

"If this can be said of these societies—in so many respects meritorious and fruitful of good—what shall be said of those of foreign birth, many of them secret organizations, which are entirely political, or sectarian, or hostile to certain portions of the inhabitants, often some other society? An immigrant has a right to maintain the characteristics of his native country, and to cherish her memory—to think even more of his native land than the land of his adoption. But has he a right to bring to the new country the prejudices and the dislikes—the clannishness and the feuds which exist in the old country? Should the family quarrels and the sectarian animosities, not merely of another country but of another age, be carried across the Atlantic and planted in new soil, or engrafted in new institutions, to be nourished and perpetuated by the young of Canada? Is it not a curse to any country to have its people split into factions—divided into numerous *isms*?

"How great would be the benefit if the barriers erected by sectionalism, prejudice, and bigotry not native to Canadian soil, but having their birth-place in another part of the world, were dissolved by a noble patriotism, so as to create a homogenous whole!

"Of course all societies such as referred to, have a legal right to exist, and no doubt the Orangeman sincerely believes that his own safety and that of the country, and the safety of the Protestant religion depends upon the Orange organization. At the same time the Irish Roman Catholics band together to protect themselves, and maintain their welfare—to prevent any tendency to extinction. The existence of one is the reason or excuse for the continuation of the other.