

scale, rendered more prejudicial to the best interests of society by the patronage and protection of so many wealthy members, high in office and rank, taking an active part in the proceedings of these lodges, though in Great Britain in a more limited way.

"The Orange lodges have also interfered in various political subjects of the day, and made Orangism a means of supporting the views of a political party, to maintain, as they avow, the Protestant ascendancy."

It goes on in the same strain and the same spirit. We are quite willing that the society should continue to exist in this country with the facilities given them to hold property, but we do think it is asking too much to expect Parliament to recognize a body that, as I said before, has been refused recognition by the Parliament of the mother country. Canada ranks, I believe, as the principal dominion (of course excluding India) of Great Britain, outside the United Kingdom. This Parliament is now asked to give this association official recognition, which I think is a mistake. It can only be under protest of those who feel that their best sentiments are outraged by this official recognition. I do not desire and I am not going to embark on very many questions that are germane to this subject. I simply wish to put on record my own protest against the official recognition of the Orange society. It has now, in several Provinces of the Dominion, powers to hold lands and carry out any of the benevolent purposes for which the society desires under this Bill to obtain increased powers. I, for one, would not object to their coming in under the general law. A gentleman near me says that there is nothing objectionable about the Bill. That may be so from his standpoint, but from my standpoint, and in the opinion of those who think with me, there is this objection—it is an official recognition of a body whose birth was an aggressive one against the Church to which I belong, whose history during the last seventy-five years has been quite in harmony with the objects of its birth, acting as they say under the belief that their course is the best calculated to sustain the supremacy of the Empire. We profess, on the other side, to be equally good subjects. We have fought in the same fights, we have taken part in the same battles to maintain and sustain the constitution under which we live, and we hope to join hands in the future in any necessary movement of that kind; but at the same time we cannot but feel that it is unfair to a large class of our people that the stamp of official recogni-

tion should be given to the Orange body by the Parliament of Canada.

HON. MR. O'DONOHUE—Before this Bill is voted on I have a few words to say. I agree with the last speaker that it should never have come before the Parliament of Canada. The Orange society has been refused official recognition in the old land, where its history was known; its processions were suppressed, and the body itself had to be dissolved. After one hundred years of its history it caused those authorities to effect those changes, and I regret to find that it is carried to this new country, where it was not needed. If in the old land, where the great majority of the country in which it had its birth were of one faith, and the Protestants only a small minority, there was any cause for a feud or for the existence of a secret society to defend themselves against the large majority, surely that does not obtain in Canada. Is there any use for a secret political society in Canada?

Now, that is the question that should be calmly considered by this House, at any rate. If there is a function that this House has more than another, it is to protect the minorities in every part of the Dominion. The Orange association is a secret political society that brought no credit to the land in which it lived for nearly one hundred years, and why should it be imported into this new land, where there is nothing to be complained of, where there is government by the people for the people; where there is a free press; where there is a free people? Surely the great object of its existence, to support Protestantism, does not exist here? There is no danger that where there is over the whole Dominion only one-third of the population Catholic that they are going to subvert Protestantism. Protestants disdain to be considered as allied with this organization. Protestantism would not bear to hear that they needed it in this land. Who then wants it? There is no need of it. Not for the protection of Protestantism surely? What, then, is its object? Its object is purely political. It is a political organization. This Bill would not be here to-day but that it is a political organization, nor would it have ever come here for its second reading had it not been for a political combination. That is what it means—no more, no less. Is it wise to foster, to recog-