

mixed in due proportion, contribute to the finishing of the picture. Had Orangeism been governed by the soft and healing influences of gentleness and compassion, it never could have accomplished a work which, at least in its origin, demanded the most determined efforts of active zeal and fortitude. Let it, however, be distinctly remembered that the Orange Lodges are formed, not for aggressive, but for defensive powers. Orangemen are the sworn defenders of rational liberty—of freedom of conscience—of the right of all men to worship God in the manner they think best. Genuine Orangeism attempts not to *force* any man to a faith in our opinions. Liberty we will have, or die in the struggle for it. But liberty should be enjoyed by all alike; by the Roman Catholic as well as by the Protestant; therefore, if our principles are rightly understood, we shall be found equally the friend of the Roman Catholic and the Protestant: we will never allow the former to persecute us, nor will we ever seek to persecute them. As a mixed people we should live in peace and harmony; and our Society is established to accomplish this desirable end. We cannot admit the most obscure subject to be deprived of his liberty, or persecuted for his faith's sake, without employing the whole weight of our influence against his unconstitutional treatment. Orangeism will thus be seen to be, by all impartial men of research, honest and virtuous, exalted and noble, useful and necessary, and every true patriot and philanthropist should wish us God speed. Some point us to the secession or split of 1853, as a proof that the Order can, at the will of its chiefs, be dis-united, and thereby be rendered powerless for good. And we are pointed to articles in Orange journals derogatory to Orange leaders. I reply, that I attach no real importance to either one or other of