

of Attainder which doomed to death not only thousands of men, untried and innocent, but several women and children. The work, in a word, of Orangeism, once was to prevent Irish Protestantism from being driven into the sea. But now, and in a land of religious liberty, what is its work? A society organized merely for the purpose of keeping alive in the New World the feuds of the Old World would not only be absurd but criminal. The justification of Orangeism lies, if anywhere, in the compactness with which the Catholics are banded for political purposes, the solidity of their delegation from Quebec, and the visibly increasing influence of their vote. Where there is complete organization on one side, no head can be made without organization on the other. But to avail itself of this justification, Orangeism must be independent and devoted to its proper object: of late, according to the sorrowful confession of the best of its own adherents, it has been anything but either. It has been little more than a confederacy for mutual aid in elections, and for securing to the members, or to some of them, their share of the spoils. Its chiefs gave a recreant vote at Ottawa for the resolution of sympathy with the Irish rebellion. It has trusted politicians and been deceived: we shall now see whether it has anything better wherein to put its trust.

Whether incorporation ought to be granted to secret societies which bind their members by oath, is a more general question. Perhaps the oath is of less consequence than is assumed, a pledge of any kind being practically the same thing. It is clear, however, that inspection of the Statutes to see that they contain nothing incompatible with the duty of the members to the commonwealth ought to be a condition precedent to the grant of any public privilege. The day, it is to be hoped, will come when all these associations will be merged in the community. At present they are extending themselves on this Continent, and the taste for them is one of the most curious of the phenomena which meet the eye of the observer who is studying life in the New World. Picnics, regalia, processions, titles, with the love of mystery, no doubt, go for a good deal. But there appears to us to be a general desire for some closer bond of union than is furnished by the ordinary re-