

of progress, taken its place, in all the attributes of intellect, morals, religion, power, and honor, on an acknowledged equality with the most ancient and most popular associations which now exist. Let us always put forth our growing power on the side of virtue and of right—let us condemn wrong—approve the good—let us aid the needy here, and cheer the sad there—let us strive in all things to overcome evil with good—then will the battles of Orangeism be galas of victories, all of them rich in the tearless, bloodless spoils of peace. How far the power of the Institution is to be felt in the future, depends, in my opinion, more upon the wisdom and the purity of its counsels, than the assaults of the enemies of the Order; because Orangeism is now so firmly fortified in public favor—so conservative, systematic, and effective in its organization—so numerous in its membership—so abundant in its resources, and so just in its objects and in the means by which its objects are sought, that it can afford to look with comparative contempt upon the combined efforts of Rebels and Romanists to annihilate its existence, or even to retard its influence and onward march. In every period and circumstance of its history, we behold dignity and elevation, blended with love and piety—something which, though it awakens the admiration of Britons, yet attracts their confidence. In Orangeism is power, but it is a power which is rather the security of the freedom-loving than their dread—a power softened by religion, and soothing, while it awes. And yet, in the Order, with all the gentleness of a maiden, we behold an heroic firmness which no terrors can shake, and no opposition can restrain. This union of opposite qualities constitutes indeed one of the distinguishing beauties of Orangeism. It presents us, as it were, with the lights and shades, which,