

The success of Orangism—the character of its triumph, and its growing popularity, wherever it has been tested, and despised prejudice removed openings, and cannot but have been a first lesson in condemnation or not in action in our present struggling state, and in our future hopeful prospects. Ours are men, who, though they have ceased to believe, still refuse to join us, for with some, nothing is worthy of active assistance which they did not originate and from which they do not derive a direct and positive personal advantage.

We are to conquer, but not by physical might. We are to subjugate, but not by violence. All Protestants will come under the sway of our principles, but not by force. All is to be done by freedom and intelligence. Then, then, it is evident that our organization is that which commands itself to the approbation of the wise and the good in every class of society, and consequently is most justly entitled to the zealous co-operation of all true Christians—it holds now, as it has ever held, a distinguished place amongst the Reforming institutions of the world, and its energies directed by sound reason and persevering exertion cannot fail to accomplish a vast amount of good.

There must, however, be energetic, systematic, effectual exertions in the cause—Christians! Protestants! Philanthropists! Orangemen! see to it, that there be lodges in your several cities, towns, townships, villages, and neighborhoods, so that every worthy man in the whole land may be reached by the influence of our glorious Order. Then, will that wonderful system of fraud, idolatry, superstition and cruelty which has for so many ages surrounded the world, come to an end through the instrumentality of Orangism.

War shall cease, freedom shall be universal, vice shall hide its hideous head, superstition shall be lost in love, ignorance shall yield to light, and one vast cloud of mental and spiritual illumination shall cover the earth. I can see, and that not far off, a period when the power of the Order's salutary influence on the counsels of statesmen, the deliberations of Parliament and the mind of the people of the whole nation will be felt and acknowledged.

And let it be remembered that in resources of every description—physical, intellectual, moral or purely spiritual, Orangism is astonishingly rich. O, then,

Hail! brightest banner that floats on the gale!
Flag of the country of Orange Nassau, hail!
Red are thy stripes with the blood of the brave,
Bright are thy emblems as the sun on the wave;

Waves in thy folds are the hopes of the free,
Banner of Orange William! blessings on thee!
Mountain-tops mingle the sky with their snow;

Prattles he smiling in sunshine below;
Rivers, as broad as the sea, in their pride,

Under thy foldings, but do not divide;
Hearken, ye voices for out-echoing the sea,
Flag of nobility! blessings on thee!

Hope of the world! on thy mission sublime,
When thou didst burst on the pathway of Time.

Millions from darkness and bondage awake;
Miles was born when Liberty spoke;
Millions to come yet shall join in the plan;
Flag of the Protestants' hope! blessings on thee!

Treason shall perish and Treason shall fall;
Kingdoms and thrones in thy glory grow pale.

Thou shalt live on, and thy people shall own
Loyalty's sweet, where each heart is thy throne.

Union and Freedom thine heritage be;
Order of Orangism, blessings on thee!

The past has tested Orange stability and power, affording a sufficient augury of its brilliant future. The present generation of Orangemen have been educated by the experiences of those who have gone to the city of quietude and victory, and are thus fitted by the wise dispensation of Providence for the carrying out of the broad and deep principles which pertain to civil existence.

Time fights for Orangism. Every succeeding year does but consolidate our forces, strengthen our numbers, and increase our confidence in our Order, and at the same time brings our enemies near, and still nearer, their frightful and inevitable catastrophe.

This affords to the Order a future prospect full of encouragement and hope, and brushes away all doubt of our success. But the mind fails to grasp the future of such an Order, when we behold the progress achieved in so short a time, we are almost disposed to give history the lie. Such as is described in Gower's history and mystery of Orangism has the Order—been—such as I am describing is it to-day. What it will be a century from this time, is a question which it is beyond the power of human prescience to answer, except by estimate or conjecture; of our future some few elements may be considered capable of reasonably reliable prophecy. That every dozen years of our future growth will surpass any preceding dozen, is proved by our progress hitherto.

These things all foretell for the Order a splendid future—a future more radiant and encompassing than any preceding epoch of the Order's history.

The Orangism of to-day has been greatly benighted by the experience of the past. I am not aware of anything in our past history or present position to induce serious misgivings as to our future success.

I come now to the question of permanency, or whether the Orange Order can be made perpetual. Reasoning a priori, I might declare this point settled. But, unfortunately,