topic of any description. For aught I know, unless he may have given public utterance to the contrary, that prelate may entertain the same view with reference to the Orange Bill as I observe the hon. member for Hastings has said Archbishop Fache has, viz., that he was in favour of its being passed. But I say that in this, as in all other particulars, I have acted entirely upon my own judgment and wholly free from every—I will not say dictation or control-but attempt at dic gestion, as to what the opinions

of that prelate or of any other prelate or dignitary or persons of the Roman Cath-olic faith might be on the subject. I have acted on convictions which I have entertained ever since I came into public life, on convictions which I was known to have entertained in the Legislature, and to have expressed when the question was likely to have come up in the House, with reference to another secret organization—convictions hostile to the incorporation of secret corpora-tions, hostile to the incorporation of the Orange society. It is perfectly true that I am, as the hon. gentleman says, a Pro-testant, and it is also true—I suppose that is the meaning of his phrase ultra

nontane—that I am of that school o thought which is most opposed to what I believe to be the dogmatic errors of the Church of Rome. That is perfectly true. I protest against those errors, but I am a substantial advocate of religious freedom and equality and the full rights of con-science, and as the Ontario leaders of the Orange society, declare that that Province is ruled by the Roman Catholic college, ruled politically, and that it must be freed from the domination of the Roman Catholic college by subverting Mowat, I notice they have sometimes said a word with reference to the conduct of the

Province of Quebec, and as to its rule speaking with the same plainness of speech which I have used this evening, hough I may perhaps offend some o those who may have listened with approval to some things I have hitherto said—I say I do not find this pretention to be the exclusive standard bearers of Protestant principles and to lay down a have listened with aprule and measure with which, unless all Protestants comply, they are untrue to their principles, to be the proper attri-bute of this association, judged by its leaders in Ontario. I have spoken of Quebec. Now, in that Province there

have been, for a long time some persons
—some persons only, I am glad to say who have striven to create that regime in favor of their own party, who have inhave sought to prevent certain general language which was used by the author of the church from its true sense and to turn it to the condemnation of one political party; who have sought to maintain the view that the clergy should refuse the rights of the church to persons on account of their votes, who have sought will to his country from its existence.

Mr. WHITE (Hastings). You are drawing it pretty strong; you are drawpast, with a measure of success.

Pressure was used in several counties against the candidates of one political party, as Liberal Catholics, and the struggle was severe and resulted in a great weakening of that party, from which it has not even yet recovered. The members of that party appealed, under these circumstances, to three tribunals; they appealed to public opinion, to the courts of the land, and to the highest authority in their own church. They fought a long and arduous fight, which They reached its climax, perhaps, in from 1875 to 1881. Public opinion, one of the tribunals to which they appealed, was roused to a considerable degree in the Province

of Quebec, and many Protestants there even changed their political views and left the party with which they had usually acted, because they felt this pressure was a pressure inconsistent with the proper use of religion and the proper use of the church; they appealed also to the law, and the law was vindicated in several cases; they appealed also to the highest authorities in the church, and those authorities also interfered. We know well, for it is public to us, what was done. We know that, in 1876, an instruction was sent out

Holy Office in these words "The bishops of Canada must be made to understand that the Holy See fully acknowledges the extreme gravity of the facts reported by them; and the injury caused by these facts to the authority of the clergy and the holy ministry is particularly to be deplored.

"Wherefore, in order to make up for these injuries, it is especially necessary to root out the evil. Now the cause of such great inconveniences lies in the

fact that these bishops are divided among themselves both as regards the political question and as regards other questions which are now agitated in Canada. Therefore with a view to put an end to these much to be regretted dissensions, it will be necessary that the bishops, together with His Lordship the Apostolic Delegate who has been cont Apostolic Delegate who has been sent to Canada, concert with each other to determine a uniform policy to be followed by all and each of them with regard to political parties.

"Another cause of these same inconveniences lies in their too great interference in political affairs, without enough of heed for pastoral prudence. The proper remedy for this excess of zeal is to remind these bishops of that which has already been recommended to them by this Supreme Congregation, on Wednesday, the 29th of July, 1874, to the effect that on the occasion of poonfidence in the breed.

Mr. BLAKE. My hon. friend says he litical elections they should confo in their advice to electors, to what had been enacted in the Provincial Council

> "It must be added that the Church while condemning Liberalism, does not intend to strike such and every political party which might chance to be called Liberal, since the decisions of the Church only apply to errors which are opposed to Catholic doctrine and not to specified political party whatever, and that consequently, whoever, without any other foundation, declares that one of the political parties of Canada, namely, the party called the Retorn party, a party heretofore strongly supported by some Bishops, is condemn-ed by the Church, whoever makes such

statement acts wrongfully.
"Finally, as to what concerns the main subject of the doubts propounded; in order to determine what measures should be taken as regards Catholics who, by reason of a pretended undue interfer-ence of the clergy in political elections, appeal to the civil courts; it is impos appear to the civil courts; it is impos-sible to lay down a general rule for the Bishops on this subject; and therefore it will be the duty of whoever is in charge to provide in each case, with respect to the consciences of persons making such appeals. Therefore let the Bishops take the necessary measures to guard the honour of the clergy, taking special care to prevent as much as possible clergymen from being obliged

as possible ciergymen from being obliged to appear before lay judges. "Lastly, Bishops must be exhorted to observe the greatest reserve with regard to political affairs, by reason, especially, of the danger there would be ing a violent war against the Church on the part of the Protestants, who are already restless and irritated against the clergy under pretence of undue interference in political elections. Besides, th lergy must be brought to always avoid naming persons from the pulpit, still much more so if it is to discredit them on the occasion of elections, and never to make the influence of the ecclesiast cal ministry subservient to private purposes, except when candidates might antagonistic to the true interests of the Church. Now, sir, that was followed up by the

pastoral letter and circular which were issued after the arrival of the Delegate Apostolic, and after an under-standing had been reached with him in 1877. The pastoral letter with contains following passages : -

"The gravity of the events which have taken place since the last general election, and the numerous and various difficulties to which they have given occasion, make it our duty to remind you briefly, our most dear brethren, of the principles and the rules of policy which were expounded to you before now in our councils, our circulars, and our pastorals, and particularly in that of the 22nd of September, 1875."
"The ninth decree of the Fourth Coun-

cil, held in 1868, expounds your duties as electors in the following terms:—'Let the pastors instruct with great care the faithful on their duties in election times; let them strongly impress on their minds that the same law which confers on citizens the right of suffrage imposes on them at the same time the very serious obligation to give their votes whenever obligation to give their votes whenever it is necessary, and glaway to give the great and the political affairs of the country, and the political affairs of the country. the pastors instruct with great care the faithful on their duties in election times; it is necessary, and always to vote according to their consciences, under the eye of God, and for the best interests of religion and of their country; that consequently the electors are always bound in conscience, before God, to give their suffrages to whatever candidate they believe to be truly honest and able to fulfil well and faithfully the important duties which devolve upon him, to be ever attentive to the welfare of the Church and State, and to work faithfully to promote and guard the welfare of the Church and State."

Then, after pointing out what had been done in 1873 and 1875, and giving a warning against the doctrines of Catholica Liberales, the pastoral goes on to say:-

Liberales, the pastoral goes on to say:
"Unfortunately, and against our intention, some persons were inclined to see in this document an abandonment of principle, to come down to persons and political parties. Our wish has been to expound to you the true doctrine on the constitution and the rights of the Church, on the rights and the duties of the clergy in society, on the obligations of th Catholic press, and on the sanctity of an oath; such has been our only aim, and such is still our intention. In this we have followed the example of the Holy See, who in condemning Liberal Catholicism has refrained from naming persons and political parties. In fact there does not exist any Pontifical Act condemning any political party whatever; all the condemnations which have up to the present time emanated from this venerable source are only applicable to Liberal Catholics and to their principles, and the brief addressed to one of us in September, 1876, must be interpreted in sense. Following the example of the Sovereign Pontiff, and in accordance with from the Supreme Congregation of the the wise prescription of our Fourth Council, we leave to each one of you to judge, under the eye of God, which are men to whom these condemnations

apply, whatever may be the political party to which they belong."

Now, Sir, at the same time, as I have said, a circular was issued to the clergy, from which I will read an extract or

the Fifth, we find that the clergy must confine themselves to instructing the people as to their duties in election time, which duties are the following:—I. To give their votes when sufficient reasons call for it. 2. To vote according to their consciences, and under the eve of God. and to give their support to the candidates whom they may prudently judge to be truly honest and able to discharge the duties of a representative, which are to watch over and procure faithfully the welfare of religion and of the State. 3. Not to sell their votes. 4. To avoid in-

temperance, slander, and perjury."
Another passage reads thus:
"When you shall have so explained to your people the principles which ought to guide them in their choice, leave to the conscience of each of them the option of applying them to persons and to parties. And whenever a penitent shall tell you that he has voted in all conscience and under the eye of God conscience and under the eye of God, never call in question his good faith, and put into practice the well-known axiom: the same belief must be given to what the penitent says on his own behalf as to what he says against himself."

Then again, sir, the letter says:
"The decree of the Fourth Council
forbids you to teach from the pulpit, or otherwise, that it is a sin to vote for such and such a candidate, or for such and such a political party. With much more reason is it forbidden to you to announce that you will refuse the Sacra-

ments for that cause.
"Never give your individual political opinion from the pulpit.
"Never attend any political meeting, and never make a public speech on such

matters without the permission of your "If you have a right to vote you may

avail yourself of it; but let it be with prudence and without ostentation. It is proper that you should choose the most favorable opportunity for voting, and opportunity for voting, and not wait till the last moment, when the excitement is always greater, and that you should not remain near the place where the election is taking place "To those who may come to consult

you privately, answer with prudence and calmly, without entering into dis-cussions which would be compromising to your character; for you know well that language the most innocent and the most true is exposed to be at such times misunderstood, misinterpreted, and mis-reported. And even if you see that people are greatly excited it will be prudent on your part to state simply that what you have said from the pulpit must be sufficient to guide them." Well, Sir, these documents to which I

have referred contain, I may say, some injunctions in which I think the pastors of the Roman Catholic Church set an admirable example to the pastors of the other churches; I mean particularly those injunctions against selling the suffrage, against bribery, against corruption, against intemperance, against calumny, and against perjury. Then we go further. I do not confine myself wholly to the statements made by these ecclesiasti cal dignitaries. About the same time, discussion was raised in this Parliament and I wish to show that the views which are reprehended by these documents are views which were not held by all the Roman Catholics even of the Conserva-tive party. On the 11th February, I think, in the year 1877, Senator Masson, then a member of this House, used these expressions:

Now, Sir, the hon. gentleman says in ns, Sir, the non. gentleman says in his letter that the party with which I act was controlled by a power which declared that free thought was a cardinal sin. Well, Sir, I say that this is no more sin. Well. Sir, I say that this is no more nor less than a slander on the Conservative party; and as a Conservative and an Ultramontane, as I am called by hon. Ultramontane, as I am called by hon. gentlemen on the other side of the gentlemen on the other side of the House, from the Province of Quebec, as the leader of the Ultramontanes, I say unto Cæsar the things that are Cæsar's, the leader of the Ultramontanes, I say that the Conservatives of the Province of Quebec, and I speak advisedly, are ready to give to the clergy of the Province, on religious creations are ready to give to the clergy of the Province, on religious creations are ready to give to the clergy of the Province. great virtue and their disinterestedness:

but we are not ready to give any more. Well, the matter was not finally settled. Notwithstanding what had been said, the discussion went on. Still the question was raised, and raised in pretty influential quarters, on the part of the Conservative party in Quebec, with reference to the law as to undue influence and I felt it my duty-thinking the question might become a serious one. and desirous to place myself on record, and as I might by my voice influence my fellow-countrymen—to speak upon the subject myself, and I did so at the village

of Teeswater, in the year 1877:
"Another demand of a very different character has been made from very high quarters, namely, that we should alter the law as to undue influence. Now, the basis of our representative institutions is that our elections shall be free. Each of us is called on to surrender his share of majority, upon the ground that this sur-render is necessary, for so only can we ity is more likely to be sound—is more likely accurately to represent what would be beneficial to the community than the view of the minority. This is the ground-work. Now, that ground-work wholly fails if the vote be not the expression of the voter's own opinion, but the public through Lord Denbigh—of the control of that Church, shows that the expression of somebody else's opinion different from his. (Hear, hear). If, instead of its being his opinion, it is the opinion of his employer, his landlord, his creditor, or his minister, why, it is not his vote at all, it is somebody else's, and we have not submitted ourselves to the free that the case in the United Kingdom, it is so here value of our fellow countryman. But nossibly to the voice of a very small minority, who have determined what the larger number is to be. have determined what the voice of from which I will read an extract or two:—
two:—
two is an extract or the larger number is to be. Inus the decree of the Fourth Council, and the eighteenth of the opinions of our employers, creditors, the state of the opinions of our employers, creditors, the eabandoned; but should they be pressed, the susciess to disguise the fact ferred. I trust, then, that the ill-advised that so long a conflict, waged in that manner, and with these weapons, has a permanent weakening effect. But I want to

landlords, or ministers to be forcibly subthis reason, besides the penalties which are enacted against the exercise of unuue in-fluence, we have declared that the vote of any man so unduly influenced shall be null and void, and that elections carried by such undue influences shall be annulled. I cannot, if a landlord say to my tenant, Now, tenant, I shall turn you out at the end of your term if you do not vote for my candidate. Though I may have a legal right to turn him out at the end of the term, yet I cannot give the intimation that I will, on this ground, exercise this right. If I do, the vote is annulled as not free. I cannot, if a creditor, say to my free. I cannot, if a creditor, say to my debtor, 'I will exact that debt at once if you do not vote as I wish, 'though I may have a legal right to exact my debt. I cannot, if an employer, say to my employee, 'You shall leave my employment at the end of the current term unless ment at the end of the current term unless you vote with me,' though the law may not oblige me to retain him in my service. It has been found necessary in all these cases to prevent the relations to which I have referred from being made the means of unduly influencing the vote, in order that this great cardinal principle of our Constitution—the freedom of each man to vote according to his own opinion—may be preserved intact. (Hear, hear). True, the landlord, and the creditor, and the employer have each the right to speak and persuade by arguments; and the confipersuade by arguments; and the confidence placed in them may be such that the dence placed in them may be such that the voter's opinion may be changed; but between the argument, the persuasion, the confidence which may conduce to a change in the mind and opinion of the voter, and that coercion which compels him contrary to his mind on the threat of some loss or penalty, there is a broad and palpable distinction, and that is the distinction which the law lays down. Now, if there be a form of religion under which the minister is supposed to have the power, by granting or refusing certain rites, or by making certain declarations to affect the state of the voter after death. it not perfectly obvious that the threat of such results to the voter unless he vote in accordance with the opinion of the minis-ter, might be infinitely more potent than any of the other threats which I have ed-the exaction of a debt, the ejection of a tenant, or the discharge of an employee? (Hear, hear). And would not such a threat be obnoxious to just the

same objection ?" CHRISTIAN AND POLITICAL PRINCIPLES-"I am far indeed from implying that politics should not be handled on Christian principles. Whatever difficulties and there may be as to Christian dogma, there is, fortunately, very little difference concerning Christian morals. We are, fortunately, all united in this country in the theoretical recognitionhowever far we may fail in the practical observance—of the great doctrines of Christian morality which are handed down to us in the Gospels; and I believe it is on the basis of those doctrines that the polthe basis of those doctrines that the politics of the country should be carried on. (Hear, hear, and loud cheers.) Dim indeed would be our hopes, and dark our expectations for the future, if they did not embrace the coming of that glorious day when those principles shall be truly, fully and practically recognized—if we did not look forward to the fulfilment of promises that 'the kingdoms of this world shall become the kingdoms of the Lord;' and that 'nation shall not make war against nation, neither shall they learn war any more;' if we did not watch for the time when the human law of self-interest and hate shall be superseded by the Divine law of self-sacrific of voting, of expressing their opinions, of arguing and persuading, and influencing if they please, my own opinion is that the pastor of a flock divided on politics will be much more likely to retain the fullest confidence of all the members of that flock, and so to discharge effectually his great task, if he abstains from active interference in those political affairs on which there is and will be great division of opinion among them. (Hear, hear, and loud cheers.) But, sir, it has been argued in some quarters that the free exercise of one form of religion amongst us is impaired by this law. That would indeed, if trae, be a serious thing. But, if it were true, we would still be bound, in my opinion, to preserve the fundamental principle of the freedom of the elector. (Hear, hear, and cheers.) No man, any article of whose creed should make him a large would be fit to correspond to the serious states. slave would be fit to control either his own destiny or that of free men. A slave us is called on to surrender his share of control over the common affairs to the majority, upon the ground that this surarticle of religion would, in a word, be inconsistent with free institutions, because reach a decision; but also on the hypothesis, without which the demand would be in the individual, which is their very base quite unjustifiable, that, all kaving a common interest, and each man speaking freely for himself, the view of the major-that difficulty. The public and deliberate that difficulty. The public and deliberate utterances of high dignitaries in more than one Province of Canada have shown that head of that Church, shows that the United Kingdom, where the law as to voice of our fellow-countrymen, but pos- and it is not true that there is any form of religion, the free and full exercise of the voice of
Thus the
thirtie institute instit

I take the opportunity of declaring that for myself, whatever be the consequences. I shall stand by the principle which I have laid down—(loud cheers)—and shall struggle to preserve—so far as my feeble powers permit—to each one of my fellow-countymen, whatever his greed the powers permit—to each one of my fellow-countrymen, whatever his creed, the same full and ample measure of civil freedom which he now enjoys under those laws which enables him and me, though we may be of diverse faiths, to meet here on the same platform, and here to differ or agree according to our own political convictions, and not according to the same platform. convictions, and not according to our religious faith or the dictation of any

other men, lay or clerical. (Loud and repeated cheers.)"

Now, Sir, finally, in September, 1881, there was a further communication dealing with these two subjects to which I have referred, and from it I will trouble the Hause with a year brief extract. It the House with a very brief extract. It is a communication from the Prefect of the Sacred Congregation, Cardinal Simeoni

"Il est venu a la connaissance de la Sacre Congregation de la Propagande que dans votre province certains members du clerge et du corps seculier continuent a s'ingerer trop dans les elections politiques, en se servant soit de la chaire, soit des journaux et autres publications.
Il est egalement connu de la susdite

Sacre Congregation que certains suffra-gants de Votre Seigneurie cherchent actuellement a recourir au parlement pour faire modifier la loi des elections relativement a l'influence dite indue.

Or, pour ce qui concerne le premier point, je m'empresse de rappeler a Votre Seigneurie que deja en l'annee 1876, la Supreme Congregation du Saint Office a emane l'instruction suivante." And that, so far as I know, was the final

settlement of that controversy, so far as concerned the views of the highest authorities of the Church, repeated after an interval of years. During that controversy, on 20th January, in the year 1876, the Archbishop of Toronto addressed a public letter to my hon, friend the mem-ber for East York (Mr. Mackenzie), which, dealing as it does with this subject, may appropriately be read at this time. It is as follows:—
"Toronto, 20th January, 1876.

"Toronto, 20th January, 1876.
"Hon. A. Mackenzie,
Premier of the Dominion of Canada.
"Hon. and dear Sir,—I think this an opportune time to inform you and your Government that priests in our Archdiocese are strictly forbidden to make the altar or pulpit of their churches the tribune of political barrange for some strictly have the strictly forbidden. of political harangues for or against any party or candidate for election; or to threaten any spiritual disability for voting

with either party.
"Priests may, of course, instruct their people on the conscientious obligation of voting for the candidate whom they judge will best promote the interests of the country; of taking no bribes; and of conducting themselves at the elections in a loyal and peaceful manner; but they are not to say to the people, from the altar, that they are to vote for this candidate and reject the other.
"It would be very imprudent in a priest,

whose congregation is composed of Liberals and Conservatives, to become a warm partizan of either political party.
"It would neutralize his influence for good in too many instances, and a priest requires all he possesses to forward interests of his whole congregation.

"It is true that a priest, in his ordination, does not renounce his rights of citizenship, nor does he receive authority to impose on his congregation his own

particular views of politics.

"The Catholic Church asks no special favour from any party. Her existence is independent of both. She asks only that er people be put under no unjust restraint or bar. It is true that the old legislation of England made the Catholic religion a bar to political and almost social existence; and though wiser councils now prevail in Courts and Parliaments, yet some of the Protestant populace, a occasional statesman in capacity, so long educated in the tradi-tions of the past, retain a deep-rooted pre-judice and suspicion not easily conquered. That the Catholic religion should not be a bar to preferment, and the political affairs of the country, we are ready and shall always be ready to give to the opinion of these gentlement that respect to which they are entitled, owing to their high intelligence, their of voting, of expressing their opinions, of to the beasts, or the old Jewish accusa-tion: 'We have found this man pervert

ing our nation and forbidding to give trib-ute to Cæsar.'
"The Catholic Church asks only liberty to do good, and to be untrammelled by unjust laws in the exercise of her divine rights. I might here remark, that when in a free country, religious and sacred rights are brought into the arena of politics, then the Catholics have to follow them to the polls and contend there for their right, as in the case of education. We believe that parents have a right to educate their children as they please. 'Train up a child in the way it should go and when he is old he will not depart from it.' Hence, when the Catholics of Lower Canada conceded the rights of separate education to the Protestant minority of Lower Canada, the Catholic minority of Upper rights are brought into the arena of poli-Canada, the Catholic minority of Upper Canada claimed the same right, but had to contend for this right at the elections, and thus religious questions are dragged out of their sphere. The Catholic does not pertheir sphere. The Catholic does not permit his religion to hinder the progress of the country, or the peaceful exercise of a different religion to his neighbours. When his religious principles are safe, the Catholic, under the impression that party Government is a lesser evil, gives his support to that which he thinks will perform its duties for the greater good of the country and the happiness of the people. and the happiness of the people, "I am, Honourable Sir,

"Your very obedient servant,
"John Joseph Lynch, "Archbishop of Toronto." As I have said, there was a long and bitter controversy in the Province of Quebec with some who strove to use the power of the church in the way to which I have referred. That long and bitter contro-versy was a controversy in which my friends, the Liberals of Lower Canada,

were the oppressed party, the party which was being oppressed party, the party which was being oppressed by it, which was suffering from it, in the constituencies; and though they have received justice at last in the particular to which I have referred, it is useless to disquise the fact that salenge a condict waged in that man-

know where, is Orange Tory le the cause which the end? I wa were expressing their sympathy struggling for length been acc is known true that ma Quebec ca Liberals of but the Orange were unflinching

APRIL 26

their consort w Were waging the Quebec Libera were united in success at the p was purchased i professed to be kept in place as partnership, and true to the pr fessed, and wh they wish to be promote. I ha this subject, an in regard to the am to be found rise in which Roman Catholic byterian, or wh encroach on wh domain of the commit to any the same time, absolute power prised within fa ede necessarily power altogeth fore, that it is that there may be called on to the church in th I have sh worked out wi rights on v ower Canada ted and the elec ree men. But cur, which God from the past, any assistance f

of Ontario not received it their views, the gether to party rejoice in the tr perpetuating to their own. society in Onta Its leaders clair of true Protest The hon. mem White), at Wir "One of his thers, he had ution, which Mother Countr zen in the cou on both sides

pandering to t

one member

Grand Maste

'You are no ingular comb last Session to the astoundin ance to defeat the loyalty of tanism, becaus tantism of the There you h and loyalty is they must be maintain that ment, and that votes itself to ppinions as the others, is one v vour or Stat

another reaso object is to a they claim to with reference Church, which And here aga with dogmatic are right or v to do with t with their vie church, as th dition and so Those things is well that w vanced in the with a view o ers of the Ora the Sentinel there is the

"Allegiance to Church teach nize the auth ernment, and the Papacy." On April "It is hard!

true member the Pope, the unquestionin matic faith o "No memb the right of fallibly and affecting tem any more th

ner A ne kinds restor Diamond D at all druggi Burlington, Mr. Georg

and belief pr

hurst, Ont., have used N Discovery a it has done wonderfuli and curing Organ, the