

THE SIGN OF THE CROSS.

Yet will we not conceal the precious cross,
Like men ashamed; the sun with its first
smile,

Shall greet that symbol crowning the low pile
And the fresh air of incense-breathing morn
Shall woefully embrace it; and green moss
Creep round its arms through centuries un-
born." Woodstock.

Pray tell me, is yon classic dome
Hemmed in on either flank,
Designed for God's or Mammon's home,
A temple or a bank?
And tell me why to human eyes
No outward signs declare,
If it be house of merchandise,
Or holy house of prayer?

The Hindoos pagod's towers are gay
With flaunting banners set,
And crescents in the sunbeams play
On mosque and minaret;
As by the synagogue I went
But yesterday, I saw,
Conspicuous in the pediment,
The tables of the law.

But who shall say of this unique
With what he has to do,
Or Catholic or Heretic,
Or Pagan, Turk, or Jew?
Or that new pantheistic sect
Whose creeds with all accord,
And worship with a like respect,
"Jehovah, Jove, or Lord!"

Look up to yonder neighbouring spire,
And see it written plain,
The shape that most the town admire,
Is, like its name, but vain.
The cross is still a stumbling block,
And noisy Gushfords vaunt
That nothing but your weathercock
Is purely Protestant.

Oh, why should Christian men so fear
To lift on every shrine,
The symbol to the soul most dear,
Faith's sure and steadfast sign:
That moves not while the vanes are whirled,
The sport of every breeze,
As fickle as this fift world,
Or fancy's vagaries.

There were some reason on their side,
If those same cocks should crow,
As often as is Christ denied
By those who meet below;
Or could they warn the moving mind
'Twixt passion tost and doubt,
Of their unrest whom every wind
Of doctrine veers about.

N. Y. Churchman.

ORANGEISM.

We are credibly informed that an Orange Lodge has lately been established in this city, at "Head Quarters," where Ogle R. Gowan attends regularly every night. — *Constitution*

Revival of Orangeism.—At a meeting of the officers and members of the Breaky Orange Lodge, No. 56, held in Kingscourt, on the 15th of August, it was resolved unanimously, that a communication be forthwith held with the different lodges of Sherlock, Bailieborough, Ballyjames Dubh, and their vicinities, for the purpose of holding a general meeting, for the appointment of district masters, and other officers, and of organising the different lodges in a loyal and constitutional manner. — *Northern Standard.*

ORANGEISM IN CANADA.

Almost every journal we take up from this country, furnishes particulars of some additional act of outrage or atrocity committed by parties pledged to carry out the principles of this nefarious system. We had long fondly, but it seems erroneously, imagined that Ireland was the only country in which Orangeism was permitted to play its pranks with impunity. The manner in which that unfortunate island was uniformly governed rendered the system in some measure a powerful auxiliary and an extremely useful appendage to the polity of its rulers. There, the object nearly of every government was to crush, to exterminate, and to destroy—to render its own existence stable by the severity of its enactments, and its diabolical but too successful policy, in perpetuating divisions. Those who had sworn to uphold such policy, to render legalized tyranny as frightful as the demon of religious rancor could make it, might, we can easily conceive, have had their excesses overlooked, and their exertions applauded; but in a country which has disclaimed such aid, and rejected such principles, and whose government cannot be strengthened by such excesses, we are at a loss to conceive why Orangeism is allowed to stalk abroad and display its native horrors in broad day light. Can it be, that in Canada the government has not the power to check the turbulence of the rioters? or is it, that any contingency may arise that would require the strenuous exertions of the party? The idea of the inefficiency of the Executive cannot for a moment be entertained. It possesses sufficient strength to check the petty, murderous warfare of any party. And as to the idea of a reserve in cases of peril or emergency, it would be found that if a contingency would have really occurred, Orangeism could add no effective strength to government, while it would inspire its antagonists with desperation and probably a blind, but a fearless enthusiasm. Faction must be crushed before the stability of any government can be secured. Individuals may have grievances; but when they hand themselves into a party to seek the redress of those grievances by any other than legal and legitimate means; it is the interest, as it should be indubitably the inclination of the government to crush the growing monster before it will have acquired the nerve and vigour of age and improved the lessons of experience. We do not intend that this observation should apply to any particular association. It is equally applicable to all. Until very recently all power, in Canada West especially, was in the hands of a miserable compact, descending by hereditary right, and becoming more thoroughly imbued with the spirit of exclusiveness and uncharitableness as it proceeded down. A remedy for this state of things was sought. The government and the compact were so united, so thoroughly identified in sentiment and in action, that to attack the one would inevitably lead to collision with

the other. In a word, the compact was the government. The efforts of the Reformers had been directed to the dissolution of this unholy union; but in vain. No governor could give life or vigour to his administration without subscribing to the dictatorship of the compact—for it was all powerful in the Colonies, and could exert no inconsiderable influence upon the proceedings of the colonial office. A virtuous but a weak man might shrink from the task of destroying its dominion. One whose object was to revive a shattered fortune at his leisure, might lend his name to give weight to its machinations. And thus an opposition to the compact would be easily construed into an attempt to subvert the government. This really did take place. The leading reformers became rebels. The decision of the executive rendered their schemes abortive, and while it succeeded in crushing the men, allowed the victory to their principles. That for which the reformers contended has been since conceded, and the unnatural compact in a great measure dissolved.

During the period of these struggles it is easy to conceive how Orangeism, unshackled and unchecked, could have played a conspicuous part. If those against whom its virulence had been chiefly directed appealed to the Reformers for protection; the latter might say with all truth, that they themselves were suffering acutely, and that under the circumstances it would be both useless and absurd to seek a remedy. Such a plea in justification of their conduct could, at that time, have been put forward plausibly, reasonably, and justly. They are now, however, in power; and if we can adduce no proof of copy by which they can be convicted of political hypocrisy, we are not at a loss for a satisfactory justification, when we tell them that their conduct is deeply impressed with ingratitude. Although we can draw a distinction between men and the principles for which they contend, and can appreciate the good wrought without reference to the impelling motive, still we think the principles themselves are in imminent danger when carelessness, ambition, or cupidity interfere with their practical development. Or to speak more plainly, we think a principle of responsible government is the very best that could be devised for Canada; but we say that this system can produce no good, when it is made the basis of contention for place, and the Shiboleth of miserable political warfare.

If the Reformers needed sympathy and support in their struggles against corruption, would it be too much to require a reciprocity of feeling for their old friends and allies? We call them allies, be it remarked; for although they contributed to gain the victory, they never reaped much of its fruits, and cannot therefore be classed with the responsables. The general officers got all the honor of the battle, whilst the privates were left to struggle with expence a day, and the calumnies, whenever they grumbled too loudly.

We do not mean to say, that every por-

son who had a share in the struggle for responsible government should receive a pecuniary recompense or benefit for his toil; such an assumption would be both absurd and ridiculous. As long as men can appreciate liberty they will be found willing to struggle for principle. But when we see useless, degrading and irritating distinctions attempted to be drawn under the eye, and the silent sanction of the reformers operating injuriously to their friends; is it to be wondered at, if these friends will say, "What have we gained by Responsibility? We have contributed to overthrow one compact only to set up another: more dangerous because it acts up in the name of liberty and equality. The reformers considered us too degrading to offer us place. We asked for nothing but protection, and they suffer the common enemy to give us stripes and insult." Cannot such imputations be cast upon the character of the reformers in Canada? Let us see. We believe it will not be controverted that the Catholic Irish inhabitants of the Canadas were always steady and consistent advocates of the new system. Most of them had imbibed their political knowledge in a country where agitation, and the bold assertion of its wrongs could alone produce any effect upon the callous hearts of its rulers. They became, as naturally the enemies of Orangeism and the compact in Canada, as they were of the terrible ordeals to which they had been subjected at home. They were reformers from principle; but they were cautious reformers. The ill-organized *emancipation* which terminated in the overthrow of its leaders, found very few of them, if any at all, marshalled under the banners of revolt. They had discrimination enough to perceive that the compact did not always reflect the mind of the imperial government; and that moral means would be eventually adequate to all the purposes of agitation. They were the really loyal inhabitants of Canada. They listened to the voice of reason and of religion; and they did not become partakers in the criminal excesses and treasonable practices which so fearfully characterised the late troublous period. And what has been their reward? The demon of Orangeism has been let loose upon them. Their habitations have been plundered and destroyed, their lands devastated, and their lives put in peril, and sometimes taken away. It may be said that those who direct the Executive, and who are therefore in a great measure responsible for its acts, have not power to prevent the evils of Orangeism. To this it can be replied that their continuance in office under such circumstances leaves an indelible stain upon their characters as men and as reformers. But Orangeism is not the only system of which the parties aggrieved have to complain. Not only do they not receive protection from its violence, but a mere expression of sympathy on their part for their oppressed countrymen at home is laughed at, frowned upon, and scouted by the so-called reformers of Canada. Some essential services, however, they have fostered the scorpion to sting themselves.