

term which is only another name for indifferentism. Many of those who preach liberality have no religion but self, and their liberality is easily assumed, and generally for a purpose. They hold us up as bigots. Let not such men deter you from pursuing that course, which as Orangemen you are bound to follow. It is one thing to be consistently liberal, and another to be culpably indifferent. There are some amongst us who have a dread lest they should be considered going to extremes, as they call it, and so excuse the want of vigor which generally characterized their conduct. They should recollect, that in steadfastly upholding and maintaining the cause of truth, they go to no extremes. That in ceasing to encourage Romanism they go to no extremes, and that if they fall short of doing this, they fail in their duty, and leave their motives open to question.

But to return. Our great adversary is one of whom we might with advantage learn a lesson, in the matter of unity of action and purpose, and the concentration of moral force, and I would here say, Companions and Brethren, that there can be no effective power in union, without an accompanying obedience and deference on our part, to the opinions and directions of those placed by us in office, whose duty it is to guide our strength and influence, and direct our effort in such a manner, as best to obtain the objects of our Association. It is essential, Companions and Brethren, that the utmost unanimity should prevail amongst us, and govern all our actions, and this cannot exist, if every one were permitted to prescribe a course for himself to follow, and thus defeat the strength and power to be looked for in union.

The self sacrifice (if indeed there be any) which the observance of this rule of obedience would impose, would be very slight, and more than recompensed by the benefit it would confer on the Association at large, and it will be for our permanent advantage as a society, to cultivate this sentiment, and I trust that we will do so. It is not an unthinking obedience that is required; but that obedience which by pursuing the course indicated by the weight of opinion, secures a harmony in our actions and conduct, which will cause our Order to be respected, and our influence to be felt in proportion to our numbers and standing, and will dispoint the shafts of our enemies.

I have thus drawn your attention briefly and imperfectly, to a subject which interests us deeply, namely, the increasing influence and power of Rome in this country, and I would suggest, that in view of this, a Committee be appointed to enquire into, and to recommend such improvement in our Constitution and government as may be necessary, more effectually to make our moral strength available in the defence of our rights and liberties, and the maintenance of Protestantism, and more surely to prevent our strengthening the bonds of our opponents, by supporting men, who betray the confidence placed in them, or assisting such men to power. For Companions and Brethren, I fear we have more enemies to contend with than the Church of Rome. She, in opposing us, is only pursuing her accustomed policy, but do we not find some of those who have received our public confidence, secretly aiding her in carrying out that policy, and assisting her to bring it to a successful termination? Do we not find that in too many instances, those from whom at least, we deserve no injury, are obsequiously pandering to the desires of our enemies. These things we have seen, and it becomes us in self defence, to prevent as much as possible in future their recurrence constitutionally, for although it be true that our Association is purely a religious one, to support and maintain the great doctrines of the Reformation. Yet it must be evident to us all, that many matters in themselves merely secular, arise to

effect us as a body. matters as a united keeping always in I think you will speech to this Gran ren, and not only a deep interest of a to countenance, s my duty to give y and with boldness you again, as I hav before you are fo Romanism; no ma suspicion who advi rely upon the fact, on their lips, and p desire to see the pri ward in defence of the truest causes of by Protestants in g

I again say that we shall see the Or and influence which

COMPANIONS AND Parliament during learned it was inten from us, and by cor be unrecognized by cil to consult with r stances, many coul their advice, and th of the Legislature, union be effected, o Bill has not become of Incorporation we myself, though it is

COMPANIONS AND B a union of the Breth able to state, that the Brethren, that I have about a union will be

Our separated Bre see that the useful paralyzed, by our dis expect our enemies to that strength and vig and power which our apart are playing int

It occurs to me tha on our part to bring on the 5th instant, to to effect the object in appoint a Committee