

with us. He generally hates or despises the Orange Association quite as much as the Romanist does, because in Ireland he knows it to be true to the British flag and loyal to the Crown. In Canada the annexationists and those who talk of independence regard it as one of the greatest barriers to their schemes and secret machinations, and will work hand in hand with Romanists to slander and destroy it. Let us thank God that their efforts are fruitless. They may by their unholy combination prevent it from being incorporated, but they cannot stop its progress or its usefulness. It is increasing in respectability, in numbers and in wealth, and bids fair to become a mightier power for good in the Empire than ever it was before. In the last place, let us consider some of the charges brought against us. Intolerance is said to be one of our greatest crimes, but it must be remembered that we have been found fault with because we have sometimes stood side by side with the Romanists on the same political platform in this country, and because Orange members of Parliament have voted for the incorporation of societies connected with the Church of Rome. In the last debate in the House of Commons upon Orange Incorporation,

THE LEADER OF THE OPPOSITION

is reported to have said that "he was anxious for Protestant ascendancy which would lead to a greater spread of Protestant doctrines, but not to that Protestant ascendancy to which the Orange Tory party looked forward, namely, the complete subversion of the Roman Catholic Church to the Protestant power." But in the same speech he says, "the Orange Tories of Ontario have supported the men who upheld the exercise of clerical influence in Quebec." Surely two statements cannot be more contradictory than these or afford a more satisfactory answer to the charge of intolerance. We are sometimes charged with neglect of religious duties, with irreligion and intemperance, and it may be that there is much to deplore in this respect, especially when we remember the solemn obligations of an Orangeman to lead a moral life; but I am convinced that there is an extraordinary improvement in this respect; and speaking as a member of more than one society, I am convinced that the conduct of Orangemen will compare favorably with that of any other society, very many of its members being total abstainers and active members and officers of the religious denominations to which they respectively belonged. These adverse criticisms should teach us to try and avoid the appearance of evil, remembering 1st Peter, 3rd chapter, 16th verse, "Having a good conscience; that whereas they speak evil of you as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing." Romanists

SHAMEFULLY VILIFY US,

as we have seen recently in what has occurred in Bay Roberts, Newfoundland, having gone the rounds of the public papers in most cases without contradiction. It has been stated that grave insults were offered by the Association to the Roman Catholic Bishop and the Redemptorist Fathers there; but the Halifax *Presbyterian Witness*, which is said not to be particularly favorable to us, repudiates the charges, and a mass meeting there of a thousand persons did the

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