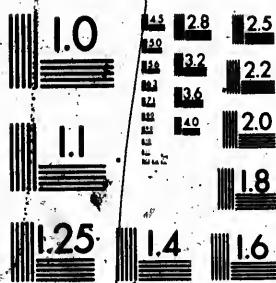


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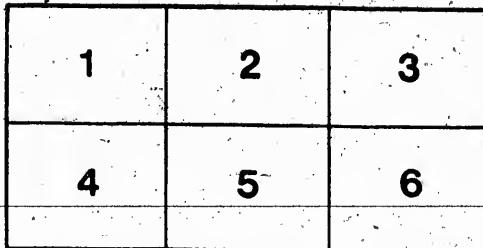
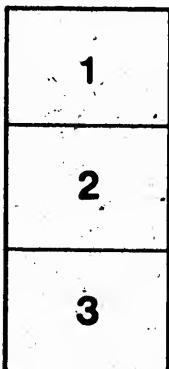
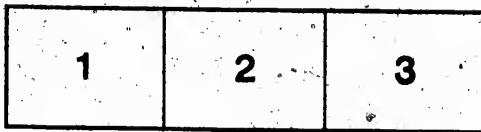
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FUTURE OF ORANGEISM,

BEING A

LECTURE DELIVERED BY MR. N. C. GOWAN, GRAND LECTURER.

"Watchman! what of the night? The morning cometh, and also the night." That is, the morning cometh to Orangeism, and the night cometh to Romanism.

We are just beginning to see a clear sky in the horizon of Orangeism. The big clouds of prejudice are rapidly passing away—are becoming dispelled by the bright light of intellect, and the general spread of Orange information among the masses.

True, the heavens are not yet clear, moving clouds thick and dark occasionally fly over us; but "the signs of the times" tell of fair weather ahead. We can see a brightness in the distance which we think will go on increasing in light until our Order divested of all incongruities will stand before an admiring world an emblem of the pure and the good.

Of the future, it becomes us to speak cautiously and coolly. It will depend largely upon the character of those who shall come after us, under the superintendence and protection of Divine Providence. What then are our hopes, and anticipations for the future? For myself, I can say, that we entertain high hopes, exalted and enabling hopes, humbly and meekly before God, but fearlessly and daringly before man—the prosperity and high renown of the present day—Orangeism shall continue through all coming time with increasing brilliancy. I have seen and conversed with discreet men from every part of the country—men who are natives of different lands—men who have been familiar with the history of Orangeism for many years, and I should be unjust to those men, to the Order, to myself, and to the country, if I did not congratulate Orangeism on the prospect before the Order. The progress of humanity is evidently the benevolent design of an almighty Providence; it therefore becomes us to venerate and hopefully anticipate a coming, a near at hand, and glorious future for our noble Order. The great guns of Romanism and of rebellion have often been loaded to the very muzzle, and have discharged their volleys of undying persecution against us, but still, Orangeism lives and flourishes.

Onward! till o'er the gladdened earth,
The kindling impulse shall go forth—
Till o'er the farthest ocean isle,
Our bosom star shall sweetly smile,
Till Home is chained, and man is free,
Still onward! let our watchword be.

We are now in the working era of the Order. A patient continuance in the *mores operantia* of the institution will send our cause ahead. The Most Worshipful Lodge must work, the Provincial Lodges must work, the county Lodges must work, the District Lodges must work, and the Primary Lodges must work. Our Lecturers must work, above all, our Secretaries (who are the right arm of each of their Lodges) must work. Each private member must work. Our principles are working like leaven in society. Best of all, the Father of Truth is at the Head of our *w. r.*

There is one striking-peculiarity about Orangeism and which cannot be said of any other human institution, namely, in every step of the Orders progress, the present has been bound up with the hoary and venerable past; and in all the great and glorious facts of the past and present, will be found the precedents which are destined to guide the future. It is a very remarkable fact, that in Orangeism is combined the vigor of youth with the heavy strength of antiquity; and it is an equally striking fact that, what is not rooted in the past will not last through the future. Now, the principles of Orangeism did exist in the past, and shall exist in the future. Will exist till the sun grows grey with age, till the moon loses her years, till the comets cease their fiery revolutions, till nature totters with time's play. Orangeism has assumed consistency and order; it combines integrity of character, fortitude of mind, and fixness of resolution, with continual progression of effort for its purpose. There is in Orangeism a stern reality, which time and circumstances cannot change. There is an imperishability about the Order that cannot be destroyed. There is life—power in the Institution which neither the tongue of calumny—or the arm of despotic power—can destroy. For long years, ignorance concealed the lustre of the Order—under outward Orangeism under foolish designations—and tyranny resisted its influence; but though through these our ascendancy has been delayed, it cannot be ultimately prevented. As the diamond acquires brightness by friction, so the intrinsic grandeur of Orangeism becomes revealed by investigation, and the day of investigation will come. To the true friends of Orangeism, it is a pleasing thought, and one which, by being communicated to others, is well calculated to universalise the principles of the Order; that the great heroes, statesmen, and sages, of other

ages and nations, ancient and modern; who have ever spoken of Romanism, have entered their most unequivocal and positive protest against it. To say that they disapproved of Romanism would not be sufficiently expressive of the intense aversion with which they uniformly regarded it. That they disapproved is as the chief agency in the hands of the Devil one that has ever assisted bad men to convert, is quite manifest from the very tone and construction of their language. Orangeism is, and will ever remain the Thermopylae of Protestantism, and if there were but two Orangemen, they would stand in the pass and repulse a thousand—yea, thousands of thousands, or else nobly die while guarding the rights of Protestantism and of Loyalty. I advise Orangemen to unite more and more for their mutual protection, until they become like the Banyan Tree, extending itself further and further every year. Protestantism is now nearly two hundred years established in Britain, and I trust that the day will not be far distant when even Ireland will have the certain help of 400,000 Orangemen. Attempts have been made by our enemies, in the government, to break up our organization; and if they succeeded in so doing, Rome would rejoice exceedingly. But in the words of the poet:—

" No wily tongue shall move us,
Nor tyrant arm affright,
We'll look to one above us,
Who never forsakes the right;
Who will, may stretch, and tender
The birthright of the Free,
But, Brothers, 'No Surrender,'
No compromise for me!"

If a wise and wary state physician were called in just now to feel the arterial pulse, and pronounce on the state of the constitution, we might be tolerably sure of the general tenor of his answer. The heart is all right; a good steady flow of blood is coursing through the veins. Plenty of nourishment has been taken, and there is no deficiency of the red globules. The fine glow of youth is past in which all strain seems difficult; but the full strength of manhood remains, and the pulse is only slightly compressible. There are no inflammatory symptoms, like those which are treated on the other side of the channel by the old and barbarous method of blood-letting.

There is no defective assimilation as in Gargantua; no general decay of the vital powers like that which we all observe in our detestable Mahometan neighbour. No doubt the system may be over-taxed, but we cannot tell its strength till it is tried. A moderate pressure will duly develop its powers. Evils within are kept in check by gentle exorcism from without. It is the necessity for exercise which averts all dangers of apoplexy.

Every advancing step in the history of the Order reveals new wonders in Orange economy; and calls for higher notes of admiration and praise from every Christian and philanthropist.

Already doth the enlightening influences of a bright sun set the masses of our people, and they will gather force and power with each succeeding day. We claim that our cause is the cause of justice and of truth. We appeal to God, as did our fathers in the darkest days of their peril, for support; and we believe that He will guide us safely through. But let us not anticipate His time, nor, by any rash precipitancy of our own take our cause out of His hands. Human pride is human weakness. Our sufficiency is of God. If we acknowledge him in all our ways, He will direct our steps, and they are well directed whom He directs. Cast your eye round you, brothers, and ask, if we were dependent upon earthly aid, whence is it to come? Yet, this need not, and does not, dispirit us. What though the government persecutes? What though Romanists and rebels seek our lives? What though many Protestants turn the cold shoulder to us? Has God never delivered his Elect under circumstances as difficult and unpropitious as these would be, did they exist? Man's extremity is God's opportunity. Why, if we had not a hand left for our defense, the voice of heaven might still be heard bidding us, stand still, and see the salvation of God.

" So! to earth's enlightened sight,
All the mountain flames with light,
Heads high, but God is higher,
Circling us with hosts of fire."

There are those who suffer themselves that the Orange Party in Canada is dead, or on the point of dissolution—who hope to see it crushed. They say to themselves—Hundreds joined it under the excitement naturally caused by the Gavani riots—the Corrigan murder, &c., &c., &c., who will fall away now that peace and order is restored. In this they are greatly mistaken.

Trials and "the heart sickness of hope deferred" cannot shake our constancy, for we know that the ultimate victory must be, as ever, with the Right and that—

" Freedom's battle once begun,
Isqueathed from bleeding sire to son,
Though bailed off is ever won."

In this vast conflict, the enemies of freedom neutralize each other's powers, in striving for victory, of ephemeral duration; while upon the white banners of freedom's valiant hosts is inscribed a successful campaign, and the issue, freedom for all.

Yes, the conflict goes bravely on. Despotism begins to yield even in high places. Soon victory will be proclaimed by millions of tongues. And when the rust of time shall have obliterated most of the Orders and

Societies that now exist, the Orange institution united, as it is, with so many beautiful and useful associations, shall still live; and men will delight to contemplate its untarnished honor and to speak of its deeds of dashing renown. Were the order the creature of circumstances, had it been founded on the sand banks of ignorance, or passion, then, indeed, the permanency of its existence might assume a very questionable shape. But Orangism is based on imperishable principles; it knows no change, it is subject to no mutation, and it cannot be anything but what it is now and always has been. It has stood the attacks of the fiercest and foulest assailants, and could the daring and repeated attacks of its deadliest foes, or the insidious efforts of its false friends, have accomplished its destruction? It had long since given up the ghost. But though the peal of slander has been rung in the ears of the populace against it for ages, yet, like the sun in the firmament, it has held on the even tenor of its way and it bids fair to shine brighter and brighter towards its meridian splendor.

True, our number has been small, but it is rapidly swelling into magnificent proportions. The day is at hand when the teeming millions of freedom professing Protestants shall rejoice in the fact that they are Orangemen. Yes, through the instrumentality of the Order, the time will come, when the systems of society shall be founded on a better, and therefore happier basis. When men shall understand their nature better. When the laws by which nations are governed shall be more in accordance with the wise and pure principles of Christianity. O, then, "Cheer up, ye hearts of loyalty, nor sink in deep despair; Our banners shall again unfold their glories to the air, The storm that roars the wildest, the soonest passes by; Then put your trust in God, my boys, and keep your powder dry."

Since the Grand Lodge of 1856, Union, Love and Truth reign supremely throughout the Order—Peace and Harmony have taken up their permanent abode in our lodge-room, while the moral and political influence of the Institution is producing such salutary effects that, prejudice and ignorance are rapidly being removed and many of our best subjects, who in the past have been honestly opposed to the Order, are now becoming its most zealous champions. It would appear that the epoch has now arrived when every obstacle that impeded our progress must be removed, and nothing remain successfully to operate against the final triumph of Orangism throughout the whole British Empire. Indeed, such an order as Orangism—one founded on the great principles of Union, Love and Truth—one having for its object

the promotion of the true Religion and the preservation of British Constitutional Liberty, must and will continue to attract the attention and respect of the wise and the good—the learned and the loyal.

Depend on it, the day is not far distant, when in Canada at least, the glorious Orange banner shall wave triumphantly, and none be found so weak, so prejudiced, or so wicked as to denounce an Order that has for its object the present and future good of a mighty Empire.

Another matter which tends to secure the future perpetuity of Orangism is the fact, that the Orange Order, more perhaps than any other in the country, unites age with youth, and thus secures that link between sober sense and youthful spirit, which is so much needed in conducting the movements of society.

Three golden links are in the chain

That binds us to each other;

They carry us in Union's train,

To meet and greet a Brother.

A Brother's love still smooths the road

Of rugged life's career;

And helps bear the heavy load

That falls upon us here.

And O when sorrow's bitter tear

Doth gather in our eye;

'Tis sweet to have a Brother near,

Our running tears to dry.

Then trusting in our holy Truth,

We may defy all rage;

'Tis Truth will save us in our youth,

And honor us in hoary age.

Then let us still the Orange cause sustain,

And bind our country's growing youth

Within the Order's blessed chain

Of Union, Love and Truth.

There is a glorious future before us—a bright destiny to accomplish. Nor shall we pause while such a future awaits us. There must be no stop in the Order—we must march on—to stop is to retrograde—we cannot lay in rear of the progressive spirit of the nineteenth century. What course in the far-off future will be taken it is not our province at present to foresee; but I am confident that as the Order increases in numbers, power and intelligence, it will find ample means to adapt itself to all its demands. Its principles will stand even though the gates of hell and the powers of the air, and of the earth, and of the sea do oppose them. We labor not only against Rome, but also against that apathy of Protestant mind which has rendered our work one of unusual difficulty. We have held to our duty when the objections of the irreligious and the fears of the timid might have made us give it up. We have maintained our position with heart, depending upon God. We have labored with all our abilities and energies in the cause, disregarding all worldly considerations, and the man, unlooked-for

minister, preachers, and persons, which we
met at our meeting, were all in full
confidence, and I am sure, will be
thankful to have their names mentioned
to appropriate persons. We have written
to our friends, and we hope, we
have done our duty, and given to
the publick some very good, if not the
best, evidence of our confidence, which
comes from the best of intelligent
and influential clergymen and laymen,
who are the stay of our Protestant institutions.
We trust you will give due credit to
our friends, and we desire that confidence
will be given to us.

So far has the preservation
of our church been "liberty." We are
now, however, to be continually exertion; and
in the name of God, to still go on battling
with Rome, and with that which is more dan-
gerous to our country and church than the
hostility that comes from Rome, namely, that
deadly system of deceit and falsehood carried
on by men—"wolves in sheep's clothing"—
within our own p[arish], which has been properly
termed "Anglican Popery." The last we
must stand in rooting out before the former
can be driven away. All all intent Pro-
testants to assist us in our work by their in-
fluence, their money and their pray'r.

The Order is to-day what the past has made it. We now enjoy the fruits of other's labor. So the future will be what the past and the
present make it. Not only do we reap the
fruits of the past, but are laying the foundations
for the future. Do we try and ask now
what will be the future character of our
great Order? Then I answer the question by
asking another. What is the present character
of the Order? Let us not forget that the
present is the parent of the future, and that
most children bear a resemblance to their
parents. Depend on it, all efforts of patriotic
men to save for religion—no sacrifice for
liberty—no sort of true and manly courage
had ever been, nor ever will be lost. His
testimony says that Napoléon's army, when
it approached those lofty pyramids of Egypt,
whose steps towered high towards heaven,
became awestruck by the sight. The Patri-
ot, taking advantage of this fact, ad-
dressed them, saying, "Remember, from these
summits forty centuries have their eyes fixed
upon you." And though in 1809 it is not
necessary for us to point to any such monu-
mental piles to otherwise to honorable and
brave exertions, yet let us not forget that
in fluctuating relations of the present, as well
as the noble sacrifices of the past, and in the
inspiring hopes of the future, we hear so
thunder-bursts the voice of duty speaking to
us as of old of yore, when it spoke to John,
as the children of Israel were surrounded and
hugged in on every side with difficulties ex-
tremely insuperable, even with the two
mountains on either hand—Pharaoh's army

in the rear, and the Red Sea before—yet God
said to Moses, "Push on, the people shall
not be harassed." That was the word of God
to him—it waved before my eyes over the
dry flood, and finally triumphed. It triumphed
indeed. So now, duty, stamped-tongued, speaks
to our Grand Master, and bids him bid your
people that they go forward.

Oh! could the blanched dead pass before
us in review—the persecuted, oppressed,
saintly living in present—and the worth-
making ancestors of the future to know
what a nation would be raised to make every
Christian to duty, and to proclaim in louder
tones the security for the future perpetua-
tion of an Order so good and so great.

It was an laborious love of truth and a
determination to uphold principle, in the
dark times that called it into existence,
and therefore, like unto itself, it will remain
and flourish for ever, or till it shall be ren-
dered no longer necessary by the universal
possession of that holy love which shall re-
unite our race, one in paternal feelings—a
family United by the golden girdle of
charity.

Through the whole machinery of Orange-
ism, the Order has manifested by secret the
future and present interests of men; and
equally has made the efforts of human
wisdom the instruments of a wider and more
vastious efficacy to fulfill its objects and to
accomplish its great purpose.

We, therefore, have now every reason to
take new courage. Order and prosperity prev-
ail amongst us throughout the land. We
have many good men in the kingdom at the
present time. Men to the soul, true-hearted,
courageous, and learned, who are ready and
able to advocate and advance our cause.

The city of Jerusalem lies in ruins, and her
own impregnable gates lie torn from their
iron hinges—the mighty walls of Babylon,
shaken by the forces of time, have been destroyed
by the enemy and are sunken to the earth—the
towering pillar of Herodias is no more—
nations have risen and fallen—thrones have
been won and lost; yet Orangeism, surround-
ed by invincible bulwarks—guided by
Divine Providence—and endowed by infinite
power, does still after the lapse of ages and
the burial of centuries, like an impregnable
fortress raise its towering, majestic head above
all the world. The influence of our
Association "Troylus defiance since our fore-
fathers" while the beauty, the meaning, the object
and purposes of our institution "x" x x x x
under admittance of 10 friends

Parties may be overthrown, and empires
may be transferred—empires may be broken
and dynasties may be destroyed—governments
may overthrow their political pillars—
thrones and fountains may yield up their ghost,
whole nations may disappear in a moment
when "one swiftest." But still the Orange
Association shall remain as a sublime and

God
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documents which our enemies
to destroy us, and gave an no of
victory, will victory, we
reinde to day, as he has ever stood, holding up
will never droop. Still let us be confident in
the Orange Standard, as the emblem of his
friends, and heroic in the eyes of his
foes.

The Orange Standard is to be
borne out in every thing we do,
and to stand as a rallying point,
so that the whole nation may
know us, and know us, and
be ready to defend us, and be ready
to help us. Let us now go to the
aid of our friends, and let us not be
sleeping under the shadow of the
clouds, but let us remember that
the time will come when
the gloom of darkness shall be
scattered by the light, when
every known and unknown
their quota of
whalets to growl at us.

So it is the Standard
a banner that death dare not touch, now

present, tomorrow to be
between the quivering hands,
and now to be
invaluable shield against the hand
of your enemy and make you O so strong that
you may yet stand and rule over
the world.

The great high peak of the
Orange Standard stands out prominently
as a glorious hope to all who follow
the banner of the true & noble
standard of Orange. The
no longer need we tremble or fear
silence, the lightning of
blazing up to heaven, and the
presence of our deliverer
a幚 Man, before us, beseid by

Looking towards Rome, we behold
the old man of the world, the Pope,
the chief author of the darkness and
misery of the world, the main cause of
the fever and the plague which
devours the human race, and
we exhort him to give up
the power of the Papacy. The
Pope, like the last, is a king in power
but broken in spirit. His
name is still to be heard, but he
has lost all his power. The
Orange Standard stands above him, the emblem of the
Men of God.

Onward to victory,
We are not afraid to
die for our religion, for him who
is the head of the church.
The standard of the
Orange Standard, the
standard of the
Orange Standard,

The banner in which was involved
the greatest cause of
our country.

Under the shade of the orange tree
we will stand, as long as
there are the blazed lights of
orange principles which are our only
hope and our hope in eternity.

The Orange Standard cannot be destroyed
for every Orange heart is a spirit invincible.

Up, up, Orange men, in the name of the law
up, up, the hairs of freedom, liberty, and
of safety from Romanism. And
up, up, the watch with unceasing vigil
forsaking of that blessed minister of
light in prophetic story which shineth
redemption from the great Pope, and
from the whole human race.

Look up brother—"be of good cheer"

The signs of our success have appeared—the
sign of opposition is far spent—the day of
Orange triumph is at hand—the year of final
victory, shine clearer and clearer upon us
all, revealing the sublime, the grand, the
splendid truth on every side, that the morning
of complete, thorough freedom from Romanism
is about to dawn upon the whole British Empire
pite. The shadows of night are fleeing away
—the winter of Orange persecution is past—
the panting steps of Protestant martyrs are
numbered—the crushing teeth of loyal hearts
are being dried up. The Empire will soon be born
into that liberty for which Orange men
have groaned with travailing pains even until now. O what a day of rest, of triumph, and of
gladness will that be!

The mission of Orangemen—the character of
the Standard, and the spirit of permanency
which has been born, and shall be born,
from the principles of our Order, and from the
spirit of self-sacrifice in our noblest members
of all creeds, in our fairest social friends—
Orangemen are, who, though they have con-
quered, still refuse to join us, for wise
cause, which is worthy of active assistance
which they did not originate and from which
they do not derive a direct and positive per-
sonal advantage.

We are to conquer, but not by physical
military. We are to subjugate, but not by vio-
lence. 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 one that commands itself to the applica-
tion of the wise and the good in every class of
society, and consequently is most easily entitled
to the hearty 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 di-
rected by sound reason and persevering exer-
cise cannot fail to accomplish a vast amount
of good.

There must, however, be energetic, systematic,
efficacious 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 won-
derful system of fraud, idolatry, superstition
and cruelty which has for so many ages no-
tured the world, come to an end through
the instrumentality of Orangemen.

War shall cease, freedom shall be universal;
vice shall hide its hideous head, righteousness
shall be lost in love, ignorance shall yield to
light, and our vast cloud of mental and spiritual
darkness 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
councils 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 aston-
ishingly 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 ;

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

Prairies lie smiling in sunshine below ;
Rivers, as broad as the sea, in their pride,

Blessed thy followers, but do not divide among
Hannover, voice for extirpating the scorpion
King of darkness ! blessings on thee !

None of the world ! on thy mission emblem,
When thou didst burst on the pathway of
Thine,

Millions from darkness and bondage awoke ;
Kings were born when Liberty spoke ;
Millions to come yet shall join in the plan ;
Flag of the Protestant hope ! blessings on
thee !

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

Redeem thy slaves, and thy people shall own
Loyalty's sweet, where each hand is thy
slave.

Union and Freedom thine heritage be ;
Order of Orangemen, 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 ex-
periences 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 succeed-
ing year does but consolidate our forces,
strengthens our numbers, and increase our con-
fidence 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 Gowen's his-
tory and mystery of Orangism has the Order
been—such as I am describing 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
decade year of our future growth will surpass
any preceding dozen, is proved by our pro-
gress hitherto.

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

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

I come now to the question of permanency,
or whether the Orange Order can be made
perpetual. Resuming a prior, I might de-
clare this part settled. But, unfortunately,

we are not allowed in this instance to predict the future by the circumstances of the past. The fact that the Order has existed for many years is no proof that it will always do so. It is only a proof that it would exist provided the same circumstances which characterized the past shall distinguish the future.

But how different are the circumstances of the present from those which in the past endangered our Order. It is impossible to contemplate the change without awaking the liveliest apprehensions in every patriotic mind.

When to burst a ray of the purest effulgence,
The vapors of night round the human soul
carried,

As William advancing in hindmost indolence,
Beds Union, Love, and Truth encompass
the world.

'Twas the lodge! 'twas the lodge in its power rising;
To rend the Pope's power and render his
chain;

'Twas the work of a Prince, and the Protectors
ate all praining With gratitude echoed again and again,

Before thee the patriotic flame shall be nourished—
Around thee the voices of freedom shall
ring.
While Briton bears a flag or a blade to be
furnished,
As William's great fame rises high in the
song.

Rebels shall tremble and Papists shall fear
thee,
Till the Pope and Priests in Briton shall
cease,
And the true and the pure of the nation shall
cheer thee.

Their rampart in war and their guidance in
peace.

As free as the nephys that kiss the broad
ocean,
As bright as the sun-rays that dance in the
sky.

The Lodge in its greatness shall claim such
commision,

Enlarge the true heart and illumine the
bold eye.

Then speed the engine of might and of glory,
Muses and Boses shall hallow thy name,
When the present is wrapped in the legends of
story,
And the future is born on the bosom of
time.

A gentleman remarkable for his breadth of view, sharp insight into the character of men and institutions, and for his singular candor, one year after his initiation into Orangeism observed to me—"I declare to you Mr. Govan that, with propositions extremely favorable to Orangeism, the reality has proved to be far beyond those propositions. I have found in Orangeism that which, despite my inclination to admire everything, I did not expect to meet with; and that is perfect order, honesty, eagerness to be of service if not urbanity, life comfortable, easy and regular, in fine an habitual intercourse by all classes of society, which neither soils, wounds, nor chills any one. I have been struck and touched with the elevating spirit of Orangeism; and I am satisfied that the elements of vitality which the Order has within her, will give her strength. I also argue the same perpetuation of the Order from the fact that it is founded upon immutable principles, not upon casual congection." The "good time" for Orangeism or King Fredrick, is actually coming at last, if it has not already arrived. We are on the very eve of its inauguration. Romanists themselves are convinced of it, and Loyal Protestants rejoice accordingly. If there were no true basis for this hope in the actual state of affairs, the very conviction of impending prosperity which permeates the heart of every member of the Order would be almost sufficient to bring about the combination to devoutly wished for.

But there are the most substantial grounds for assuming that a wide-spread unpopularity and progress toward the door of the Orange institution. Notwithstanding the croaking distortions of facts on the part of Romanists, the Orange Order is surrounded by the most propitious circumstances, and I am confident that Orangeism is now sighted enough to perceive, and wise enough, to take advantage of those circumstances. The bright genuses who do the scribbling in the infamiesheets of Romanism by their monstrous disengaged out brains brain, while seeing forth the approaching dissolution of the Order. But they will shortly learn that Orangeism is to-day greater and better than ever before. I would like to come back to earth in one hundred years from next 1st of July to see an Orange procession. Oh what a glorious sight it will then be.

A hundred years hence!

What changes will be made,

In politics, morals,

Religion and trade?

In classes who wrangle,

Or ride on the fence?

How things will be altered

A hundred years hence.

The heads of the ladies

Such changes may find—

We do not speak now

Of revolutions of mind

A few months ago I was walking in the woods near my house, and I found a small stream flowing down from a hillside. I followed the stream and eventually came to a small waterfall. I sat down on a rock and watched the water flow over the rocks. The water was clear and cold, and I could see fish swimming in it. I heard birds singing in the trees above me. It was a peaceful and beautiful scene. I spent some time there, just listening to the sounds of nature and feeling the cool water on my skin.

But nobly as we have shewn, and mighty
as the display of our strength may have
still fallen short of our expectations, the great
reform in the government of the country is in
our vision. To think of what we have yet

to do is to understand all that we hope; directly
we are to go on, and find the way. And when
the time comes, and the moment arrives, we shall
see the truth in how straight "upright" the
hand of Providence has been in the dispensation of
things. We have done our duty, and now
we must wait for the results. We have done our duty,
and now we must wait for the results. We have done our duty,

Tell brothers, tell, till the work is done,
Till bonds of tyrants set to serve freedom to whom her
iron bound off him. Right to know not.
The time shall come when the thinking man
shall shake off his load too easily and
When the devilish hand will be over in the
Bible mine,

By Pope's decree no spore shall pine;
Tell, brothers, tell, till the work is done,
When bonds of tyrants set to serve freedom to whom her
old volume has now no sign of age or hair of

The time shall come when the foul hand
Shall shake off his load too easily and
When in the bright dawning of thine day,
Britons shall be led to heaven away;

Tell, brothers, tell, go, &c.

Now ad hanc eam solitarij not unds erat
The time shall come when Pope's bold
Shall shake off his load too easily and
When the Bond's dark stain

of mankind a to hell a space hold

Shall look no more in darkness

ad Tell, brothers, tell, till the work is done,

Till Justice and Love hold Jubilee!

6.
The time shall come when the triple crown
And power of priests shall be unknown,
When the sacerdote will make their fall,
And truth and liberty be free for all,
Tell, brothers, tell, till the work is done,

And the Grand Lodge holds high Jubilee!

6.
The time shall come when we shall be
A song of joy from sea to sea,
When the world will be raised no more,
As our great Order spreads from shore to
shore, and every life in it is rid of care,

Tell, brothers, tell, till the world is free,
And nevermore keep the Order in its home,
All dispersed in the country, looking
with satisfaction and confidence to the policy
thus far pursued by the Order.

The great masses of loyalty-loving men
will stand up and say, "We are satisfied!"
Our Order, the foundations whereof are firm,
The pillars strong, the superstructure safe,
To preserve the peace and unity of the empire,
Hence the great and unanimous people
lovers of our Order, and their confidence unbroken.

assassination of the commanding general, Murray, general Courtney, and Sir John Moore, at the Battle of Corunna. After the overthrow of the first ministry of Pitt, the Whigs had in their turn assumed power by Orangeism. Therefore, so far, Orangeism has been the predominant party in Britain; but it has not been the exclusive representative of the majority of the country as long as Mr. Pitt's administration held its place. The present ministry, therefore, though originally Ulstermen, & still playing a very important part in the national councils, is still all that broad-mindedness which it claimed would characterize them; by Orangeism set the whole world wide! They do not need to be told that neither a political party nor a party movement can Orangism to listen to the croaking and raw-head, and bloody-bones stories of party agitators or squabbling politicians. We have the power, and it is our policy to reduce all men to their proper status in the community. A large and more potent public opinion stands at our back than all the combined strength which demoralised politicians and party politicians can muster at their call. How then, with the path of duty, safety and success so clearly marked out before us, can we entertain the shadow of a doubt about the future? Whatever may be the consequences to Tories or Radicals, Orangism will go on in the course that it has adopted, and will be amply sustained by the vote and voice of the country at large. And most sincerely do I assure the politicians of the day that fine promises and glittering generalities in election addresses will not satisfy the Orangemen of this land. The Order is now awake to its superlative majesty, and will not therefore be quieted with rosewater talk and lavender promises. We know that a glorious future is before our Order and we are determined to be true to ourselves.

Our hearts beat high at the thought of the mild but piercing radiance of glorious light now glimmering visibly along all the borders of our dear country. The thick clouds are edged white, and seem, after a long night, to be stirring on the mountain side, as if to collect themselves for rolling up and opening the valleys to the day. Beautiful is the coming of the Orange Millennium.

Orangism does not go forth against Romanism, as did the crusaders, clad in visible armor and bearing a sword of steel.

The Order steps gently like the dawn of day, its only weapons are the shafts of light; it is arrayed in a garment of union and love, and has for a helmet the hope of truth. Thus clothed and marching, the Orange institution is destined to a glorious future.

A vote of the House of Commons in 1826 failed to extinguish the Orange Institution; although the majority of its more prominent leaders concurred in endeavoring to achieve that end. In plain simple truth, the Orange Institution must, from the force and necessity of circumstances, continue to exist until

new dispensations regulate it, or until the party devotees to the malignant faction. The removal of the Orange Institution in 1826 was momentary, and merely banished it to the walls of several of our hundreds of British-American seaports. The effects of the Orange organization there by their vigilance show, that the administration and the conservative bodies are beaten. The verdict of our jury, given to determine whether the Orange Order is a dangerous organization, and the history and story told in its trumpet volleys to millions of God-fearing subjects which informed heretics that cannot be easily banished.

It is evident to every man of sense that Orangism has a history, in some sense, & kindred one; and whatever becomes of the name, or the organization, the British Government cannot be successfully administered without the aid of its principles, which have been enforced and illustrated by eloquence, zeal, self-sacrifice and blood, which will embalm them forever. Orangism stands as an organized body to watch the course of events and the current of public opinion, and to take advantage of the signs of the times for the safety of the Empire and of the true religion. The Order is an instrumentality by and through which the opinions and voices of Protestant Loyalists, may be communicated to the public. The office of collecting and giving currency to good thoughts is an humble one, though useful. The Orange Society has ever occupied this position. And though the order has existed for centuries, there is not manifest a single sign of senility and decay.

The future depends to an inconceivable extent on the Order's distinct separation from both the great political parties of the Empire. If it becomes a machine in the hands of either, it will be lost in Conservatism or in Reformism. Let it keep aloof from both and it will still live and operate on both. I am fully convinced that it would be most unwise to discontinue or tamper with Orangism.

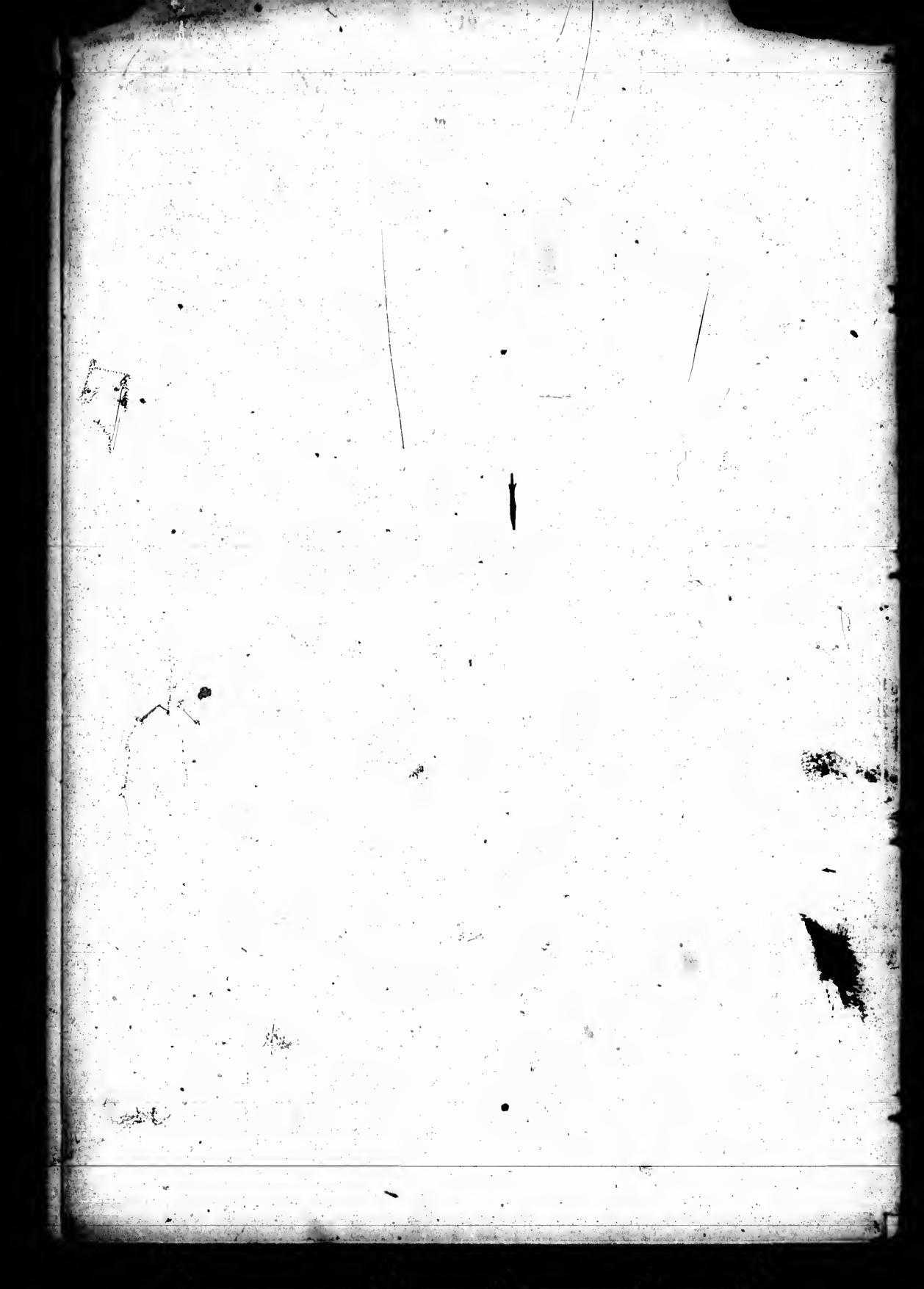
And notwithstanding appearances, I do not apprehend that any serious designs are entertained by the Government, in that direction. Besides the signal antiquity of the Order, which would clearly give to its abolition all the risks of an untried experiment, the character of weight and authority with which it is invested have a tendency to secure consideration for matters effecting the interests of Protestant loyalty.

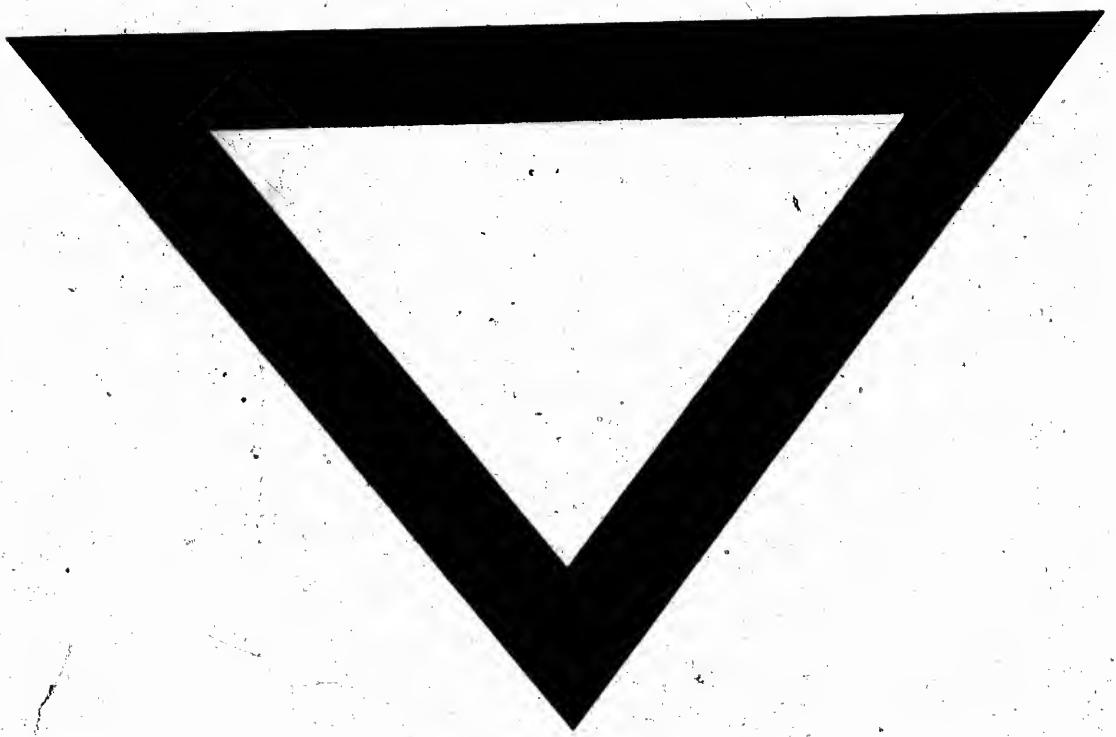
It is impossible for an Order, so aged and so respectable, to speak without attention being excited and riveted. In all that has illustrated our chequered but not inglorious past, the eye of Protestantism has been upon us. And in all that, I trust, will adorn our prosperous and brilliant future, the people of Britain will sympathize with us. Then all hail our glorious Orde

and its friends! In a united phalanx, manning the decks of Protestantism, we cannot be conquered; we can scarcely be retarded in our victorious career. Ignorance may rise up against us with stolid front; Republicanism may twang upon its heel and walk away with undimmed disgust; the skepticism of those who should long ago have "discovered the signs of the times" may frost ourselves and our principles with heatless and indifference. Romanism may hurl against us all its thunder of hatred; still,貫circled with truth and led on by principle, we know that our advance will be irresistible and our conquests speedy and sure. Even now, the mountain tops of the Orient are bright in the beams of morning. The new day which has so far with new and glorious issues, so rich in

new and mighty facts, as adorned in the light and love of Bible religion is upon us. A beautiful morn is just before Orangeon—a time of the ringing of Protestant bells and of the returning of Renish hate. The landscape A period when the whole realm shall put on her robes of beauty. Already the glad waters reflect the imagery of Heaven—already the "swaddling bands to her God," and man looks up with confidence in the Son of his Father. Yes, brother, Orangeon expanding in beauty and in wisdom, and swaying in the light and love of truth, will live and bless until its glowing intellect and quickened affections shall form a truthful mirror, whose polished surface shall reflect the light that flashes from the brow of God himself.

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