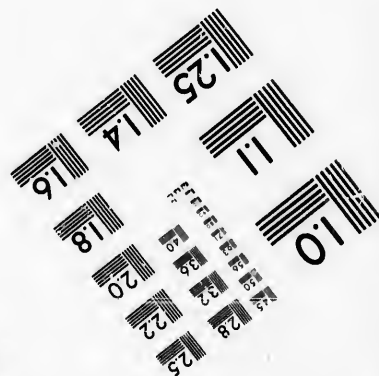
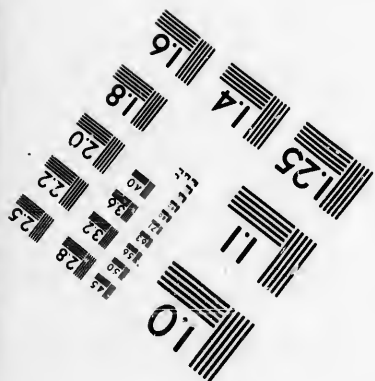
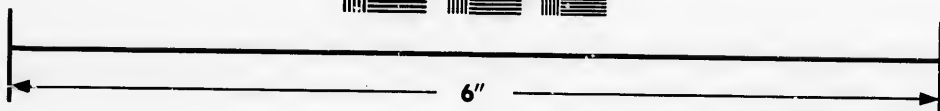
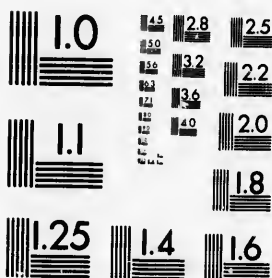


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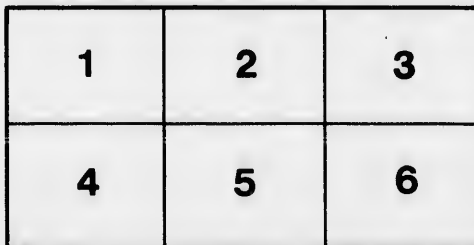
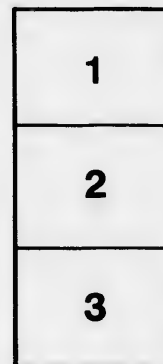
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ORANGEISM.

The following able and eloquent speech, on the **POWER OF ORANGEISM**, was delivered, at Scotch Corners, by **NASSAU C. GOWAN, Esq.**, Provincial Grand Secretary of the Loyal Orange Institution:—

GENTLEMEN :

The Orangemen of these provinces have not anything to fear, if all who have been initiated remain united in resisting aggressions. They are numerically sufficiently strong; they are, on the whole, sufficiently wealthy; they have powerful enough military and civil representation to procure justice and resist every species of tyranny, if they only present an unbroken front to the enemy. Mightier than giants are Orangemen; let them once rouse themselves in the strength of their majesty, and they could laugh at the spear, and sword, and the cannon; but they are a quiet people, bearing injuries without retaliation; suffering scorn without reviling the scoffer. But our victory is to come and is sure. Then it will be confessed, as it is now felt, that Orangemen are men of high estate, of strength, and of dignity. There never will be a time when the order shall be bereft of mighty champions. Up to the latest epoch of time, the order will endure in all its omnipotence and immutability and sovereignty. All the hosts of Rome shall never be able to vanquish the small band of William's followers. Rouse up, then, brethren! Shall we sleep while our chiefs

are being dishonored, while our principles are being despised, and while our enemies are grinning in our very teeth? Are the enemies of God and liberty sleeping? No; certainly not. Up, then, brothers! quit you like men. Tell your enemies, that as there is nothing that burns so well as that soft substance oil, so there is no one so furious when roused as the quiet Orangeman. Orangeism is yet young. It had acquired its present power by the spontaneous rallying to its standard of the people rather than by the efforts of interested parties. Our members have come to us voluntarily from both of the great political parties; the active opposition of which it naturally would and did incur. The masses of neither of the political organizations are really hostile to the principles of Orangeism; but the leaders of both were fearful of their dethronement, and, therefore, persecuted it, like a dog that steals into a house, and, after eating a good hearty meal of stolen food, lies down to sleep on a carpeted floor, when he gets his tail pinched by a gent's boot, jumps up to "bow, wow," at every one in the room! So the leaders of both political parties, feeling themselves pinched by Orangeism, go about the country barking at the Order. Nevertheless, the Orange Institution, after trials of a character, length and severity, totally unexampled in the annals of any other Institution, has at length achieved a renown which has given its members a just confidence in itself. In proof of this, I need only refer to the fact that the Toronto *Leader* newspaper, of June, 1858, in an editorial article on the Power of the Order, says:—

"The proceedings of such a body as the Grand Orange Lodge of British America cannot be ignored by the journalist, whatever may be the complexion of the political views which he holds. An election of

the principal officers of the Order is, at this moment, the more important from the fact that the question was made to assume the shape of a party contest. It is no secret that, at the late general election, the Orange party lost the unity which it possessed on most former occasions. Both parties to the contest, in Upper Canada, played for Orange support; by both Orangeism was patronized. A new element had, of late, grown up in the Order. Persons who had no real sympathies with it had joined the Order, for political purposes. There were Canadian Orangemen, Scotch Orangemen, and English Orangemen. These were expected to give a good account of themselves at the general election. In this way, the unity of the Order was partly broken; and its strength was divided in favor of the two opposing parties, in the electoral battle. The element thus recently imported into the Order was striving for the mastery; and a scheme was set on foot for giving it a preponderance in the Grand Lodge of British America, at the annual meeting, which assembled, the other day, at London. The battle was to be fought on party grounds. The question was to be made ministerial or anti-ministerial. Who was to be the Opposition candidate for Grand Master? That was the difficulty. Hon. J. H. CAMERON was pitched upon; but it was soon discovered that he had not advanced to those degrees which constitute eligibility; and some accident intervened to prevent a special dispensation in his favor. He was, therefore, out of the pale. Other names were canvassed; but a great difficulty presented itself. No respectable man, with a chance of election, could be found.

"The list of the officers elect proves that those who sought to make the election an occasion of party victory, have sustained a party defeat. They were unable to present a single man whose election

could be secured. The late Grand Master was re-elected. Mr. FERGUSON, M.P.P., and Dr. HAMILTON, are the Deputy Grand Masters. Mr. NASSAU O. GOWAN is Grand Secretary, and Rev. Dr. LETT, Grand Chaplain.

"What the result of these elections may be on the intrusive party, which has sustained a signal defeat, remains to be seen. Will they abandon their efforts to make the Orange organization subservient to their purposes, or redouble their effort? Will defeat settle their pretensions or spur them on to new exertions? However this may be, it is certain that Mr. BROWN has wooed the Orange party to little purpose. His favorite candidates did, it is true, obtain some stray votes in a few counties at the general election, through the aid of deserters like Mr. HOLLAND and the redoubtable Captain MOODIE. No doubt the influence thus thrown into the scale turned the election in more than one constituency. It made Mr. BROWN one of the representatives of Toronto. It secured the return of Mr. NOTMAN in North Wentworth. It helped to displace Mr. CAYLEY in Huron. All this, and more than this, the Clear Grits gained by the obsequious, fulsome and unnatural court they paid to Orangeism. A game which had thus brought a partial success must be pursued until the full control of the organization was secured; until the machinery which it affords can be placed entirely in the hands of the intruders who were seeking to turn to their own use an engine which they did not despise only on account of its formidable character, there would be work to be done. The great point was to secure the principal offices, at the annual election. For that purpose no effort was spared by the few supporters of the Clear Grit leader. The result is utter and hopeless failure. Does it point to no conclusion affecting the prospects of

parties in Upper Canada? We think it does. Unless some reaction had occurred, the result of the election of officers would have shown some sympathy with the party which played such fulsome and disgusting court to Orangeism at the late election? Fulsome because insincere, and disgusting on account of the excess of its meanness. If we look at the partial success then, and the utter defeat now, it is impossible to avoid the conclusion that a sweeping reaction has taken place. That reaction is like a dark cloud hovering over the prospects of Clear Grit politicians. It is the presage of their future isolation; and to them isolation is destruction. In this view, the result of the election of officers by the Grand Orange Lodge of British America is eminently prophetic; and in its bearing on the future of political parties is far from unimportant."

Says the *Huron Signal*, of date January 21st, 1859, and which is edited by a Mr. McQueen, one of the staunchest opponents of Orangeism:—"We acknowledge your power and influence in the elections of the country." The great efforts put forth at every election to secure our support is a clear proof of the power of Orangeism. But it is not merely the numbers of the Order that give the principles of Orangeism the influence and extensive power in the country which they now hold. It is the steady adherence to their principles, in spite of the many political blandishments made to Orangemen by interested politicians and public jobbers. This is what has given us weight with all men who respect an honest purpose. The Order has now gathered within its sheltering fold such an immense proportion of the male adult loyal Protestant population of the whole Empire, and has elevated itself to such a position in the nation, that the eyes of all classes of the people are fixed upon it. The vastness of the Order,

and the station in life of its leading men, warrant the supposition, that its efforts to accomplish the clearly defined and legitimate objects, cannot but prove successful. With Orangemen, more than any other class in the country, union is strength. The great safeguard of our liberties is unity of action, honesty of thought, and singleness of purpose. The Orangeman who does not think so, has only to look around him and behind him, to investigate the causes which have led to Orange proscription in America, to the expatriation of our Irish brethren from their green and fertile native land, to be convinced of the truth of this. In some places Orangemen are not sufficiently numerous or influential to protect themselves by union. They are obliged to beg a scanty share of freedom for their Order and its institutions, by dividing their strength among political parties, so as to gain from the friendship of a stranger what their own right arm cannot achieve. In Prince Edward Island, in New Brunswick, in Nova Scotia, and in Western Canada, however, we have only to be *united*, to pull together heartily and with a will, and no government, or number of men, can have power to injure us. To such a powerful body as the Orangemen in the Provinces named, not anything that it attempts can prove impossible. With the Order in any of the above named Provinces to *will* is to *do*. It only requires active co-operation on the part of Orangemen generally to effect any purpose decided upon by the authorities of the Order. Let this be given, and the *result* of the effort will be placed beyond a doubt. Mr. T. D'Arcy McGee would fain make his dupes believe that Orangeism, since his advent to Parliament, has received a check—is, in point of fact, dying out. Indeed, from the tone of some of his remarks, one would fancy that the Orange party

in the House of Parliament was dead, and buried, and petrified into a fossil. Yet, strange to say, this same Mr. McGee and his minions appear to feel a good share of uneasiness about this dread Orangeism. I would be surprised at the amount of excitement they experience over Orangeism, were it not that I know they belong to the tribe of superstitionists and ghost seers. I beg, however, to assure them, that if Orangeism is dead, it is harmless, and therefore they need not be so disquieted. I desire to inform this Goliath of Romanism, who boastingly threatens us with his 300,000 Pope-soldiers, that the little David of Orangeism still lives—that the great principles which brought the Order into being are not obsolete—they have as much vitality and importance now as they ever had. In speaking of Orange power, I have, of course, regard to the fact that the provinces of Canada are united; were we split asunder Orangemen in the East would have little guarantee for their liberties. But the two provinces are joined, and a very considerable majority of the Protestants of both provinces profess the principles Orangeism, revere our sacred history, and would die to protect our Lodges from profanation. It is quite true that our Lower Canadian brethren live in the midst of a people easily aroused to fanaticism in our regard. It is true that the Government frequently pursues towards us a galling and unpatriotic course of conduct. But the remedy lies in a closer union, and a closer sympathy with the sufferings of one another—a closer union with our brethren who are separated from us by the River Ottawa—a more skilful, wise and liberal course of action with regard to those who differ from us in religion. Above all, the idea conveyed by a word we cannot too frequently repeat, *union!* UNION!! UNION!!! Our Order has, with unexampled celerity

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,

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 disunited, 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

these ideal stumblingblocks, for the former will not be repeated. The utter failure of that monstrous sham, pseudonymously termed a Grand Lodge, will forever prevent a similar attempt being made; and the disparaging articles against Orangemen are only outlets for private pique and personal spite, the gratification of which seldom fails in the end to recoil upon him who is the slave of such malignity, and upon no one else. I say, therefore, that with energy, prudence, determination and union, the Orange party can and will accomplish more for the national honor and welfare than any other party in the country. What the vast Orange army of well-trained, thoroughly reliable men is destined to accomplish in the great moral warfare going on in the Empire of Great Britain, no prophet's tongue can now declare, no seer's eye can at present reach. But if there is not to be, on the part of Romanists and anti-Britons, opposition altogether unprecedented in the history of the Order; if there is not to be, in the ranks of those who love religion and freedom, a mightier struggle for principle than has ever yet been witnessed, then "the signs of the times" do not and cannot foreshadow coming events; and I will now venture the prediction, that in the mighty battle for civil and religious freedom yet to take place, Orangeism will be the life-blood, the vital energy, the great and moving engine in the cause, as it was designed to be by its originators. Let no Orangeman be jealous of another's prosperity. If a member essays to rise, let not (as is too frequently the case) a dozen men in a Lodge rise to put him down. It will not avail one member anything because his brother is baffled in his attempts to rise in the world. The wealth that passes from his hands, the influence that departs from his name, will not enter the purse or rest upon the head of the

Orangeman who was instrumental in the downfall of his brother. By no means. It will go into the granary of the enemy, a foe to the Institution will gather it, and to the mortification of all, perhaps to none more so than that of the man who was the author of all the mischief. Orange jealousy, or rather un-Orange jealousy, has primed the hostile guns, and given the power to proscribe and injure us. Alas! fanaticism can never do so much harm as our own ignorance, our own intolerance of one another's failings, our own want of honesty and generosity, and our miserable and disunited state. The very substance of the land will pass from us, and here, as in Ireland, unhappy Ireland, we shall be hewers of wood and drawers of water, two or three hundred thousand people, to be alternately fondled and despised. By union we have gained all that has been gained in the past. By disunion our people have lost much of the vantage ground, and we must return to the old policy of unity and generous dealing; or it is all up with us. We may find ourselves bitterly lamenting, one day, losses which it would have been easy to prevent. Nor is it, after all, so difficult to obtain union as might be supposed. Did union, in the sense I use the word, mean the subjugation of conscience and individual opinion on all occasions, it could not be procured; but when it means united action on essentials, it is a different matter. Thus, in doubtful cases, the proper mode is, *to agree to differ*. In such cases, men may take either sides in perfect good faith and good humor, taking care to *unite*, the moment a spirit of bigotry manifests itself. By such a course the public sentiment might possibly be liberalized totally. But to the success of such a cause, it is absolutely necessary that Orangemen should respect not only their leaders, but also each member of the Order. We must have a nicer regard for each

other's rights and opinions. Orangemen, who are the sworn defenders of Protestantism, should be living examples of its excellence and superiority. How glorious for our beloved Order—for our dear country—and for the interests of each other, it would be, if it befel us as it did the early Christians; and if our opponents should be constrained to say in imitation of the Pagans of old, "See how these Orangemen love one another."

