

of that cry from his army. He had already alienated from him all the common people who loved their liberties and hated priestly tyranny. He had alienated by a long course of attempted oppression, the bishops, the clergy, the gentry, and the peerage. He had latterly relied only upon that army to support his despotism. That shout showed him that the support of the army was gone, and that he stood alone, and that the patience of his subjects was utterly exhausted.

On the very same day that the bishops were acquitted, was sent that celebrated invitation signed by the great representatives of the British nation, the invitation to William Prince of Orange, to come and take the throne of England; and, on the Fifth of November, 1688, there landed at Torbay, in Devonshire, the great man in whose memory, the society to which you belong, names itself the Orange Society. Married to James's daughter, he was son-in-law of the dethroned monarch. He was already (on the continent of Europe), the great military champion of Protestantism and freedom, against the Romanism and tyranny of France, under Louis XIV. Almost without striking a blow, he, and his Consort, Mary ascended the throne, the choice of the whole nation, reigning by their choice, and pledged to maintain for ever the Protestant liberties of England. The cry of "a free Parliament and the Protestant religion" resounded from one end of England to the other, and thus, quietly, bloodlessly, almost came to an end one of the greatest revolutions the world has ever seen, and in the flight of James II. to France the old dynasty left England forever. British moderation, enlightenment and religion, courage and determination, established the fact that Britons should never be slaves, that their Kings should reign but not tyrannize, that men's consciences should be free from the priest, and upon the firm basis of the Protestant succession. Those principles of religious and civil liberty, under which we and our forefathers have now quietly lived and prospered for two hundred years, were laid down as foundations upon which the very throne itself was to rest. The battle of the Boyne, where James made, on Irish soil, and with alien Roman Catholic troops, a last effort to conquer his own fellow-countrymen and former subjects—the battle of the Boyne was the expiring flicker of a candle, already nearly out. Long before, King William, catching sight of the Catholic army posted strongly behind the Boyne, cried out, "I am glad to see you, gentlemen, and if you escape me now the fault will be mine," the cause for which that battle stands had been lost and won.

It was lost and won, when all England, from peer to peasant, had come to the determination that tyranny and priestcraft should no longer ride roughshod over free-born men.

Now, as we contemplate this whole stirring series of events, that forms such a momentous chapter in English history, we cannot but perceive that a mighty change must have come over the whole spirit of the nation since the time when the nation tamely submitted to the persecutions of bloody Queen Mary, a century before—Mary, the predecessor of the first of those four Stuarts. Many and great causes had been at work to produce this change, but the greatest,