

about our ears. We confessed we had no idea of the number of our kins who are members of this organization, and their zealous enthusiasm for its objects. We evidently laid our hands upon the ark with a vengeance, and have brought upon ourselves quite a storm of indignant protest. Now, we have no idea of running away from our opinions, but at the same time we would wish at once to disclaim the intention of wounding the feelings or wantonly slighting the honest convictions of any of our readers. We fully admit that there are many loyal-hearted and right-minded men in the Orange order, and as an insurance and benefit society it encourages thrift and affords to its members the means of providing against the contingencies of sickness and death. But we cannot regard the principles and actuating spirit of Orangeism as otherwise than intolerant and reactionary, and contrary to the great truth of the brotherhood of man. It appears to us that the aim of Orangeism is to assume the offensive against the Church of Rome; in other words, to keep alive the sources of discord and bitterness, and that in effect it strengthens and gives expression to bigotry and the lust for revenge, and inflames the worst passions of the ignorant and vulgar. In fact, it seems to us, as an institution, far more akin to the persecuting spirit of the dark ages than to the enlightenment, the breadth, and the sweet reasonableness of the highest and most perfect type of Christianity and the Christ life. Unquestionably, King William of Orange was one of the greatest and most estimable of England's rulers. He fought and won for her the battle of civil and religious liberty, and broke forever, as far as England is concerned, the Romish yoke. By his lofty courage, indomitable energy and consummate diplomacy, he foiled the designs of the most powerful and unscrupulous monarch of the day, and maintained against gigantic odds the cause of civil freedom and the right of every man denied to him by the Church of

Rome, to worship God after his own conscience. We regard with admiration and respect the character and achievements of King William and not less do we regard with contempt and detestation the superstitions and errors of the Church of Rome. We believe that her teachings are unsound and false and her practices abhorrent, and we hold that she maintains her strange power over the hearts of men by pandering to their weaknesses, benumbing their intellects and enslaving their imaginations. It is, we believe, because men naturally love darkness rather than light that they are blinded by the fallacies of Rome and are content to follow her leading. Thank God, in England, to quote the saying of Bishop Ridley as he was bound to the stake by his persecutors, such a candle has been lighted by the Reformation as by God's grace will never be put out. But while we yield to none in our devotion to Protestantism, we see no justification in flaunting our opinions in an offensive and blatant manner in the face of our Roman Catholic fellow citizen. Our views and convictions are entirely opposed to his, but we admit that he has the same right to hold these opinions and act upon them as we have. He interferes in no shape or manner with our personal and religious liberty, and why should we interfere with his? We should rejoice to be able to convert him by means of his judgment and conscience from the error of his ways, but to wave a red flag in his face, and to brandish a tin sword over his head, is only to insult his feelings, to make ourselves ridiculous, and to tarnish and discredit the great name and traditions of Protestantism and liberty. There is an aggressive spirit in the Church of Rome, and the record of her past has been stained by persecution and bloodshed, but the same, unfortunately applies to every creed and sect that was in existence in the days of our men locked to the rack, the stake, and the block, the man and neck, which to her is the spirit of the