

subordinate Lodges ; that the Grand Master and other officers of the Order, are endowed with *political* infallibility, not merely as to *principles*, but actually as to *men* ; that, in fact, the Orange Order presumes to dictate the policy of the country, and select the individuals to be charged with the duty of administering it. Are the Liberals of Ontario, of any creed or country, prepared to accept these conditions of serfdom which the Orange Order has designed for them? Surely not ! Then, it is a duty of theirs, in defence of their political status, as it is the duty of Catholics in vindication of their equal rights as freemen in this free country, to exert the whole might of their influence in an orderly and constitutional way to checkmate the machinations of these schemers, who, under the pretence of protecting the Protestant Religion, and vindicating Civil and Religious Liberty, would consign the government of the country to the hands of a cabal, whose actions would be controlled by instructions from the "Grand Lodge." It is hardly possible to read Mr. Fraser's speech, and then believe that there could be any mistake upon this point. The extracts quoted from official proceedings, and the less responsible, but by no means less truly expressive, remarks of the Orange press, prove that in Canada the ("Grit") Reform party is about as offensive to the Orange body, and as well deserving of being put "down" as the very "Croppies" themselves ! It is time for the Liberal party throughout the whole Dominion to open their eyes to the fact that the Orange organization's chief features, as developed in this country are : (1) the upholding of Tory rule ; and (2) the complete exclusion of Catholics from public positions, either of honour or emolument.

It is true, as remarked in the speech, that there are some "rare birds"—some Reformers—in the Orange Order ; but *they owe their presence there to causes which have now ceased to operate*. This is a fact which the younger portion of the electorate may well be excused for not being able to appreciate without explanation. The "elders," who remember the political and party struggles antecedent to 1851, know well that the Catholics, almost without exception, or with exceptions so few and conspicuous as to make the rule nearly absolute, were with the Reform Party ; that the absurd "Papal Aggression" agitation in England reacted on Canada in that year ; and that concurrently therewith came up the irritating issue of Separate Schools. I do not wish to dwell further on this point than to say that the course adopted by many of the chiefs of the Reform party, on this question, was such as to command the hearty approval of Orangemen ; and that the common sympathy thus begotten in antagonism to Catholicity was the cause of leading many Reformers into the Orange Lodges, where, in subsequent years, and at the present time, they were, and are, treated with contumely and contempt. It is but justice to add that the Conservative party dallied with that question, to meet the political exigencies of the time, and that it was *only when the Reformers came into power*, in 1862, that any honest attempt at settlement was made. Even then, many Reformers went against the Reform Government of the day, and so far damaged their cause—in upholding a wrong principle—that the "moderate party" of that time was still enabled to claim a considerable share of credit for the passage of the "Scott Bill," the enactment of which they had resisted for years, on the plea of political expediency, but really to keep the Catholics dangling at their heels, and to use it, *both ways*, at the general elections. It was the Reform Government of 1862, and not the Conservative party, which put an end to this game.

And from the day the Reform Government of 1862 passed the Separate School Act, the Reformers have shown unimpeachable fidelity, and it might be added, remarkable