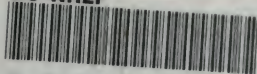


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LECTURES
ON
ORANGEISM
AND
OTHER SUBJECTS.

BY
CHARLES W. BERRY.

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Yours fraternally
Chas. E. Terry

LECTURES
ON
ORANGEISM
AND
OTHER SUBJECTS.

BY
REV. CHARLES E. PERRY,
GRAND ORGANIZER.

TORONTO :
WILLIAM BRIGGS,
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1892.

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INTRODUCTION MAIN

IN making a few observations by way of preface or introduction to Bro. C. E. Perry's new book, I do so with a keen sense of my inability, and with a deep feeling of responsibility in undertaking a task which requires a thorough knowledge of the subject treated, as well as a capacity to condense and place before the reader a sort of epitome of what is contained under the various heads, into which this book is divided. To the Orange Association Bro. Perry needs no introduction, being an active and honored member for nearly thirty years; one whose heart beats in unison with the Orange cause.

The Grand Lodge of British America have recognized his abilities by selecting him to deliver public lectures, with the object of promoting the cause of Orangeism in the various provinces of the Dominion and Newfoundland. A general desire on the part of those who were favored in hearing Bro. Perry during his tour, to publish in a book some of his lectures, induced him to prepare this work. Those who are readers of the *Orange Sentinel*, will have observed that Bro. Perry has been active and energetic in his duties as Grand Organizer of Ontario West. During the past year and under the circumstances, it has been very difficult to carefully attend to the preparation of material for this publication. The younger members of the Orange Associa-

tion are the earnest of its future. To them will be committed the consideration of the deeds of those heroic men who, in days of old, fought and bled for the cause of civil and religious liberty. They must, if they intend to perpetuate the memory of the men who fought at Derry, Aughrim and the Boyne, carefully and diligently acquire accurate information regarding the period and circumstances under which our forefathers contended for the faith once delivered to the saints. And in the study of the conflict between Protestantism and Romanism, it must be clearly ascertained what was the great principle that was at stake. If in days of old, William III. of glorious memory, underwent terrific trials, endured untold privations, and succeeded finally, by God's good providence, in defeating Romish intolerance and thereby secured to Protestantism in all lands civil and religious freedom.

To us of the present, who enjoy the blessings, who live in peace, who can worship God according to the dictates of our own conscience without fear of Popish intervention, who can read God's Holy Word without being afraid of a Jesuit inquisition. To us, the descendants of the men who secured by their blood these latter day liberties, is committed a sacred trust, an obligation of vital importance to posterity. The spirit of popery is as rampant to-day as it was in the days of James II. It has been cast down, but its final destruction has not been affected; if its persecutions are not seen it is because the power is absent. Once give popery supremacy and it will not tolerate any who refuse to bow at the altar of the Pope. It will be seen what popery is by its treatment of the Rev. Father Chiniquy. Were it not for the protection which Protestantism secures to every man in the exercise of his individual liberty in

these days, Father Chiniquy would long since have been a martyr. His life is full of illustrations of the way and manner in which the Church of Rome persecutes those who dare raise their voice in support of Christian liberty, or who have the courage to denounce the teachings of popery.

Since the days when the Popes of the Church of Rome ruled the common people through the agency of kings, royal courts and the aristocracy, her purpose has not changed, but the means to accomplish her end is different; her policy is the same, but her methods are adapted to the changed condition of modern politics. Since the advent of William of Orange to the Throne of England, political power is invested in the people; the laws are made by representatives elected by the votes of the people, and the government is carried on by the party having a majority in parliament; so that to-day Rome seeks, not the support of kings, courts or the aristocracy, but deals with the political parties. Her success under modern representative institutions is due largely to the absolute control she possesses over the minds of her adherents. She is able to go to the leaders of the different political parties and say, "If you are prepared to grant us legislation which we desire to obtain, we will give you our united support."

Owing to the strong partizan feelings which prevail amongst Protestants (feelings which are more bitter than they ought to be, because of the unfortunate division that exists among Protestants), the leaders of our political parties are prepared to enter into a treaty with the Roman Catholic Church in order to receive the solid votes of her people at the polls. By such methods popery obtains special privileges, and secures legislation from our parliaments which she is not entitled to, nor would she get, if Protes-

tants were only alive to their interests. The only check to the political power—exercised by the Church of Rome in modern politics—is that which is wielded by the Orange Association, because in its ranks are united the different Protestant denominations. Its existence is as necessary to control and neutralize the baneful effects of Romanism in modern politics, as rain is in spring to counteract the influence of frost and drought on vegetation. To that popery has chosen to fight Protestantism by uniting its adherents in a solid and separate vote, to be cast in whatever direction the Church sees where it will be of most benefit. Her policy hitherto has been to obtain complete control over the education of her youth, to have her children taught in separate schools under the direct supervision of the Church, so that she may instill into their young minds the idea that Protestants are ever seeking their lives; and the further idea that their only safety is in everything obeying the Church. The process is easy by which she will, if not checked very soon, be able to control our public schools, and say what kind of history our Protestant children shall read. Her influences at the present is alarming, and it now remains for the Orange Association, through its elected officers, to keep a vigilant eye upon every move in the political arena; and where Rome is seeking special favors to raise its voice against her. This is an age of intrigue and strategy, and the Church of Rome is perfect as an organization, she has boundless resources and a mighty weapon in her secret confessional, where she is able to obtain the secrets even of the state from her adherents who may be in power.

If the Orange Association ever expect to control the actions of the Hierarchy of Rome, it must be by united

endeavor and, at the same time, by being posted on the history of the past and educated up to the standard of true disciples of Christ, having His Word abiding in the heart, ever ready to maintain the truth of God's Word, and honor His servants who have borne testimony to the truth at great sacrifice to their persons and property ; and daily live so as to be prepared to undergo what those defenders of the faith underwent. Rather than give up their civil and religious freedom, let the memory of the past inspire those who live in the present. And should ever the time occur again when Protestant rights and liberties are assailed, the spirit that animated the breasts of those heroes who defended fair Londonderry, who fought under William III. at the Boyne, and who in later times resisted the onslaught of Popish hirelings at the Diamond,—that undaunted courage of the past will arouse the latent fire within the breasts of the descendants of those heroes. They will drink at the fountain of long ago and equip themselves and make ready to excel, if need be, the deeds of their noble ancestors. Truly the past is but a forerunner of the present, history is constantly repeating itself. For

“ Lives of great men all remind us,
We can make our lives sublime ;
And departing, leave behind us
Footprints on the sands of time.”

It is interesting to read this History of Canada since the year 1497, when Sebastian Cabot discovered the Island of Newfoundland, down to 1867, when the various provinces entered into Confederation under one Federal Parliament. The early struggles of France, Spain and England for supremacy on this Continent are well worth the attention

of the student of history. In the year 1763, Great Britain acquired absolute possession of Canada, with all its dependencies. In 1775, American revolutionists invaded Canada, when every place of importance fell into their hands with the exception of Quebec, in an attack upon which General Montgomery was killed. In 1776, reinforcements arrived from England, and the Americans were finally driven out of Canada. After the Revolution and Independence of the United States, some 40,000 United Empire Loyalists left their property and homes in the United States and came to Canada. They risked their lives and their property in their devotion to the flag of Great Britain, and undoubtedly to their fidelity and courage at that period is due the hearty allegiance rendered to the Crown of England by the people of Canada to-day. The rapid progress which Canada has made may be gathered from a study of her railways.

In 1850, the first sod of the Northern Railway was turned by Lady Elgin, and to-day Canada has 12,628 miles, with a train-mileage of 38,849,380 miles, and a yearly earning of \$42,149,615. Taking into consideration the area of Canada, the inland water ways, her immense wealth in minerals, her fisheries, her vast wheat tracts and farming lands, we, as Canadians, have a noble heritage. Take her people as a whole, and for thrift, intelligence, energy and pluck, they are seldom equalled, but never excelled. A great future for Canada is the prophecy of every man, woman and child who lives within her borders, and who are educated and taught the truth of her natural resources. Some there are who are traitors like Lundy of old, who would betray the people and hand this country into the arms of the American eagle. But while the descendants of the United Empire Loyalists and the Loyal Orange Association of British

America have a voice and a strong arm to raise, they will be found in the ranks of those who believe in Canada as the greater Britain, and who will fight under the banner of the old Union Jack for God, for Queen and Country.

The general declaration of the Orange Association is the defence and fortress of Orangeism. It concludes by saying, "that as Orangemen, we should be prepared to sacrifice every private consideration in order to maintain the great covenant of freedom and establish a centralization of power; to conserve the great blessings and privileges which we enjoy under British connection, upon such a basis as will enable every limb and fibre to receive vitality and nourishment from the parent stem."

" So steady ! comrades steady !
Hurl treason to the ground,
And shouts of approbation
Will through the world resound.

" Show all mankind that Canada,
As centuries roll by,
Can flourish 'neath the brave Old Flag,
Or for its honor die."

W. H. SCOTT,

D. T. S. C. T.

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SKETCH

OF THE

REV. CHARLES E. PERRY,

GRAND CHAPLAIN AND ORGANIZER ONTARIO WEST.

(Reprinted from the "Orange Sentinel.")

WE have pleasure in presenting the following sketch of R. W. Bro. Rev. Charles E. Perry, Grand Chaplain of Ontario West and Grand Organizer. Rev. Bro. Perry was born in the Township of Clark. He has been in the Methodist ministry for over twenty years, during which time the following circuits enjoyed his ministry: Hanover, Flesherton, Walter's Falls, St. Vincent, Penetanguishene, Midland, Angus and Lloyd-town. His great grandfather came to this country in 1788, and settled with his family near Kingston. The first Methodist sermon preached in Canada was preached in Robert Perry's house. The Perrys are now a very numerous family, the children, grandchildren and great-grandchildren numbering over six hundred. Twenty-five of the descendants entered the Methodist ministry. The late Hon. Senator Ebenezer Perry, of Cobourg, was grandfather of the subject of

this sketch, and Peter Perry, Esq., of Whitby, was his great-uncle. His maternal grandfather, the Rev. Andrew Taylor, was a Methodist minister in Ireland for about forty years. He nearly lost his life several times during the rebellion of 1798, and was on his knees on Wexford Bridge, expecting to be piked. Two of his sons were Church of England ministers in this country, and another, the late Samuel E. Taylor, Esq., was a wholesale merchant in the City of Toronto. Rev. Bro. Perry has been a member of the Orange Association for about twenty-eight years. For a number of years he has been Grand Chaplain and Grand Organizer of Ontario West. He has been appointed by the Grand Orange Lodge of British America to visit the Maritime Provinces and Newfoundland to deliver a series of lectures, instruct the brethren in the secret work of the degrees and also to organize new lodges. He expects to start upon his mission about the 23rd of September, so that he can reach Newfoundland about the 1st of October. On his way home he intends to visit several places in the Province of Quebec. Rev. Bro. Perry is not only an able and eloquent preacher, but he is also a good lecturer. He has delivered lectures in nearly every part of the Province of Ontario upon Orangeism, Protestantism, Romanism, Canada, the Spanish Armada, the Siege of Derry, the Gunpowder Plot, the Battle of the Boyne and Temperance. Rev. Bro. Perry is also the author of pamphlets on different subjects. The last is a little book, lately published, containing thirty-two pages on the Spanish

Armada, the Siege of Derry, the Gunpowder Plot and the Battle of the Boyne. An Orangeman who read the book says: "Never before have I seen so many valuable facts collected of such deep importance to Orangeism. It is a great privilege to every member of the Orange Association to have within easy access a concise collection of the facts, the commemoration of which every Orangeman holds dear."

Rev. Bro. Perry will also act as special agent for *The Sentinel* in Newfoundland and the Maritime Provinces. He will canvass the lodges for subscriptions, and is authorized to collect all amounts outstanding for which he has accounts. We bespeak for him a warm reception among the brethren, and trust friends of *The Sentinel* will embrace the opportunity of his visit to swell our subscription list and pay all arrears due. Rev. Bro. Perry's trip will no doubt be productive of much good to the cause, and every lodge not well up in degree work should secure his services and also arrange for one of his celebrated lectures.

CANADA, THE GREATER BRITAIN,
AND ORANGEISM.

CANADA, THE GREATER BRITAIN, AND ORANGEISM.

WHEN we look at our great Dominion, with its majestic mountains, fertile and almost boundless prairies, grand lakes and magnificent rivers, vast forests and inexhaustible mines, and consider its resources and possibilities, we have no hesitation in calling it the greater Britain. Canada is forty times as large as Great Britain.

Dr. Carman said at Washington, that Canada could put New England in one pocket and Old England in the other, and suffer no inconvenience by the operation. Dr. Briggs said that Canada was described in Scripture as a Dominion from sea to sea, and from the river unto the ends of the earth.

The Dominion is bounded on the south by the great Republic, the United States; bounded on the north by the Arctic Ocean; on the east by the Atlantic, and on the west by the Pacific. There is plenty of room for our young men in our own country, without going over to the United States.

The district of Alberta, under the Old Flag, which takes in the eastern slope of the Rocky Mountains, has an area of 100,000 square miles of beautiful land.

It is, therefore, twice as large as Manitoba, four times as large as New Brunswick, five times as large as Nova Scotia, and forty times as large as Prince Edward Island.

It is not very long since the birth of our Dominion. Previous to the Confederation, when you went to New Brunswick, you were met with another currency there; at Nova Scotia, another there; Prince Edward Island, another there; but now it is one grand Dominion, with the same currency. When I went to Newfoundland I found it inconvenient, as I was out of Canada, and learned by experience that Canadian stamps and post-cards were no use there, and that my Canadian money was at a discount in the ancient colony.

Loyal men were anxious for the Confederation, because they believed it would do good, and their expectations are more than realized.

In 1865, Thomas D'Arcy McGee said, "we want time to grow; we want more people to fill our country, we want more industrious families of men to develop our resources; we want more extended trade and commerce; we want more land tilled. We of the British North American Provinces want to be joined together, that if danger comes we can support each other in the day of trial. We come to your Majesty, who has given us liberty, to give us unity, that we may preserve and perpetuate our freedom." In 1867, the population of the Dominion was 3,000,000, it has increased to over 5,000,000; the revenue has risen from \$13,000,000 in 1868, to \$38,000,000.

The imports and exports have increased from \$131,027,532 to \$218,607,390, or a grand total of \$87,000,000.

The numbers of letters forwarded has increased from 18,000,000 to 92,000,000, and the total newspapers, periodicals, books and parcels have increased from 18,884,000 to 87,832,000.

Besides the growth of the Northwest, the development of Manitoba, the creation of Winnipeg, Vancouver, Victoria, Calgary, and other commercial centres, I will now give you what was said by two gentlemen living under the Stars and Stripes. They never seemed to be very favorable towards Canada, but they were compelled to acknowledge the greatness of our Dominion.

Erastus Wiman said in a speech delivered on the 1st of July, 1887, that in the splendor of her cities, in the magnitude of her public works, in the completeness of her educational institutions, in the intelligence of her people, and, indeed, in all that goes to make up the greatness of a nation, Canada to-day occupies a position of proud pre-eminence.

Editor of the *New York Tribune* said, "Canada to-day is a great country. In its judicial system, its military organization, its superior ocean carrying trade, its excellent civil service, its municipal home rule, its efficient post office, its admirable election laws, and its beneficent system of public charities, Canada is second to no country in the civilized world."

Canada contains an area of 3,500,000 square miles, equal to one-thirteenth of the land surface of the

globe, larger than Australia, nearly as large as the whole of Europe, it exceeds in size by 127,000 square miles the United States, with as much fertile territory. It stretches 3,500 miles from east to west, and 1,400 from north to south. The lakes of the Dominion cover an area of 90,000 square miles, Lake Superior is 420 miles long, with an area of 32,000 square miles, equal to the size of Ireland. It is the largest body of fresh water in the world.

Lake Huron is 280 miles long, with an area of 21,000 square miles; Lake Erie embraces a circuit of 700 miles; Lake Ontario 180 miles long, and embraces a circuit of 600 miles. These fresh water seas, together with the St. Lawrence, form an unbroken water communication for 2,140 miles. Canada has also an ample coast line both on the Atlantic and the Pacific. Its fisheries are among the richest in the world. In 1881, the product of the fisheries were \$20,000,000, double the average value of the United States fisheries, and nearly equal in value to the whole produce of the British European fisheries. This is one great source of our wealth, and is worth protecting against the United States, or any other power.

Our forests are very valuable, as they contain sixty-nine different varieties of wood. In 1885 the exports of the products of the forests were \$21,000,000. Our mines are in their infancy of development. The coal mines of Nova Scotia, New Brunswick, British Columbia and the Northwest Territories cover an area of 100,000 square miles, while the coal mines of

Great Britain only cover an area of 11,900 square miles. Our coal mines are among the largest in the world. We have also gold, silver, iron, lead, copper and other metals. The gold mines of British Columbia have yielded in twenty-five years over \$50,000,000 worth of gold. Nova Scotia has yielded nearly \$9,000,000 worth of gold. The mining engineer appointed by English capitalists said that the unprepared gold of Nova Scotia was finer than any he had seen in Mexico, California, or in any other part of the globe. The Sudbury mines are very rich. If Canada had no other mines than those of Sudbury it would be one of the richest mining countries in the world. We have also struck oil in the Dominion—oil to throw light upon the subject, and to make the whole machine run smoothly. We are one of the greatest manufacturing countries in the world. We are also an agriculturing country. In Ontario alone in 1885 they made 86,000,000 pounds of cheese. The capital invested in agriculture and agricultural implements is about \$1,000,000,000.

When Sir John A. Macdonald entered public life in 1844, there were only about fourteen miles of railway in the Dominion. At Confederation in 1867, we had 2,400 miles; now we have nearly 14,000 miles, valued at over \$625,000,000. In 1868, the first year of Confederation, we had but 8,500 miles of electric telegraph; to-day we have 50,000 miles. We also have 15,000 miles of telephone wires, and 650 publications, newspapers and magazines, and over seventy are daily

papers. We have the finest school system in the world, which is seen in the intelligence of the people. The banking capital of the Dominion in 1870 was \$70,000,000, now it is \$80,000,000, an increase of over 250 per cent. Canada is the third maritime power in the world, being exceeded only by Great Britain and the United States. In 1868 our total trade was \$131,000,000; in 1883 it had grown to \$230,000,000, an increase of nearly \$100,000,000, or an average of nearly \$7,000,000 a year.

As Canadians, we should be proud of our public works. The Canadian Pacific Railway, that mighty trans-continental line, completed from ocean to ocean, binding the scattered parts of this vast Confederation together, is the longest railway in the world, and is the most stupendous enterprise ever undertaken and successfully accomplished by a country of the population of this Dominion. The Intercolonial Railway, connecting Quebec with the Maritime Provinces, covers 890 miles, and cost over \$40,000,000, while the Grand Trunk Railway was, until the completion of the Canadian Pacific, the longest railway in the world under one management, its total length being 3,300 miles. Great things are confidently looked for in the way of Asiatic and Australian trade by the opening of the Canadian Pacific Railway, and when the projected line of steamers on the Pacific connecting therewith is an accomplished fact, this route will doubtless become the greatest highway to the East. Already the British Government, seeing the benefits to be derived from this route by shortening the time and distance to its

Eastern possessions, has granted the C.P.R. a subsidy of \$45,000 annually. Canada has constructed seventy-three miles of canal at a cost of nearly \$30,000,000. The noble bridge that spans the St. Lawrence at Montreal, and named after our beloved Queen (Victoria Bridge), is a triumph of engineering skill, and is one of the wonders of the world. It is a tubular bridge, and cost \$5,000,000, contains 3,000 cubic feet of masonry, 10,500 tons of iron, is two miles long, and is the largest bridge of its kind in the world. While the magnificent pile of buildings at Ottawa is a monument to the good taste and national aspirations of our Canadian people.

ORANGEISM IN CANADA.

In all the Provinces of the Dominion, Orangeism is increasing in numbers, in respectability and in influence. In New Brunswick several Temperance Orange lodges have been organized. Bro. William Rossborough is the Grand President. When we were at Fredericton my wife and I joined the Temperance Orange lodge there. Bro. Rossborough is doing a grand work, and I found him a great help to me in my work in New Brunswick. Major A. J. Armstrong, P.G.M., has done a good work in the Province in the cause of Temperance. Those brethren are only carrying out the principles of Orangeism in advocating Temperance, as every member of the Association is taught that an Orangeman should honour and diligently read the Holy Scriptures and make them the sole rule of his faith and practice that consequently he should

have a sincere love and veneration for his heavenly Father, an humble and steadfast faith in Jesus Christ, the Saviour of mankind, the only mediator between God and man; and also that he should possess a firm reliance in the guiding and sanctifying power of the Holy Ghost; he should reverently observe the Lord's day, attend the public worship of God and carefully train up his offspring, and all under his control, in the fear of God and the Protestant faith; that he should not take the name of God in vain, but abstaining himself from cursing and swearing and profane language, use every opportunity of discouraging those and all other sinful practices in others. His conduct should be marked by prudence, honesty, temperance and sobriety. He should cultivate truth and justice, devotion and piety, kindness and charity, concord and unity and obedience to the laws. In a word, the glory of God, the welfare of man, the honor of his sovereign and the good of his country should be the motives of his actions.

The Orange obligation is similar to the pledge signed by the Scottish Covenanters in 1638. They pledged themselves to maintain pure scriptural worship, to protect the King in all lawful and righteous measures, to preserve the liberties of the country, and to die, if necessary, in defending the cause of religion and the well-being of the State, a covenant which any Christian patriot might sign. Some of the best men in Church and State have signed the Orange covenant in the City of Toronto, the Dominion of Canada and throughout the British Empire.

FREEMASONRY.

FREEMASONRY.

(A Lecture delivered before the Masonic Order.)

“The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts.” HAGGAI ii. 9.

THE sublime utterance of the text is eminently the language of prophecy. It carries our thoughts back to the day when from the ruins of the earlier temple built by Solomon and his numerous subordinate helpers, a second and more splendid structure is to be reared to the glory of God. But whilst these words of prophetic wisdom bring before us the “latter house” built by Joshua and Zerubbabel, the chosen servants of the Lord, they evidently possess a higher significancy, and are admissable of a much more extended application. They unmistakably refer to the brighter glory of the Gospel age—to that benigner dispensation in which the light of the former days pale before the more resplendent glories of the Sun of Righteousness. Addressing myself to the consideration of the passage from this standpoint, I solicit your attention while I speak of this latter house and its greater glory. The temple intended in the text is the Church of the living God. Prophets and apostles

declare it. Isaiah, under the inspiration of heaven and wrapt in the glory of future times, exclaims: "And it shall come to pass in the last days that the mountain of the Lord's house shall be established on the tops of the mountains, and shall be exalted above the hills, etc.;" and St. Paul to the Ephesian Church declares: "Ye are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone, in whom all the building fitly framed together groweth unto an holy temple in the Lord."

The temple at Jerusalem was an eminent type of this spiritual building, and in endeavoring to elucidate the text, we shall indicate the parallel between the material and the spiritual edifice. (1) The temple at Jerusalem was reared on a safe foundation. The master workmen exercised special supervision of this part of that wondrous structure. Broad and deep were the foundations of that house of God, for full well those ancient Masons knew that one defect here would frustrate their designs and lead to the inevitable destruction of their holy and beautiful house. And how strong and secure is the foundation of the Church of God?

Behold the Supreme Architect of heaven coming forth from the unplummeted depths of his own eternity and exclaiming: "Behold, I lay in Zion for a foundation a stone—a tried stone—a precious corner stone, a sure foundation." No angel nor human hand ever touched this work, for it was by God the Father laid. No doubt can ever exist, as to its solidity, for

it is a "Living Stone, disallowed indeed, of men, but chosen of God and precious."

As in the erection of the temple certain stones were rejected, so Christ, this "sure foundation," this "Living Stone," was rejected by men. But the stone set at naught by the builders is become the head stone of the corner. Here the sinner ready to perish, and the wanderer from his Father's house may find a refuge sure. And here, too, the believer may take his stand on this eternal rock and say, "I know that my Redeemer liveth; I know in whom I have believed," and, expressing his Christian assurance, he may sing with the hymnologist:

" Now I have found the ground wherein
 Sure my soul's anchor may remain,
 The wounds of Jesus, for my sin
 Before the world's foundation slain ;
 Whose mercy shall unshaken stay,
 When heaven and earth are fled away."

(2) The temple at Jerusalem was built for Divine residence. There the Deity was symbolically present in the Divine shechinah—that wondrous cloud which rested over the mercy seat. And here a difficulty seems to arise in the application of this thought to the Church of God. Will "the high and lofty one that inhabiteth eternity, whose name is holy, whom the heaven and heaven of heavens cannot contain; will God in very deed dwell with men on the earth?" His words to Solomon assure us that He will. "I have hallowed this house which thou hast built to put My

name there forever, and Mine eyes and Mine heart shall be there perpetually." As God dwelt amid the cherubim and made Zion His special dwelling place, so He spiritually communes with His people. "There He comes down our souls to meet, and glory crowns the mercy seat." "The Lord hath chosen Zion for His habitation—this is My rest forever; here will I dwell, for I have desired it."

(3) The temple at Jerusalem was a structure of vast proportions. Ezekiel's prophetic temple prefigured the universal Church; and the second temple in its amplitude and magnificent dimensions is a striking symbol of this truly Catholic Church of God, whose province and duty is to spread the knowledge of the Lord over the whole earth, when "all flesh shall see the salvation of God."

(4) The temple at Jerusalem was solemnly consecrated. Who can read the prayer of consecration by Solomon and not be impressed with its holy solemnity? Having completed the sacred structure, and adorned it with its precious and significant furniture, at the day appointed, amid the assembled thousands of Israel, Solomon, before the altar of God, spread forth his hands towards heaven, and in that memorable prayer dedicated the holy and beautiful house, with all that it contained, to the Lord God of Israel. "This latter house," too, is a consecrated temple. Did Solomon pray that sins might be forgiven, and that Israel might be comforted in the holy temple? Behold a greater than Solomon is here, Jesus Christ, earth's

Creator and man's Redeemer, prays: "Sanctify them through Thy truth; Thy word is truth." "I pray for them, I pray not for the world." "I pray that Thou shouldest keep them from the evil." Holiness becometh the house of the Lord forever, and therefore it becometh all who dwell in that house. Our Saviour hallowed the temple and drove out its buyers and sellers, and declared it to be a house of prayer for all people. And St. Paul says: "If any man defile the temple of God, him will God destroy, for the temple of God is holy, which temple ye are." Manasseh took the image of Baal and placed it in the temple opposite the mercy seat—the very throne of the God of Israel. O let us beware of profane mixture!

"What argument hath the temple of God with idols?"
"What, know ye not that your body is the temple of the Holy Ghost?"

All we have and all we are is the generous gift of the God we serve. Let us render in thankful songs, our being back to Him!

(5) The temple at Jerusalem was distinguished by extraordinary magnificence and beauty. Solomon's temple was the most superb and elaborately finished structure upon which the sun ever shone. Its brazen-gated colonnades, its winding staircase, its ample courts, its significant chambers, its holy places, its sacred utensils, and its brazen pillars of strength and beauty, all portray its lavished splendor. But as beautiful and magnificent as that earthly building was, decked by the finished touches of the craftsmen's hands, all the

golden glory of its precious things is surpassed by the celestial beauty of this latter temple, for "The glory of this latter house shall be greater than of the former house."

And we have inspired descriptions of this superior splendor. David, in depicting it, exclaims, "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north the city of the great King; God is known in her palaces for a refuge."

Isaiah declares in impassioned language, "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city;" and anticipating the day when this excellent glory shall be seen by the nations, he sings, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and the glory of the Lord shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Here, then, we have the infallible authority of inspiration in the description of that celestial and brighter glory which is the style of the spiritual temple. And may we not further perceive its glory? (1) In looking at its wondrous Architect. Solomon with his craftsmen and master builders erected the first temple, and Joshua and Zerubbabel the second. The Builder of this latter house is Christ, our Divine Zerubbabel, for his servant Zechariah tells us that, "Even He shall build the temple of the Lord and He shall bear the glory."

We cannot think of St. Peter's at Rome, with its magnificent dimensions and gorgeous frescoes, without coupling with its splendor the immortal names of Angelo and Raphael. As you gaze upon its lofty dome, its splendid arches, and its beautiful nave, you are impressed and overawed with a glory all around you, and you think at once of those wondrous men whose genius reared and decorated that noble building.

To this latter house a glory belongeth, and to whom can it redound but the Builder ?

Do you think of its garnished walls, its costly pinnacles, its heavenly drapery ? Upon them all is seen the impress of their God ! Solomon, in the erection of the temple that bears his name, was sustained by workmen of every grade. The cunning artificer in iron and brass was there, the lapidary among the rocks, the worker in the wood, and the finisher of the golden vessels was there to act his part in the completion of the divinely appointed structure. But the alone Builder of His Church is Christ ! " Upon this rock will I build my Church." His servants are His instruments, but He is the Builder. Melanchthon, in his zeal, supposed he should convert all who heard him. O, we cannot too soon learn that our spiritual Joshua is the Builder of His Church, and in this we see the greater glory of that temple which bears His name.

(2) And we see it if we reflect upon the materials composing the building. The materials of the temple were brought from Lebanon and Tyre to the ancient seaport of Joppa, and thence to Jerusalem ; and how-

ever finished by skilful hands, and whatever beauty was therein revealed by that skill, they were but lifeless substances—materials which decayed and passed away. Where is the glory of that temple to-day? Its pristine splendor is forever gone. In the symbols of masonry and on the page of history, sacred and profane, alone we find its name.

But the elements composing this temple of the Lord are living stones, priceless materials bought with the precious blood of Christ. Did the unpolished rock, the untrimmed cedar, require the touches of workmen skilled that a glory might be seen? So these materials in this "latter house" receive the impress of the hand divine to cause them to reveal a glory. And oh! with what a surpassing brilliancy do they shine when placed in the spiritual building! Once earthly, sensual and devilish, now spiritual, heavenly and divine. Brought by the divine Architect from the quarries of nature, and landed on the shores of Gospel deliverance, and elevated on the heights of the spiritual Joppa, and placed by the Saviour's hands in the sacred structure, they show forth the greater glory of that heavenly building.

(3) We see this excelling glory in the perfection of the workmanship displayed. Solomon's craftsmen were finished artizans. We have numerous evidences of this, especially in the fact, that when the entire parts of the building, which were prepared in the distant coasts of Tyre or in the wilderness of Lebanon, were brought together in the holy city, each

piece fitted with such exactness that it appeared more like the work of the divine Architect of heaven, than of human hands. Yet, after all that art of curious and varied workmanship, after all the lavished skill displayed, it was the skill, the art of man. Indeed, upon every labor of human agency more or less of imperfection will appear. Scan, if you will, with a critic's eye, the chiselled beauties of the marble statue, or the speaking canvas; and a defect here and a superfluity there will meet your gaze. But the workmanship of the Church of God is absolute perfection, and it is marvellous in our eyes. On all above and all around us are seen the tracings of a perfect hand. As we are enabled to peer into the sublime mysteries of God's holy temple, and explore its vast proportions and wonder at its beauty and higher glory—fresh indications of the designs of wisdom, mercy and power will appear, and, feeling ourselves on the verge of the Infinite, we are constrained to exclaim, "This is the Lord's doings and marvellous in our eyes." Truly He is the rock and His work is perfect, and in the salvation of Zion He doeth all things well.

(4.) Lastly, we see the superlative splendor of this latter house in its celestial finish. We have seen that there was a glory all along in the erection of the early temple, but that its fuller glory appeared when according to divine direction it was completed. Then alone did it stand forth in all its finished grandeur. The greater glory of "this latter house" will alone be seen in all its amplitude and incomparable brightness in its completion in the heavenly world.

Here its foundation is laid, here its trenches are dug, and here its walls are rising to our view. But its final glories will be given it in the celestial world. There our Divine Zerubbabel, whose hands have laid the foundations of this house, and whose hands shall also finish it, shall bring forth the head stone thereof with shoutings, crying "grace, grace unto it."

And now, my Masonic brethren, in concluding my address to-day, you will permit me as your friend and brother to address myself more particularly to yourselves. Every Mason knows something of the symbols and the allegories which his system of Masonic truth reveals, and he can trace the truth of God as revealed in the volume of the sacred law through those impressive symbols. Now, the question comes to you, and it comes to me with significant importance, how does the truth of that sacred volume effect our hearts, and what influence has it upon our lives? Do you feel attached to that peculiar system of moral truth called Masonry? Then demonstrate the utility and value of that attachment by observing all the utterances of that Book upon which your system is founded, and consequently from which all the principles of your Brotherhood are drawn. The Bible is the Mason's book. With the aid of this greater light you will be enabled to work out the great problem of life to a happy and glorious demonstration. All you need is here. Every implement is at your hand, and every line and every angle is drawn by the great Geometrician of the universe.

See to it well, therefore, that while you are permitted to work in the quarries of the world, that you work according to this rule, and if you do, your work will never be rejected. Need you be reminded of the importance of giving due expression to the principles by which you profess to be governed. Remember that the critical eye of the uninitiated is upon your acts, and their ear is listening to your speech, and they will judge of your system by the fruit it bears. Show, therefore, to the community around you what Masonry is in its intellectualities, its peaceful principles, and its happy aims. Prove that it is worth retaining and perpetuating. Let not your good be evil spoken of. Disarm prejudice against your fraternity by a well regulated life. You are the sons of an organization handed down to you from the towers of antiquity and the temples of fame—demonstrate your right to the noble succession by emulating the example of the good, the wise, the happy and the free. Your Lodges girt the earth, they are on the mountains and in the valleys, and they are dotting the watery world; there is not a land of civilized light to-day where their calls to labor are not heard. Let the world, then, be impressed with the significancy of Masonry as a bond of Brotherhood, of peace and of charity, and its great mission among men will have been accomplished.

REMEMBER THE DAYS OF OLD.

REMEMBER THE DAYS OF OLD.

“Remember the days of old, consider the years of many generations.”—DEUT. xxxii. 7.

THE days or periods to which we wish to refer are England's victory over the Spanish Armada, the voyage from Holland, and landing of William of Orange at Torbay, in England, the Siege of Derry, the overthrow of the Gunpowder Plot, and the Battle of the Boyne.

Among the many years memorable in English history, 1588 will long hold, on many accounts, a conspicuous place. In that year England began to illustrate such latent powers, imperial courage and superior skill in naval warfare that she soon successfully asserted her right to be styled mistress of the seas, an honor hitherto enjoyed by Spain. In remembering the days of old and in considering the years of many generations, we shall speak of England's glorious victory over the “Invincible Armada” and the proud hosts of Catholic Spain, and tell how British freemen, full of British valor, though comparatively few in number and of limited resources, by the favor of Providence, won a complete victory over the immense, well-disciplined and organized forces of Spain. Also,

how they defeated and brought to naught a complicated and dangerous plot for the subjugation of their civil rights to Spain and their religious freedom to Rome; and how the veteran army of the invaders and their proud Armada were broken to pieces and became like chaff before the wind. We, who inherit the blessed fruits and results of that unequal struggle, owe the memory of those heroic sires, by whom they were so nobly and successfully achieved, the tribute of a loving remembrance and appreciative mention, that their honored names and deeds may never fade or perish from the memory of their children. We also owe it to the young of our own generation that we make known to them the historical traditions and remains which point out the way by which the great race and national heritage we enjoy was secured and won. Then may they in turn tell it to the generation following, so that the unborn may arise and tell the same to their children. Besides, it tends to inspire our own patriotism, fill us with wholesome admiration and love of the powerful agents, human and divine, which secured them, and arouse manly purposes in us to preserve and defend them for those who shall come after us. The Greek historian never tired writing, the bard singing, or the orator speaking, of the heroic deeds of their fathers. Nor did the sacred historian, prophet, or poet ever cease or weary relating, in the loftiest form of Hebrew eloquence, the grand and majestic doings of their fathers and their fathers' God in Egypt, at the Red

Sea, in the wilderness, at the Jordan, and in the conquest of the Land of Canaan. Why should not the memory of the noble struggle and the glorious victory of our English fleet over the Armada, the Siege of Derry, the Gunpowder Plot, and the Battle of the Boyne, be kept in perpetual remembrance. For the victories of 1588 and 1688-90 were not merely that of England over the power of Spain and William over James II., but of liberty over despotism, of Protestantism over Popery, of modern life and progress over mediævalism.

Before proceeding to relate the causes, motives, and designs of the Spanish invasion of England, we will introduce the chief personages of the drama. The first was Philip II., King of Spain. He claimed the power of life and death over all his subjects. He proclaimed war and made peace without consulting any of his nobles, rulers, or people. Their substance, houses, as well as money and goods, he regarded as his, even as the people themselves belonged to him. It might be said of him, as Daniel said of Nebuchadnezzar, the despot of Babylon, that God had given him a kingdom and majesty, and that his people, of every nation and language, trembled and feared before him; whom he would he set up, and whom he would he put down. He associated with none but Spaniards—carried on his government almost exclusively by Spaniards. He had all the pride, exclusiveness, and intolerance of a genuine Spaniard. But he was a Spaniard, above all, in zeal for the papal religion and

hatred of all other forms of belief. The Holy Inquisition, established in Spain, was a portion of the regular working machinery by which his absolute kingship and his superhuman will expressed themselves. The Grand Inquisitor was almost as awful a personage as the King or the Pope. The kingdom of Philip, the Most Catholic King, as he delighted to be called, excelled any in Europe during his day in wealth, population, and power.

For several years his power over Europe was greater than even that of Napoleon. The Spanish infantry were the most renowned, while the Spanish generals were unrivalled, in Europe. Another distinguished name and ally on the Spanish side was Pope Sixtus V. There was, besides, the Marquis of Santa Cruz. The King appointed him Captain-General of the whole Armada. He had the rare good fortune of having never lost a battle or sustained a defeat during thirty years of public service. Among the English chiefs the first name in prominence and importance is Elizabeth Tudor, Queen of England. When she ascended the throne in 1558 she was twenty-five years of age. She was consequently fifty-five when the invasion took place. During the reign of Elizabeth the population of England did not reach quite four and a half million souls. The population of London in that day was about 150,000. Next after the Queen we may mention the name of Robert Dudley, Earl of Leicester, Robert Devereux, Earl of Essex. The Queen had long experience in the government of

England at the date of the Spanish invasion. She had the aid of many singularly wise, able, and patriotic statesmen. First, she had Lord Burleigh, Sir Francis Walsingham, Sir Walter Raleigh, Lord Howard, Sir Francis Drake—who was the first Englishman to circumnavigate the globe, and who had, by his bold deeds upon the high seas, made his name a terror to the King of Spain; he was appointed Vice-Admiral of the English fleet—Captain Frobisher, Hawkins, Cavendish, Lord Thomas Seymour, Sir William Winter, and many others who were conspicuous for gallantry and patriotism. Besides such statesmen, sea captains, and soldiers, England was in that age illustrated in the realms of thought and letters by the genius of Bacon, Spencer, and Shakespeare—names sufficient to throw an undying lustre on any age.

The causes and motives of the Invasion. The Reformation was the cause. New light had entered men's minds. The question was not now what the Pope, the Clergy, or the Church commanded, but what the Bible commanded. The minds of men were emancipated from the tyranny of those who called themselves the Church and claimed to sway all the power of heaven and earth. The papacy, then, as now, claimed supremacy over both State and Church, over both the consciences and conduct of men. Spain strove to extinguish the life of the Reformation. Like Gideon's fleece, when all around was wet with the dews of heaven, Spain alone

remained dry. The Holy Office of the Inquisition was put in motion. It had a fatally perfect organization. It was sustained by all the power of the Crown.

It had its inquisitors and executioners among the Jesuits. The inquisition was set up by Charles V. From the beginning of the Reformation to the abdication of Charles, in 1555, there were strangled, burned, beheaded or buried alive not less than 100,000 persons. The King of Spain and the Pope of Rome were united in purpose to extinguish the very spirit of freedom, to put a perpetual end to liberty of conscience. The object that the King of Spain set before himself was to destroy heresy and defend the Romish Church. He believed by collecting a vast army, and concentrating his resources and his money on a navy, he could send such a force against England as would conquer her at a single stroke. Protestantism would be swept away and the ancient Church restored. The Armada comprised the naval strength of Spain, and was provided by the gold which of late years had flowed into the nation's coffers. The fleet of the Armada consisted of 134 ships. The fleet was worked by 8,746 sailors and 2,088 galley slaves. It was armed with 3,165 pieces of cannon, and carried over 20,000 soldiers, and had a tonnage of 60,000 tons. There were, besides, some twenty lighter ships, called caravels, each having ten slaves and six oars, attending the fleet. There was also a gallant force of volunteers, some 2,000 strong. There was on board also a large contingent of Jesuits, friars, and priests.

Chief and head of all this spiritual force was Don Martin Alacon, Administrator of the Inquisition. He had with him a plentiful supply of those pointed arguments—neck-stretchers, pinchers, thumb-screws, and all such instruments to humble the proud, and dispose hard-hearted persons to sorrow, if not to repentance. He also had a good many relics and bones of dead saints. The whole number of souls on board the Armada was over 30,000. On the eve of its departure the Armada was duly blessed by Cardinal Archduke Albert, the Viceroy of Portugal. A grand army was formed in Flanders of the Netherlands, which was to co-operate with the Armada in the invasion and conquest of England. It was in command of the Duke of Parma, and consisted of 60,000 troops. A great ambition sprang up among the adherents of the King of Spain and followers of the Pope to crush by a grand united effort the force of Protestantism, and to silence their hated cry for civil and religious liberty. Such a fleet had never before invaded any land.

How can it fail? said superstitious Catholics. England must fall and glory cover Spain! The King who rules in heaven had otherwise determined. As the fleet left the harbor the Captain-General sounded his trumpet, every captain did the same, and the whole Armada put to sea with a grand blare of trumpets. It was called the Invincible Armada. A violent storm overtook them, which seriously broke and scattered the fleet. Some ships were lost, many disabled, and all the remainder were in need of repair.

England was in danger from the Roman Catholics in England. Fully one-half of the population still adhered to the Catholic Church. The Pope excommunicated Queen Elizabeth, though she did not belong to his communion. He branded her name with infamy. He deposed her from her throne, though his supremacy was not acknowledged in England. He absolved her subjects from obedience and oaths of allegiance to her, and proclaimed a crusade against England, as a nation of heretics and infidels. He also granted indulgences to all who would participate in the crusade. Philip claimed that his supreme motive in this great enterprise was the love of God and the honor of religion.

The Armada is first seen by the English fleet on July 20th, and on the 21st of July, about nine in the morning, the fleets approached each other. The fight waxes very hot, and a fierce and prolonged struggle ensues. The English fleet did grand service. It had, during two weeks of almost continuous fighting, crippled and driven from the English shores the mightiest armament which had ever approached them—a fleet more than twice the tonnage of their own, having twice as many men. In that short time it had brought to ruin the plans and preparations of several years. There was an unseen, a Divine arm, stretched out directly and overruling all—the arm of the Supreme Ruler of the world. He commanded, and this diabolical scheme completely failed. A medal was cast with this inscription: “The Lord blew upon them and they were scattered. By His winds He began, and by them

as His ministers He completed the destruction of the Armada."

Of the 134 ships which came out of Lisbon only 53 returned to Spain. They lost 81 ships, and upwards of 13,500 soldiers. About one-third of the whole number of men which started on the expedition returned. Hence, as there were about 30,000 on departing, there were about 10,000 who returned to Spain. Never in the records of history was the event of war on one side more entirely satisfactory and glorious; on the other more deeply humiliating and utterly disgraceful. Their invincible and dreadful navy, with all its great and terrible ostentation, did not, in all their sailing about England, so much as sink or take one ship. The King said, "I sent out my ships thinking I was a match for the powers of England, but I did not pretend to fight against the elements."

Why had Spain fallen? The revival of the 16th century was by an intolerant and despotic king and high priest with the aid of the Inquisition banished from Spain. The people dare not breathe the wholesome air of liberty of thought, of conscience, of civil or religious liberty. The arbitrary and unpaternal character of its government, which never fostered industry, manufactories, culture of mind, enlightenment, or elevation of the masses. Nine-tenths of the population of Spain in those days were no more than the slaves to the other tenth. The people of England and Holland recognized the hand of God in the utter destruction of the Spanish plot of invasion.

There was general thanksgiving throughout England. The Protestant ascendancy was secured, not only in England, but also in the Netherlands. The destruction of the Armada paralyzed the power of the Inquisition. Divine Providence directed and determined the result of the contest. When the Captain-General had his fleet ready to sail from Lisbon, he was taken seriously ill and suddenly died. This caused a delay of a month in the sailing of the Armada. Again, after the Armada had put to sea, the violent storm which scattered the ships, sinking some and disabling others, caused a further delay of another month. The delays lost great opportunities to Spain, and opened new and brighter ones to England. The winds were favorable for collecting and moving the light English ships. The wind, the tide, even the darkness favored them, but threw the Spanish fleet into panic and confusion. The failure of the whole scheme of invasion bears the mark of the Divine Hand. The winds and seas were regarded as especially God's ministers. The result was open and decisive. England was, by the test, declared in the right; Spain and the Church of Rome in the wrong. It was for freedom against intolerance; for Protestantism against Romanism. The year 1588 recalls the cost and suggests the value of the heritage of freedom—social, intellectual, and religious—which has fallen to us. Those nations—Spain, France, Italy, and the rest—which excluded the Reformation, with its beneficent and quickening influences, have fallen behind in the march of progress.

Statistics show the continued reign of illiteracy among the masses, while England, Germany, the United States, and all these peoples who heartily received it, or have sprung from those who did, have steadily advanced in prosperity and enlightenment, and now lead the van of civilization.

The overthrow of the Gunpowder Plot, which took place in the days of old, is an event of great importance in the history of Protestantism, and the evident manner in which Jehovah undertook our cause in connection therewith demands that it should not be passed unnoticed. It affords an opportunity of considering our obligations to Jehovah for His interposition in exposing the secret and murderous preparations of Guy Fawkes and his supporters in 1605, throwing the shield of protection around a Protestant sovereign and his family, and spreading the wing of safety over the entire nation. Few deeds so atrocious, few designs so black upon the records of nations as that which Providence here disclosed, which had for its object the annihilation of a community of people who, wherever they dwell, history proves them, under God, the redeemers of their country and the light of the world. We seem to be present at the discovery of the plot, and the old Parliament Buildings of James, where we can behold the entrance to the vaults beneath. Thirty-six barrels of gunpowder lie hid among the faggots. The Pope had launched his bull against the Scottish heretic, and the Romanists of England were commanded to do their utmost to deprive him of his throne. Think of the

Pope sitting at Rome in pontifical state, surrounded by a conclave of cardinals, waiting in earnest anxiety as if to catch the echo of the explosion which was to burst the last bond of Protestant power in Britain and take the reigns of government forever from the hands of heretic rulers, whilst a choir of monks and nuns is in attendance to chant the *Te Deum* in honor of the event. How true the sentiment, "Man proposes, but God disposes."

Lord Mounteagle received a letter advising him to make some excuse and not be in attendance at this Parliament, for God and man hath concurred to punish the wickedness of this time. The timely deliverance vouchsafed to our religion and nation will always be a subject of deep interest to Protestants, and will call forth a shout of praise unto Jehovah as though the demon had been arrested at our own doors and the stroke of death turned away from our own homes and families. Popery is an enemy to the liberty and light of the world; its tender mercies are cruel to its own subjects.

Protestantism alone, with its open Bible, possesses the elements of individual or national greatness. In no country does the tree of liberty bring forth such abundant fruit as in one soundly Protestant. The English nation and the United States of America, in this respect, stand unrivalled; where all classes, without reference to creeds, are protected in the enjoyment of their rights. How different where Popery bears rule! It is the privilege of man to be enlightened, to

enjoy liberty, civil and religious, and in the sunlight of truth live in constant exercise of the right of private judgment. Dear as these are to man, and much as his honor and happiness depend on them, they are torn from his heart or struck down by the hand of this destroyer. The darkest periods that have ever lowered upon the world's history have been those when Popery usurped the throne of supremacy, and instead of ruling the people in truth and righteousness, governed by Pope's bulls, the terrors of anathemas and the dread of the Inquisition.

In the days of old there was a reign of terror under which every Protestant in Ireland groaned at the time of the siege of Derry. The lives and property of Protestants were alike exposed to danger. Disloyalty to the Crown was fostered, and hatred to the Protestants, as such, became a cardinal virtue. Crime ceased to be crime, midnight outrages, murders and robberies became common. In the prosecution of these disloyal and bloodthirsty schemes those cutthroats banded themselves together under various names—that is, in various parts of Ireland they were called by different names—but the objects to be attained were identical. They called themselves "Defenders," "Carders," "Hearts of Oak," "Thrashers," "White Boys," "Molly Maguire's Men."

Such was the state of Ireland when the Prince of Orange landed at Torbay. They wanted to make Ireland a French province at the feet of Rome. Enniskillen resolved to resist them. The little Protestant

band came forth to meet the intruders and presently put them to flight, and such was the terror of the soldiers and camp followers that they did not stop running until they had left thirty miles behind them. The chief interest centred in Londonderry. That was the largest place and the greatest stronghold. The City of Derry was built on the slope and summit of a hill, overlooking the River Foyle. On the highest ground stood the cathedral, which, during the siege, answered a three-fold purpose. On the tower a cannon was planted, in the vaults the stores were kept, and within the body of the church the people met daily to worship God. The city was surrounded by a wall of about a mile in circumference, with here and there guns mounted for defence. Into that city gathered about 30,000 people from the surrounding country, who fled there, fainting with terror, to find an asylum from the cruel swarms of religious fanatics. Among the people crowded together within the little fortress were twenty-five ministers and about 7,000 fighting men. They were men, these Protestant Anglo-Saxons. English, Scotch, Episcopalians and Presbyterians forgot all differences in their common danger and their common Protestantism. There, in their last refuge of liberty, the dauntless race turned desperately to bay, and held out during a siege of 105 days amid privations and odds that have made it one of the grandest chapters of heroism recorded in history.

The Earl of Antrim had received orders from Tyrconnel to march with his army and take possession

of Londonderry. Thirteen young apprentices flew to the guardroom, armed themselves, seized the keys of the city, rushed to the ferry-gate, and closed it in the face of the officers. Rev. George Walker in eloquent words stirred the people of Derry to fight for faith and freedom. Right grandly the people responded to the old man eloquent. James, confident of success, approached within a hundred yards of the southern gate, but he was met with a shout of "No surrender," while a shot from the nearest gun killed a staff officer by his side. Through that desperate fight the women of Derry were seen behind the walls handing water and supplies to the men. Nothing was left to the besiegers but to try the effect of hunger. Every precaution was taken to prevent food from being introduced into the city—every avenue was closed and guarded. Presently a cry was heard in the British Parliament: Are those brave fellows in Derry to be deserted? The relief of Derry was despatched under the command of Kirk. Sentinels on the tower saw thirty vessels at anchor in the Bay of Lough Foyle. Presently the city was informed that Kirk had arrived from England with supplies. Hope gladdened the people of Derry. The distress was great; horseflesh was the only meat; tallow was dealt out sparingly; the famine was fearful. The stock of cannon ball had failed, and their place was supplied by brick-bats coated with lead. Pestilence followed in the train of famine and privation. Dogs were sold high. The scrapings of old bones were eagerly swallowed. The rats were hunted and devoured.

On the 31st of July, Walker has dealt out the last supplies—a half pound of tallow and a half-pound of salted hide. Yet the people become sublime in their despair, and the note still sounded: “No surrender.” Faint as he was, Walker assembled the people for worship in the cathedral. The agony of that last terrible night was indescribable.

But, hark! There is a movement on the waters, followed by the crack of the boom. The Phoenix and the Mount Joy dash up to the quay and the shout goes up, “The supplies are come.” The bells of the city rang out a peal of triumph, and famine-stricken ones sat down to satisfy their hunger once more. The walls of Derry are preserved, and a statue of Walker testifies to the people’s gratitude and Walker’s abiding fame. On the 1st of November, 1688, the Protestant winds began to blow, and the Glorious, Pious, and Immortal Prince of Orange sailed for the English coast. His fleet consisted of 52 men-of-war, 25 frigates, 25 fireships, 400 transports, 15,000 soldiers, 6,000 horses, and 30,000 muskets, with Marshall Schomberg next in command. On the topmast of William’s vessel floated the Union Jack, bearing the inscription: “The Protestant Religion and Liberties of England.” On the 13th of February, 1689, William accepted the Crown amid the rejoicings of both Houses of Parliament and the nation. On taking the throne William III. issued writs for a regular Parliament, whose first great act was to pass the Bill of Rights. By that bill England’s liberties were secured, the Revo-

lution accomplished, and England became once more a name of power and a land of freedom. The imperishable memory of William III. is justly revered by the members of the Orange Institution, not merely on account of these virtues which, in a remarkable degree, he possessed, but especially because the Prince of Orange stands a head and shoulders over all his compeers as an exponent, or rather, it should be said, the embodiment of these principles of civil and religious liberty. The man who fails to see a Divine Providence working in all the events of this period must be in a worse than Egyptian darkness. It would be about as sensible to ignore God in these events as it would be to deny His government of the physical universe. When Orangemen speak of the victories that were achieved at Enniskillen, Aughrim, Derry, and the Boyne, they emphatically re-assert the principles which have rendered the revolution of 1688-90 forever memorable. On the 1st of July, 1690, there lay the two armies with the River Boyne between them. The signal was given, and the English army dashed into the river. A shout arose from the Irish army, and they rushed madly for the battle. William's army pressed forward to the opposite bank. The Irish began to waver. Tyrconnel looked on in despair. His best officers were slain, wounded, or captured. Schomberg and other brave men fell on the Protestant side, but William still rode on in front of his brave troops, cheering them on to victory. The battle was short, sharp, decisive; the day was won. Two thousand

of the Irish lay dead on the field or in the river, and about five hundred of the English. James fled to Dublin in dismay, followed by his flying troops. The capital was wild. The next morning James fled, and did not rest for fifty miles, until beyond the Wicklow hills. The seeds of what subsequently became the Orange Institution were sown in the days of King William. The Protestants entered into an Association for the Defence of their Sovereign and their country. They wore on their hats a ribbon with these words: "General Association for King William."

About the year 1794-95 a perfect reign of terror was the order of the day. The Defenders commenced the Battle of the Diamond, and on the field of battle the first Orange Lodge was formed in the house of James Sloan, near the Village of Loughall, and called Dian Lodge, No. 1. The Grand Lodge was organized in the City of Dublin on the 4th of April, 1798. Thomas Verner was appointed the first Grand Master. For nearly 40 years, from 1798 to 1836, the Grand Lodge continued to exercise its immense powers, through the press, on the platform, at the hustings, in the senate and on the battle field, in upholding the Crown of England.

In 1836 the Grand Lodge of Ireland was dissolved, but the Orange Institution was not dissolved. This lesson we may learn from considering the days of old; if we are the offspring of the patriotic fathers, as we certainly are, then are we also their heirs and successors, and should ascertain what they have left us and how

we should preserve and use it. They bestowed upon us a rich inheritance of independence, namely, enterprise, free institutions, freedom of thought, of action and of religion, respect for law, the rights of fellow men and an open Bible. These have made our race strong, enlightened, powerful, and prosperous, the foremost in the march of progress and civilization. We should remember that our ancient adversaries are also on the soil of Canada, in their representatives of the unchanging Church of Rome. Romanism, having exhausted its power over the peoples of Italy, Austria, France, and all these countries, from which, with fire and sword, she expelled Protestant liberty, here seeks the conquest of new fields. She pours into Great Britain, Canada and the United States her Jesuit militia, her meek-faced nuns and grim-faced monks, with a full-grown hierarchy, to live upon and if possible exhaust its free, young life. She has large and profitable investments in various corporations which yield her liberal revenues, but from all taxation she claims exemption on the ground of the spiritual benefits she affects to bestow upon the State. She legally holds in Quebec a position of strength not only superior to Protestantism, but above what she holds in any other province of the Dominion of Canada, or in any one of the United States of America, because the Church in that province is established and supported by law. She repudiates the doctrine of equal rights. She aims at controlling education, politics, all public institutions, such as schools, colleges, convents, hospitals, and asylums. She wishes to exercise a

power as great in every province of the Dominion. The Bible is prohibited and has been burned at the instance of Rome in this province. Her schools are hotbeds of superstition. The vast majority of the people are made poor and non-progressive by the unlimited exactions of the Church. That which she hates and fears most, the Word of the living God, is the appointed instrument of her overthrow. Let us, therefore, speedily give it to all; and in this terrible battle with error, which is daily increasing in magnitude, let us with the faith of the heroic Carey, expect great things from God, and attempt great things for God. Let us help the Roman Catholics to cast off the yoke. It is not too much to look for the downfall of Romanism. I would say to every Orangeman before me, show thyself a man. Show yourselves men by cultivating your mental faculties; by doing your duty as citizens; by reading the Holy Scriptures, and by making them the sole rule of your faith and practice; by reverently observing the Lord's day, and attending the public worship of God; by abstaining from all cursing and swearing and profane language, and by using every opportunity of discouraging these and all other sinful practices in others. Let your conduct be marked by prudence, honesty, temperance and sobriety. Let the glory of God, the welfare of man, the honor of your Queen and the good of your country be the motives of your actions. Act upon the principles of union, love, and truth, keeping always prominently before your minds in all you do and say, the motto, My God, My Country, and My Queen.

THE WORD OF GOD.

THE WORD OF GOD.

“The Word of God.”—EPHESIANS vi. 17.

THE Bible, although compiled in one volume, comprehends a great number of different narrations and compositions, written at different times, by different persons, in different languages, and on different subjects.

There is no book extant, in any language or in any country, which can in any degree be compared with it for antiquity, for authority, for the importance, the dignity, the variety and curiosity of the matter which it contains. That a revelation of the mind and will of God concerning man, is both possible and probable desirable and necessary, what rational being in the world will deny? The pretensions of Moses as the servant and Christ as the Master of truth, rest on a variety of evidences. If the fulfilment of prophecy, the working of miracles and the conversion of man from sin to God; if the strictest integrity of character joined with a willingness to endure the severest hardships and to suffer death for the truth; if grandeur and purity of design, majesty and simplicity of style, and union and harmony of the different parts of the whole; if freedom from everything derogatory to the

perfections of God and the happiness of His creatures; if everything calculated to promote glory to God, and on earth peace and good will towards men; if the Bible tends to exalt God and to humble man; if these be proofs of a Divine revelation, the writings of the Old and New Testaments are the oracles of God.

We need a foundation. A building is no good without a solid foundation.

Orangeism is founded on the Word of God. By the Word of God we mean all that system of truth and mercy which is contained in all the canonical books of Scripture, as made known by God to man, whether in the way of historical narrative, precept, prophecy, promise, parabolic discourse, or epistolary correspondence, all that God has spoken by His spirit and word through the medium of prophets, evangelists and apostles, is the Word of God. There are thirty-nine books in the Old Testament, and twenty-seven in the New, sixty-six books in the Word of God. It is the source of historical, political, moral, religious, and eternal truth. If we would know anything concerning the creation and government of this world the Bible informs us: "Thou Lord in the beginning hast laid the foundation of the earth; the heavens are the works of Thy hands. Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of Thy kingdom." He upholdeth all things by the word of His power, and by Him all things consist.

Would we know what political principles the Word

of God inculcates, we have them in these words: He that ruleth over men must be just, ruling in the fear of God. Take heed what ye do, for ye judge not for man but for the Lord; wherefore, now let the fear of the Lord be upon you, for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts; render to all their dues; honor to whom honor is due, custom to whom custom, fear to whom fear. The duty of the Government is to protect the people in their lives, property and liberties. The Bible says: "Let them rise up and help you and be your protection." National protection is taught in the Word of God. Would we know what is the morality of the Bible, we are to learn it not in the actions related, but in the precepts taught. Thou shalt love thy neighbor as thyself, do thyself no harm, be merciful, love your enemies, abstain from all appearance of evil. In the Bible, husbands and wives, parents and children, masters and servants, neighbors and friends, are all taught their respective duties with a clearness and precision which all may understand. On the subject of religious truth the Bible is equally clear. God is a spirit, and they that worship Him must worship Him in spirit and in truth. God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made by hands, as though He needeth anything, seeing He giveth to all life and breath and all things. There is one God and one mediator between God and man, the man Christ Jesus, who gave His life a

ransom for all, that whosoever believeth on Him shall not perish but have everlasting life. Nor is the Bible less clear on the subject of eternal truth. The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord. For we know that if the earthly house of our tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. The hour is coming when they that are in their graves shall hear the voice of the Son of God, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation.

The Bible is also a book of mercy; it represents man as fallen, but makes provision for his restoration to the Divine favor. It declares that man is guilty, but tells him where to find pardon. It speaks of him as a captive and a slave, but at the same time points him to the Redeemer. Suppose that some one should ask me: Wherein does the Bible appear to be just such a book as we would suppose God would give His creatures? I would answer: In the sublimity of its doctrines, the purity of its moral precepts, the richness of its promises, the grandeur and benevolence of its miracles, the exact fulfilment of its predictions in its uniform design throughout, and in its effects upon society.

Let us consider the miserable situation of those who are destitute of the Word of God. If we were destitute of the Bible our knowledge of God would

be scanty and incorrect. Reason's glimmering ray would be insufficient to find out the Almighty. We would be ignorant of the origin of the world; men have tried to find out these things without the Bible and they became vain in their imaginations. We would be ignorant of man, his present depraved condition, his thirst for immortality. His misery now and his future hopes, are so fraught with mystery, that it would be impossible to account for ten thousand facts relating to man. Who could answer the question: If a man die shall he live again?

The doctrine of the resurrection is purely a subject of revelation. We would not know who to worship, whether an invisible deity, a departed hero, a serpent or a star. We would not know how to worship if we could not rise above the Athenians who inscribed upon their altars, "To the unknown God." We would still be ignorant of His worship. We would not know before whom to unbosom our sorrows, or in whom to trust. There is no standard for truth without the Bible. We would be like a ship without a captain, chart or compass.

Let us now survey the great advantages of possessing the Bible. It is the source of Divine knowledge.

Dr. Watts, in his book on the improvement of the mind, lays down five methods, among which are reading and meditation; but what books shall we read, and upon what subjects shall we meditate? Books are like their authors, good and bad. We may read and become worse, unless we have some standard.

It is also the source of true wisdom. Wisdom is the power of judging rightly. It is the power to judge what are the best ends, and what are the best means to attain them. All men are desirous of happiness, but which is the best, sensual, intellectual or spiritual; that of a mere animal, a philosopher, or a Christian? The Bible decides the question: "To them who, by patient continuance in well doing, seek for glory and honor and immortality, eternal life." The Bible points man to heaven as his ultimate end, and the way to get there is by a life of holiness and virtue. The Bible also directs us where to find pardon, holiness and happiness. Man is guilty and polluted, and neither the rivers of Damascus nor the waters of the Ganges can cleanse him. But the Bible tells us that the blood of Jesus Christ His Son cleanseth us from all sin. We may learn from the history of nations its value. Why shines the light of literature and science in England? Because of the influence of this book, and on that account she holds the money purse of the world, and is mistress of the seas. The history of England is the wonder of the world, ranked only as a third or fourth rate power till the Reformation, and though a tiny island of the sea, it is now in the van of nations as to commerce, legislation, civilization and religion. Its name is the shield of the traveller, the safety of the exile, and the hope of the slave. Our gracious Queen reigns over a thousand lakes, two thousand rivers and ten thousand islands. She waves her hand and a thousand ships of war,

with one hundred thousand sailors, are ready to perform her bidding on the ocean. She gives the command, and five hundred thousand warriors rush into the battle field to conquer or die. The progress of Scotland, the north of Ireland, and Canada may be attributed to this source.

The success of the Orange Association arises from the fact that its most important principles are taken from the Word of God. What a blessed volume! What a treasure we have! It will make us better men, better Orangemen, better citizens and better Christians.

The poet calls it a lamp, the bread of life. Locke says: "The Bible is the word of eternal life; it has God for its Author, salvation for its end, and truth without mixture of error for its matter." Pollock called the Bible the star of eternity, and asks: "Hast thou heard of such a book?" T. Watson says the Bible is a rock of diamonds, a chain of pearls, the sword of the Spirit, a chart by which the Christian sails, a map by which he walks, a balance in which he weighs life's actions.

Rev. James Harvey said: "I have been charmed by reading history, oratory and poetry, but I renounce all these trifles and devote my time to reading the Holy Bible." Lady Jane Gray said: "All the pleasures of earth are but a shadow compared to the pleasure I take in reading the Bible." Queen Victoria said: "This is the secret of England's greatness." The Greeks of olden time had one sentence which they

thought came down from heaven ; they gave it great prominence, they inscribed it on a prominent part of the most public door of their grandest temple. " Man, know thyself," admonished every passer by. Does not the example of those ancient heathens reproach thousands of Orangemen and Protestants of the present day, who have not one sentence alone, but a whole code of laws, framed in heaven's court and sent down to them, signed and sealed by the great King above, the true immortal King. Let us study and read the Word of God, and let this prayer go up from every Orange and Protestant heart: " For Jerusalem's sake I will not rest, and for Zion's sake I will not hold my peace, until the righteousness thereof goeth forth as brightness, and the salvation thereof as a lamp that burneth." Amen.

MEMORIAL DAYS.

MEMORIAL DAYS.

“ And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the Lord’s law may be in thy mouth ; for with a strong hand hath the Lord brought thee out of Egypt. Thou shalt therefore keep this ordinance in His season from year to year.” EXODUS xii. 9, 10.

THE event which this subject was designed to commemorate stands forth in Bible history invested with peculiar importance, whether we view it as relating to the great object of which it was a type, to the benefits which is conferred upon the Jewish nation, or to the world in general. Egyptian bondage to which the Israelites were subject may be compared to the slavery of the sinner previous to the light of repentance and the deliverance of justification. It may represent the bondage of Popery which has its Pharaoh, its yoke, and chains, and brick-kiln, its binding laws, bulls and anathemas. Its slaves are made to serve with rigor in its endless and distracting ceremonies, and in enduring lacerating penances. The tyrannical compulsion which forced the Israelites to perform the same amount of labor and make the return in numbers of bricks, whilst denied the supply of a necessary article, reminds us of the exactions of Popery from its impoverished subjects, causing them

to pay the full share of pardon money, Peter's pence, either to buy indulgence for bold-hearted sinners, bribe corrupt legislators, or to remunerate the man of midnight deeds for lessening the number of his Protestant neighbors.

This event was typical of the sacrifice of the Redeemer who, by the offering of Himself unto God for the world became the foundation of religion, and laid down the condition of its enjoyment by the people in all kingdoms of the earth; and the object of this day's celebration is an avowal, on our part, of the great cardinal doctrines of religion, the spirit and practice of which are to be maintained in the light of truth in opposition to Heathenism, Infidelity, Mohammedanism and Popery. It presents for our adoration and worship one self-existent God, and holds it to be wicked for any person, however high in ecclesiastical authority, to attempt by transubstantiation to change a basket of wafers into a rabble of deities, to be adored by the multitude and then swallowed by monks and Jesuits.

How transporting to the confiding soul, when he draws nigh to God, to think that the Being whom he worships fills heaven and earth, displays His glory in the great congregation, or fills the corner. The same in every part of the globe, whether in the East bathed in the light of the rising sun, or standing in the West, you look upon its retiring glory. On the burning sands of India, or ice-bound shores of Greenland, all nature is His temple and all its wandering children

are invited to return. He is Omnipotent and therefore able to save. His rod in the hand of Moses brought the plagues upon Egypt; by a touch dried up the Red Sea, and brought water out of the rock. His voice echoes in thunders, and lightnings flash at His presence. He rolls the stars along, and from the blessings of His hand innumerable tribes gather life and support. The testimony respecting His immutability which is echoed back from every province of His dominion is, He is the same yesterday, to-day and for ever. Idols and images thrust into the place of God by Pagans and papists.

True religion teaches us to receive God's word in opposition to the traditions of men. The Lord's law is to be in thy mouth. God's word fell under censure, and this caused its scarcity, so that Luther had not seen a Bible till he stumbled upon the old copy buried in dust and bound by an iron chain in the cell of a monastery. The Council of Trent, summoned by Pope Paul, declared that they received and venerated with equal affection of piety the Bible and the traditions of the Fathers. Not a leaf of the Bible has been found among the converts of Popery in India for 300 years. It teaches us that all are equally accountable to God. The Scriptures present and teach the doctrine of total depravity; that we must all stand before the judgment seat of Christ; that we are all alike exposed to the Divine displeasure, utter helplessness being stamped upon every faculty; and that no office in life can so transform and change men, constituting them such

favorites of Heaven as to appoint them His deputies to dispense pardons. No human being can fit another for the kingdom of God. "Who can bring a clean thing out of an unclean?" Not one. "Who can forgive sins but God only?"

The laudable motives by which the ancient Israelites were actuated in celebrating that event might well lead to imitation under similar circumstances. First, the command of Jehovah. All the commandments of God are sacred and imperative. The expressed wishes of men in certain spheres are obeyed. This tribute is offered to earthly rulers because God has said, "That by Him kings rule and powers decree justice." We yield submission because we believe the arrangement is Divine, and such is the hold that this belief takes upon the minds of men that the commands of a just sovereign will sway the hearts of a whole nation and bind them in steady allegiance to his throne. How well is this illustrated in the present peaceful reign of our Gracious Sovereign Queen Victoria, or the past memorable reign of William III., Prince of Orange. But the commands of Deity, from the nature of His person and the relation He sustains to us, claim primarily our unwavering attention. We are His creatures. He hath created us, and not we ourselves. Abraham acknowledged this right of Jehovah and went to a strange country. If God had not been obeyed, He might have left them. Ye shall keep in its season from year to year this ordinance. They had also the example of God before them. He rested

on the seventh day, and by a decree that extends over all time, hallowed it to commemorate the work of creation. Not only does the Sabbath remind us of this, but all created things. Day unto day without speech—Ought not man to praise God? Should we not celebrate in the most suitable and tangible way that Almighty act which arrested the hand of the murderer and stopped the flowing tide of blood in 1688 and at other times in the aggressive history of Popery? Well might the chosen of God exclaim, on the banks of the Red Sea, "Sing unto the Lord," etc.

The Passover was to remind the Jewish people of the labors and sufferings of their ancestors to preserve for them the pure and Divine system of religion. Their faithfulness excited the hatred and opposition of the Egyptians. They might have inherited the honors of the land, but the commands of God and their consciences forbade this. For four hundred years they kept the Passover. And may we not profitably consider the afflictions endured by our ancestors to hand down to us the word of God? With what an innocent pride do the successors of John Knox boast of him who with such fortitude reproved the idolatry and profligacy of Queen Mary. With what full and joyous hearts would the Israelites celebrate the Passover, as the great evidence of their deliverance, from year to year. May we not behold in this a representation of that interposition with which the Lord has marked the British nation and distinguished the Protestant religion? See the

deliverance commenced through the agency of the Reformers, by which the fetters of Papal thralldom were burst asunder. Many have been our deliverances since the morning sun of the Reformation poured light and liberty into our homes. The destruction of the invincible Armada, in the days of the great Protestant Queen Elizabeth.

In the days of James II., when England was threatened with a Popish ascendancy, came a deliverer from Holland. The winds and waves prospered his way and landed him safely on our shores. Somewhat similar was the protection vouchsafed the Protestants of the United States in 1746, when a French armament commanded by the Duke d'Auvill threatened them. This fleet consisted of forty ships of war, and was destined for the destruction of the New England States; but a fast was proclaimed and prayers offered up to God for help. On the night following, that fleet was entirely destroyed by a terrible tempest. In the reign of Queen Mary numerous deaths occurred by her orders. Not satisfied with what she had done in England, she resolved to send a blazing torch to Ireland. Dr. Cole was sent with a commission. He said to the Mayor of Chester: "I have in this box that which will lash the heretics of Ireland." On his way the commission was taken out and a pack of cards put in its place. The Lord Deputy and Council being in Dublin, convened in solemn state to know the object of his visit. Cole opened the box and found a pack of cards with the knave of clubs

uppermost. As they could not open the crusade of martyrdom without a commission, the Doctor returned home, the Queen was called away by death, and the Protestants had rest and safety. We may learn the value of religion as thus preserved and handed down—worth of certain objects may be understood by the interest enlisted in their favor, and the means employed for their defence. Judge then of the object of this day's celebrations, according to this rule, and you will find by what Jehovah has done to establish and protect religion that it must ride to the highest possible position in your estimation. Think of the gift of His Son! No mean object for the support and celebration of which your forefathers assembled of old, and you are assembled yourselves. It is nothing less than the Christian religion—author, Jehovah—designed to conduct us to His kingdom and crown us with glory and joy. Duty works together, commanded to celebrate the Passover with suitable mottoes: Feast—forever—to remind them of the wail of death in every way—the overthrow of the entire host; and thus the spoiling of the nation.

I believe it to be our duty to celebrate an event such as the defeat of the gunpowder plot, or the victory of William at the Boyne, which for the display of Divine power in the preservation of the Protestant religion has few equals on the page of history, sacred or profane. Cruel some say this work to commemorate an event which brought such a calamity on the Egyptians, as they deem it wrong in this public way

to annoy the feelings of Roman Catholics, but it is a mistaken notion: were no course of action to be pursued but that which would secure the approbation of all, when would any good be accomplished? Ancient ministers did not take this course—no good by such expediency. None but Christ—shall we be ashamed of our principles and be afraid to promote them? Let the friends of truth press steadily onward to the final consummation and victory. Care should be observed in conducting those celebrations that the true spirit be maintained and, becoming practice, observed. Debas-ing revelry should find no place among us, nor should it enter the mind of any one to heap wrathful epithets upon the heads of our enemies. In acting thus, we would be imitating the Roman Catholic. It is the persecuting spirit of Popery that clothes it with such horror in the eyes of all lovers of the peaceable religion of the Bible. The spirit of Popery has compelled the husband and wife, the infant with the man of grey hairs, to become the victims of imprisonment and starvation. Such was the state of society when Popery was in the ascendancy in Great Britain, but the entrance of William of Immortal Memory was the signal for such inhuman cruelties to cease. Wherever his banner waved, bearing its motto, the Protestant religion and the liberties of England, it carried with it peace and prosperity, and, under God, became the safeguard of a nation's privileges.

There is no sectarianism in Orangeism. Like true religion, it buries all distinctions, and, under the same

banner, mottoed with liberty and love, it unites its members in one vast brotherhood. Protestants of every denomination belong to it. It offers the right hand of fellowship to every true Protestant. Orangeism brings to the contest in the great struggle now going on between truth and error members of Protestant churches holding various opinions in minor matters of belief, but all sound in the Protestant faith. We have no time to find fault with the different denominations; the living deeds of our forefathers are before us; they struggled, and many of them died together for the truth. Latimer and Ridley of England, and Walker of Derry, were Episcopalians. John Knox, the apostle of Scotland and the star of the Reformation there, was a Presbyterian, and Taylor, of Wexford, was a Methodist. The most important principles are taken from the Bible—rising one degree above another like the steps in Jacob's ladder, and point to the star of Bethlehem. To be convinced of this, look at the qualifications necessary to constitute one a member of the Association, as contained in the ritual. It is there stated: He should honor and diligently read the Holy Scriptures and make them the sole rule of his faith and practice; that, consequently, he should have a sincere love and veneration for his heavenly Father, an humble and steadfast faith in Jesus Christ, the Saviour of mankind, the only mediator between God and man; and, also, that he should possess a firm reliance in the guiding, witnessing, and sanctifying power of the Holy Spirit. He should reverently ob-

serve the Lord's Day, attend the public worship of God, and carefully train up his offspring and all under his control in the fear of God and the Protestant faith; that he should not take the name of God in vain, but, abstaining himself from all cursing and swearing and profane language, use every opportunity of discouraging this and all other sinful practices in others. His conduct should be marked by prudence, honesty, temperance and sobriety. He should cultivate truth and justice, devotion and piety, kindness and charity, concord and unity, and obedience to the laws. In a word, the glory of God, the welfare of man, the honor of his sovereign and the good of his country should be the motives of his action. In politics Orangeism may be said to be mutual. Its great object is to protect and promote the Protestant religion and defend the Protestant constitution. But if an Act is to be passed that threatens Protestant freedom, to subvert the national constitution or dismember the Empire, the spirit of our institution will speak and its voice shall be heard. *And as long as we have the Jesuits and political Roman Catholics, Orangeism will be necessary in Canada.* Our opponents say it is unnecessary, because they think Romanism has changed, but it never changes. The same spirit which existed in Ireland is still in Canada. Presbyterians were shot because they went to hear Gavazzi lecture in Montreal, loyal Scott lost his life, and Rev. Father Chiniquy is still persecuted in Canada. It is said that Orangeism is a dangerous system, only calculated to disturb the

public peace. When did Orangemen lay a plot so foul as that which resulted in the Bartholomew massacre? When did they originate a rebellion such as took place in Ireland in 1798? Orangemen are not rebels against British law; they are the defenders and supporters of it. In 1848 they sent an address to the Queen saying that they would wrap Ireland in the bands of loyalty and peace. Whenever the legislation of England conferred additional advantages upon the Roman Catholics, they invariably seized the first opportunity to promote rebellion against the Government. In 1795 they received £30,000 per annum for Maynooth, but in 1798 a terrible rebellion took place. The same spirit was manifested in 1829 and subsequently.

In conclusion allow me to address a few words to the Orangemen before me. Every Orangeman knows something of the symbols and allegories which his system of Orange truth reveals, and can trace the truth of God as revealed in the Bible through those impressive symbols. Now the question comes to you, and it comes to me, with significant importance: How does the truth of an open Bible affect our hearts, and what influence has it upon our lives? Do you feel attached to that system of moral and religious truth called Orangeism? Then demonstrate the utility and value of that attachment by observing all the utterances of that Book upon which your system is founded, and consequently from which all the principles of your Brotherhood are drawn. The Bible is

the Orangeman's book ; it is found in every lodge, and has its proper place in the processions. Brethren, read and study the Bible and you will find that there is no other book extant in any language or in any country which can in any degree be compared with it for antiquity, for authority, for the importance, the dignity, the variety and the curiosity of the matter which it contains. It is the source of historical, political, moral, religious and eternal truth. It furnishes lessons for the nursery, maxims for the school boy, rich lore for the scholar, correct data for the historian and chronologist, relics for the antiquarian, themes for the poet, songs for the musician and texts for the divine. With the aid of this greater light you will be enabled to work out the great problem of life to a happy and glorious demonstration. All you need is here, every implement is at your hand, and every line and every angle is drawn by the Almighty. Need you be reminded of the importance of giving due expression to the principles by which you profess to be governed? Remember that the critical eye of the uninitiated is upon your acts, and their ear is listening to your speech, and will judge of your system by the fruit it bears. Show, therefore, to the community around, what Orangeism is in its peaceful principles and its happy aims; prove that it is worth retaining and perpetuating. Let not your good be evil spoken of; disarm prejudice against your Association by a well regulated life. You are the sons of an organiza-

tion handed down to you from antiquity—demonstrate your right to the noble succession by emulating the example of the good, the wise, the happy and the free. Your lodges are on the mountains and are in the valleys. Let the world be impressed with the significancy of Orangeism as a bond of brotherhood, of peace and of charity, and its mission among men will have been accomplished.



REV. FATHER CHINIQUY.

REV. CHAS. CHINIQUY,

THE CONVERTED ROMAN CATHOLIC PRIEST AND GREAT PRESBY-
TERIAN MINISTER AND ORANGEMAN.

BY THE REV. CHARLES E. PERRY,

Grand Chaplain of Ontario West.

FATHER CHINIQUY is the son of Charles Chiniquy. He was born in Quebec on the 30th July, 1809. His father studied for the priesthood, but before taking his vows, having been the witness of a great iniquity in the highest quarters of the Church, he changed his mind, studied law and became a notary. His father had a French and Latin Bible. That Bible was read by him from the time he could read. The priest wanted to take the Bible from them and burn it.

In 1818 his parents sent him to an excellent school at St. Thomas. Mr. Allen Jones, a Protestant, was the principal. It was the only good school, and yet all the priests were opposed to it. The reign of the priest is the reign of ignorance.

THE CONFESSION OF CHILDREN.

When about ten years of age, he went to Confession. Previous to going he knelt down to pray to the Virgin

Mary for help. He believed it to be his duty to confess the greatest sin first. He confessed thus: "Father, I accuse myself of having mocked a priest." "What priest did you mock, my boy?" "You are the priest I mocked." "What made you mock me?" continued the priest. "Because you lisped." "For what other reasons did you laugh at me, my little boy?" "It is rumored in town that you love the girls." The poor priest was overwhelmed by his answer, and ceased questioning him on this subject. He says that the boys and girls were polluted and scandalized by the questions of the priest.

PREPARATION FOR THE FIRST COMMUNION. INITIATION INTO IDOLATRY.

To prepare the children for the Communion, two and three months are set apart every year for that purpose. The Catechism taught as a preparation for the first Communion was the foundation of the idolatries and superstitions which the Church of Rome gives as the religion of Christ. In the Church of Rome it is not Jesus, but Mary, who represents the infinite love and mercy of God for the sinner. It is not Jesus, but Mary, who saves the sinner.

THE FIRST COMMUNION.

Chiniquy says that he was almost exhausted when the day came; that he had to eat what the priest had assured him was the true body, the true blood, soul

and divinity of Jesus Christ. He was to eat His flesh, His bones, His hands, His feet, His head, His whole body. He had to believe this or be cast forever into hell, while all the time his eyes, his hands, his mouth, his tongue, his reason told him that what he was eating was only bread.

FATHER CHINIQUY SAYS THE POOR CHILD THINKS HE BELIEVES.

He believes as Roman Catholics believe. He believes as an idiot believes. He believes as a corpse believes. The Communion has made of him a real machine in the hands of the Pope. It was the first, but most powerful link of that long chain of slavery which the priest and the Church pass around his neck. The Pope holds the end of that chain, and with it he will make his victims go right or left, at his pleasure; in the same way that we govern the lower animals. Chiniquy finished his classical course of study at the College of Nicolet, in the month of August, 1829, which he had commenced in 1822, so that he was seven years in college. The moral and religious instruction in the Roman Catholic colleges is bad. The models of eloquence which are learned by heart are almost exclusively taken from Pagan literature. They are in the college surrounded by an atmosphere in which nothing but Paganism is breathed. In Protestant colleges the infallible antidote, the Bible, is given to the student. Just as nothing remains of the

darkness of night after the splendid morning sun has arisen on the horizon, so nothing of the fallacies, superstitions and sophistries of Paganism can trouble or obscure the mind on which that light from heaven, the Word of God, comes every day with its millions of shining rays. How insignificant is the poetry of Homer when compared with the sublime songs of Moses. How pale is the eloquence of Demosthenes, Cicero and Virgil, when read after Job, David or Solomon. "But, alas! for me," says Chiniquy, "and my fellow students in the College of Rome, no sun ever appeared on the horizon to dispel the night in which our intelligence was wrapped." During his seven years in the college he was not allowed to read the Bible. "Our religion, therefore," he says, "could be nothing but Paganism disguised under a Christian name." Christianity in a college or convent of Rome is a strange mixture of heathenism and superstition. From the college is excluded the only true standard of morals and religion—the Word of God. Protestant children in the convents and nunneries of Rome. More than half of the pupils of the nuns are the children of Protestants, and seven-tenths of these Protestant children become Roman Catholics. Father Chiniquy was ordained a priest of Rome in the Cathedral of Quebec, on the 21st of September, 1833. When he was raised to the priesthood, he believed he could work the miracle which the Church of Rome calls Transubstantiation. He believed that he had power to convert a piece of bread into God. The priests were ignorant of

the Word of God, while they proclaimed and believed themselves to be the true lights of the world. Unfortunate blind men leading the blind into the ditch! It was said by one of the priests of that day: "If the masses paid into our hands which go to the bishops are all celebrated, purgatory must be emptied twice a day." The sums given for those masses in Canada cannot be less than \$4,000 every day, and as there are three times as many Catholics in the United States as here, \$16,000 at least will thus be given every day in these two countries to throw cold water on the burning flames of that fiery prison. Now, these \$16,000, given every day, multiplied by 365 days of the year, make the handsome sum of \$5,840,000 paid for low masses every year. But as we all know that more than twice as much is paid for high masses than for the low, it is evident that more than \$10,000,000 are expended to help the souls of purgatory end their tortures every year in America. Father Chiniquy was appointed First Chaplain of the Quebec Marine Hospital. In November, 1834, he studied his first anatomy lesson on Temperance from Dr. Douglas; he studied under that gentleman, who proved to him that alcohol is one of the most dangerous poisons.

During the four years he was Chaplain of the Marine Hospital, more than 100 corpses were opened before him. He had read the best books on the ravages of rum, but he never read anything which enlightened him so much, and brought such profound

convictions to his intelligence as the study he made of the brain, the lungs, the heart, veins, arteries, nerves and muscles of a single man or woman. Fifty years ago he took the temperance pledge and has kept it. In 1839, 200,000 of his parishioners signed the temperance pledge. He was called the Apostle of Temperance of Canada. He lectured in Canada and the United States, and was instrumental in 200,000 becoming teetotalers. The people near Quebec erected a beautiful Column of Temperance to commemorate their gratitude to Chiniquy for the great work done by him. The Government gave him \$2,500 as a public acknowledgment of the good he did in the cause of Temperance while a priest. After he was twenty-five years a priest, he read the New Testament, when his eyes fell on these words: "Ye are bought with a price, be not ye the servants of men." 1 Cor. vii. 23. He said to himself, "Jesus has bought me; I, then, belong to Him! He alone has a right over me. I do not belong to the Bishops, to the Popes, nor even to the Church, as I have been till now. I belong to Jesus and Him alone; His Word must be my guide and my light by day and night."

"In that instant all things, which, as a Roman Catholic, I had to believe to be saved; all the mummeries by which the poor Roman Catholics are cruelly deceived; the chaplets, indulgences, scapularies, auricular confessions, invocation of the Virgin, holy water, masses, purgatory, given as means of salvation, vanished from my mind as the Saviour of my soul.

“Oh! what joy I felt at this simple but sublime truth.” With an unspeakable joy he said: “Dear Jesus, the gift of God, I accept Thee! Thou hast offered the pardon of my sins as a gift; I accept the gift. But this is not enough; I do not want to be saved alone. Save my people also, save my whole country.” This sudden revelation of that marvellous truth of salvation as a gift completely transformed him and made him a new man. His great ambition was to tell his people what the Lord had done for his soul. He says to his people, “I was your pastor till yesterday, but I have no more that honor to-day, for I have broken the ties by which I was bound as a slave at the feet of the Bishops and of the Pope.” He told them “I am no longer a priest of Rome; but I am more than ever a disciple of Christ, a follower of the Gospel. That Gospel is for me what it was for Paul: the power of God unto salvation.” He spoke for over two hours; its effects were profound and lasting; he asked all those who think it is better to follow Jesus Christ than the Pope, better to follow the Word of God than the traditions of men: “Let all those of you who want me to remain here and preach to you nothing but the Word of God, as we find it in the Gospel of Christ, tell it to me by rising up.” Without a single exception, that multitude arose! More than a thousand had forever broken their fetters. The terrible difficulties which Luther, Calvin and Knox had met, were to meet Chiniquy in St. Anne. They not only accepted the Gospel of Christ as their only authority in religion, but had publicly given up the name

of Roman Catholics, to call themselves Christian Catholics; this took place in 1858. The news of that sudden religious reformation spread with lightning speed all over the continents of America and Europe, and an incredible number of enquiring letters reached Chiniquy from every corner. Episcopalians, Methodists, Congregationalists, Baptists and Presbyterians of every rank and color, kindly pressed him to give them some details. He generally answered those kind enquiries by writing them: "Please come and see with your own eyes the marvellous things our merciful God is doing in the midst of us." In less than six months, more than one hundred venerable ministers of Christ and prominent Christian laymen of different denominations visited him. They declared that he was the most remarkable and solid evangelical reformer among Roman Catholics they had ever seen. These converts adopted the beautiful name of Christian Catholics, but Chiniquy soon perceived that unless they joined one of the Christian denominations of the day, they were in danger of forming a new sect. He came to the conclusion to join that branch of the Protestant Church which gave so many martyrs to the Church of Christ. Accordingly, it was their privilege to be admitted into the Presbyterian Church of the United States. The Presbytery of Chicago had the courtesy to adjourn their meeting from that city to Kankakee on the 15th of April, 1860, when Chiniquy presented them with the names of nearly 2,000 converts, who, with himself, were received into full communion with the Church of Christ.

Chiniquy started a college and thirty-two of the young men were taught by him daily the preparatory course of study for their future evangelical work. He was invited to lecture in Great Britain, France and Switzerland. In six months he raised \$15,000 for his college. In 1874, Chiniquy was again invited to Great Britain by the committee appointed to prepare the congratulatory address of the English people to the Emperor of Germany and Prince Bismarck, for their noble resistance to the encroachment of Popery. He addressed the meetings held for that purpose in Exeter Hall, under the Presidency of Lord John Russell, on the 27th of January, 1874. The next day several Gospel ministers pressed him to publish his twenty-five years' experience of auricular confession, as an antidote to the criminal and too successful efforts of Dr. Pusey, who wanted to restore that infamous practice among the Protestants of England. After much hesitation and many protests, he wrote the book entitled, "The Priest, the Woman and the Confessional," which God has so wonderfully blessed to the conversion of many. Twenty-nine editions have already been published. It has been translated into many languages. He spent the next month in lecturing on Romanism in the principal cities of England, Scotland and Ireland. On his return he was invited to come to Canada. He went to Montreal, where, in four years, he had the joy of seeing 7,000 French Canadian Roman Catholics and emigrants from France publicly renounce the errors of Popery, and follow the Gospel of Christ. In 1878, Father Chini-

quy joined the Loyal Orange Association in Montreal, the same Lodge which Hackett belonged to. The following is a copy of his Certificate :—

L. O. A. B. A., L. O. L. No. 401.

Montreal, September 20th, 1878.—This is to certify that Bro. C. Chiniquy was duly initiated into Boyne L. O. L. No. 401, and is a member in good standing, and we therefore request all brethren to receive him as such, whereof witness our hand and seal hereto affixed. Master No. 401. JOHN HAMILTON,

Secretary.

Chiniquy said he considered it to be his duty to join that grand and noble army of Soldiers of Christ. A great and noble work was done in Montreal. The great work was due first to God's blessing, and secondly to the efforts put forth by the Orangemen. He could not have preached there only for their protection. He says "I always found them staunch and true. I consider it a great honor to be an Orangeman. Every time I go on my knees I pray that God may bless them and make them as numerous and bright as the stars of heaven above." Under the auspices and protection of his Orange brethren, he crossed the Pacific and went to the Antipodes, lecturing two years in Australia, Tasmania and New Zealand. During those two years he gave 610 public lectures, and came back to his colony of St. Anne with such perfectly restored health that he could say with the Psalmist, "Bless the Lord, O! my soul, thy youth is renewed like the eagle's."

HIS NARROW ESCAPES.

The first time he visited Quebec in 1859, fifty men were sent by the Bishop of Quebec to force him to swear that he would never preach the Bible, or to kill him in case of his refusal. Sticks were raised above his head, a dagger stuck in his breast, and the cries of a furious mob were ringing in his ears: "Infamous Apostle! Now you are in our hands, you are a dead man, if you ever preach your accursed Bible. Infamous renegade! Swear that you will never preach any more your accursed Bible, or you are a dead man!" Chiniquy said, "I solemnly swear, that so long as my tongue can speak, I will preach the Word as I find it in the Holy Bible." Soon after more than 1,000 British soldiers were around him with fixed bayonets! They formed themselves into two lines along the streets, through which the mayor took him in his sleigh to the lecture room. He there delivered his address on the Bible, to at least 10,000 people, who were inside and outside the walls of the large building.

He was stoned twenty times. The principal places in Canada where he was struck and wounded, and almost miraculously escaped, were Montreal, Charlottetown, Halifax and Antigonish. On a dark night, as he was leaving the steamer to take the train, on the Ottawa River, Canada, twice the bullets of the murderers whistled at no more than two or three inches from his ears. Several times in Montreal and Halifax, the churches where he was preaching were attacked and

the windows broken, by the mobs sent by the priests. The 17th of June, 1884, after he had preached in Quebec, on the text: "What would I do to have eternal life," a mob of more than 1,500 Roman Catholics, led by two priests, broke the windows of the church and tried to kill him. The same year in Montreal, while preaching, he was attacked with stones and sticks, and struck several times. His life was saved by an organization of a thousand young men, who, under the name of Protestant Guard, wrenched him from the hands of the would-be murderers. When the bishops and priests saw that it was so difficult to put him out of the way with stones, sticks and daggers, they determined to destroy his character by calumnies, spread everywhere, and sworn before civic tribunals as Gospel truths. During eighteen years they kept him in the hands of the sheriffs, *a prisoner, under bail* as a criminal. Thirty-two times his name has been called before the civil and criminal courts of Kankakee, Joliet, Chicago, Urbana and Montreal, among the names of the vilest and most criminal of men.

He was accused of having killed a man and thrown his body into a river to conceal his crime. He was accused of having set fire to a church and destroyed it. Not less than seventy-two false witnesses have been brought by the priests of Rome to support this last accusation; but every time, from the very lips of the perjured witnesses, they got the proof that they were swearing falsely at the instigation of their father confessors, and his innocence was proved by the very men who

had been paid to destroy him. In the last suit, Chiniquy thought it was his duty, as a Christian and citizen, to have one of those priests punished for having so cruelly and publicly trampled under his feet the most sacred laws of society and religion. Father Bennett, found guilty of having invented those calumnies and supported them by false witnesses, was condemned to pay \$2,500 or go to gaol for fourteen years. He preferred the last punishment, having the promise from his Roman Catholic friends that they would break the doors of the prison and let him go free to some remote place. He was incarcerated at Kankakee; but on a dark and stormy night, six months later, he was rescued, and fled to Montreal—900 miles. There he made the Roman Catholics believe that the blessed Virgin Mary, dressed in a beautiful white robe, had come in prison to open for him the gates of the prison. Those constant persecutions, far from hindering the onward march of the evangelical movement to which Father Chiniquy had consecrated his life, seemed to have given it a new impulse and a fresher life. To-day the Gospel of Christ is advancing with an irresistible power among the French Canadians from the Atlantic to the Pacific Oceans.

Numbers of converts are to be found in almost every town and city from New York to San Francisco, rallied around the banners of Christ. They form a large army of fearless soldiers of the Cross. Among those converts we count now thirty-seven priests, and more than fifty ministers born in the Church of Rome, and brought from Romanism. Through

the instrumentality of Chiniquy, directly and indirectly, we may put them down at not less than 70,000. What a glorious work, accomplished by one converted priest. What Father Chiniquy says to the Orangemen and the Freemasons: "Orangemen, if you read my 'Fifty Years in the Church of Rome,' you will find new reasons to be more than ever vigilant, fearless and devoted, even unto death, in the discharge of the sacred duties imposed upon you by your love for your country, your brethren and your God." This wonderful book is written and published for the sake of truth and righteousness. The plates were twice mysteriously burned, but sprung to life for the third time. The book commends itself to the Canadian people, and to lovers of liberty everywhere. A handsome volume of 832 pages; contains two portraits of the venerable author, one representing him in priestly robes.

FREEMASONS.

I know that many are reproaching you with your secrecy. But where is the civil or Christian organization which has not its secrets? Has not Christ Himself kept His own secrets well when he warned His disciples that He had many things more to tell them; but they were not yet wise and strong enough to hear them? Has not Paul said the very same thing to the first Christians? Where is the home which has not its secrets? Can we find a well regulated family where no secrets exist in the relations of the father, the mother, the children? What civil government could stand without keeping well its own secrets?

Have we ever heard of a well organized army on a battlefield, without some sacred secrets between the general and his officers in the face of the foe? Where is the successful merchant or wise banker who has not his secrets?

Freemasons, I am neither your apologist to defend you, nor your judge to condemn you, but so long as I hear nothing worse against you than your secrecy, I will respectfully say to your opponents: "You speak very loud against the Freemasons. But I have heard a much louder voice in their favor when our great God called them to march at the head of the armies of liberty sent to pulverize the usurped throne of the Pope, for who will deny that the Freemasons were the chosen ones of God to cheer up the heart and strengthen the arm of the greatest soldier of liberty heaven ever gave to the world—Garibaldi? I do know by the sacrifice of incalculable treasures of money and lives, that the Freemasons wrenched from the hands of the Pope and forever broke the bloody sword which had spread terror and death all over the world for so many centuries. As in every human institution, the Freemasons may have their weak points, but the Christians owe them a debt of gratitude which they will never be able to repay, in their long and successful efforts to break the heavy and ignominious yoke of the Pope over Italy and the whole world, under the name of King of Rome." The world is more than ever in need of your wisdom and devotedness to the interests of liberty, equality and fraternity.

REPORT OF THE GRAND ORGANIZER.

THE report of the Grand Organizer was presented and read by R. W. Bro. C. E. Perry, G.C.

To the R. W. Grand Master and Members of the Provincial Grand Lodge of Ontario West :

R. W. SIR AND BRETHREN,—I have great pleasure in presenting my second annual report as your Grand Organizer of the Orange Order of Ontario West.

During the year I received invitations from nearly every part of the Province to attend primary lodge meetings, to deliver public lectures, preach sermons and also to be present at the opening of new halls. I have tried, as far as practicable, to go to those who wanted me, but especially to those who wanted me most.

In several instances I was compelled to say no to brethren who sent me urgent requests to attend meetings. On account of my ministerial duties it was impracticable for me to do all that I would like to have done and all that was in my heart to do for our beloved Order. Under the circumstances, being the pastor of a church, I did the best I could with the

limited time at my disposal. I have learned from my past experience as your Organizer that it will require the whole time and attention of a brother entirely devoted to this work.

A great deal of missionary work can be done and should be done if we want our principles to be known and respected in this grand Dominion. I found in several places Protestants who were greatly prejudiced against Orangeism. I have tried as far as possible, on the platform, in the pulpit and in private, to remove those prejudices. I have also met Orangemen who had never heard of our O.M.B.S., and others who had never heard of our grand Orange paper, *The Sentinel*, not even ever having had one in their hands. Under all such circumstances I did my best to pour light upon the minds of brethren who seemed most to stand in need of light.

During the year I have visited eighteen Orange counties. I attended the county meeting of Parry Sound at Magnetawan. The brethren postponed their meeting for a week so that I could attend. There was a large turnout, the brethren coming forty and fifty miles to be present. My visit to that county was highly satisfactory and successful. Several of the brethren at the county meeting wanted me to visit their respective lodges, but I was necessitated to return home that week, and promised to return in the near future and visit the whole county, which will take time, as the distances are great in those northern regions. They think nothing of distances there, which will appear from the following: A brother at the

county meeting said he would like me to visit his lodge. I asked him if it was far away, and he said, "Oh, no; it is only about forty miles." Another brother said there was a lodge in the county that I should visit before I returned home, and when I enquired if it was far away he said, "Only about eighty miles."

I also delivered thirty-seven public lectures and several Orange sermons, besides instructing the brethren in the secret work of the degrees.

In the prosecution of my work as your Grand Organizer, I travelled 4,322 miles, of which I travelled by stage and other conveyance over 400 miles. In nearly all the places I visited I found Orangeism progressing; it is increasing in numbers, in respectability and influence for good. I found especially that wherever *The Sentinel* has the largest circulation, there Orangeism is most progressive and the lodges best attended. The Orange sentiment is stronger than it ever was before. God has blessed us as an association in the past, and I hope and pray that the time is not very far distant when *The Sentinel* shall be found in every Orange and Protestant home in the land; every Orangeman become a member of the O.M.B.S., and every sound Protestant become a loyal Orangeman, and that the cause of Orangeism may move on as beautifully, as grandly and as triumphantly as in the past, and even more abundantly.

Yours fraternally,

CHAS. E. PERRY.

REPORT OF NEWFOUNDLAND DELEGATE.

R. W. BRO. REV. C. E. PERRY, D.G.C.B.A., presented and read a very interesting report, setting forth his visit to Newfoundland and the Maritime Provinces, as per instructions from this Grand Lodge at its last annual meeting, as follows:

To the Most Worshipful Grand Master and Members of the Most Worshipful Grand Orange Lodge of British America:

M. W. SIR AND BRETHREN,—I have pleasure in presenting my report as special representative appointed by the Most Worshipful Grand Orange Lodge of British America to visit Prince Edward Island and Newfoundland. I commenced the year as usual as Grand Organizer for Ontario West, and worked on up to the time for attending the Most Worshipful Grand Orange Lodge of British America, which I had the pleasure of attending in the City of St. John, N.B. At the Most Worshipful Grand Lodge I was appointed to visit Newfoundland and Prince Edward Island. My appointment to visit Newfoundland and the Maritime Provinces of course stopped

my work in Ontario West. I had learned from my past experience as Organizer that it would take the whole time of a brother entirely devoted to this work. I therefore resigned my ministerial duties for a year or two, so that I could go wherever I was needed. During the year I visited seven Orange provinces, travelled over thirteen thousand miles, delivered two hundred public addresses, and attended four Provincial Grand Lodges, besides the Grand Lodge of British America. I left Toronto on the 18th of September, 1890, and returned on the 16th of March, 1891.

In the Province of Quebec I lectured and preached in Montreal, Sherbrooke, Waterville and Sawyerville.

They had nine lodges in Montreal, and are in a better condition and stronger than they ever were before. There is a bright future for Quebec, and if some brother could visit the province and attend public meetings, with the assistance of such men as Bros. Galbraith, McGlaughlin, and Van Luven, I have no doubt but hundreds could be added to our numbers. In New Brunswick I lectured in Fredericton, Keswick, Upper Keswick, Marysville, Newcastle, and Moncton. There are two lodges in Moncton. This stirring and prosperous city was not very long ago a little straggling hamlet. It is now rich in elegant private dwellings; its streets are lighted with electricity; it is strong in churches; its places of business are numerous; it has a number of thriving industries—cotton manufactory, foundries, and especially the railway shops, where six or seven hundred hands are at work.

The reason I stayed so long on my way in New Brunswick was, that I received a cablegram from Grand Master Morison not to come for another month, as the fishermen had not returned from Labrador. I arrived in Summerside, P. E. I., on the 15th of October, but before I had held many meetings I received another cablegram from Bro. Morison, requesting me to come at once to Newfoundland, as all things were now ready. The only time that anything can be done in this ancient colony in the way of organizing or lecturing is late in the fall or winter, as the fishermen are all away fishing during the summer. On my way from Prince Edward Island to Newfoundland I lectured in Westville, N.S.; thence to Halifax, where I preached on Sabbath to large congregations.

Rev. S. R. Ackman gave me letters of introduction to two gentlemen in St. John's. On arriving at St. John's, Newfoundland, I was met by Bro. Morison, who had all arrangements made for me. On my first Sabbath in the capital of the colony I delivered four sermons in the Presbyterian and Congregational churches to large congregations. On Monday evening I lectured in the Orange hall to fifteen hundred people, several going away not able even to get standing room. I attended their Grand Lodge, and delivered four lectures in all in the city. Bro. Morison said they were the largest audiences he had ever seen in the hall for any purpose before. The population of St. John's is estimated at 30,000, over one-half

of whom are Roman Catholics. The Orangemen have a very fine hall in this city, worth about \$15,000. In one of the lodges in St. John's, from the time it was organized, they initiated twelve hundred. I delivered several lectures throughout the colony, which took me two months. The following are places where I attended meetings, viz.: Killigrews, Portugal Cove, Harbor Grace, Carbonear, Bay Rogers, Brigus, Western Bay, Lower Island Cove, Old Perlican, Hant's Harbor, Heart's Content, Trinity, Catalina, Bonavista, Bird Island Cove, Moreton's Harbor, and Twillingate. At Heart's Content they have three Atlantic cables, thirty telegraph operators, and seventy employees. On these shores the little cord which first bound together the old world and the new found a resting place. We had a very large meeting here in their beautiful hall.

At the close of the public meeting we had a Royal Arch Purple Degree meeting, and Newfoundland is the place where they give the Royal Arch in proper style. In Catalina I was met by a brass band and procession, and there were over a hundred flags up in the town. We had a very enthusiastic meeting in their new hall, which was opened that evening. They have very fine halls all through the colony, which will seat from five hundred to a thousand people; buildings which would do credit to any town in the Dominion of Canada.

At Twillingate I was presented with twenty dollars in gold and an address. There are about 4,000

Orangemen in the colony, and some of the largest lodges in British America are in Newfoundland. There is great opposition to Orangeism in the colony, as there are 125,000 Roman Catholics, and only 75,000 Protestants. Many Orangemen lost their lives at Harbor Grace and other places at the hands of the Roman Catholics. Newfoundland is Britain's oldest colony. It ranks tenth among the islands of the globe, its greatest length being 317 miles, its greatest breadth 316 miles, and its area 42,000 square miles. Its coast line is 4,000 miles in extent. The difficulty of travelling there is very great, which will be seen from the following, that I had to go in open boats, on foot, or with little ponies, which were very slow; but I had the satisfaction of having large congregations at every place. The following are extracts of letters from Grand Master Morison: "The visit of Bro. Perry has been a great success, and will be the means of accomplishing much good for the Association, and of removing much of the prejudice which exists in the minds of outsiders concerning it." He writes to Bro. Birmingham stating "that the Rev. Bro. Perry had done more good during his stay than any single movement that has ever happened to the Association in his province. The brethren of Newfoundland feel that they owe a lasting debt of gratitude to the Grand Lodge of British America for sending Bro. Perry to visit them."

I left St. John's on the 20th of December, and delivered thirty lectures in Prince Edward Island,

and travelled through the province 989 miles. They have twenty-seven lodges in Prince Edward Island. Grand Master Bell assisted me in my work. You will have some idea of the kind of stuff the Prince Edward Island Orangemen are made of when I tell you that four brethren from that Island came all the way to Toronto to attend the Triennial Council, and are present at this Grand Lodge at their own expense.

In Nova Scotia, I lectured in Halifax, Shubenacadie, Truro, New Glasgow, Westville, Scotsburn, River John, Debert, and Springhill. The brethren of that province are grand, loyal men. I was sorry that it was impracticable for me to remain longer with them. During my short stay I was greatly assisted by Bros. Gass, Church, and Maxwell.

In conclusion, I hope we may have a pleasant and profitable time, and that we may keep in perpetual remembrance the glorious, pious and immortal Prince of Orange, the Gunpowder Plot and the Siege of Derry.

Yours fraternally,

CHAS. E. PERRY.

KINGSTON, July 28th, 1891.

THE LOYAL ORANGE ASSOCIATION OF BRITISH AMERICA.

GENERAL DECLARATION.

“And thou shalt teach men ordinances and laws, and shalt show them the way wherein they must walk, and the work that they must do ; moreover, they shall provide out of all the people, able men, such as fear God, men of truth, hating covetousness, and place such over them to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens.”—EXODUS, chapter xviii., vs. 20, 21.

AT all times nothing can be more natural, and at this time nothing can be more reasonable, than that those who have common rights to protect, and common interests to defend, should act together and know each other. It is by division that the benevolent objects of true patriots are frustrated, and their best and noblest efforts for the public good defeated. In these distant but important appendages of our great Empire, it must be obvious to every loyal and reflecting mind, that a union of intelligence, an increase of means, and a knowledge of each other are essential.

The Loyal Orange Association is formed by persons

desirous of supporting, to the utmost of their power, the principles and practices of the Christian religion, to maintain the laws and constitution of the country, afford assistance to distressed members of the Association, and otherwise promote such laudable and benevolent purposes as may tend to the due ordering of religion and Christian charity, and the supremacy of law, order and constitutional freedom.

Its members associate in honor of King William III., Prince of Orange, whose name they bear, and whose immortal memory they hold in reverence, tending as he did, under Divine Providence, to the overthrow of the most oppressive bigotry, and the restoration of pure religion and liberty.

They revere the memory of that Immortal Prince, not only as a patriot, a constitutional monarch, and a hero, but as a true Christian ; and hope, in the adoption of his name, to emulate his virtues, by maintaining religion without persecution or trenching upon the rights of any.

The Orange Association lays no claim to exclusive loyalty, or exclusive Protestantism ; but it admits no man within its pale whose principles are not loyal, and whose creed is not Protestant.

Disclaiming an intolerant spirit, the Association demands as an indispensable qualification, without which the greatest and the wealthiest may seek admission in vain, that the candidate shall be deemed incapable of persecuting or injuring anyone on account of his religious opinions ; the duty of every Orangeman being

to aid and defend all loyal subjects of every religious persuasion in the enjoyment of their constitutional rights.

The rules of the Association are open not only to the members of the Association, but to the whole community; there is no reserve, except the signs and symbols whereby Orangemen know each other; and these mysteries are essential to the proper qualification of the Brotherhood, the recognition of the members, and the prevention of intrusion and imposture from strangers and enemies. The Association is general, not confined to any particular place, person, or nation, but extends itself wherever a loyal Protestant Briton is to be found, to the remotest corners of the globe, for the establishment of Protestant faith and British liberty to the latest age of posterity. The whole Association is one neighborhood, within which every Orangeman is at home, in the farthest parts of the world; and such is the mechanism of the Association, that while its operations are thus extended, its every movement is alike felt and answered in every part.

The Association in these Provinces can never be suppressed but by means which would subvert the constitution, and annihilate the connection with the Mother Country.

In many quarters, where the true nature of the Orange Association is not properly known, its designs and objects have by some been misunderstood, and by others misrepresented. From the name it bears—being connected in everyone's mind with the history

of parties in Ireland—some are apt to suppose that its sphere is necessarily confined to that country; not reflecting that an instrument which has been chiefly used there to suppress rebellion, repel invasion, and secure domestic tranquility, may be found equally efficacious to loyal men of all countries, in protecting their lives, liberties and properties. The Association is constituted upon the broadest principles of national freedom. It takes its stand upon the glorious principles of the Revolution of 1688; it lays its foundation in the field of British liberty; it disdains the badge of faction, and knows no emblem save “The Altar and the Throne.”

As the Prince of Orange was invited to England by a coalition of parties, who united from a common sense of their sacred duty to preserve their religion and liberties, so the Orange Association, named after that Immortal Prince, invites a similar combination, and calls upon the sons of Britain to lay aside political feuds, and, like their illustrious ancestors, who signed and sealed the great Covenant of Freedom, to sacrifice every private consideration, and establish a centralization of power to conserve the great blessings and privileges which we enjoy under British connection, upon such a basis as will enable every limb and fibre to receive vitality and nourishment from the parent stem.

TESTIMONIALS.

BRADFORD, Sept. 20th, 1890.

To whom it may concern :

REV. AND DEAR BROTHER,—The Rev. C. E. Perry desires a letter of introduction, and it affords me the greatest pleasure to say that Mr. Perry is an honored and able minister of the Toronto Conference. His moral character is stainless, and he is greatly beloved both by the ministry and laity of our Church. Hoping that he may have a successful and pleasant time in the East,

I am, yours faithfully,

H. S. MATTHEWS,

Secretary of Toronto Conference.

HALIFAX, Oct. 27th, 1890.

HON. HENRY WOODS :

Dear Brother,—The Rev. C. E. Perry comes to you from the Toronto Conference. He is widely known in the Dominion of Canada as a representative of the Loyal Orange Lodges of British North America. Please receive him as a brother in Christ, for my sake. His business with you in your city he will explain himself, but I most cordially commend him to the Christian kindness of the Methodists of St John's.

Yours as ever, in Christian love,

SAMUEL R. ACKMAN.

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HALIFAX, Oct. 27th, 1890.

DEAR BROTHER COWPERTHWAIT,--Rev. C. E. Perry, of the Toronto Conference, having paid us a short visit here in Halifax, and having preached in our church last evening to the great delight and satisfaction of a large congregation, and having business in Newfoundland, I have much pleasure in introducing, by note, this dear brother beloved. Believing that you receive him in the spirit of the Master,

I am, dear brother,

Yours very truly,

SAMUEL R. ACKMAN.

NEWTON ROBINSON.

On the evening of Wednesday, the 29th December, the Rev. C. E. Perry, of Angus, delivered a very able lecture in the Methodist church under the auspices of Loyal Orange Lodge No. 209. Bro. John Platt, District Master, occupied the chair, and introduced the lecturer in a few well chosen remarks. Bro. Perry proved conclusively that within our halls are to be found the good and true of our land, and also the leading men in the different pursuits of life have not considered it beneath their dignity to enter the doors of our lodges and uphold the principles for which heroes fought and martyrs bled. He exposed the real motives of the nunneries in endeavoring to get Protestant girls into their schools, and showed the advantages of our Protestant schools in giving a sound education over those nunneries. He explained the principles of the great Orange Association, and showed the necessity of upholding these as the great truths on which Protestantism stands. His contrast of William the Third and Julian, John Knox and Hume, Wesley and Tom Paine, made deep impressions on his audience of the blessings conferred on a nation by Christian men, and of the evil influence of the infidel and sceptic. The lecturer was invited to give us another lecture on the same subject in the near future. May the day

speedily come when such men as Bro. Perry may be found in all our lodges, and when such able lecturers may be heard through the length and breadth of our land, upholding the principles of our Brotherhood and dispersing the mist of prejudice which clouds the minds of many persons, so that they may be enabled to behold the tree which has protected them for the last 200 years.—*Com.*

 IVY.

L.O.L. No. 450 met in their hall on Friday evening, 2nd inst. Amongst the visitors were the County Master, Bro. Jas. Duff, and the Rev. C. E. Perry, D.G.C. One brother joined by certificate. L.O.L. 450 has made rapid strides this year, and it is to be hoped that it may continue. After going through the usual routine of business, the lodge was closed for fifteen minutes, during which the books were audited. The lodge has upwards of \$60 of funds to its credit, a respectable sum. After resuming business the W.M., Bro. Speers, left the chair to the County Master, who called the attention of the lodge to the election of officers, which resulted as follows: Bros. Geo. Davis, W. M.; James Speer, D.M.; John Burton, Chap.; N. C. Bell, Rec. Sec.; Jas. A. Miller, Treas.; John Coxworth, Fin. Sec.; Wm. Kenmure, D. of C.; W. H. Davis, Lect.; J. F. Lyons, W. Speers, A. Brown, George Little, R. Brolley, Com. After the election of officers, Bro. Duff made a very appropriate speech, containing some very good advice, after which Bro. Perry gave a short but quite an intellectual treat. Thanks of the meeting were tendered to Bros. Duff and Perry for their presence and assistance. After the lodge was closed, the brethren sang the National Anthem, and then repaired to their various homes.

 HORNING'S MILLS.

On Friday evening last Rev. Charles E. Perry, Methodist minister, Angus, delivered a very eloquent Orange lecture in the Workmen's Hall, Horning's Mills. The rev. gentleman treated

the subject very ably, giving statistics showing the development of Protestantism and Orangeism, forcibly showing that the Orange Association is as much a necessity to-day as when the Royal William fought for it. He urged all to be loyal to their colors, their country and their Queen, and closed a very earnest and forcible address by conclusively answering some of the objections raised by those unacquainted with the Order. Any lodge desiring the advantages of the Orange Order to be clearly put before their friends and brethren, or wishing their lodge to be quickened into new life and activity, cannot do better than secure the services of the rev. brother.—I.P.M.

The Grand Chaplain's Lecture.

VICTORIA HARBOR, July 3.

Rev. Charles E. Perry, Grand Chaplain of the Orange Grand Lodge, lectured at Victoria Harbor. Mr. Perry was greeted with a crowded house, and his lecture gave the utmost satisfaction. As an exponent of Orangeism Mr. Perry is admittedly without a superior. He has the best knowledge of the principles of the association, and places them before his audience in the most logical and concise manner of any speaker now before the public, whilst his ability as an orator enables him to retain the fullest interest and attention of his hearers throughout.—*Empire*.

Sermon by the Orange Grand Chaplain.

A very large number of persons assembled yesterday at the L.O.L. Hall on Queen street at 3 p.m. for the purpose of listening to the Grand Chaplain, Rev. Charles E. Perry, of Angus, one of the Methodist divines now attending the sessions of the Toronto Annual Conference. Religious exercises having been conducted by Revs. H. S. Hartley, B.A., of L.O.L. 154, and

Wm. Hall, the Rev. Mr. Perry pronounced his text, Exodus ix. 10. For the prolonged period of an hour and six minutes the Rev. Grand Chaplain held the attention of his large congregation with his logic of facts and historic narrative. So strongly did he excite the admiration of his hearers that he received a good deal of applause from time to time. Mr. Perry was invited to come to Toronto and give the Orange Brotherhood another address shortly.—*Globe*.

The Question at Woodstock.

WOODSTOCK, March 21.

Woodstock Orangemen and Sons of England held a meeting in the town hall here on Monday evening. A very able address was delivered by Rev. Chas. E. Perry, Grand Chaplain, on "Orangeism and Protestantism." The rev. brother gave a very clear exposition of the origin, aims and progress of Orangeism. Rev. Mr. Farthing, B. A., Church of England minister, occupied the chair.

Mr. Perry consented to remain for another night and deliver a lecture touching upon the Jesuits' Estates Bill. There was a mass meeting held in the Dundas Street Methodist Church, under the auspices of the L. O. L. The church was filled to its utmost capacity, and for over an hour Rev. C. E. Perry spoke upon the Jesuits in a masterly manner, to the entire satisfaction of all creeds and nationalities. Rev. Mr. Kerby, Methodist minister, occupied the chair, and the choir of the church furnished the music.—*Empire*.

Lecture at Sturgeon Bay.

Rev. C. E. Perry, Grand Chaplain of the Orange Grand Lodge, gave a very able and instructive lecture under the auspices of L. O. L. No. 672 at Sturgeon Bay on the 29th of June. The hall was filled to its utmost capacity. The eloquence, earnestness, and humor of the speaker quite fascinated the audience.—*Barrie Advance*.

The Park Orators.

THE ORANGE GRAND CHAPLAIN ON THE REFORMATION—SOCIAL PROBLEMS DISCUSSED.

Queen's Park had more than its accustomed crowds yesterday afternoon. There was an extra attraction: Rev. C. E. Perry, Grand Chaplain of the Orange Lodge in Western Ontario, was announced to give an address in the park. This he did to an immense audience from the stone platform of the Agnes Street Methodist Church to the east of the band stand. There was plenty of singing, accompanied by the brass band, before the Grand Chaplain spoke. He is of middle age, dark complexion and hair, beard turning gray, and he had discarded the conventional white neck-tie. Vigorously he spoke on the cardinal doctrine of the Reformation: "Justification by Faith." His text was brief and pertinent: 1 John ii. 12, "Your sins are forgiven you." This doctrine, he said, was at the foundation of our civil and religious liberties. It was the doctrine of the glorious Reformation, the uprising of which he told, and the turning-point in Martin Luther's life. This great Reformer found the doctrine of justification by faith in the Bible, and heroically nailed his theses to the church-door of Wurttemberg, saying: "Here I stand; I cannot do otherwise. God help me, Amen." Mr. Perry entered into an explanation of the terms, denying salvation by human merit or works. It was faith, not knowledge, that saves. This doctrine brought light into Europe 300 years ago. Martin Luther, the solitary monk, shook the world, the scales fell from the eyes of the people, and the chains which had held them were sawn asunder. "Now," said he, "we enjoy inestimable privileges as a result." This was the doctrine which revived religion in the eighteenth century under the Wesleys and their coadjutors, and the result of their work is world-wide. Justification by faith is the doctrine which will preserve the Church now and secure a

maintenance of those blessings which the Reformation had brought. He concluded with a personal appeal founded on the text.

BRADFORD, Oct. 17.

Last night in the Methodist Church in West Gwillimbury, Rev. Chas. E. Perry lectured under the auspices of L. O. Zion Temperance Lodge, No. 877, Bro. George Magee, Master. The chair was occupied by James Duff, County Master of South Simcoe. The Methodist choir of Gilford furnished the music. Short addresses were given by Col. Tyrwhitt and Rev. Mr. Smith, Presbyterian minister of Bradford, after which Rev. C. E. Perry talked for an hour and twenty minutes; subject, "Rev. Father Chiniquy," and certainly delivered an earnest, eloquent and effective lecture. The house was crowded, and such a large and well-pleased audience never before listened to an address upon this subject in Zion. Mr. Perry has a great command of language, is fully stocked with anecdotes, and is a grandly eloquent speaker. His matter is something quite different from what the people have been accustomed to hear.

On Monday evening a lecture on Father Chiniquy was delivered in Zion Church, in aid of Zion L. O. T. L., by Rev. Chas. E. Perry, a Methodist minister of Angus, and Grand Chaplain of the Orange Grand Lodge of Ontario West. There were nearly 200 people present, a number of ladies included. Mr. Jas. S. Duff, County Master, occupied the chair, and maintained excellent order throughout. Rev. F. Smith and Col. Tyrwhitt gave short addresses. Gilford choir supplied the music for the evening, and the members thereof certainly deserve great credit for their excellent singing, and well merited the vote of thanks tendered them by the audience. Rev. Mr. Perry, who we notice has been very highly spoken of in lecturing elsewhere, held the audience deeply interested throughout

his speech of over an hour. He began with Mr. Chiniquy in his school days, and followed his life through his classical course at Nicolet, his career as a priest, temperance lecturer, and lastly as converted and now a Presbyterian minister and Orangeman. The lecturer varied his discourse by some humorous illustrations and anecdotes, and in closing gave a grand peroration on Orangeism.

ALLANBURG, ONT.

Permit me through your columns to give a brief notice of a public lecture delivered in the town hall, Allanburg, on Wednesday evening, 9th inst., by the Rev. C. E. Perry, G.C. and G. O., of G.L.O.W. on "Canada, Orangeism and Jesuitism." The lecturer commenced by giving a vivid description of Canada, its immense extent, great resources of its mines, forests, etc., its public works, great lakes, etc., thus showing that a glorious future awaits us. He then outlined the origin of Orangeism and the duty of all Protestants to join the Order, showing that the best men in Canada and the world belong to the society, although the Order has been so much maligned by its enemies. He then took up the subject of Jesuitism and showed the danger our country was in at present, owing to the encroachments of the Romish Church and the vacillating character of our politicians in cringing to it. The lecturer was listened to with rapt attention. Seldom is such a treat afforded to an audience here. To say the people were pleased would be too tame an expression. They were delighted with the lecture. A hearty vote of thanks was tendered the lecturer, and many, very many expressed themselves that they would like Mr. Perry to return and give a lecture on the subject of Jesuitism. He would get a full house.—*Cicero*.

STAYNER.

Rev. C. E. Perry, Grand Chaplain and Grand Lodge Organizer, preached the annual sermon in the Methodist Church, Stayner, on Sabbath, November 3rd, under the auspices of L.O.L.

463. The church was filled to its utmost capacity, and extra seats were necessary, as every spot in the building was taken up. After service the brethren marched to their hall, when the following resolution was carried by a standing vote : Moved by Dr. Wylie, M.P.P., and seconded by Samuel Cobourn : That the thanks of this lodge are due and are hereby tendered to the Rev. C. E. Perry for his very eloquent and instructive sermon preached before this lodge, and that we extend a cordial invitation to Bro. Perry to visit us again in the near future.

SOUTHWOLD STATION.

The anniversary of the Gunpowder Plot was celebrated at Southwold Station, Elgin County, by an oyster supper given by L.O.L. 231 in Bro. J. J. Marr's hotel, on the 5th of November. After supper a lecture was delivered by the Rev. C. E. Perry, Grand Chaplain, in the town hall. The chair was occupied by Thomas Jackson, Esq., Deputy Reeve of Southwold. Music was furnished by Mr. and Miss Burch. The hall was crowded by the most enthusiastic audience ever convened in this place, it being the first lecture ever delivered here upon the subject of Orangeism. At the close a vote of thanks was tendered Bro. Perry, and he was cordially invited to come back and give another lecture on the 7th of January, 1890. The lodge is doing well and is destined to succeed under the able management of such men as Bros. M. Campbell, W.M.; Jno. Belton, Sec.; N. Young, J. Kent and P. R. Pulford.

The Grand Organizer Abroad.

To the Editor of The Sentinel :

DEAR SIR AND BROTHER,—I always regard it as a privilege to be allowed to furnish *The Sentinel* from time to time with any scraps of news which may be of interest to its readers, and it is with pleasure that I now ask you to give the following a place in your valuable journal ;

Last Thursday evening our regular meeting was well attended. In addition to the routine business, the purple degree was conferred on one brother, and two were advanced to the royal blue. The lodge now numbers forty-nine members, whereas two years ago we had only twenty-five ; a fair improvement but not done growing yet.

The following resolution was adopted :

Resolved : That the brethren of this L.O.L. No. 460, convey to the Rev. Bro. Chas. E. Perry, Grand Organizer, our pleasure and satisfaction at having heard him lecture on "Canada, the Greater Britain," at the Opera House, Walkerton, on the evening of January 5th, 1892, and we would thank him warmly for his invaluable services at the Lodge of Instruction convened immediately after the meeting. We would also express our opinion that as a public lecturer Bro. Perry is powerful and eloquent, and as a lecturer on the degree work he is unsurpassed. We hope soon again to be privileged to have him with us. Be it further

Resolved : That the recording secretary be instructed to transmit a copy of this resolution to the Rev. Bro. Perry and to *The Sentinel*.

I cannot give your readers a better idea of the lecture than to clip from the Walkerton *Telescope* the following editorial :

"On Tuesday evening of this week, the Rev. Bro. C. E. Perry, Grand Organizer for the Orange Grand Lodge, delivered a lecture in Rothwells' Hall, Walkerton. His subject was 'Canada, the Greater Britain,' and for about an hour and a-half he held the closest attention of his audience while he dwelt upon the vast extent of the country, its mining resources, its timber areas and the part it was yet destined to play in the history of nations. Mr. Perry is a fine speaker and has a fund of forcible and humorous anecdotes, with which he interspersed his lecture. Mr. Collins, the chairman, after expressing approval of what had been said, announced that the lecturer would meet the

members of the Order for a short conference, and that he hoped to soon have Bro. Perry back again. The meeting then adjourned."

Bro. Perry lectured at Pinkerton on the 6th, at Paisley on the 7th, and at Chesley on the 8th inst. A strong effort is being made with his assistance to establish a new lodge at Mildmay, a thriving little village on the railway, about seven miles south of Walkerton, in the township of Carrick. As the neighborhood is strongly Roman Catholic, it was feared that a lodge could scarcely exist there; but even there, there are quite a number of young men, and old ones too, out of which a good and permanent lodge can be built up and made successful.

Apologizing for the length of my communication,

I am, dear sir and brother,

Yours fraternally,

W. COLLINS, W.M., L.O.L. No. 460.

WALKERTON, January 9th, 1892.

From the President of the Toronto Conference.

BRADFORD, Feb. 22nd, 1892.

To whom it may concern:

It affords me a great deal of pleasure to be able to say that I am personally acquainted with the Rev. C. E. Perry, and that he is an excellent man. Having known Mr. Perry for upwards of twenty years, I am prepared to speak positively of his worth and work, and to say that he is an able minister of the Gospel of Jesus Christ, a superior lecturer and a devoted Christian. He is a man of great energy, indomitable perseverance and wonderful activity; and being well versed in "historic lore," must be useful in any field in which he employs his talents. With best wishes for his success, both temporally and spiritually,

I am, yours respectfully,

H. S. MATTHEWS.

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