

in his pic-nic speeches, of the respectful manner in which some Reform journals spoke of his Grace the Archbishop of Toronto; hence the patronage extended to young men's clubs—otherwise Young Britons—hence the zeal with which the Orange disturbances in Montreal were turned to account to recruit the ranks of the party throughout Ontario, while a fair face was being constantly maintained towards old-time political allies. These facts are pretty well known; but a strenuous effort is now being made to deceive the public as to their proper bearing, and the Catholics are being coaxed by some parties to throw their lot in with the Orange body on pretexts which are the most flimsy. Therefore, the brilliant *expose* which the Hon. Mr. Fraser has made is a most wholesome corrective, and cannot be too widely circulated at the present time. It takes the mask completely off the political sham which affects liberality and professes to give equality to Catholics. It shows that the Orange body, under whose control the Conservative party, in its efforts to regain power, has completely placed itself, still maintains its ancient characteristics of political ascendancy and Catholic exclusion. The Conservative leaders thought that they had captured the Orangemen; but the case has been reversed—the Orangemen have captured those who intended to have captured them! In proof of this, we have but to look to the fact that, despite the scheming of the political wire pullers, and the officers of the Grand Lodge, Mr. Merrick found it absolutely necessary, in order to please the rank and file, to make a pretence of introducing the Orange Incorporation Bill. That such action on his part was the merest pretence Mr. Fraser abundantly proves. But the fact that the leaders, contrary to their own intention, had to make even this shabby show of compliance exposes to the light of day the truth of the assertion, just made, that the Orangemen have the control of the Conservative party. The "leaders" are being driven by those behind them. Had they escaped with a simple "ruling out," how happy they would have been! But Mr. Fraser did not let them escape in this manner; and even honest-minded Orangemen ought to thank him for the trouble he took to show the utter hollowness of the movement of which Mr. Merrick was the figure-head. Does any Orangeman believe that it was *intended* by the Opposition, that the Incorporation Bill should pass this Session? Then let him read the facts set forth by Mr. Fraser, and embodied in the motion which he very wisely had placed upon the Journals of the House, and say whether it is not substantially true, that the leaders—the would-be manipulators of the Order—found themselves between the devil and the deep sea—the deep sea of the general election, and the devil of the party spirit which they had themselves evoked, and which they could not allay?

The Orangemen are usually represented as Irishmen. In what sense are they Irish? There was a time when they manifested some national sentiment—when they had the Irish Catholics under their feet—when they were dealing with the English Government, for their own interests, that they might have been called "Irish." But now-a-days are they not, as they have been called before, the very jailors who try to keep Irishmen in chains? Do they not, in Ireland, oppose the movement for "Home Rule" with every force they can command? And for what possible reason can Catholics seek a political alliance with a party whose principles are so plainly declared against them? Or, why should Liberals attempt to coquette with those who have decreed their exclusion from any public position?

I have interspersed a few headings throughout the Speech for convenience of reference; but otherwise the report is substantially, if not altogether *verbatim*, as the speech was delivered in the House.

TRIBUNE OFFICE, May 15, 1878.

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