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APPENDIX.

THE GRAND MASTER'S ADDRESS.

COMPANIONS AND BRETHREN:—You are again assembled for the discharge of those important duties, which as members of this Grand Lodge, you are called upon to perform, duties which are at all times onerous, but which are more so in the present position of our affairs, as an Institution; having for its object, the maintenance of Protestantism; duties, the gravity of which, demands, that they should be approached by you with a full conviction of their importance, and an humble trust in God, that you will be enabled to discharge them with prudence and wisdom.

The events daily occurring around us, are such as to cause the most indifferent to pause, and look with misgiving and alarm, at the insidious progress of the enemies of Protestantism; which, if not checked, may lead to a state of things which all good men will contemplate with sorrow, for it is unreasonable to suppose, that Protestants can sit still with arms folded, and look quietly on, while one by one the outworks of their faith are assailed by the enemy, who too often receives aid from quarters little expected.

Year after year you have been warned from this Chair, in language more powerful and eloquent than I can command, of the growth and spread of Romanism, its rapid and gigantic strides throughout this Province and elsewhere, and its increasing influence and power; you have been warned to place your watchmen on the watch tower, by day and by night, and prepare for the approaching struggle (for a struggle you were told was coming,) between freedom and bondage, between truth and error, between light and darkness.

COMPANIONS AND BRETHREN:—If these warnings were then necessary, how much more so are they now, for you will all agree with me, that at no period in the history of Canada since its conquest, has the ascendancy of Romish influence increased to such a degree, and been so openly, and unblushingly exercised to the prejudice of the dearest rights of Protestants, as at the present. This demands your most serious attention, and it should be your duty, calmly and earnestly to enquire how much, if any blame, lies at our own door. If we have by our conduct, or the careless or undue exercise of our privileges, as members of the body politic, or the non-exercise of those privileges; if we have by our supineness, disunion, disaffection, indifference or mawkish liberality, contributed to the existence of this humiliating state of things?

COMPANIONS AND BRETHREN: You have an able adversary to contend with, one who never rests, and one well versed in such contests. The policy of the Church of Rome never changes—that Church is not content with the freedom which satisfies other religious communities—she never loses sight of her great aim of universal dominion—she acts according to circumstances. Is she powerful? She becomes a persecutor, an aggressor. Is she weak? A suppliant. She is united because obedient—powerful because united. I do not intend to say Brethren, that Orangemen should be intolerant, but they should be watchful and vigilant. Intolerance is no part of the creed of an Orangeman. He must be, and is, charitable towards the opinions of others, always willing to grant them as much liberty as he claims for himself, he should be "slow to take offence, and offer none;" but I do deem it my duty to state, that there should be bounds and limits to what is called liberality, a