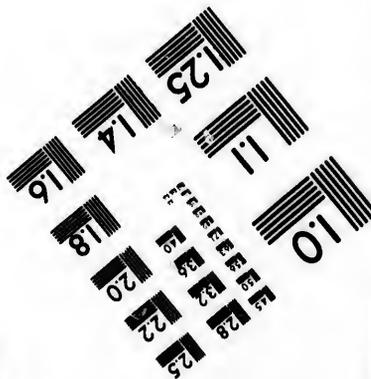
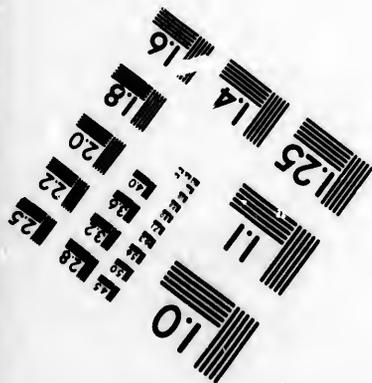
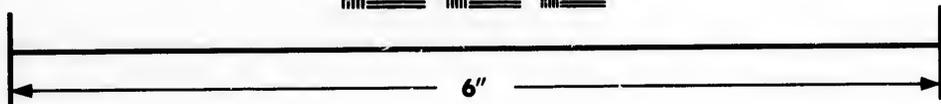
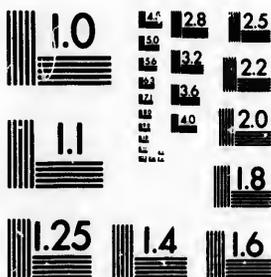


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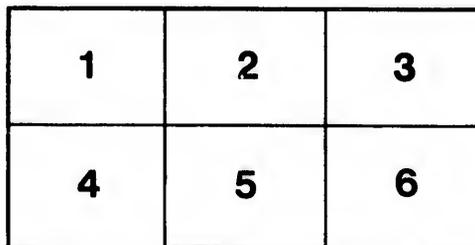
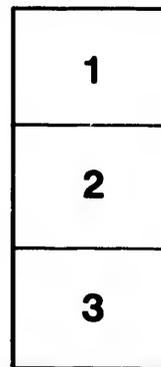
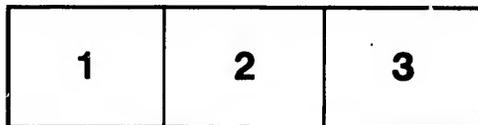
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REPORT OF THE PROCEEDINGS

OF THE

TWENTY-SIXTH GRAND ANNUAL SESSION OF THE RIGHT WORSHIPFUL



THE GRAND LODGE

OF THE

Loyal Orange Institution

OF BRITISH AMERICA,

HELD IN

THE COURT-HOUSE, BROCKVILLE, U. C.,

On Tuesday, the 17th, and by Adjournment, in the same place; on Wednesday, the 18th, and Thursday, the 19th days of June, Anno Domini, 1856; and by further adjournment, in the Yonge-street Orange Hall, Toronto, on Wednesday, the 25th day of the same Month, being in the 19th Year of the Reign of Her present Majesty, Queen Victoria, and of Orangeism in America, the 27th.

Toronto:

PRINTED FOR THE GRAND LODGE,

BY JAMES BRANT, PROPRIETOR OF THE "PATRIOT" AND "LEADER" STEAM-POWER PRINTING
ESTABLISHMENT, 120, KING STREET EAST.

1856.

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Report of the Proceedings

OF

THE TWENTY-SIXTH GRAND ANNUAL SESSION OF THE
RIGHT WORSHIPFUL

THE GRAND LODGE

OF

The Royal Orange Institution

OF BRITISH AMERICA,

HELD IN THE COURT-HOUSE, BROCKVILLE, U. C.,

On Tuesday the 17th, and by Adjournment, in the same place, on WEDNESDAY, the 18th, and THURSDAY, the 19th days of JUNE, Anno Domini, 1856; and by further Adjournment, in the YONGE-STRAWER ORANGE HALL, Toronto, on WEDNESDAY, the 25th day of the same Month, being in the 19th Year of the Reign of Her present Majesty QUEEN VICTORIA, and of Orangism in America, the 27th.

PRESENT:

The Right Worshipful the Grand Master and Sovereign of British America:
OGLE ROBERT GOWAN, ESQUIRE, 137,
IN THE CHAIR.

The Right Worshipful the Senior Deputy Grand Master:
RICHARD DEMPSEY, ESQUIRE, 404,
IN THE DEPUTY CHAIR.

The Junior Deputy Grand Master:
GEORGE BROCK ROUSSEAU, ESQUIRE, 554.

Representative of the Deputy Grand Master for Nova Scotia:
JOHN EDGAR, ESQUIRE, 225.

REPORT.

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REV. STEPHEN LETT, L. L. D., 301.

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JAMES MILLAR.....	13.
CLEVELAND STAFFORD.....	13.
RICHARD CARR.....	14.
JOHN CARDIFF.....	14.
JOSEPH CAVIN.....	14.
W. DAVIS.....	14.
MATTHEW GALLINGER.....	14.
JOHN PEPPER.....	14.
JOSEPH SCOTT.....	14.

ROBERT BODY.....	27.
RICHARD FOXTON.....	20.
JOHN ORR.....	20.
THOMAS SCOTT.....	20.
SAMUEL STOREY.....	20.
COSBY STOREY.....	20.
EDWARD WOOD.....	20.
JOHN McNICHOLL.....	26.
JOHN SHEPHERD.....	26.
WILLIAM BROWN.....	27.
JAMES CALHOUN.....	27.
JOSEPH CALHOUN.....	27.
WILLIAM CRAIG.....	27.
ORVILLE O. ELLIOTTE.....	27.
GEORGE GRAHAM.....	27.
HUGH GRAHAM.....	27.
PETER HAWES.....	27.
THOMAS HODGE.....	27.
CALVIN MALLORY.....	27.
MILO MALLORY.....	27.
JOHN SIMPSON.....	27.
THOMAS STOREY.....	27.
BENJAMIN THOMPSON.....	27.
THOMAS ELLIOTT.....	42.
S. BARNES.....	100.
JOHN BURDSAW.....	100.
THOMAS DUNLOP.....	143.
JOHN MORRIS.....	144.
THOMAS FAIR, (Last Past Master.).....	197.
JOHN BOYD.....	222.
JOHN RATHWELL.....	225.
JAMES MILLS.....	247.
HENRY MOONEY.....	289.
WILLIAM J. KELLEY.....	301.
JOHN HALL.....	316.
EDWARD KING.....	328.
GEORGE WILLIAM LIDDELL.....	328.
JAMES MORRISON.....	328.
JOHN DICKENSON.....	321.
HEZEKIAH BRAGG.....	342.
JAMES COOPER.....	342.
JAMES LANGSTAFF.....	342.

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JAMES O'NEIL.....	342.
G. N. POTTER.....	342.
WILLIAM RYDER.....	342.
G. SWALLELL.....	342.
JAMES TAYLOR.....	342.
WILLIAM COWAN.....	375.
ROBERT MORRISON.....	375.
ALEXANDER ROBB.....	375.
MARTIN SCOTT.....	375.
JOHN SUMMERS.....	375.
FRANCIS W. WALTERS.....	375.
THOMAS BROTTON.....	389.
WILLIAM KNOWLAN.....	389.
REV. JOHN S. LAUDER.....	389.
WILLIAM KIRKLAND.....	406.
H. LEACH.....	468.
WILLIAM GODKIN.....	503.
JONATHAN ELLIOTT BARR.....	504.
PETER CAPES.....	504.
BENJAMIN CHAPMAN.....	504.
DAVID DICKSON.....	504.
FREDERICK SPARKS.....	501.
SAMUEL WALKER.....	501.
WILLIAM WILLOUGHBY.....	504.
GEORGE GRAINGER.....	505.
T. J. DOUGALL.....	548.
JOHN MILLS.....	611.
WILLIAM JOHNSTON.....	623.
RICHARD BOLTON.....	647.
JAMES FINLAY.....	647.
WESLEY PRESTON.....	647.
DAVID STOUT.....	647.
GEORGE STOUT.....	647.
WILLIAM WILMER.....	692.

Total present at this Session of the Grand Lodge, 122,—being the largest Session ever held,—which are classified as follows:

GRAND OFFICERS.....	46.
MEMBERS OF THE GRAND COMMITTEE.....	88.
SPECIAL DELEGATES.....	3.
COUNTY MASTERS AND COUNTY PROXYS.....	31.
DISTRICT MASTERS.....	26.
MASTERS AND PROXYS.....	164.
VISITORS.....	147.

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(It is estimated that there were about five thousand persons present in Brockville, on the second day of the Session, and the above list comprises only a part of them. The names of many of the Brethren who entered after 10 o'clock, A. M., on the second day, not being recorded, as the Assistant to the Deputy Grand Secretary could not remain outside the Grand Lodge, after that hour, to grant the Cards of Admission, (from which the names are received, and recorded by the Grand Secretary.) Indeed, some of the Masters' names, in the above list, are taken from the signatures to the requests, signed and handed in by the Masters, that Members of their Lodges be elected Members of the Grand Committee.)

First Day.

Grand Orange Lodge of British America.

The following account of the preliminary proceedings of the first day, is copied from the *Toronto Patriot* of the 9th of July, the *Brockville Monitor* of the 21st June, and the *Kingston Whig* of the 17th June, 1856.

On Tuesday, the 17th of June, the Right Worshipful the Grand Orange Lodge of British America, commenced its Grand Annual Session for 1856, at Brockville, in the County of Leeds. This town is beautifully situated on the River St. Lawrence, about sixty miles East of the City of Kingston, and is readily approached from the East, West, and North, by railroads and steamboats of the first class. It contains a population of probably from four to six thousand inhabitants. Across the streets, in various directions, were drawn a variety of canvass, interspersed with flags and numerous devices. From a great number of the principal houses also, floated Flags and Banners, so that the place appeared to have been regularly decked off in a holiday costume. At about a quarter before five o'clock, on the morning of Tuesday, the large iron steamer *Passport*, of the Royal Mail Line, bore into the port, the "Orange Brass Band" from Toronto, (a splendid body of men) breaking the silence of the morning calm with the sound of the "Protestant

Boys." As the steamer neared the wharf, the Right Worshipful the Grand Master (Ogle R. Gowan, Esq.) surrounded by nearly all the Grand Officers and about one hundred and seventy delegates, appeared on the deck, and were received with every demonstration of joy by the few Towns-people who, at so early an hour had hastily assembled. All the principal hotels, Wilson's, Mackenzie's, White's, Bennett's, Green's, Taylor's, Craig's, Beach's, &c., were speedily filled up.

At a quarter past eleven o'clock on that day (Tuesday) the Orangemen of Brockville assembled in full force, and marched to the Court House Square, upon which, and in front of the main entrance, they drew up and formed. The Grand Master, surrounded by all the Grand Officers, then occupying the Court House steps, was presented with the following Address, which was read on behalf of the whole body, by Brother RICHARD BALLARD, Esq., Worshipful Master of No. ONE. It was beautifully engrossed on parchment, and sealed with the Lodge seal of No. 1. The Right Worshipful replied to the Address verbally, thanking the Brethren for the confidence reposed in him, assuring them of his continued love for the Cause, and concluded by some excellent practical remarks, addressed chiefly to the people (not Orangemen) who stood upon the public square in front:—

To Ogle Robert Gowan, Esquire, Right Worshipful Grand Master and Sovereign of the Loyal Orange Institution of British America.

RIGHT WORSHIPFUL SIR—It is with feelings of grateful pride, we hail your presence amongst us upon this occasion. You now stand upon the spot—we might almost say the sacred spot—where more than a quarter of a century ago, your wisdom and sagacity first sowed the seed of the Orange Lily in Canadian soil. On the first day of January, 1830, the great Orange Tree, which now flourishes so rapidly, and spreads its goodly branches over every Province and Island, and Settlement and Dependency of British America, was planted on this spot. Then it was received as but a babe from the arms of the Parent that nourished, loved, and cherished it—then it was thought little of; and when thought of by the

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(Government and by the great, and the wealthy, and the influential of the land, it was only viewed as a noxious weed, introduced to scatter discord, to foment division, and to perpetuate the rule of dissension—then its few admirers, like its founder, had to suffer the taunts and the scorn of the world, to bear up against the tide of prejudice by which it was assailed—to devote their time and to pour out their means in its sustenance, and to bear the “heat and burthen” of many sleepless nights and many weary days—then were men’s souls tried by the touchstone of persecution; and then were their principles brought to the test of trials, such as have not since, and as we fondly hope may never again occur.

But surely we, RIGHT WORSHIPFUL SIR—we, who reside here, and especially those of us who are old enough to remember those days of trial, can never forget the father who founded us; the guardian who watched by our infant pillow; who lulled us to calm when assailed by the storm; the good man who planted the tree and who watered and nourished it, when unable to water and nourish itself. No, RIGHT WORSHIPFUL SIR, we can never forget your watchful care of us when we were but infants, the paternal vigilance with which you stood by the cradle of our Institution; nor the bold energy, the manly talent, the many sacrifices you suffered, and the acknowledged ability you displayed in after years, in leading us on to defend the sacred principles of our noble Order, and to lay them deeper and deeper in the hearts of all good men.

Proud and pleased then, may we well feel this day, to witness your arrival amongst us, and to see you surrounded by colleagues worthy of all confidence—men who have won our esteem by their steady adherence to principle; whom no taunts could turn from the right and no allurements induce to desert the Truth.

Welcome then, THRICE WELCOME, Right Worshipful Sir, to you, and to our worthy and esteemed Grand Officers! May your presence amongst us at this time, renew old recollections and inspire fresh confidence! And may their attendance be accompanied by personal comforts to themselves, and increasing stability and honor to the Glorious Institution, of which they are the vigilant guardians and the responsible advisers!

We earnestly pray, that wisdom from on high may direct the councils of the Grand Lodge during its present session—that Truth and Right may prevail, that the doctrines of expediency and compromise may be banished from the thoughts of Orangemen, that the outward pressure of factious men may be disappointed, that those only who have adhered to the Right may be honored—that the schemes of wily men, however deeply cloaked under the garb of conciliation, may be frustrated; and those Brethren only exalted who have proved their devotion to the unity of the Empire, the integrity of Orangeism, and their opposition to the plottings of all enemies, whether within or without the pale of the Order.

On behalf of the Loyal Orangemen of the Town of Brockville, this 17th day of June, A. D., 1856.

RICHARD BALLARD, *W. M., No. 1.*

MATTHEW DERINZIE, *Dep. Master.*

[L. S.] WM. WHITE, *Treas. and Dist. Master, Brockville.*

CHRISTOPHER FLETCHER, *Secretary.*

At the conclusion of the reading of the above Address, the band played *See the Conquering Hero*, and, on Mr. Gowan's concludng it, played *God Save the Queen*. After this part of the ceremony had concluded, the whole body of Brethren retired into the Court House, (one of the most superb public structures in the Province.) Here the Grand Lodge was opened by the Right Worshipful the Sovereign of the Royal Scarlet, in that Illustrious Degree, and in which Order the Grand Lodge sat the entire of the first day. The seat usually appropriated to Her Majesty's Justices of the Court of Queen's Bench, was upon this occasion, occupied by the Grand Master. On his right sat the Junior Deputy Grand Master, (George Brock Rousseaux, Esq.,) and Deputy Grand Chaplains, the Rev. Nassau C. Gowan, and the Rev. V. P. Meyerhoffer, and on his left were seated the Grand and Deputy Grand Chaplains, the Rev. Stephen Lett, L.L.D., and the Rev. J. Gilbert Armstrong, A.B. Directly in front of the Bench sat the Senior Deputy Grand Master, (Richard Dempsey, Esq.) The Grand Secretary occupied the desk used by the Clerk of the Crown, in front of the Grand Master, and on his right and left sat the President of the Grand Committee, the Grand Lecturer East, the

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Grand Director of Ceremonies, the Grand Treasurer, and the Deputy Grand and the Assistant Deputy Grand Secretaries. In the Grand Jury Box, directly on the right of the Grand Master, sat the County Masters, and on the left; in the Petit Jury Boxes, sat the District Masters. The County Masters were flanked by the Members of the Grand Committee, and the District Masters by the Troxies. Across the east end of the Court Room, and facing the Chair, sat the Masters of Lodges. The Galleries were exclusively occupied by visitors, that is, Brethren qualified to sit but not entitled to vote in the Grand Lodge. Several beautiful flags and a variety of emblems ornamented the room, and added much to the beauty and magnificence of the scene. All the members of the Grand Lodge appeared in their Royal Scarlet Robes and Caps, the Grand Officers being distinguished by the addition of the white ermine and gold. For the further proceedings of this imposing and important meeting (the largest, without exception, ever held in British America,) we must refer to the *Brockville Monitor* of the 21st June, and from which we copy as follows:

Grand Orange Lodge of British North America.

The above body met in annual session last Tuesday, in the beautiful Court House in the Town of Brockville. The subordinate Lodges, taking them as a whole, were largely represented by a most respectable and intelligent body of men. It so happened that the Counties' Council of Leeds and Grenville, were also in session this week, and occupied the Court House on Monday, but voted to remove their sitting to another part of the building, in order to accommodate the Grand Lodge. This vote was opposed by a few as a matter of principle, on the ground that it must interfere with the despatch of the County business, which did not subsequently prove to be the case. Mr. Adams, of Edwardsburg, however, took a different position from others, and declared he declined giving the building to any political society, and put the Orange Association on a par with the Ribbon Society. This course must have been the result of that ignorance so prevalent amongst many native born Canadians, of the object and principles which distinguish the Orange Society, now incorporated, we understand, by act of the Provincial Legislature. In Brantford last year, where there were at that time only two Conservatives in the County Council and the

rest Reformers, the Council removed their sittings, by an unanimous vote, to the Hotel, and gave up the Court House to the Grand Lodge. This course showed a liberal and charitable spirit, and we recommend it to the consideration of some gentlemen, who, while claiming to be Liberals, showed themselves very illiberal on the occasion alluded to.

During Tuesday afternoon, the Orange Band, an excellent one by-the-way, "discoursed sweet music" on the Court House Square, for the amusement of the inhabitants, and afterwards played through the streets of the town, in one of Mr. Wilson's Railway vans, obligingly loaned for the occasion.

On Wednesday, as previously arranged, the country lodges poured in from all directions, to join the procession, appointed to take place to St. Peter's Church. The members of the Society were accompanied by their wives, their sweethearts, their sisters, and their daughters, so that our streets during the day presented the appearance of a moving procession of buxam country belles, whose rosy cheeks, showed the benefits of rural life and exercise as regards the gentler sex.

Towards 11 o'clock the procession formed on Court House Square, the members of the Grand Lodge in their robes of office, the other lodges in their regalia. About 2,000 formed in procession, and a number besides were scattered through the streets who belonged to the Order, including the vast concourse of spectators there were fully 5,000 strangers in Brockville during the day. On the word "forward" being given, the band struck up a lively air, then several beautiful flags unfurled their broad folds, to the morning breeze, and the procession filed off to Perth Street. King Street and part of Water Street were afterwards traversed, and finally the procession arrived at St. Peter's Church, when the Members of the Order passed in, and soon filled the commodious church. Knowing that there would not be sufficient room in the church several lodges remained outside. A number of ladies were next admitted, and, owing to the judicious management of the Rev. Dr. Lewis, and some of the church officers present, no crowding took place, and the greatest order and decorum prevailed.

The morning service was read by the Rev. Dr. Lett, Pastor of St. George's Church, Toronto, Grand Chaplain; the Rev. Mr. Lauder, of Carleton Place, Deputy Grand Chaplain, read the lessons; and the

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sermon was preached by the Rev. G. S. Armstrong, of Woodbridge, near Toronto, Senior Deputy Grand Chaplain. It was couched in forcible language, eloquently expressed, and was listened to with profound attention. The text was the 4th verse of the xviii. chap. of Revelations: "And I heard another voice from Heaven saying: come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." The matter of the discourse we shall not allude to here, as we intend to publish it pamphlet form. During the service the choir performed their part in their usual excellent manner. The responses were firmly read by the members of the Order present, and the sound of many worshippers filled the building.

At the close of the service a collection was taken up for the Protestant Orphans' Home, Toronto, and the sum £12 5s. contributed. The congregation then left the church, when the procession re-formed and the Grand Lodge returned to its room. On arrival there it immediately adjourned till the usual afternoon session. Thus harmoniously and respectably passed off this very imposing pageant.

On the Grand Lodge re-assembling after dinner, we understand that the question of the election of Grand Master for the ensuing year was taken up, when Mr. Gowan was unanimously chosen. No sooner, however, had this decision been arrived at, than Mr. Gowan addressed the Grand Lodge expressing his desire for the re-union of the Society, and in order that he should not stand in the way of that re-union, declined the high honor conferred on him. George Lyttleton Allen, Esq., Grand Secretary, was then, on motion of the Rev. N. C. Gowan, Deputy Grand Chaplain; seconded by H. P. Gowan, M. G. C., unanimously chosen Grand Master; and thus the way is now open for a re-union of the Order, which we trust will be speedily accomplished, for the credit of its common Protestantism.

The conduct of Mr. Gowan in this matter has been exceedingly handsome, and is certainly one of the most fortunate circumstances in his career. Though by no means very favorably disposed towards him as a public man, and regarding many of his acts as based upon a false and unwise policy, we cannot as an honest journalist, withhold our meed of praise for his manly, judicious and straight-forward

course. It is the intention of the Grand Lodge, we understand, to present him with a handsome piece of plate, at the suggestion of Dr. Lett; and, we think, in the present case, it is very well merited.

As evening approached the large number of people from the country, began gradually to wend their way homewards, without the slightest disorder. Not an intoxicated man was seen about our streets, and one might suppose that the procession had been a Temperance one instead of an Orange one. There was no singing of songs—no shouting to irritate any portion of the community and the sun sank behind the portals of the west without having, as far we have learned, witnessed a solitary scene of riot, or other act injurious to the reputation of a moral and a Christian people.

—*Monitor.*

Touching the further proceedings of the Grand Lodge we have not much to add, as the whole will be detailed in the Annual Report, which, we understand, will be issued in a short time. The noble and disinterested, and, at the same time, the firm, manly, and dignified position adopted and pursued by Mr. Gowan, the late Grand Master, won for him "golden opinions" from all sorts and conditions of men. He maintained the honor, and secured the integrity and independence of the Grand Lodge, without temporising and without compromise; the *Constitution and Laws* of the Order were adhered to, and the principles upon which they rest, fully admitted; then, but not till then, did he lay aside the high honor conferred upon him, and voluntarily retire into private life, satisfied in his own conscience of the right, and fortified in the confidence of the Brotherhood, by his unshaken adherence to it.

Not the least pleasing part of our duty is, to record the fact, that all divisions in the Order have terminated. That which was called "the Benjamin Party" has fully acknowledged the supremacy of the Grand Lodge, and have been received into full communion with the Brotherhood at large. Schism has been overcome, and union and truth have triumphed—may they never again be disturbed. As a proof of the satisfaction prevailing, it may be as well to state, that at every port, the steamer having on board the brethren who came from the Western portion of the Province, to attend the Grand

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Lodge Session, stopped, Mr. Allan, the Grand Master, was loudly cheered by the brethren on the shore, who hailed his presence with much joy. On his return to Toronto, an immense number of the Brethren met him on the wharf, and accompanied him to his residence. At Kingston, where the disruption first took place, the brethren of that good old loyal city, presented him, in the cabin of the steamer, with an Address, of which the following is a copy:—

KINGSTON, June 19th, 1856.

RIGHT WORSHIPFUL SIR AND BROTHER,—We beg leave to tender to you, on behalf of the Brethren of the County of Frontenac, our sincere and hearty congratulations on your advancement to the Sovereignty of our Loyal Institution in these Provinces.

Your past services entitle you to the confidence of those over whom you are now placed, and though the position to which you have been exalted, is one to which you never aspired, even when your merits would have ensured your return, we feel assured you will not consider the devotion of your esteemed predecessor unworthy of imitation.

We beg to assure you that our attachment to him is unchanged, and that the honorable manner in which he has resigned the office of Grand Master after so unanimous an election, has doubly endeared him to us.

We trust, Sir, that those who have been estranged from us, will be able duly to appreciate the sacrifice we have made in accepting his resignation.

We again beg to congratulate you, and in the name of the brethren of this County to tender to you, as the Rightful Sovereign of the Loyal Orange Institution in these Provinces, our devoted attachment to the welfare of our beloved Institution.

We beg to subscribe ourselves, Right Worshipful Sir and Brother, Yours, in the Bonds of the Brotherhood,

WILLIAM FARR, *County Master.*

WM. FEE, *Deputy County Master.*

JAS. R. BURKE, *County Chaplain.*

WM. SANSFIELD, *County Treasurer.*

THOS. ROBINSON, *County Secretary.*

TO G. L. ALLEN, Esq., *Grand Master,*
British North America.

To the above, the Right Worshipful the Grand Master returned a very feeling and eloquent verbal reply, strongly recommending the prosperity of the Institution, and the support of the union, now so happily accomplished.

It was at Kingston that the discription first took place, which gives additional weight and influence to the above.

We regret not having more space to give fuller particulars of this important meeting, and the highly beneficial results that will most undoubtedly result from it. In a future number we may have something more to say upon the subject.—(*Kingston*) *British Whig*, 17th June, 1856.

COURT HOUSE, BROCKVILLE,

12 o'clock, noon, Tuesday, June 17, 1856.

Pursuant to the Resolution of the last Grand Annual Session of the Right Worshipful the Grand Orange Lodge of British America, held in the City of Toronto, Upper Canada, in June, 1855, the twenty-sixth Grand Annual Session was held in the Court House, Town of Brockville, on Tuesday, the 17th day of June, A.D., 1856, and by adjournment, on Wednesday and Thursday, the 18th and 19th, and by further adjournment, in the Yonge Street Orange Hall, City of Toronto, on Wednesday, the 25th day of the same month.

Brethren present as already enumerated.

The Knights Companions and Brethren being robed and seated, and the Grand Officers in their proper places; at the hour of 12 o'clock, noon, precisely, Brother Ogle R. Gowan, Esq., the Right Worshipful Grand Master and Sovereign took the Chair, and the Grand Lodge was opened in due form, with solemn prayer, in the Illustrious Order of the Royal Scarlet, on which Degree the business was conducted the entire of the first day, and until the hour arrived for proceeding to Divine Service, in St. Peter's Church, on the second day.

A discussion arose in reference to the Rule relative to Proxies; and, also, the following Resolution of the Grand Lodge, at its last meeting:—"That hereafter no Brother shall be appointed Proxy

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except for the Lodge of which he may be an actual Member," when the Right Worshipful the Grand Master ruled that that Resolution was inoperative, inasmuch as it was not carried by "two-thirds, at least, of the Members present," as required by Rule No. 114, page 31, of *The Constitution and Laws*. His decision having been objected to, an appeal was made to the Grand Lodge, which, by vote, sustained the decision of the Grand Master.

Brother JOHN WILSON, W.M. 396, then gave notice that he would, on to-morrow, move:—"That no Brother shall represent any County, District or Subordinate Lodge, by Proxy, unless he be a Member of the Lodge for which he appears as Proxy."

THE RIGHT WORSHIPFUL THE GRAND MASTER then rose, the Brethren being profoundly silent, and delivered a highly gratifying Address, to the assembled Knights Companions and Brethren, who listened with marked attention, and, during the delivery of which, they repeatedly evidenced their approbation by loud applause; exhibiting, as the Address did, the rapid progress of our loyal and beloved Institution. The following is a brief synopsis of

THE GRAND MASTER'S SPEECH.

Temperance.

It has afforded me, my dear brethren, the most sincere gratification to find, that amongst the other reforms and improvements so rapidly going on in the Institution during the last year or two, none has progressed with a more steady hand, or produced more excellent fruit, than the introduction of Temperance into the private Lodges. However favorable to the Temperance cause, I have never recommended, and much less have I ever sought to enforce, the Total Abstinence pledge from any member of the Orange Institution, feeling, as I have ever felt, that every man should be unfettered in the exercise of his own conscience touching such matters. I think, however, that I should be wanting in fidelity to truth did I hesitate to declare openly, that in nearly every instance, so far as my experience has gone, in which Temperance has been introduced into the Lodges, the Society has increased, not only in numbers, but especially and particularly in the rank and consideration of its members.

Nor is it alone in the standing and influence which it gives to the members as individuals, and to the Lodge as a body, that I commend to you the cause of Temperance in your respective Lodges; but I feel that experience has shewn that in Lodges, where Temperance has been introduced, the members have continued more steady in their actual connection with the Order. In most Lodges where drinking has been permitted to any great extent, experience has proved, that many of the members fail in attending the Lodge meetings, and ultimately draw their Certificates, or fall away from attendance altogether. In the Temperance Lodge a large fund soon accumulates, the members feel an interest in its management; they are generally more punctual in their attendance, and seldom or never desire to draw their Certificates, except in cases where their removal from the locality in which the Lodge meets, may render such a step necessary. In whatever aspect then, I view the Temperance Movement in the Lodges of the Order, I cannot hesitate to recommend it to the adoption of our members.

Closely connected with the adoption of Temperance into the Lodges, is the introduction of libraries, reading-rooms and lectures. Our Institution is not now confined wholly, or even chiefly, to uneducated classes of the community, but includes large masses of intelligent and educated men. Remove from them the mirth and hilarity of the festive bowl, and some other source of enjoyment must be provided. This source should be useful, instructive and entertaining. Let every Lodge have its Library and Reading Room. First get a good Room, a few good Volumes, and a few entertaining Periodicals. A little effort, and these can readily be procured. Those once read the mind will soon feel itself on the march, and fresh instruction will be demanded. As a matter of necessity fresh publications will be continually sought for, and the little library will every year be added to, till by and by there will be but few Lodges wanting a fair store of good and useful and entertaining knowledge. These efforts should be assisted by occasional, and where practical, regular and constant Lectures. Our people are intelligent, and once make them a reading people, they will soon acquire confidence, and be enabled to take their own part as lecturers, with credit to the brotherhood and instruction to their fellow men.

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I have before called the attention of the Grand Lodge to the subject of enrolling the Protestant youth of the country in Orange preparatory schools, called Cadet Lodges. I have had five applications recently made to me for Cadet Warrants. Three of those, one to Carleton Place, in the County of Lanark, one to Yorkville, in the County of York, and the other to the City of Toronto, I granted. I have great faith in the efficacy and importance of Cadet Associations. What the Militia is to the Army, the Sunday School to the Church, the Nursery to the Garden and Orchard, the Cadet Lodges will be to the Institution—a training school, into which the youth will enter with ardor, and where their minds will be moulded, their energies quickened, and their inclinations encouraged to enter the Orange fold, to feed their youthful minds in Orange pastures, and to watch over, water and cultivate the great Orange Tree, under the shadow of whose branches they may hope for rest and security when the days of strength and manhood may arrive.

Office for the Institution.

The necessity for establishing an Office for the Institution with a paid Secretary, has been long forcibly impressed on my mind. There is no man who possesses even but a slight knowledge of Orangeism but must be satisfied of the great injury done to the Cause, and of the great injustice suffered by the members by the want to which I have just referred. I presume the future Seat of the Institution is intended to be held in the City of Toronto, and if so, the Office of the Society must necessarily be there also. Wherever the Seat of the Association is, there also must be the residence, or at all events, the constant attendance of the principal Grand Officers, but especially of the Grand Master and the Grand Secretary. These two functionaries must be constantly together; they require to have frequent personal conferences, and to separate them from each other, or from the place where the business of the Institution is conducted, would be practically, to disorganize the Society. It would be to place the Governor in one place and his Council in another. Nor is it enough that the Grand Master and Grand Secretary for the time being should re-

side at the Seat of the Government of the Institution ; but the requirements of the Society demand that an office should be kept there also. Stated office hours should be established, and at those hours the acting Secretary should always be found in his place, ready to give all information and to supply all wants that might be required. In the office should be kept a General Registry, arranged in alphabetical order, of all the members of the Institution, their respective residences and addresses, the Lodges to which they are attached, the name of the Country of which they were born natives, their age, and their particular calling and occupation. This can only be done by an active and officient Assistant Secretary, and when once accomplished will be of more real benefit to the Order, than anything that can at present be well imagined. Were such a General Registry completed how full and satisfactory it would prove to all the brethren—how quickly and exactly the whole force of the Order could be known—its increase or its diminution pointed out, and in what particular locality such increase or diminution occurred—with what ease and facility any member of the Association, no matter from what part of the world he might come, could be found—and with what accuracy a letter or other communication, could be addressed by post, to any member of the Order. And not only, my brethren, should this General Registry be immediately entered upon, but a system of bookkeeping should be forthwith opened in connection with the financial affairs of the Institution. Who can tell the hundreds, nay, the thousands of pounds that are lost to the Institution for the want of a proper financial system? Not that I charge, or even insinuate, anything improper against the Grand Treasurer, or any other officer of the Institution, because I know that that worthy brother, following in the footsteps of a beloved and revered Father, whose memory will ever be justly dear to the Association, is as upright and as honest in his acts as he is true and faithful in his principles ; but it is because I feel and know, that it is not the mere receiving of money when tendered, or the mere paying of it out when demanded, but the system of pointing out defaults and dunning defaulters that is required. Let a Merchant or any man in business give out his goods on credit and furnish no bill or account of them ; let a Doctor or a Lawyer give his professional services to the public without demanding pay for them, how long

would the Merchant continue solvent; or what amount of remuneration would be made to the Lawyer or to the Doctor? Think not, then, that our Society is an exemption from the general rule. If our finances are to be placed on an efficient footing, our accounts must be well kept and regularly furnished. This I think can only be done in the office of the Society, and by the acting Secretary, who will be paid for the duties, and who can devote his time and his energies to the work. In such case, the Grand Treasurer would be, properly speaking, the depository to hold the monies of the Institution, and to pay them out upon the resolutions of the Grand Lodge, or upon some other proper warrant authorizing him to do so. Should you concur with me in adopting the system of reform and improvement I suggest, and should I have the honor to be again placed in the proud and honorable position, which by your favor and confidence I now occupy, the improvements I have here hinted at would not satisfy me. In addition to them, there should be an Annual Registry and Return made of all Counties and their Officers, of all Districts and their Officers, and of all Lodges and their Officers. A general registry of the whole Association, unaccompanied by a similar registry of its various branches, with their respective officers, would be no better than the muster roll of a Grand Army undivided into Regiments or Battalions, undisciplined by drill, and disorganized by the absence of officers. Furthermore, in addition to and in connection with what I here recommend, I would desire to see annually published a small Pocket Almanac, which would be purchased and used not only by all the members of the Association, but also by the public at large. The Orange Almanac should contain all the General Information which such Calendars usually lay before the public, with the addition of all useful and necessary intelligence connected with the Institution. Should a brother go abroad to travel for business or for pleasure, he could put an Orange Almanac in his pocket, for the price perhaps of a quarter of a dollar. And when he visited any city or town, or township, any island or settlement in British America, he would only require to put his hand in his pocket, pull out his Orange Almanac, and find in it the names and address of the officers of the Institution in the place in which he stood. Need I enlarge upon the great convenience of such a publication? I trust

not. But while I assume that all parties will readily admit the great importance and necessity of an office for the Institution; of a general registry of all the members and of all the officers; of an improved system of accounts, and of the publication annually of an Orange Almanac; I can well imagine that there are some, perhaps many, who, while admitting the necessity and importance of these things, will object to them, on the ground of the expense they would be likely to entail. To such, brethren, allow me to state my conviction, that if properly worked they would soon become a source of profit instead of loss to the Grand Lodge. And these are the grounds upon which I base the opinion I have just expressed :

First—The large sums—certainly over one-half the amount actually paid in—which are annually lost to the Grand Lodge, in consequence of the accounts not being regularly kept in the books and furnished to the parties; and which in my judgment, if properly looked after and collected, as the debts due to other parties are looked after and collected, would more than pay all the expenses incurred by the improvements I have suggested.

And secondly—I would recommend that there be printed, in addition to those which are given free to each Lodge, a sufficient supply of books of the “Constitution and Laws,” Annual Reports and Rituals, and Forms, to be kept in the Office of the Institution, and to be left for sale with the acting Secretary. Blank forms of Certificate and Summons should also be kept constantly on hand, and such only be issued as were approved by the Grand Lodge. They could be furnished at a fixed price to all persons needing them, and they would soon become a source of emolument to the Institution. To these would be added the profits to be derived from the sale of the Orange Almanac, so that I should not be much surprised if, after a few years’ experience, it should be found that the Institution became self-supporting and that the “dues” to the Grand Lodge might be done away with altogether. I trust, then, that all will devote themselves to this good work—that the Grand Lodge will appoint an acting Secretary or authorize the Grand Master to do so, at a fixed salary—and sanction the taking of suitable apartments for his office.

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Act of Incorporation.

When we last met in annual session I mentioned to you my anxious desire to secure an Act of Parliament, for the legal acknowledgment of the Society, and for its Incorporation by Law. I shall now detail to you what has since taken place upon that subject. To secure an Act of Incorporation for any Society or body, it is necessary to advertise in the Official Gazette of the Province, and in at least one newspaper published within the county in which the parties intended to be incorporated reside, at least three months before the meeting of Parliament, and also to deposit £20 with the Clerk of the House, and to petition all three branches of the Legislature. With all of these preliminary conditions I complied without troubling the Grand Lodge or my colleagues, the Grand Officers, upon the subject. I also drafted the Bill before submitting it to Parliament, and when drafted, entrusted its progress through the Assembly to the Hon. John Hillyard Cameron, one of the Representatives of the City of Toronto. The Bill I now present to you. (Here the Grand Master placed the Bill on the table of the Grand Lodge.) It was introduced into the House of Assembly by that honorable gentleman, passed a first reading on the 29th of February last, was then printed, and ordered for a second reading on the 11th of March. Prior to the second reading, when the principle would be tested, and the debate upon it take place, I deemed it but right to call a meeting of the Orangemen, who are members of the Legislature, with some other friends who hold our principles, but have not the honor to belong to our Society, in order to our consulting together, and giving and receiving mutual suggestions to secure, if possible, the passage of the Bill. The members of the Legislature who have been initiated from time to time into our Order, are: George Crawford, M. P., for Brockville; William F. Powell, M. P., for Carleton; Francis H. Burton, M. P., for Durham; Edwin Larwill, M. P., for Kent; the Hon. John A. Macdonald (Attorney General for Canada West) M. P. for Kingston; Basil R. Church, M. P. for North Grenville; James Moir Ferres, M. P. for Broome; Agar Yielding, M. P. for Ottawa; Thomas Mayne Daly, M. P. for Perth; George B. Lyon Fellowes, M. P. for Russell; William Clark, M. P. for North Wellington; and (since elected)

John Supple, M. P. for Renfrew—in all 12. In addition to those (some few of whom were unable to attend) there was present at this meeting the following members: George Macbeth, M. P. for Elgin; R. B. Somerville, M. P. for Huntingdon; the Hon. William Cayley, M. P. for Huron, (the Inspector General of the Province;) and the Hon. J. Hillyard Cameron, M. P. for Toronto. Several other honorable members were invited, and though unable to give their personal attendance yet promised their strenuous support to the Bill. To confer with those members I invited the presence of the Senior Deputy Grand Master and the Grand Secretary, both of whom attended and gave very valuable and important counsel and advice upon the occasion. At the meeting there was but one dissentient, and even that one, I have reason to believe from a subsequent conversation, would have voted for us. All the other gentlemen present agreed upon the necessity and importance of the measure, and the propriety and policy of pushing it forward without delay. And it is but justice to state, that amongst the many gentlemen present, none were more anxious to press the Bill than the honorable and learned member who had charge of it (Mr. Cameron,) and the honorable and learned member for Kingston (Mr. Macdonald) whose advocacy, as the head of the legal profession, and the Leader of the Government in the House, would have had a powerful influence and effect, as well out of doors as within the walls of Parliament. After arranging all our matters most satisfactorily; and after being assured, from a personal canvass of the members, to almost certain success, I discovered that there was an under current at work amongst our own body to defeat the laudable purpose we had in view, and the oft repeated wishes of this Grand Lodge. Only a few days elapsed when petitions were sent up to Parliament from Kingston and Bytown praying that the Orange Society might not be incorporated or legally acknowledged by Act of Parliament. The petition from the first named city was sent to the Hon. the Attorney General, and to the astonishment and disgust of every right-minded and loyal Protestant, the first signature it bore was that of Mr. John Flanagan, the *soi dissant* Grand Master. All the Popish Bills in Canada might be passed, and five hundred, or five thousand Romish Institutions established by Act of Parliament, for all Mr. John

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Flanagan cared; no petition was ever sent by him, but the moment a Protestant body, the members of the Loyal Orange Institution, seek to obtain a legal standing in the country, to be enabled to lift their heads above the frowns and scoffs of their Popish and Radical enemies, that moment is seized upon by those nominal and misnamed Protestants, to unite their voices with those of Romish Bureau and Radical Mackenzie, to prevent the legal incorporation of our Order, and to continue its members in a state of inferiority and degradation! While Mr. John Flanagan was sending up his petition from Kingston, and while Messrs. Bureau and Mackenzie were abusing us in their places in the House of Assembly, the malcontents of our Order in Toronto were lending them their secret, but most effectual aid! I was informed that some one or two of the members of our Order did not hesitate in their private conversations, to urge various objections against the measure—that it was not needed—that it would give the Grand Officers too much power—that it would enable some men to enrich themselves—that we had got on very well without it—and a thousand other such objections, which I cannot better describe than in the words of one of themselves, as “nonsensical twaddle.” While the private under-current was thus at work, a sort of handbill manufactory seemed to be established, from which, almost every night, some fresh printed bill issued, placarding the walls and thoroughfares of the City of Toronto, conjuring up some pretended Romish exhibition, sometimes said to take place on one day, and sometimes on another, but never really intended nor never really taking place. These handbills were of the grossest and most offensive nature. At last a District meeting was called upon the subject, and I believe I am right when I say that after a full discussion of the matter in the District Lodge, only two persons were found to support the views of the malcontents. Notwithstanding this meeting and decision however, these violent and unthinking men persevered in their illjudged and illegal proceedings. The streets still continued to be placarded with inflammatory bills, and even private letters were written, and numerous invitations sent to country members all round, requesting them to come into the City and to stop some “Popish and Idolatrous” procession. And the members too, misled and deceived by such pretences, did attend

in great numbers; and I am informed that had it not been for the strenuous exertions of the Senior Deputy Grand Master, the Grand Secretary, the District Master of Toronto, and a few other distinguished Brethren, these rash, hot-headed and unreflecting agitators would, (when there was no Popish procession) have gone out in procession themselves! Being at the time the Foreman of the City Grand Jury, I was unable to attend and remonstrate personally with those men, but I have been informed by brethren present, that their conduct was rash and violent in the extreme, and that a single spark would have ignited the whole mass, and set the City in a flame! I immediately after issued an Address, in my official capacity as Grand Master, denouncing those scurrilous and inflammatory placards, reminding the members of their obligations, cautioning them to pay no attention to any publications unless emanating from the proper Authorities of the Order, and calling them back to their allegiance to the decision of the District Lodge and to the Institution at large. If the unseemly and disgraceful conduct of the agitators upon this occasion had no other effect, it had this at least: it effectually prevented the further progress of our Bill. Mr. Cameron never moved another step in the matter, and from conversations had with several members of the House, I found that to attempt to press the matter further would only be to entail upon us certain defeat, and to enable our enemies still further to crow over us. For this state of things we have solely to thank those, who, bearing our name, but dishonoring our principles, have used their privilege as members, to defeat the long cherished objects of the Institution.

Progress of the Order.

I have the greatest satisfaction to be enabled to announce to you that a degree of prosperity and success has crowned our labors hitherto unparalleled in Orange annals. Since the split (as some call it) in June, 1853, at Kingston, we have issued not less than two hundred new Warrants. In this number I do not include the renewals of old Warrants, or the revival of dormant Lodges, which have amounted to "legion," but I mean original Lodges, that is, the initiation of new members, the issue of new Warrants and the for-

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mation of new Lodges, where members, Warrants and Lodges have not had an organized existence before. From June 1853, to June 1856, is three years, or 156 weeks; so that we have in that time established a new Lodge every week, with no less than forty-six over. This is a success hitherto unknown to our Society, a success of which we may well feel proud, and a success which gives assurance of future triumph.

* * * * *

Since our last meeting I have received a variety of letters, papers, pamphlets and other publications, from the Grand Lodges and Grand Officers of both England and Ireland. And I am happy to inform you that not only has my election as Grand Master and Sovereign been fully and officially recognized, but terms personally flattering and complimentary have been added.

On motion of Bro. S. B. Campbell, Grand Director of Ceremonies, seconded by Bro. John Rennie, Proxy 651, it was

Resolved, That the Address of the Right Worshipful the Grand Master and Sovereign be referred to the Committee on Correspondence.

The Grand Master here read the following letter, received from Messrs. John McKinnon, George C. Ward, Thomas Langrell and R. C. Young.

WILSON'S HOTEL, Brockville, 17th June, 1856.

G. L. ALLEN, Esq.,

Grand Secretary.

SIR AND BROTHER,—At a Special Meeting of the Grand Lodge, working under Brother John Flanagan, Grand Master, held at Kingston, on Thursday, the 5th June, inst., for the purpose of devising measures calculated to heal the division which now unhappily exists among the Orangemen of Canada, the undersigned were appointed Delegates to confer with the Grand Lodge, working under Brother Ogle R. Gowan. In carrying out this important object, we request that

NOTE.—There was much more of the Grand Master's Opening Speech, as well at the commencement as towards its close, which the Grand Secretary was unable to take down or procure.

a Committee of your Grand Lodge be appointed as soon as possible, in order to decide and report upon such measures as will carry out the object all good Orangemen must have in view.

We are, Sir and Brother,

Yours, in the Bonds,

J. MACKINNON.

GEO. C. WARD.

THOS. LANGRELL.

R. C. YOUNG.

Moved by Bro. G. B. Rosseaux, Jr. Dy. G. M., and seconded by Bro. S. B. Campbell, G. D. C., and it was

Resolved, That Brothers Charles Ryan, Co. M., Elgin; John Wm. Petrie, W. M. 634; Dr. Allen, Co. M., Stormount; David Parish, M. G. C., 257; and James McClure, Co. M., York, do compose the Committee on Finance.

Moved by Bro. G. B. Rosseaux, Jr. D. G. M., seconded Bro. Alfio Degrassi, Grand Tyler, and it was

Resolved, That Bros. John Lindsay, Co. M., Quebec; William Henderson, Co. M., Durham; John Hetherington, Proxy, 343; Dr. Irons, Co. M., Victoria; and Rev. J. Gilbert Armstrong, Dy. Grand Chaplain, do compose the Committee on Correspondence.

On Motion of S. B. Campbell, G. D. C., seconded by Bro. William Mack, W. M. 404, it was

Resolved, That Bros. John Wilson, M., 396, Toronto; Michael Crawford, Prest. G. Com.; John Cummins, M. G. C., 554; Rev. Dr. Lett, Grand Chaplain; and William M. Button, M. 548 do compose the Committee on the Annual Password.

Moved by Bro. George L. Allen, Grand Secretary, and seconded by Bro. Dr. Irons, Co. M. Victoria.

That whereas, at the Grand Annual Meeting, held at Kingston, in month of June, 1853, certain members of the Institution thought fit to withdraw themselves from connection with the Grand Orange Lodge of B. N. A., and have since continued outside the pale of that Loyal Body; and whereas, many of the said members have since

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expressed their sorrow for what then took place, and their anxious desire now to return into full connexion with the Orange Body, be it therefore

Resolved, That the Grand Lodge, cordially reciprocating every kind and friendly overture that has been, or that may be, offered, for a more friendly and intimate union, do hereby appoint the R. W. the G. M., the Senior Dy. G. M., and the President of the Grand Committee, a Special Committee to meet and confer with such Brethren, or with any Committee or Delegation they may appoint, the number not to exceed three, for the purpose of arranging the terms upon which such union may be effected, and the said Brethren restored to full fellowship with the Brotherhood, throughout the Empire.

Bro. S. B. Campbell, G. D. C., gave notice that he would, on to-morrow, move :

That no member shall be allowed to speak longer than ten minutes at a time, and not more than once, (unless in reply or explanation); the said motion to be the first item on the order of the day for to-morrow.

The Right Worshipful the Grand Lodge then adjourned, to meet at the hour of eight o'clock, on to-morrow, at the same place.

Second Day.

COURT HOUSE, BROCKVILLE,

Wednesday, June 18, 1856.

The Right Worshipful the Grand Lodge met, pursuant to adjournment, and at eight o'clock, A. M., the Right Worshipful the Grand Master and Sovereign entered, ascended the platform, and assumed the Chair.

The Brethren being called to order, in accordance with notice to that effect given yesterday, it was, on motion of Bro. S. B. Campbell, G. D. C., seconded by Bro. Richard Ballard, W. M. No. 1,

Resolved, That no member be allowed to speak longer than ten minutes at a time, and not more than once, on the same question, unless in reply or in explanation.

The Grand Master, on behalf of the Committee of Conference, appointed yesterday, by resolution, to meet certain Delegates from those who had separated from the Right Worshipful the Grand Lodge of B. N. A., rose and made the following Report:

We beg leave respectfully to report, that immediately after our appointment we addressed a letter in the following terms to the gentlemen who had solicited the conference.

BROCKVILLE, June 17, 1856.

GENTLEMEN:—In reply to your letter of this day's date, I am instructed to inform you, that the R. W. the Grand Master, the Senior Deputy Grand Master, and the President of the Grand Committee, have been appointed a Special Committee to meet and confer with you upon the subject of its contents; and I am desired further to inform you, that those gentlemen will be happy to meet you at Wilson's Hotel, this evening, at 6 o'clock.

I remain,

Gentlemen,

Your obedient servant,

GEO. L. ALLEN.

John McKinnon, Esq., and others.

G. S.

Being assembled at the hour appointed, we requested the gentlemen to furnish us with their views in writing, when they handed to us the following paper:

"It was proposed by Thos. Langrell, on the part of the Delegates, that in order to the best interests of the Orange Association of British North America, it is desirable that no Brother, who has already filled the office of Grand Master, be again placed in nomination for the office of Grand Master; but that some other Brother of the Order be named, by the present Grand Lodge of Bro. Ogle R. Gowan, to be selected as a candidate, in whose favor the Delegates pledge themselves, and the brethren they represent, to unite in electing such person in preference to all others."

Not being able to concur in the suggestions contained in this proposal, and deeming it not only contrary to the Constitution, and insulting to those who stood highest in the confidence of the Order, we offered no other reply than a counter proposition, which was couched in the following terms, which we respectfully submit was both as liberal and as conciliatory as any true friend of our time-honored Institution could desire.

1. That all Lodges shall be allowed to renew their Warrants free of all costs.

2. That the Masters of all such Lodges at the time of such renewals receive the Annual Password, and be entitled to all the rights, privileges and immunities of all other Members of the Institution; to sit and vote in the Grand Lodge, and to act fully with us in all matters appertaining to the Order.

3. That they be allowed to sit and vote in the Grand Lodge, at the election of Grand Officers for the present and all succeeding years.

4. That in the election of Grand Officers hereafter to be held, we recommend that one half of the Grand Officers, or at all events, a respectable proportion of them, be taken from each section of the Order.

On motion of Bro. John Holland, Proxy 551; seconded by Bro. S. B. Campbell, G. D. C., it was

Resolved, That the Report of the Committee appointed to confer with the Delegation from the adverse Brethren, now presented by the Right Worshipful the Grand Master, be received and adopted, and the Committee be discharged.

The Committee on Correspondence reported that in consequence of the absence of one of the members of said Committee they were unable to report, whereupon—

On motion of Bro. the Rev. Nassau C. Gowan, Dy. Grand Chaplain, seconded by Bro. George L. Allen, Grand Secretary, it was

Resolved, That the name of Bro. Dr. T. M. Morton, Co. M., Leeds, be placed on the Committee on Correspondence, in place of that of Bro. Rev. J. Gilbert Armstrong, Dy. Grand Chaplain—who was unable to attend.

The Grand Master now announced that the hour for proceeding to Divine Service had arrived, upon which the Knights Companions and Brethren retired to the Court House Square, and formed in Procession, preceded by "the *Toronto Orange Brass Band*," and proceeded to St. Peter's Church, where the following most eloquent and truly Orange Sermon was delivered by Brother the Rev. J. Gilbert Armstrong, A.B., Incumbent of Woodbridge, Vaughan, Senior Deputy Grand Chaplain, and a collection amounting to £12 10s. taken up for the Protestant Orphan's Home.

S e r m o n .

REVELATIONS, CHAP. XVIII., VERSE IV.

"COME OUT OF HER MY PEOPLE THAT YE BE NOT PARTAKERS OF HER SINS AND THAT YE RECEIVE NOT OF HER PLAGUES."

In addressing for the first time, from the pulpit, the Grand Orange Lodge of British North America—the highest Officers and Representatives of, perhaps, the largest organization, Political as well as Religious, to be found in this immense and important country—I cannot but sensibly feel that I occupy a position of high honor and of deep responsibility. So many points at once present themselves to the consideration of the Preacher upon such an occasion, that I candidly confess I have felt some degree of difficulty in confining myself within the compass to which a discourse, at such a time, might be reasonably expected to extend.

The passage which I have at length, after much reflection, selected, while it forcibly reminds us of the errors of that religion, against which we, as a body, are arrayed, will, I trust, nevertheless, be found a fertile and instructive subject of meditation to the individual members of our glorious "Order;" as well as to others now here in this beautiful House of God assembled.

In the beginning of the Chapter, in which our text is found, the Apostle alludes to the fall of *Babylon*. The Angel, he says, cried

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mightily to him with a strong voice saying, "Babylon the great is fallen and is become the habitation of devils, and the hold of every foul spirit."

And in the 4th verse he says, "And I heard another voice from heaven saying, *Come out of her my people, (i. e. come out of Babylon,) that ye be not partakers of her sins, and that ye receive not of her plagues.*" And here we may remark, before we enter upon a discussion of our subject, that there is a manifest connection between many of the prophecies of the Old Testament and the descriptions there given of Babylon, and the account of her destiny contained in the New Testament.

In many instances we find the precise expressions employed. Not to go beyond our text, the words are "Come out of her my people:" and Isaiah says "Go ye forth of Babylon, flee from the Chaldeans:" and Jeremiah says "My people go out of the midst of her:" and again in the subsequent verse the Angel's voice says "In the cup which she had filled, fill to her double:" and Isaiah's words are, "For your shame she shall have double."

Now, my Brethren, the more carefully we examine and compare all that is said of the history of this notorious city, and of her inhabitants, in the scriptures, the more thoroughly must we be convinced that *Babylon* represents *Apostate Rome*, and that the *inhabitants* of *Babylon* are typical of the *professors* of the Romish heresy.

I. In order to prove this I shall, in the first place, briefly examine the doctrines and practices of the Papal Church, which manifest her identity with the Babylon spoken of, when the Apostle says—

"Come out of her my people that ye be not partakers of her sins, and that ye receive not of her plagues."

II. Secondly, in my concluding remarks I shall briefly show that the "*Orange Institution*" was organized to aid in opposing those principles; so that its members might not be partakers of the sins of Rome, and that they might not receive of her plagues.

C. We shall then, firstly, proceed to point out the errors peculiar to Romanism, and which mark her identity with Babylon.

I. And we may at the very outset observe that for seventy years the Jewish people were under Babylonish captivity. The words of the Almighty, through the prophet Jeremiah, are, "I will take from them the voice of mirth and the voice of gladness, the sound of the millstones and the light of the candle, and the whole land shall be a desolation and an astonishment." And as this was a punishment inflicted

by the Almighty, because his people did not incline their ear or hearken to the instruction of the prophet; so were we punished as a Church by the dominancy of Rome—so were we in captivity to Papal rule.

England in the eleventh century,* (during the time of Gregory the 7th;) and Ireland and Scotland in the twelfth, submitted to Papal jurisdiction. And as the Jews were without the light of the candle and an "astonishment" as the word of God expressed their situation; so were we as a Church and People, well nigh lost, (at least to *human* vision) in the gloomy cloud that overshadowed us. Then were we indeed an "astonishment"—yes, my brethren, an astonishment it was, that a Church, having so pure, so scriptural, a creed, should have slumbered beneath the iron hand of Papal domination—should have yielded to a "tyranny most oppressive and degrading—a tyranny which seemed to be gradually treading out every spark of generous feeling and fitting the human race only to be slaves." But, after years of bondage we again saw the light as did the Jews. The hand of God restored us, and did the Jews of old, from the hemisphere which was darkened by the clouds of righteous retribution, to that which began to glow with the forecast light of approaching day.

2. In the second place, we may observe, that another great error of the Romish Church, which we oppose, is her claim to *unilateral dominion or supremacy*. And in this claim there is a strong resemblance between Rome and ancient Babylon.

"The woman which thou sawest in that great city which reigneth over the kings of the earth," are the words of the Revelation referring to Babylon. And that this doctrine is held by the Church of Rome is abundantly shown throughout her history. And yet, strange to say, her claim to *supremacy*—with all the arguments to attempt to prove that Peter was given *supreme* authority by our blessed Lord—was nevertheless not recognised until the 4th Lateran Council in the year 1215.† In the 5th canon of that Council, the Roman Church is said to have a principality of power over all others, as the Mother and Mistress of all Christian believers. "But the validity of the power of the Pope," says a polemical writer,‡ "altogether depends on being the undoubted successor of St. Peter." Who then, we would ask, is the great Head

* Palmer's Ecclesiastical History, (comp. ed.) pages 158, 167, and 180.

† Dr. Hook's Church Dic. p. 607.

‡ Young's Controversial Lectures, p. 224.

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of the Romish Church? Is it the Successor of that heretic John 22d,† who denied the immortality of the soul; of John 23d, and Gregory 12th, and Benedict 13th, who were all Popes at once, and all cashiered by the General Council of Constance for being illegitimate; of Pope Eugenius, whom the Council of Basil convicted both of schism and heresy; of Pope Marcellinus, who had sacrificed to Idols; of Silvester 2nd, who had sacrificed to the devil—a successor of the “Alexanders,§ the Hildebrands, the Gregories, the Bonifaces, whose lewd and flagitious lives are hardly to be paralleled in history.” We deny the authority of such Successors, and challenge Rome to prove even Peter’s supremacy.

Peter enjoyed, as we hold, a *priority of order not a priority of power or pre-eminence of jurisdiction.*|| He was equal with the other Apostles. This the Bible proves, and this is corroborated by the early fathers of our Church. We, therefore, are opposed to this point of heresy, as one of those sins of the apostacy which we are to avoid. And as the woman (or Babylon,) in the quotations which we have already made, was said to be that great city which reigneth over the Kings of the Earth; so has Rome exercised this unscriptural authority. Yes, in the 12th century, she exercised it over the monarch, John, of England; again she exercised it over the bloody Queen Mary; not to mention the numerous other examples in more ancient, as well as more modern, periods, not merely in the history of England but also in that of the wide universe.

3. But we pass on to another point of identity, which we are to avoid—*Rome’s Idolatry.*

It is to be deplored that a Church laying claim to sanctity and antiquity—to the succession of authority from Peter—a Church which professes to adore the Saviour of mankind, should be guilty of an act so contrary to all revelation as that of *Idolatry!!* And yet for this Doctrine (though couched in other words) she cannot claim the authority of antiquity any more than for that of the supremacy of the Pontiff. There appears to have been little or no use of images in the Christian Church for the first three or four hundred years, as is evident from the silence of all ancient authors, and of the heathens themselves, who never re-erminated, or charged the use of Images on the primitive Christians.*

† History of Popery, p. 8.

§ Falter’s Hall Lectures, p. 25

|| Professor Browne of Cambridge on the 49 articles, p. 806.

* Dy Hook, p. 302.

In the 4th century the Council of Elliberis † (can. 36.) says "it pleases us to have no pictures in churches, lest that which is worshipped should be painted upon the walls." The grand controversy of the 8th century, Palmer tells us, was on a point of Christian morality—the worship of images.*

The Romish Council of Trent decrees that "*due worship* should be given to images." Bellarmine and other prominent authorities of the Romish church prove the lawfulness of even the images of the *Deity* for the general practice of devotion in that Church. †

The Council of Trent moreover decrees that the honor which is paid to images is referred to their prototypes; so that by means of the images which we kiss and bow down before, we adore Christ and reverence the Saints whose likeness they bear."

The following quotation from the learned Dr. Challoner will also present the authority on which we charge the Romish Church with the sin of adoring creatures instead of worshipping the infinite Creator—

"St. Michael pray for us: St. Gabriel pray for us. All ye holy angels and arch-angels pray for us. All ye holy orders of blessed spirits pray for us. St. John the Baptist, St. Joseph, all ye holy patriarchs and prophets, pray for us. All ye holy disciples of our Lord, all ye holy Innocents, pray for us: St. Stephen, St. Lawrence &c., &c.: all ye holy monks and hermits: all ye holy virgins and widows: all ye men, women, saints of God, make intercession for us." ‡

Again on another authority of high standing § (Palmer) we have the following mentioned as some of the idolatries which are practiced in the Romish church, viz., "having images of Christ, of the Trinity, of God the Father; relics of the blood, flesh, hair, and nail of Christ; relics of the true cross, relics of the nails, spear, sponge, scourge, reed, pillar, linen cloth, napkin of Veronica, seamless coat, purple robe, inscription on the cross and other instruments of the passion; images of the Cross, of the Bible, the Blessed Virgin: all which images and relics ought, according to the doctrines taught commonly and without censure in the Romish communion, to receive *the very worship paid to God.*"

On this subject of idolatry then, do we not also see another proof of what we have already so far substantiated, viz., that Babylon is typical of Rome!

‡ Bishop Barnett on the 39 articles, p. 278.

* *Eccles. History*, p. 78.

† Bellarm. *de Imag.* l. ii. c. 8.

‡ "*Garden of the soul*" p. 167.

§ Quoted by Dr. Hook (p. 308) on this subject.

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Were not the Babylonians guilty of worshipping idols? To prove this fact we need only instance the command of Nebuchadnezzar to every one of his subjects, to worship the golden statue which he had erected from the spoil of war—and that, too, on pain of being cast into the fiery furnace; in like manner as were the anathemas pronounced by the Romish councils against those who would not stoop to this most abject species of idolatry.

Would to God, my Orange brethren, that the conviction of the sin of idolatry, which caused the monarch just named to give glory to the God of the Hebrews, would seize the professors of a creed, so contrary to that Divine law which says—"Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the waters under the earth. Thou shalt not bow to them nor worship them." Then would the words of the Psalmist burst forth with force and beauty on the mind of the faithful worshipper, who with David would exclaim—"Thou compassed my path and my lying down, and art acquainted with all my ways—whither shall I go from thy spirit, and whither shall I flee from thy presence?"

4. The fourth and last of the errors of Rome, which time will permit me to notice, and which also identifies her with Babylon, is her *persecution*.

This is a *doctrine* of the Papacy, you must bear in mind, and not a mere accidental event in her history. One of her great writers and authorities already named (Bellarmine) tells us that the "church (i. e. the *Romish* church) persecutes heretics from a zeal for the salvation of souls."* This doctrine is further unfolded in the *Rhemish* notes,† and laid down in the decrees of the Council of Trent as a special article of belief.

In the history of Babylon the very act of consigning Daniel's three companions into the fiery furnace, because they would not bow to the golden image, was an instance of persecution. And again, the casting of Daniel himself into the lions' den because he would not worship any other God than the "one living and true," furnishes an additional example of that spirit of persecution which forms a leading dogma of the church of Rome.

This doctrine of persecution must be doubtlessly looked upon as the result of the erroneous principle of the *Pope's supremacy*, which we

* Bellarmine, printed at Rome under the Patronage of Pope Gregory XVI—1853.

† *Rhemish* notes, printed in 1818, under the patronage of Dr. Murray Romish Archbishop of Dublin.

have already noticed. The argument of the Papist being that Peter had supreme authority given him by our Lord; that the Popes of Rome are his successors; and that consequently it is necessary to salvation, that the Papal mandate should be fully and submissively obeyed!

But what are those doctrines which are attempted to be thus enforced by the Papal power? Are they those which were taught by our Lord and his Apostles? If they are, then the crime of persecution would be somewhat extenuated. But they *are not* the doctrines of Christ, but those which Rome has *herself* added thereto. Thus, melancholy to relate, millions have been plunged into eternity by this awful discipline of the church of the apostacy! Think of the noble army of martyrs who have been tortured by the most cruel and inhuman deaths, because they refused to bend the knee to Rome's idolatrous and superstitious rites. Are there any who deny her power to forgive sins; are there any who exclaim against the sacrifice of the mass; against the invocation of saints; against the celibacy of the clergy; against the immaculate conception; against the supremacy of the Pontiff, or the miracles of a winking Madonna; are there any who alledge that grace is not conferred in the anointing of the sick, or that the Scriptures contain all things necessary for salvation independently of all oral tradition? Such persons wherever found, whether within the gates of the *holy* city or in the remotest corner of the Pope's assumed dominion, are at once pronounced *accursed*, and deserving of, and consigned to, "*persecution.*"

We shall spare ourselves the recital of those awful massacres which have rendered bloody the pages of Rome's history. We shall not now quote the history of the plots formed against the good Queen Elizabeth, or the murders inflicted under the detestable Mary—her predecessor. Nor shall we detail the sufferings of the Waldenses and Albigenses, who because they were opposed to Romish heresy were thought and made fit subjects of persecution. Did time permit us, we might point to Spain's dreadful inquisition—to the massacres at Belgium and Paris; and then we might judge of Rome's persecuting doctrine by the delight manifested by Popes and Popish sovereigns at the wholesale carnage there committed; but time warns me that I must hasten to the concluding portion of my discourse.

So far I have pointed out *Babylon* as typical of *Rome*. I have shown that as the Israelites were in captivity in Babylon, so were our Protestant forefathers under Rome—that as Babylon was guilty of gross idolatry, so was Rome—that as Babylon laid claim to universal supremacy, so did Rome—that as persecution was cruelly practiced by Babylon, so was it by Rome—thus establishing the *identity* between Babylon and Rome,

and showing that the exhortation of our text "*come out of Babylon,*" is as applicable to us of the present day, and in the same sense, as it was to the people of God when the scriptures were written.

II. And this leads me, in the second place, to show that the **ORANGE INSTITUTION** was organized to aid in opposing those principles; so that its members might not be partakers of the sins of Rome and that they might not receive of her plagues.

Passing over, for want of time, a great many interesting events in the history of Orangeism, we shall introduce the subject, however abruptly, by observing that the Reformation, which had been elsewhere so successfully carried on, was imperfectly conducted in Ireland.

The reason assigned for this want of success was, that the natives spoke a language peculiar to themselves which was hard to be understood; and the masses, as is the case in all countries, without exception, where Romanism prevails, having been, through the policy of their leaders, kept in ignorance, were more easily led on, by a blind zeal for their religion, and with the assurance of absolution from their priests, to propagate the most extravagant dogmas of their faith by the arm of the most treacherous and brutal persecution.

Thus robberies, arsons, murders, and rebellions, the most daring, and almost unexampled, were perpetrated by these too willing and submissive serfs of Popish sway and arrogance.

At a time when such a state of things existed in Ireland, the "*Orange Institution*"—a healthy offshoot of which now flourishes in this country—was at the first organized in that "emerald isle of the ocean." The descendants of those who fled from other lands to shun the burning horrors of the stake, or who had barely escaped the mortal wound—fighting by the sides of their own beloved sires and grandsires—were inspired with a national and enthusiastic zeal for their "altars and their homes," and with becoming courage and determination worthy of the good Protestant Cause, and of the country of their nativity—moved by no malicious rancor or unholy pride—resolved for their own mutual protection from ravages and incursions so repeated and murderous—to seek for some organization, by which they might be enabled to recognise each other, as good and loyal subjects; and as the *unflinching and uncompromising* supporters of the sound principles of our holy Catholic and Apostolic Church, as restored and bequeathed us at the Reformation. This briefly was the origin of the "*Orange Institution*"—a large number of whose members I now have the privilege of addressing—and whose principles I trust shall, from year to year, more widely and deeply be felt and fostered.

And here let it be distinctly understood, and especially by Romanists themselves—if there are any present—that the “*Orange Institution*” never at any time entertained the idea of *persecution*. It is not the teaching of the Church to which it is strongly attached, nor has it ever been the practice of its members. If it is opposed to Rome in Rome’s present fallen and apostate condition, it is because the Bible is opposed to Rome, and because the Orange Institution, is, as it ever has been, a strong confederation—a mighty phalanx, against Popery.

We, my brethren, as members of that truly noble and illustrious Institution, desire it to be understood, that the warfare which he would zealously and faithfully carry on is the warfare of our Church, and therefore not against the *persons* of Romanists, but against the *principles* of Romanism. Our “*Order*” did not spring into existence as an *aggressive* but as a *defensive* Order.

Had the advocates of Romanism laid aside their cruel implements of persecution from the beginning—had they contented themselves to support their doctrines by a candid appeal to the plain book of God as the *ONLY* authority—had they done this, I affirm now, as I have done on other public occasions, that the Orange Institution would never have seen the light of day.

But when reason and argument—when free public discussion, were contemptuously set aside; and when physical force was substituted, and Romanism, like Mahomedanism and Paganism, was attempted to be propagated by the sword, it was not the part of our Protestant forefathers to stand tamely by and see their houses burned from over their heads—to witness their darling wives and beloved little ones destroyed in the conflagration, and their relatives and neighbors shot down, not in the dead of the night, but worse and more audacious still, in the broad light of day! It was not their duty to themselves, to their families, to their neighbors, or to the country which they so dearly loved to look silently and inactively on. No, my brethren, they rose as one man, in self-defence, as rose the Israelites of old, against the sons of Goliath of Gath. The nature of the circumstances in which they were placed, *demand*ed such an action; and they would stand culpable in the face of right and duty, did they not do as they have done. In these sad times they were, for the reasons, I have stated, *forced—forced* I say, *emphatically*, to form themselves into one great confederation.

Nor need it be said, (as we sometimes hear it, by those who are not in our ranks) that we have *now* no need of such an Institution. ’Tis true we have not such calamitous scenes *now* as we had *then*; ’tis true peace

expressed their sorrow for what then took place, and their anxious desire now to return into full connexion with the Orange Body, *be it therefore*

Resolved, That the Grand Lodge, cordially reciprocating every kind and friendly overture that has been, or that may be, offered, for a more friendly and intimate union, do hereby appoint the R. W. the G. M., the Senior Dy. G. M., and the President of the Grand Committee, a Special Committee to meet and confer with such Brethren, or with any Committee or Delegation they may appoint, the number not to exceed three, for the purpose of arranging the terms upon which such union may be effected, and the said Brethren restored to full fellowship with the Brotherhood, throughout the Empire

Bro. S. B. Campbell, G. D. C., gave notice that he would, on to-morrow, move :

That no member shall be allowed to speak longer than ten minutes at a time, and not more than once, (unless in reply or explanation) ; the said motion to be the first item on the order of the day for to-morrow.

The Right Worshipful the Grand Lodge then adjourned, to meet at the hour of eight o'clock, on to-morrow, at the same place.

Second Day.

COURT HOUSE, BROCKVILLE,

Wednesday, June 18, 1856.

The Right Worshipful the Grand Lodge met, pursuant to adjournment, and at eight o'clock, A. M., the Right Worshipful the Grand Master and Sovereign entered, ascended the platform, and assumed the Chair.

The Brethren being called to order, in accordance with notice to that effect given yesterday, it was, on motion of Bro. S. B. Campbell, G. D. C., seconded by Bro. Richard Ballard, W. M. No. 1,

Resolved, That no member be allowed to speak longer than ten minutes at a time, and not more than once, on the same question, unless in reply or in explanation.

The Grand Master, on behalf of the Committee of Conference, appointed yesterday, by resolution, to meet certain Delegates from those who had separated from the Right Worshipful the Grand Lodge of B. N. A., rose and made the following Report:

We beg leave respectfully to report, that immediately after our appointment we addressed a letter in the following terms to the gentlemen who had solicited the conference.

BROCKVILLE, June 17, 1856.

GENTLEMEN:—In reply to your letter of this day's date, I am instructed to inform you, that the R. W. the Grand Master, the Senior Deputy Grand Master, and the President of the Grand Committee, have been appointed a Special Committee to meet and confer with you upon the subject of its contents; and I am desired further to inform you, that those gentlemen will be happy to meet you at Wilson's Hotel, this evening, at 6 o'clock.

I remain,

Gentlemen,

Your obedient servant,

GEO. L. ALLEN.

John McKinnon, Esq., and others.

G. S.

Being assembled at the hour appointed, we requested the gentlemen to furnish us with their views in writing, when they handed to us the following paper:

"It was proposed by Thos. Langrell, on the part of the Delegates, that in order to the best interests of the Orange Association of British North America, it is desirable that no Brother, who has already filled the office of Grand Master, be again placed in nomination for the office of Grand Master; but that some other Brother of the Order be named, by the present Grand Lodge of Bro. Ogle R. Gowan, to be selected as a candidate, in whose favor the Delegates pledge themselves, and the brethren they represent, to unite in electing such person in preference to all others."

Not being able to concur in the suggestions contained in this proposal, and deeming it not only contrary to the Constitution, and insulting to those who stood highest in the confidence of the Order, we offered no other reply than a counter proposition, which was couched in the following terms, which we respectfully submit was both as liberal and as conciliatory as any true friend of our time-honored Institution could desire.

1. That all Lodges shall be allowed to renew their Warrants free of all costs.

2. That the Masters of all such Lodges at the time of such renewals receive the Annual Password, and be entitled to all the rights, privileges and immunities of all other Members of the Institution; to sit and vote in the Grand Lodge, and to act fully with us in all matters appertaining to the Order.

3. That they be allowed to sit and vote in the Grand Lodge, at the election of Grand Officers for the present and all succeeding years.

4. That in the election of Grand Officers hereafter to be held, we recommend that one half of the Grand Officers, or at all events, a respectable proportion of them, be taken from each section of the Order.

On motion of Bro. John Holland, Proxy 551; seconded by Bro. S. B. Campbell, G. D. C., it was

Resolved, That the Report of the Committee appointed to confer with the Delegation from the adverse Brethren, now presented by the Right Worshipful the Grand Master, be received and adopted, and the Committee be discharged.

The Committee on Correspondence reported that in consequence of the absence of one of the members of said Committee they were unable to report, whereupon—

On motion of Bro. the Rev. Nassau C. Gowan, Dy. Grand Chaplain; seconded by Bro. George L. Allen, Grand Secretary, it was

Resolved, That the name of Bro. Dr. T. M. Morton, Co. M., Leeds, be placed on the Committee on Correspondence, in place of that of Bro. Rev. J. Gilbert Armstrong, Dy. Grand Chaplain—who was unable to attend.

The Grand Master now announced that the hour for proceeding to Divine Service had arrived; upon which the Knights Companions and Brethren retired to the Court House Square, and formed in Procession, preceded by "the *Toronto Orange Brass Band*," and proceeded to St. Peter's Church, where the following most eloquent and truly Orange Sermon was delivered by Brother, the Rev. J. Gilbert Armstrong, A.B., Incumbent of Woodbridge, Vaughan, Senior Deputy Grand Chaplain, and a collection amounting to £12 10s. taken up for the Protestant Orphan's Home.

S E R M O N .

REVELATIONS, CHAP. XVIII., VERSE IV.

"COME OUT OF HER MY PEOPLE THAT YE BE NOT PARTAKERS OF HER SINK, AND THAT YE RECEIVN NOT OF HER PLAGUES."

In addressing for the first time, from the pulpit, the Grand Orange Lodge of British North America—the highest Officers and Representatives of, perhaps, the largest organization, Political as well as Religious, to be found in this immense and important country—I cannot but sensibly feel that I occupy a position of high honor and of deep responsibility. So many points at once present themselves to the consideration of the Preacher upon such an occasion, that I candidly confess I have felt some degree of difficulty in confining myself within the compass to which a discourse, at such a time, might be reasonably expected to extend.

The passage which I have at length, after much reflection, selected, while it forcibly reminds us of the errors of that religion, against which we, as a body, are arrayed, will, I trust, nevertheless, be found a fertile and instructive subject of meditation to the individual members of our glorious "Order;" as well as to others now here in this beautiful House of God assembled.

In the beginning of the Chapter, in which our text is found, the Apostle alludes to the fall of *Babylon*. The Angel, he says, cried

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mightily to him with a strong voice saying, "Babylon the great is fallen and is become the habitation of devils, and the hold of every foul spirit."

And in the 4th verse he says, "And I heard another voice from heaven saying, *Come out of her my people, (i. e. come out of Babylon,) that ye be not partakers of her sins, and that ye receive not of her plagues.*" And here we may remark, before we enter upon a discussion of our subject, that there is a manifest connection between many of the prophecies of the Old Testament and the descriptions there given of Babylon, and the account of her destiny contained in the New Testament.

In many instances we find the precise expressions employed. Not to go beyond our text, the words are "Come out of her my people:" and Isaiah says "Go ye forth of Babylon, flee from the Chaldeans:" and Jeremiah says "My people go out of the midst of her:" and again in the subsequent verse the Angel's voice says "In the cup which she had filled, fill to her double:" and Isaiah's words are, "For your shame she shall have double."

Now, my Brethren, the more carefully we examine and compare all that is said of the history of this notorious city, and of her inhabitants, in the scriptures, the more thoroughly must we be convinced that *Babylon* represents *Apostate Rome*, and that the *inhabitants* of *Babylon* are typical of the *professors* of the Romish heresy.

I. In order to prove this I shall, in the first place, briefly examine the doctrines and practices of the Papal Church, which manifest her identity with the *Babylon* spoken of, when the Apostle says--

"*Come out of her my people that ye be not partakers of her sins, and that ye receive not of her plagues.*"

II. Secondly, in my concluding remarks I shall briefly show that the "*Orange Institution*" was organized to aid in opposing those principles; so that its members might not be partakers of the sins of *Rome*, and that they might not receive of her plagues.

I. We shall then, firstly, proceed to point out the errors peculiar to *Romanism*, and which mark her identity with *Babylon*.

1. And we may at the very outset observe that for seventy years the Jewish people were under *Babylonish* captivity. The words of the Almighty, through the prophet *Jeremiah*, are, "I will take from them the voice of mirth and the voice of gladness, the sound of the millstones and the light of the candle, and the whole land shall be a desolation and an astonishment." And as this was a punishment inflicted

by the Almighty, because his people did not incline their ear or hearken to the instruction of the prophet; so were we punished as a Church by the dominancy of Rome—so were we in captivity to Papal rule.

England in the eleventh century,* (during the time of Gregory the 7th;) and Ireland and Scotland in the twelfth, submitted to Papal jurisdiction. And as the Jews were without the light of the candle and an "astonishment" as the word of God expressed their situation; so were we as a Church and People, well nigh lost, (at least to human vision) in the gloomy cloud that overshadowed us. Then were we indeed an "astonishment"—yes, my brethren, an astonishment it was, that a Church, having so pure, so scriptural, a creed, should have slumbered beneath the iron hand of Papal domination—should have yielded to a "tyranny most oppressive and degrading—a tyranny which seemed to be gradually treading out every spark of generous feeling and fitting the human race only to be slaves." But, after years of bondage we again saw the light as did the Jews. The hand of God restored us, as it did the Jews of old, from the hemisphere which was darkened by the clouds of righteous retribution, to that which began to glow with the forecast light of approaching day.

‡ In the second place, we may observe, that another great error of the Romish Church, which we oppose, is her claim to *universal dominion or supremacy*. And in this claim there is a strong resemblance between Rome and ancient Babylon.

"The woman which thou sawest in that great city which reigneth over the kings of the earth," are the words of the Revelation referring to Babylon. And that this doctrine is held by the Church of Rome is abundantly shown throughout her history. And yet, strange to say, her claim to *supremacy*—with all the arguments to attempt to prove that Peter was given *supreme* authority by our blessed Lord—was nevertheless not recognised until the 4th Lateran Council in the year 1215.† In the 5th canon of that Council, the Roman Church is said to have a *principality of power over all others, as the Mother and Mistress of all Christian believers*. "But the validity of the power of the Pope," says a polemical writer,‡ "*altogether depends on being the undoubted successor of St. Peter.*" Who then, we would ask, is the great Head

* Palmer's Ecclesiastical History, (comp. ed.) pages 158, 167, and 180.

† Dr. Hook's Church Dis. p. 607.

‡ Young's Controversial Lectures, p. 204.

of the Romish Church?—Is it the Successor of that heretic John 22nd, † who denied the immortality of the soul; of John 23d, and Gregory 12th, and Benedict 13th, who were all Popes at once, and all cashiered by the General Council of Constance for being illegitimate; of Pope Eugenius, whom the Council of Basil convicted both of schism and heresy; of Pope Marcellinus, who had sacrificed to Idols; of Silvester 2nd, who had sacrificed to the devil—a successor of the “Alexanders, § the Hildebrands, the Gregories, the Bonifacés, whose lewd and flagitious lives are hardly to be paralleled in history.” We deny the authority of such Successors, and challenge Rome to prove even Peter’s supremacy.

Peter enjoyed, as we hold, *a priority of order not a priority of power or pre-eminence of jurisdiction.* || He was equal with the other Apostles. This the Bible proves, and this is corroborated by the early fathers of our Church. We, therefore, are opposed to this point of heresy, as one of those sins of the apostacy which we are to avoid. And as the woman (or Babylon,) in the quotations which we have already made, was said to be that great city which reigneth over the Kings of the Earth; so has Rome exercised this unscriptural authority. Yes, in the 12th century, she exercised it over the monarch, John, of England; again she exercised it over the bloody Queen Mary; not to mention the numerous other examples in more ancient, as well as more modern, periods, not merely in the history of England but also in that of the wide universe.

3. But we pass on to another point of identity, which we are to avoid—*Rome’s Idolatry.*

It is to be deplored that a Church laying claim to sanctity and antiquity—to the succession of authority from Peter—a Church which professes to adore the Saviour of mankind, should be guilty of an act so contrary to all revelation as that of *Idolatry!!* And yet for this Doctrine (though couched in other words) she cannot claim the authority of antiquity any more than for that of the supremacy of the Pontiff. There appears to have been little or no use of images in the Christian Church for the first three or four hundred years, as is evident from the silence of all ancient authors, and of the heathens themselves, who never re-erminated, or charged the use of Images on the primitive Christians.*

† History of Popery, p. 8.

§ Falter’s Hall Lectures, p. 23

|| Professor Browne of Cambridge on the 39 articles, p. 805.

* Dr Hook, p. 302.

In the 4th century the Council of Elliberis † (can. 36.) says "it pleases us to have no pictures in churches, lest that which is worshipped should be painted upon the walls." The grand controversy of the 8th century, Palmer tells us, was on a point of Christian morality—the worship of images.*

The Romish Council of Trent decrees that "*due worship* should be given to images." Bellarmine and other prominent authorities of the Romish church prove the lawfulness of even the images of the Deity for the general practice of devotion in that Church.†

The Council of Trent moreover decrees that the honor which is paid to images is referred to their prototypes; so that by means of the images which we kiss and bow down before, we adore Christ and reverence the Saints whose likeness they bear.‡

The following quotation from the learned Dr. Challoner will also present the authority on which we charge the Romish Church with the sin of adoring creatures instead of worshipping the infinite Creator—

"St. Micheal pray for us: St. Gabriel pray for us. All ye holy angels and arch-angels pray for us. All ye holy orders of blessed spirits pray for us. St. John the Baptist, St. Joseph, all ye holy patriarchs and prophets, pray for us. All ye holy disciples of our Lord, all ye holy Innocents, pray for us: St. Stephen, St. Lawrence &c., &c., all ye holy monks and hermits: all ye holy virgins and widows: all ye men, women, saints of God, make intercession for us."§

Again on another authority of high standing§ (Palmer) we have the following mentioned as some of the idolatries which are practiced in the Romish church, viz., "having images of Christ, of the Trinity, of God the Father; relics of the blood, flesh, hair, and nail of Christ; relics of the true cross, relics of the nails, spear, sponge, scourge, reed, pillar, linen cloth, napkin of Veronica, seamless coat, purple robe, inscription on the cross and other instruments of the passion; images of the Cross, of the Bible, the Blessed Virgin: all which images and relics ought, according to the doctrines taught commonly and without censure in the Romish communion, to receive *the very worship paid to God.*"

On this subject of idolatry then, do we not also see another proof of what we have already so far substantiated, viz., that Babylon is typical of Rome!

‡ Bishop Burnett on the 39 articles, p. 272.

* Eccles. History, p. 78.

† Bellarm. de Imag. l. ii. c. 8.

‡ "Garden of the soul" p. 157.

§ Quoted by Dr. Hook (p. 308) on this subject.

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Were not the Babylonians guilty of worshiping idols? To prove this fact we need only instance the command of Nebuchadnezzar to every one of his subjects, to worship the golden statue which he had erected from the spoil of war—and that, too, on pain of being cast into the fiery furnace; in like manner as were the anathemas pronounced by the Romish councils against those who would not stoop to this most abject species of idolatry.

Would to God, my Orange brethren, that the conviction of the sin of idolatry, which caused the monarch just named to give glory to the God of the Hebrews, would seize the professors of a creed, so contrary to that Divine law which says—"Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the waters under the earth. Thou shalt not bow to them nor worship them." Then would the words of the Psalmist burst forth with force and beauty on the mind of the faithful worshipper, who with David would exclaim—"Thou compassest my path and my lying down, and art acquainted with all my ways—whither shall I go from thy spirit, and whither shall I flee from thy presence?"

4. The fourth and last of the errors of Rome, which time will permit me to notice, and which also identifies her with Babylon, is her *persecution*.

This is a *doctrine* of the Papacy, you must bear in mind, and not a mere accidental event in her history. One of her great writers and authorities already named (Bellarmine) tells us that the "church (i. e. the *Romish* church) persecutes heretics from a zeal for the salvation of souls." This doctrine is further unfolded in the *Rhemish* notes,† and laid down in the decrees of the Council of Trent as a special article of belief.

In the history of Babylon the very act of consigning Daniel's three companions into the fiery furnace, because they would not bow to the golden image, was an instance of persecution. And again, the casting of Daniel himself into the lions' den because he would not worship any other God than the "one living and true," furnishes an additional example of that spirit of persecution which forms a leading dogma of the church of Rome.

This doctrine of persecution must be doubtlessly looked upon as the result of the erroneous principle of the *Pope's supremacy*, which we

* Bellarmine, printed at Rome under the Patronage of Pope Gregory XVI—1853.

† *Rhemish* notes, printed in 1818, under the patronage of Dr. Murray Romish Archbishop of Dublin.

have already noticed. The argument of the Papist being that Peter had supreme authority given him by our Lord; that the Popes of Rome are his successors; and that consequently it is necessary to salvation, that the Papal mandate should be fully and submissively obeyed!

But what are those doctrines which are attempted to be thus enforced by the Papal power? Are they those which were taught by our Lord and his Apostles? If they are, then the crime of persecution would be somewhat extenuated. But they *are not* the doctrines of Christ, but those which Rome has *herself* added thereto. Thus, melancholy to relate, millions have been plunged into eternity by this awful discipline of the church of the apostacy! Think of the noble army of martyrs who have been tortured by the most cruel and inhuman deaths, because they refused to bend the knee to Rome's idolatrous and superstitious rites. Are there any who deny her power to forgive sins; are there any who exclaim against the sacrifice of the mass; against the invocation of saints; against the celibacy of the clergy; against the immaculate conception; against the supremacy of the Pontiff, or the miracles of a winking Madonna; are there any who alledge that grace is not conferred in the anointing of the sick, or that the Scriptures contain all things necessary for salvation independently of all oral tradition? Such persons wherever found, whether within the gates of the *holy* city or in the remotest corner of the Pope's assumed dominion, are at once pronounced *accursed*, and deserving of, and consigned to, "*persecution.*"

We shall spare ourselves the recital of those awful massacres which have rendered bloody the pages of Rome's history. We shall not now quote the history of the plots formed against the good Queen Elizabeth, or the murders inflicted under the detestable Mary—her predecessor. Nor shall we detail the sufferings of the Waldenses and Albigenses, who because they were opposed to Romish heresy were thought and made fit subjects of persecution. Did time permit us, we might point to Spain's dreadful inquisition—to the massacres at Belgium and Paris; and then we might judge of Rome's persecuting doctrine by the delight manifested by Popes and Popish sovereigns at the wholesale carnage there committed: but time warns me that I must hasten to the concluding portion of my discourse.

So far I have pointed out *Babylon* as typical of *Rome*. I have shown that as the Israelites were in captivity in Babylon, so were our Protestant forefathers under Rome—that as Babylon was guilty of gross idolatry, so was Rome—that as Babylon laid claim to universal supremacy, so did Rome—that as persecution was cruelly practised by Babylon, so was it by Rome—thus establishing the *identity* between Babylon and Rome,

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and showing that the exhortation of our text "*come out of Babylon*," is as applicable to us of the present day, and in the same sense, as it was to the people of God when the scriptures were written.

II. And this leads me, in the second place, to show that the ORANGE INSTITUTION was organized to aid in opposing those principles; so that its members might not be partakers of the sins of Rome and that they might not receive of her plagues.

Passing over, for want of time, a great many interesting events in the history of Orangeism, we shall introduce the subject, however abruptly, by observing that the Reformation, which had been elsewhere so successfully carried on, was imperfectly conducted in Ireland.

The reason assigned for this want of success was, that the natives spoke a language peculiar to themselves which was hard to be understood; and the masses, as is the case in all countries, without exception, where Romanism prevails, having been, through the policy of their leaders, kept in ignorance, were more easily led on, by a blind zeal for their religion, and with the assurance of absolution from their priests, to propagate the most extravagant dogmas of their faith by the arm of the most treacherous and brutal persecution.

Thus robberies, arsons, murders, and rebellions, the most daring, and almost unexampled, were perpetrated by these too willing and submissive serfs of Popish away and arrogance.

At a time when such a state of things existed in Ireland, the "*Orange Institution*"—a healthy offshoot of which now flourishes in this country—was at the first organized in that "emerald isle of the ocean." The descendants of those who fled from other lands to shun the burning horrors of the stake, or who had barely escaped the mortal wound—fighting by the sides of their own beloved sires and grandsires—were in spread with a national and enthusiastic zeal for their "altars and their homes," and with becoming courage and determination worthy of the good Protestant Cause, and of the country of their nativity—moved by no malicious rancor or unholy pride—resolved for their own mutual protection from ravages and incursions so repeated and murderous—to seek for some organization, by which they might be enabled to recognise each other, as good and loyal subjects; and as the *unflinching and uncompromising* supporters of the sound principles of our holy Catholic and Apostolic Church, as restored and bequeathed us at the Reformation. This briefly was the origin of the "*Orange Institution*"—a large number of whose members I now have the privilege of addressing—and whose principles I trust shall, from year to year, more widely and deeply be felt and fostered.

And here let it be distinctly understood, and especially by Romanists themselves—if there are any present—that the “*Orange Institution*” never at any time entertained the idea of *persecution*. It is not the teaching of the Church to which it is strongly attached, nor has it ever been the practice of its members. If it is opposed to Rome in Rome’s present fallen and apostate condition, it is because the Bible is opposed to Rome, and because the Orange Institution, is, as it ever has been, a strong confederation—a mighty phalanx, against Popery.

We, my brethren, as members of that truly noble and illustrious Institution, desire it to be understood, that the warfare which he would zealously and faithfully carry on is the warfare of our Church, and therefore not against the *persons* of Romanists, but against the *principles* of Romanism. Our “*Order*” did not spring into existence as an *aggressive* but as a *defensive* Order.

Had the advocates of Romanism laid aside their cruel implements of persecution from the beginning—had they contented themselves to support their doctrines by a candid appeal to the plain book of God as the ONLY authority—had they done this, I affirm now, as I have done on other public occasions, that the Orange Institution would never have seen the light of day.

But when reason and argument—when free public discussion, were contemptuously set aside; and when physical force was substituted, and Romanism, like Mahomedanism and Paganism, was attempted to be propagated by the sword, it was not the part of our Protestant forefathers to stand tamely by and see their houses burned from over their heads—to witness their darling wives and beloved little ones destroyed in the conflagration, and their relatives and neighbors shot down, not in the dead of the night, but worse and more audacious still, in the broad light of day! It was not their duty to themselves, to their families, to their neighbors, or to the country which they so dearly loved to look silently and inactively on. No, my brethren, they rose as one man, in self-defence, as rose the Israelites of old, against the sons of Goliath of Gath. The nature of the circumstances in which they were placed, demanded such an action; and they would stand culpable in the face of right and duty, did they not do as they have done. In these sad times they were, for the reasons, I have stated, *forced—forced* I say, *emphatically*, to form themselves into one great confederation.

Nor need it be said, (as we sometimes hear it, by those who are not in our ranks) that we have *now* no need of such an Institution. ’Tis true we have not such calamitous scenes *now* as we had *then*; ’tis true peace

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and tranquility prevail to a great extent *now* amongst us. But were there no such Society in existence *now*, can we venture, with the slightest degree of certainty, or even probability, to affirm, that such a blessing would be, by us, enjoyed?

Is it, I would ask, because we have not the horror of war before our eyes, that we are to disband our naval and military forces? Is it because some few in the world are disposed to be religious and God-fearing people, that, therefore, we are to close the doors of our churches and discharge our clergy?

We must always bear in mind, that whilst Protestants are unfortunately split amongst themselves on many points of doctrine and discipline, the church of Rome is *one*, and that "unity is strength"—that her teaching is *still the same*, as when she fell into her apostacy: and that did an opportunity offer, we might expect, according to her teaching, to suffer as did our memorable forefathers.

But it will be stated, on the other hand, that the Romish priesthood are *now* a different class of men, and that Romanism is not nearly so bad as it has been? Whatever others may think—and I respect any man's opinion, if I believe that he speaks honestly and from conviction—I cannot but firmly believe (and I do not wish to judge any harshly or unfairly) that they *are* and *must be*—so long as their creed stands, unaltered—the *same*. Is it to be supposed, that they are really, at this day, better disposed to live in subjection to our English and Protestant Queen and Government in *worse* circumstances than their forefathers were when in *better*? May they not make use of the same pretences to form any new design to recover their lost power and possessions? And will not the same false and bloody principles of the *Romish* religion which they *still* profess, at *all times* encourage and justify the execution of a design for the overthrow of Protestants, particularly when their creed teaches them that no Protestant Sovereign has a right to the crown and a title to their allegiance? Their principles may in outward aspect, brethren, lead some of us to suppose that *there is a change* for the better; but this is only a deceptive step to accommodate to some prevailing appetite—it is but another development of their system to catch some new proselyte. Their priesthood may now find it their gain to appear with different complexions—to assume more friendly dispositions—to open their mass-houses to Protestants to convince them of the purity, beauty, and grandeur of the Romish faith (!) but believe me, my brethren, *they are not to be trusted*, they are but "*wolves in sheep's clothing*;" for while in one breath, they

call on Protestants to embrace the religion based on Peter, in the next they assail them, to quote the words of one of their Jesuits of the present day, as a "Body of fanatics, fools, and knaves," and all this, too, accompanied by scriptural quotations to prove their *deep Christian sympathy and strong brotherly affection!!!* I know too much, brethren, of Jesuitical history—too much of their sophistry and tortuous evasion—too much of their deep religious and political cunning, to be easily blinded with such assertions. It often happens that apparent calmness, friendship, and perhaps indifference, are most manifested when there is a deep laid scheme for a bold and daring onslaught approaching its maturity. I ask you not to be guided by my own experience, or my own assurances in this matter, but by the revelations of history. Go to the time of the "gunpowder treason," that period of history with which a Grand Vicar of the Romish church* would try to persuade us that he and his college alone are profoundly acquainted. Go to that period and you will find the falsehood, hypocrisy, and calumnies employed by the Jesuits for the subversion of Protestant truth. At that time when the Jesuits had done all that was possible to hinder the king's accession, they seemed to be quite contented with it †. The very Jesuit (*Father Parsons*) who had been the most industrious to exclude the monarch, was the most forward to profess loyalty to him ‡. *Father Garnet*, when he thought the plot safe and sure of success, was pleased to talk much of bulls and mandates from his Holiness to charge all the priests and their flocks in England to carry themselves with profound peace and quiet. So began the show of passive obedience to prepare for active rebellion §. But previous to this we find that Popish artifice was the same. Just before the conspiracy of Babington against the life of Queen Elizabeth and for setting up a *Popish-pretender* by force of arms; the Papists to hide the matter and deceive the Government, published a book to the effect "that good Catholics (i. e. Romans) were to employ no other arms against their Prince, but the arms of primitive Christians—*tears* and daily *prayers!* And so, again, upon forming the Popish plot against King Charles II., a noble Lord of that party drew up a fine apology in behalf of the Papists—"my lords and

* See the Appendix to this Sermon.

† Proceeding against the Traitors, p. 84.

‡ See Dr. Gee's introduction to *F. Parson's memorial*, p. 54. And memorial to Protestants 5th Nov., 1712, p. 32.

§ Speech of Sir Edward Coke at the trial of the traitors.

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gentlemen the arms which Christians can use against lawful powers in their severity are only prayers and tears."*

But not to go for modern evidences beyond the bounds of our own country, have we been afforded no instance in the pastoral letter of the Romish bishop, De Charbonnel; in which he consigns to the pains of hell those who would send their children to the Common school where there is a Romish separate school, or those who would contract marriages with *Protestants*? Have we not had further examples at the Gavazzi riots? Turn next to the Corrigan murder case and learn of that? Then again cannot you learn something from the attempt to force a body of Irish Papists from the adjoining States into this Protestant country of our adoption? Will any one say that these are not attempts, and vigorous attempts, to urge upon a Protestant country the practices and doctrines of Babel Rome? Are not the Jesuits ever on the alert by some stroke of their ingenuity—some logical subtlety—to hold the minds of their people in darkness as to the truths of Protestantism? Would they not keep us from doing anything which would at all throw light on their religious opinions? Can we assemble on any public occasion in support of our religion and freedom, and are we not followed in the next number of their journal with some abusive tirade putting forth statements as false as they are insulting; and then winding up, *in strong consistency*, with a homily on Christian love and charity!

Believe me, my brethren, our very existence, as a body, is of immense benefit to the cause of Protestantism. If we were only faithful in carrying out our principles—if we were only zealous for the good which our Order contemplates and was established to promote, we should be the means of accomplishing much for the advancement of peace, love, order, and unity.

Let me exhort you then, as Grand Officers of this Institution, to impress upon the hundreds, and thousands, and tens of thousands, under your control, the great and urgent necessity of following out this course of steadily labouring for the progress of sound Christianity, and therefore of the fundamental truths of *genuine Orangeism*. Never forget the Qualifications of the members of your Order; then will you venerate your Maker, entertain a firm and steadfast faith in the Saviour of the world—then will you cultivate truth and justice, brotherly kindness and charity—then will your disposition be gentle and compassionate,

* See apology in behalf of the Papists, London 4to., 1617, answered in behalf of the Royalists.

you will love the society of the good and avoid the company of the bad—then while you love, uphold, and defend the Protestant Religion, and sincerely endeavor to propagate its doctrines and its precepts; while you strenuously oppose and protest against the errors and dangerous doctrines of the church of Rome, and by all lawful means resist the ascendancy of that church, its encroachments, and the extension of its power—you will still abstain from all uncharitable words, actions, or feelings towards your Roman Catholic brethren: and the glory of God, the love of man, the honor of your Sovereign, and the good of your Country, will be the motives of your exertions.

Appendix.

The following challenge to Priest Bruyere, of Toronto Jesuits College, and Grand Vicar, &c., &c., and the Editor's reply, will explain the introduction of the terms marked "fanatics, fools, and knaves, &c., &c., on page 20, as well as other allusions regarding the "Gunpowder Plot," &c., &c. :—

SIR,—Your paper of the 15th inst., has just been placed in my hands, and my attention directed to an article signed "J. M. Bruyere." In this article, the writer, by mentioning my name, has been pleased in no very complimentary or gentlemanly terms to animadvert on my conduct, for attending a meeting of "fanatics, fools and knaves," one devoid of respectability, held in the St. Lawrence Hall, on the 5th inst., to celebrate the happy deliverance of our religion and the three estates of the realm from the evil machinations of Popery to subvert and destroy the same. Passing over the uncourteous tone in which the letter is couched I find the writer admits the existence of the "plan, the most atrocious and sanguinary that ever was harbored in the mind of any human being;" he also admits "that the reckless actors were nominally Catholics." (Roman); but with all the ingenuity of the Jesuit, he endeavors, in two and a half columns of your paper, to disconnect this conspiracy from that religion to sustain which it was

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planned, and thus "to wipe away," (I use this Rev. gentleman's own classic verbiage) every tint of suspected guilt, from the great body of the Catholics," (Roman.)

I have now no time to enter into a newspaper war, which generally is inconclusive and unsatisfactory. Nor would I dare to enter the lists in such a tournament with the writer of the letter in your paper; the coarse language in which he indulges in this specimen of his composition, proves to me that I would be no match for him in scurrility or abuse. But as the Rev. gentleman is so anxious that I, "a would-be-divine, one too old to learn, too stupid to comprehend," would "favor him again with some of my brilliant elucidations on the gunpowder plot," I make him this proposal. Let us both meet in the St. Lawrence Hall, or (if he has faith in the old adage, "Every cock," &c.,) in his own Mass House in Church-street, tickets of admission to be issued by us both in equal numbers, each of us to appoint a respective chairman to preside and preserve decorum and order. I will there maintain the following proposition:—That the Church of Rome is a persecuting church; and that the event in English history known as the Gunpowder Treason is chargeable to that Church.

Thus I offer the Rev. gentleman not only what he asks, but I grant him more, I afford him the opportunity of publicly discussing the question and enlightening a large audience, amongst whom, most probably there will be many "bigots" with those stores of history and divinity with which I doubt not, his mind is well furnished, and he can "wipe away," even as if it were with a pocket-handkerchief, from a dirty face, the foul stain which rests on his church, and which is but one of the many facts from the page of history which point her out beyond all mistake, as the woman upon whose "forehead was a name written MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATION OF THE EARTH, THE WOMAN DRUNKEN WITH THE BLOOD OF THE SAINTS, AND THE MARTYRS OF JESUS."

JOHN GILBERT ARMSTRONG.

Toronto, Nov. 19, 1855.

REV. MR. ARMSTRONG'S CHALLENGE.

In reply to a communication which appeared in yesterday's issue of the *Globe*, under the head of the "Gunpowder Treason—A Challenge," we are authorised to inform the Rev. J. G. Armstrong, that the Rev. J. M. Bruyere does not recognize the propriety of discussing religious matters in the way proposed by the speaker on the Gunpowder Plot.

If the Rev. Gentlemen thinks himself wronged in the letter over the signature of J. M. BRUYERE, he is at liberty to vindicate himself in the same manner as he was attacked, that is—through the Press. The charges against the Catholics at large, of being concerned in the Gunpowder Plot, is a very serious one, slanderous, and, consequently, unworthy of one who styles himself a Minister of the Gospel of Truth. On him devolves the necessity of proving it (since history has failed to do so,) and nobody will grant that he has proved it in his lecture in the St. Lawrence Hall on the 5th inst. When he has done so it will be time enough for him to thunder forth his terrible challenge.—*Catholic Citizen.*

After Divine Service, the Grand Lodge again assembled in the Court House, shortly after which a recess of an hour was taken.

Afternoon Session—Second Day.

COURT HOUSE, BROOKVILLE,

2½ o'clock, P. M., Wednesday, June 18th 1850.

On its re-assembly the Right Worshipful the Grand Lodge proceeded to the Election of Grand Officers for the current year.

The Right Worshipful the Grand Master and Sovereign having previously addressed the assembled Knights Companions and Brethren on the importance of the occasion which had called them together, his eloquent and soul-stirring remarks being received with the strongest marks of approbation by the Grand Lodge, vacated the Chair, and called Bro. Alderman Richard Dempsey, the Right Worshipful Senior Deputy Grand Master, thereto:

On motion of Bro. Dr. William Cox Allen, Deputy Grand Treasurer, B. N. A., and County Master of Stormont, seconded by Bro. the Rev. Stephen Lett, L. L. D., Incumbent of St. George's, Toronto, Grand Chaplain, B. N. A.:

Brother OGLE ROBERT GOWAN, Esq., was, by acclamation, re-elected Right Worshipful Grand Master and Sovereign of British America.

The proposer and seconder then conducted the Right Worshipful the Grand Master elect to the Chair, which he had been so unanimously chosen to fill, and upon ascending it, he was received with tremendous applause by the Companions and Brethren, all standing. After the bursts of cheering and applause had subsided, the Grand Master, visibly affected, addressed the Brethren present, peremptorily and steadfastly refusing to serve for the present year. He, at the same time, thanked them for the renewed and oft repeated expression of their esteem for, and confidence in, him; and he assured them that in his fidelity to the Cause, and his zeal to promote it, they might continue to repose the same confidence they had hitherto bestowed.

On motion of Bro. Rev. Dr. Lett, Grand Chaplain, seconded by Bro. Dr. T. M. Morton, County Master of Leeds, it was unanimously:

Resolved, That the Grand Lodge takes this the earliest opportunity to record its deep sense of gratitude to the late Right Worshipful Grand Master and Sovereign, Brother Ogle R. Gowan, Esq., for the admirable and advantageous manner in which he discharged the duties of that important Office, and administered all the affairs of the Institution during the past three years, and that a Committee to consist of the Grand Officers, with power to add to their number, be now appointed to take measures to present Brother Gowan with a piece of Plate, or some other Testimonial, in acknowledgment of his manifold services, his great sacrifices, and his long proved fidelity.

On motion of Bro. the Rev. Nassau C. Gowan, Deputy Grand Chaplain, B. N. A., seconded by Bro. Harcourt P. Gowan, M. G. C. 328, it was unanimously

Resolved, That whereas the Right Worshipful the Grand Master has resigned his office, to which, by the unanimous vote of the Right Worshipful the Grand Lodge, he has been elected, Brother GEORGE LYTTLETON ALLEN, ESQUIRE, from his long and faithful services as Grand Secretary, be elected the RIGHT WORSHIPFUL GRAND MASTER AND SOVEREIGN OF BRITISH AMERICA for the current Orange year.

The above nomination was received by the Companions and Brethren with loud cheers, repeatedly given. Bro. Allen was elected by acclamation, and conducted to the Grand Master's Chair, by the

proposer and seconder, amidst the greatest applause. After the cheering had subsided the Right Worshipful the Grand Master and Sovereign arose, and in a most eloquent speech, full of the real spirit of Orangeism, thanked the Brethren for the very high honor they had conferred upon him, in unanimously, and with such unbounded applause, placing him in so high and honorable a position as they had now done. The Right Worshipful Grand Master and Sovereign was then duly installed by the Past Grand Master, who heartily congratulated him on his elevation.

On motion of Bro. Dr. Irons, Co. M. Victoria, seconded by Bro. Thomas Griffith, W. M. 328, it was unanimously

Resolved, That Bro. Alderman Richard Dempsey be re-elected Right Worshipful Senior Deputy Grand Master of British America, for the current year. He was then duly installed by the Right Worshipful the Grand Master, and again took his seat amidst great applause.

On motion of Bro. Rev. J. Gilbert Armstrong, A. B., Senior Deputy Grand Chaplain, seconded by Bro. S. B. Campbell, G. D. C., it was unanimously

Resolved, That Bro. George Brock Rousseaux, Esq., be re-elected Junior Deputy Grand Master, B. N. A., for the current year. He was also duly installed, and took his seat amidst great applause.

Moved by Bro. S. B. Campbell, G. D. C., seconded by Bro. Thomas Armstrong, Grand Treasurer, That Bro. Charles R. Bedwell, Esq., be re-elected Deputy Grand Master for Canada East, for the current year.

In amendment, it was moved by Bro. Robert Cook, District Master of Montreal, seconded by Bro. Thomas C. Knowles, M. G. C. 535, That the name of Bro. Maxwell M. Vaughan, be substituted for that of Bro. Bedwell.

After some discussion and the reading of a document by Bro. Cook, signed by Bro. James B. Clifford, W. M. 364, and sealed with the Lodge Seal, it was, upon motion of Bro. Ogle R. Gowan, Last Past Grand Master and W. M. 137, seconded by Bro. Robert Cook, District Master of Montreal,

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Resolved, That the appointment of Deputy Grand Master for Canada East be postponed until a more full expression of the opinion and wishes of the Brethren of Lower Canada may be had.

On motion of Bro. Ogle R. Gowan, Last Past Grand Master, seconded by Bro. Dr. W. C. Allan, Deputy Grand Treasurer, it was unanimously

Resolved, That Bro. Samuel H. Gilbert, Esq. M. P., of the City of Gagetown, N. B., be re-elected Deputy Grand Master for the Province of New Brunswick, for the current year.

On motion of Bro. Rev. N. C. Gowan, Deputy Grand Chaplain, B. N. A., seconded by Bro. Charles Ryan, County Master of Elgin, it was unanimously

Resolved, That Bro. William Meickle, Esq., of Charlottetown, P. E. I., be re-elected Deputy Grand Master for Prince Edward's Island.

On motion of Bro. Edward F. Weeks, Grand Lecturer East, seconded by Bro. John Rennie, Proxy 651, it was unanimously

Resolved, That Bro. Rev. Stephen Lett, L. L. D., be re-elected Grand Chaplain of B. N. A., for the current year. (The Rev. Bro. J. Gilbert Armstrong, Deputy Grand Chaplain, was proposed for the same office, but declined the honor, stating that he would rather see Dr. Lett re-elected.)

On motion of Bro. Dr. W. C. Allen, Deputy Grand Treasurer, seconded by Bro. Thomas Griffith, W. M. 328, it was unanimously

Resolved, That Bro. Thomas Armstrong, Esq., be re-elected Grand Treasurer, B. N. A., for the current year.

On motion of Bro. Dr. Thomas M. Morton, County Master, Leeds, seconded by Bro. James McClure, County Master, York, it was, by vote of 128 to 25

Resolved, That Bro. Harcourt Potter Gowan, be elected Grand Secretary for the current year.

On motion of Bro. Rev. J. Gilbert Armstrong, B. A., Senior Dy. G. C., seconded by Bro. James McClure, Co. M. York, it was unanimously

- * " ST. GEORGE CAULFIELD, A. B., St. Thomas West.
- * " E. L. ELWOOD, A. M., Goderich.
- § " DAVID EVANS, Kitley.
- § " NASSAU CHEWWOOD GOWAN, Pefferlaw.
- * " GEORGE HILL, Unionville.
- * " M. KERR, A. B., Osnabruck.
- * " WILLIAM KING, A. B., St. Sylvester, C. M.
- * " JOHN S. LAUDER, A. B., Carlton Place.
- * " THOMAS LEACH, Brampton.
- * " VINCENT P. MEYERHOFFER, Whitby.
- * " EBENEZER MORRIS, Merrickville.
- * " A. H. R. MULHOLLAND, Owen Sound.
- § " D. C. McDOWELL, Perth.
- * " ROBERT J. McGEORGE, Streetsville.
- * " HENRY BATH OSLER, Lloydtown.
- * " WALTON PRESTON, Elginfield.
- * " F. TREMAYNE.

On motion of Bro. Dr. Irons, Co. M. Victoria, seconded by Bro. John Lindsay, Co. M. Quebec, it was unanimously

Resolved, That Brother William Cox Allan, Esq., M. D., Cornwall, be re-elected Deputy Grand Treasurer for the current year.

Bro. S. B. Campbell, G. D. C., moved, seconded by Bro. G. B. Rousseaux, Jr. Dy. G. M., That Bro. Thomas Robinson, Kingston, be re-elected, Deputy Grand Secretary for the current year.

In amendment, Bro. Thomas Keyes, Proxy 549, moved, seconded by Bro. Richard Hanna, Proxy 633, That the name of Bro. John Loan, Proxy 535, past Co. M. Frontenac, be substituted for that of Bro. Robinson.

Bro. Thomas Griffith, W. M. 328, Toronto, was also proposed for the same office, but as he requested the mover to withdraw the Resolution, consent was given by the Grand Lodge, and it was accordingly withdrawn.

Those marked thus* are Ministers of the United Church of England and Ireland; § Ministers of the Methodist Church, and s Ministers of the Church of Scotland.

The amendment was then put and lost, after which the original motion was put and carried by a considerable majority.

On motion of Bro. Thomas Griffith, W. M. 328, seconded by Bro. William Henderson, Co. M. Durham, it was unanimously

Resolved, That Bro. Alfio DeGrassi, Esq., Toronto, be re-elected Grand Tyler for the current year.

Bro. John Hethrington, Proxy 343, gave notice that he would, at the next adjourned meeting move that it is expedient to elect a plurality of Assistant Deputy Grand Secretaries, and also a plurality of Deputy Grand Tylera.

On motion of Bro. S. B. Campbell, G. D. C., seconded by Bro. John Cummins, M. G. C. 554, it was unanimously

Resolved, That the sum £2 10s. be paid by the Grand Treasurer to Bro. Alfio DeGrassi for extra services.

On motion of Bro. Harcourt P. Gowan, Grand Secretary B. N. A., seconded by Bro. John Lindsay, Co. M. Quebec, it was unanimously

Resolved, That the Grand Officers of Great Britain and Ireland for the time being, shall be considered honorary members of this Right Worshipful Grand Lodge, and each one of them shall be entitled to all the rights and privileges thereunto belonging.

On motion of Bro. S. B. Campbell, G. D. C., seconded by Bro. Dr. Allan, Dy. G. Treasurer, it was unanimously

Resolved, That the Grand Secretary be directed to apply to the St. Thomas Lodge, (No. 257) for the Certificate of Rev. Bro. Nassau C. Gowan—said Lodge being hereby ordered to furnish him with the same.

On motion of Bro. Harcourt P. Gowan, Grand Secretary seconded by Bro. John Wilson, Co. M. Lincoln and Welland, it was unanimously

Resolved, That the thanks of the Right Worshipful the Grand Lodge are most justly due, and the same are hereby tendered to the Past Grand Master of England, Bro. Thomas Gideon Ousley, Esq., the worthy Editor and Proprietor of the Liverpool *Herald*, and Bro. Thomas Gibson, Esq., of Chowbent, near Manchester, (father of the Past Grand Secretary of England,) for the documents and papers received from them.

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On motion of Bro. Richard Dempsey, Senior Dy. G. M. B. N. A., seconded by Bro. Michael Crawford, Prest. Grand Com. B.N.A. it was unanimously

Resolved, That the earnest thanks of the Right Worshipful the Grand Lodge are due, and the same are hereby warmly and specially tendered to brother the Rev. J. Gilbert Armstrong, A. B., Senior Dy. G. C., B. N. A., for the very eloquent, admirable and appropriate sermon delivered by him in St. Peter's Church, to this Right Worshipful Body, when attending Divine Service, and that this Resolution be recorded prominently in the Journals of the Institution, and incorporated in the Annual Report.

On motion of Bro. Rev. Dr. Lett, G. C., B. N. A., seconded by Bro. Rev. J. G. Armstrong, Sr. Dy. G. C., B. N. A., it was unanimously.

Resolved, That the thanks of the Grand Lodge be given to the Choir of St. Peter's Church, Brockville, for their most efficient services this day, and that the Rev. Dr. Lewis be sent the sum of £10 for Parochial purposes.

On motion of Bro. James E. McMillan, W. M. 640, seconded by Bro. William Henderson, Co. M. Durham, it was

Resolved, That the Religious Denomination to which our Grand and Deputy Grand Chaplains, respectively, belong, be appended to the name of each, and so appear in the printed Report.

On motion of Bro. William Mack, W. M. 404, seconded by Bro. William Dinwoodie, W. M. 212, it was unanimously

Resolved, That Bro. Rev. J. Gilbert Armstrong, Senior Dy. G. C., be requested to furnish the Grand Secretary with a copy of the very able Sermon, which we had the pleasure and benefit of having heard delivered this day in St. Peter's Church, in order that it may be incorporated with, and printed as part of, the Proceedings of this Session of the Right Worshipful Grand Lodge.

On motion of Bro. Thomas Armstrong, G. Treas., seconded by Bro. Michael Crawford, Prest. G. Com., it was unanimously

Resolved, That the thanks of the Right Worshipful the Grand Lodge are justly due, and are hereby tendered to Bro. S. B. Camp-

bell, Esq., Grand Director of Ceremonies, B. N. A., for the able, untiring and satisfactory manner in which he has discharged the onerous duties of his office.

On motion of Bro. G. B. Rousseaux, Esq., Jr. D'y. G. M., seconded by Bro. John Neil McLéan, Esq., M. G. C. 342, it was unanimously

Resolved, That the marked thanks of the Orangemen of British America be presented to His Honor the Warden, and to the Reeves and Deputy Reeves, now in Council assembled, for their consideration and liberality in granting the use of their splendid Court House to the Grand Lodge during its present Session, and adjourning the meeting of their own Council to the Magistrates' Room, in order to accommodate the Brethren of the Right Worshipful the Grand Lodge, now assembled from all parts of British America, and that the Grand Secretary be requested to communicate a copy of this Resolution to His Honor the Warden.

On motion of Bro. Harcourt P. Gowan, Grand Secretary, seconded by Bro. Stedman B. Campbell, G. D. C., it was unanimously

Resolved, That the special thanks of this Right Worshipful Grand Lodge are due to Brother Edward Rogers, Esq., one of the Assistant Deputy Grand Secretaries of Ireland, and County Secretary of Armagh, for his brotherly kindness in forwarding to the then R. W. Grand Master of B. N. A., a series of the Grand Lodge Reports of Ireland.

Bro. John Wilson, W. M. 396, gave notice that he would, on to-morrow, move, That in future no Brother shall represent any County, District, or Private Lodge by Proxy, unless he is a member of the Lodge for which he intends to act as Proxy.

On motion of Bro. Rev. Dr. Lett, Grand Chaplain B. N. A., seconded by Bro. Rev. J. Gilbert Armstrong, Senior Deputy Grand Chaplain, B. N. A., it was

Resolved, That this Right Worshipful Grand Lodge do now adjourn until the hour of half-past eight o'clock to-morrow morning.

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Third Day.

COURT HOUSE, BROCKVILLE, }
8½ o'clock, A. M. Thursday, June 19, 1856. }

Pursuant to Resolution, the Right Worshipful the Grand Lodge resumed its Session at half-past eight o'clock this morning. The Right Worshipful the Grand Master and Sovereign,—the other Grand Officers being in their proper stations,—declared the Grand Lodge ready for the first order of business.

On motion of Bro. John Rennie, Proxy 651, seconded by Bro. William Stevenson, C. M. Ontario, it was unanimously

Resolved, That each Private Lodge shall have the power and privilege of appointing a Proxy to represent it in the Grand Lodge when the W. M. of such Lodge shall be present in another capacity, or should he be absent.

Three of the Special Deputation from Peterboro', sent to confer with the Grand Lodge, Bros. McKinnon, Young and Langrel, now entered, and were received by the Brethren standing, amidst very loud cheers and thunders of applause. Immediately on their entering, the Right Worshipful Grand Master and Sovereign arose and very warmly welcomed them, and gave directions to the Grand Director of Ceremonies to conduct them to the seats of honor specially provided for them. After the cheering—which lasted several minutes,—subsided, Bro. Ogle R. Gowan, Last Past Grand Master, arose and proposed “one cheer more for the three Brothers just entered,” which was responded to with right hearty good will, in a most enthusiastic manner.

The Delegates returned thanks in a manner becoming true Orangemen, and took their seats.

On motion of Bro. O. R. Gowan, Last Past Grand Master, and W. M. 137, seconded by Bro. Rev. N. C. Gowan, Deputy Grand Chaplain, it was unanimously

Resolved, That Bro. Gabriel Balfour, of Brantford, Esquire, be re-elected Grand Lecturer West.

On motion of Bro. James Donaldson, C. M. Wellington, seconded by Bro Harcourt P. Gowan, Grand Secretary, it was

Resolved, That Bro. Edward F. Weekes, of South Emsley, Esquire, be re-elected Grand Lecturer East.

Some discussion here arose relative to the abrogation of the office of Grand Lecturer, and Bro. James E. McMillan, W. M. 640, proposed Bro. William Henderson, C. M. Durham, for the office, but afterward withdrew his motion, and the original motion passed unanimously.

On motion of Bro. E. F. Weekes, Grand Lecturer East, seconded by Bro. E. H. Whitmarsh, M. G. C. 33, it was unanimously

Resolved, That Bro. John Lindsay, Esquire, C. M. Quebec, be elected Grand Lecturer for Canada East.

On motion of Bro. Thomas C. Knowles, M. G. C. 535, seconded by Bro. Francis Hardy, M. G. C. 334, it was

Resolved, That all members of the Grand Lodge now present be permitted to receive the Annual Password for the current year, with this injunction, that it is not to be imparted to any Officer or Member not present, except a County Master.

In accordance with notice to that effect, given yesterday, Bro. John Wilson, W. M. 396, moved, seconded by Bro. Thomas Johnson, C. M. Grenville,— and it was carried by vote of 98 to 25,—

That, in future, no Brother, shall represent any County, District, or Private Lodge by Proxy, unless he is a member of the Lodge for which he intends to act as Proxy.

A lengthy discussion took place on this Resolution,— and an amendment put and lost — in which Bros. McKinnon, Langrel, H. P. Gowan, W. M. Button, J. W. Petrie, the mover and seconder, and several other Brethren took part.

In accordance with notice to that effect, given yesterday, by Bro. William Hopkins, W. M. 301, it was by him moved, seconded by Bro. William Dinwoodie, W. M. 212, and carried unanimously,

That the seventy-first Rule of *The Constitution and Laws* — under the heading of "District Lodges,"—be amended so as to permit Members of the Grand Committee to vote at all Meetings of the District Lodge, of which the Private Lodge to which they belong forms part.

On motion of Bro. John Holland, Proxy 551, seconded by Bro. John Ballantyne, District Master of Derry West, it was unanimously

Resolved, That the Right Worshipful the Grand Lodge deeply sympathizes with the Widow and Orphans of the late Robert Corrigan in their affliction, and as a slight expression of that sympathy, the sum of Five Pounds be transmitted them by the Grand Treasurer.

On motion of Bro. John Rennie, Proxy 651, seconded by Bro. Michael Crawford, Prest. G. C. and C. M. Peel, it was

Resolved, That the order for opening and transacting business in the different Lodges of the Orange Institution shall be as follows:— The Right Worshipful the Grand Lodge, on the Illustrious Order of the Royal Scarlet; County Lodges on the Royal Arch Purple Mark Degree; and District Lodges on the Royal Blue Degree;—except in cases of extreme necessity.

On motion of Bro. William Hopkins, W. M. 301, seconded by Bro. William Dinwoodie, W. M. 212, it was unanimously

Resolved, That no Member of the Orange Institution shall be at liberty to print or publish, or be privy to the printing or publishing, the proceedings of any Private, District, or County Lodge, or of the Right Worshipful the Grand Lodge, without first having obtained the sanction of the aforesaid Lodges; and in no case can any Brother infringe Rule No. 24, of *The Constitution and Laws* under all its pains and penalties.

On motion of Bro. John Lindsay, C. M. Quebec, seconded by Bro. Thomas Johnson, C. M. Grenville, it was unanimously

Resolved, That after the communication of the "Annual," the Right Worshipful the Grand Lodge do adjourn, to meet again in the City of Toronto, at the hour of 10 o'clock, A. M., on Wednesday, the 25th day of the present month.

On motion of Bro. John Hethrington, Proxy 343, seconded by Bro. J. T. Neudell, M. G. C. 328, it was

Resolved, That, in future, the amount to be appropriated for the purpose of defraying the expenses which shall be incurred in procuring a Band of Music for the Grand Lodge, shall not exceed the sum

of Ten Pounds, Currency, and that Bro. S. B. Campbell, G. D. C., be authorised to procure the Band.

On motion of Bro. O. R. Gowan, Last Past R. W. Grand Master, and seconded by Bro. John Wilson, Proxy 588, it was unanimously

Resolved, That the several sums of money from time to time collected from various bodies of Orangemen, be paid over to the Right Worshipful the Grand Master and Sovereign, to be by him transmitted to the Widow of the late Robert Corrigan, as a slight testimony of the sympathy of the whole Orange Body of Upper Canada, in the sufferings of Mrs. Corrigan, and the heartless deprivation of the Widow and Orphans of our deceased Brother.

On motion of Bro. John Lindsay C. M. Quebec, seconded by Bro. James McClure, C. M. York, it was unanimously

Resolved, That the Right Worshipful the Grand Lodge do now take into consideration the locality where the next Grand Annual Session shall be held.

The following places were then proposed :

Barrie—By Bro. John Rennie, Proxy, 651, seconded by Bro. James McClure, C. M. York.

Bowmanville—By Bro. J. E. McMillan, W. M. 640, seconded by Bro. John Kerr, District Master of Clarke.

Guelph—By Bro. J. W. Petrie, W. M. 634, seconded by Bro. James Donaldson, C. M. Wellington.

Kingston—By Bro. B. Rosamond, C. M. Lanark, seconded by Bro. W. C. Read, Proxy 31.

London—By Bro. G. B. Rousseaux, Jr. Dy. G. M., seconded by Bro. Chas Ryan, C. M. Elgin.

Montreal—By Bro. Robert Cook, District Master of Montreal, seconded by Bro. John Holland, Proxy 551.

Niagara Falls—By Bro. W. M. Button, W. M. 548, seconded by Bro. Nevin McConnell, W. M. 157.

Orillia—By Bro. L. R. O'Brien, W. M. 296, seconded by Bro. Thomas Griffith, W. M. 328.

Ottawa—By Bro. Thomas Johnson, C. M. Grenville, seconded by Bro. John Fennerty, W. M. 247.

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Quebec — By Bro. John Hethrington, Proxy 348, seconded by Bro. John Lindsay, C. M. Quebec.

St. John, New Brunswick — By Bro. H. P. Gowan, Grand Secretary, seconded by Bro. O. R. Johnson, Proxy for District Master of Halifax, Nova Scotia.

Toronto — By Bro. William Hopkins, W. M. 301, seconded by Bro. Thomas Armstrong, Grand Treasurer.

Whitby — By Bro. Thomas Moodie, Proxy 130, seconded by Bro. William Stevenson, C. M. Ontario.

Many other places were named, including Brantford; Carleton Place; Drummondville West; Hamilton; Halifax; Nova Scotia; Perth; St. Sylvester, Canada East; St. Thomas West; &c.

Each place being voted for separately, Quebec and Guelph received the greatest, and an equal number of votes. The Right Worshipful the Grand Master and Sovereign then permitted the vote to be again taken, to see whether Guelph or Quebec—there being an equal number of votes for each place—was the choice of the Companions and Brethren, when there appeared for the latter place 64 votes, and for the former place but 53. Quebec was therefore declared to be the place where the Grand Annual Session of the Right Worshipful the Grand Lodge of B. N. A. should be held for the year 1857.

The Committee on Correspondence asked and obtained leave to present the following Report:

Report of Committee on Correspondence.

To the Right Worshipful the Grand Master and Grand Lodge of British North America, now in Session assembled.

Your Committee beg leave to Report that the immense amount of Correspondence which has necessarily accumulated in consequence of the unparalleled increase of Orangeism in British North America during the last twelve months, has received the most careful examination of your Committee.

Your Committee report they regret that a large portion of the opening Address of the late Right Worshipful Grand Master having been delivered extempore, they are unable to lay before their Brethren

that important Message in full. They have, however, procured some portions thereof, which your Committee feel pleasure in recommending to your R. W. Lodge to have printed in the Annual Report, for the information and instruction of the Members of the Institution at large, and which your Committee believe, if adopted, will have the most beneficial effect.

Your Committee have to complain that much of the Correspondence which came under their notice has unnecessarily occupied their time, such Correspondence being properly under the cognizance of District and County Lodges.

With regard to Correspondence from Brethren in Quebec, your Committee recommend that the said Correspondence be referred to the County Lodge of Quebec for its consideration.

Your Committee beg leave to recommend the following Expulsions and Suspensions :

WILLIAM BURGESS, SEB.,.....	Lodge No. 31, Expelled.
JOHN WILLOUGHBY,.....	" 31, Expelled.
CHRISTOPHER SWITZER,.....	" 155, Expelled.
COLIN CAMPBELL,.....	" 389, Suspended.
DUNLOP KEE,.....	" 184, Expelled.
JOHN HALFPENNY,.....	" 247, Expelled.
JAMES BYRNE,.....	" 342, Expelled.
RICHARD FREEMAN,.....	" 78, Expelled.
WILLIAM ATCHESON,.....	" .. Susp'd 5 years.
MATTHEW MCKENZIE,.....	" 148, Expelled.
JAMES CAMPBELL,.....	" 244, Susp'd 3 years.
CHARLES MANCER,.....	" 479, Expelled.
EDWARD IRWINE,.....	" 61, Expelled.
EDWARD ADAMS,.....	" 188, Expelled.
ALEXANDER PATTERSON,.....	" 188, Expelled.
JOHN CAMPBELL,.....	" 188, Expelled.
JOHN MORTON,.....	" 188, Expelled.
ROBERT GWINN,.....	" 167, Expelled.
JOHN GILLESPIE,.....	" 167, Expelled.
SAMUEL CUNNINGHAM,.....	" 167, Expelled.
THOMAS DEVERALL,.....	" 167, Expelled.

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J. C. STERLING,.....	Lodge No. 167, Expelled.
ROBERT BELL,.....	
CHRISTOPHER ACHESON;.....	“ 167, Expelled.
SAMUEL THOMAS,.....	“ 167, Expelled.
NICHOLAS ORMEROD,.....	“ 167, Expelled.
WILLIAM CASEMENT,.....	“ 547, Expelled.
ROBERT STEPHENSON,.....	“ 10, Expelled.
JOHN MUNDAY,.....	“ 157, Expelled.

Your Committee recommend that Bro. John G. Vernor, Expelled from Lodge, No. 404, be restored in pursuance of the petition of that Lodge.

That in the case of Henry Bradley, Expelled from “Charleston Lodge,” your Committee recommend he be restored.

In conclusion, your Committee, though compelled to recommend the long array of Expulsions and Suspensions submitted above, yet regard such Expulsions as a most satisfactory evidence of the healthy condition of the Institution, and affording abundant proof that our Glorious Association maintains its character for Virtue and Purity.

- JOHN LINDSAY, Chairman.
- THOMAS M. MORTON, M. D.
- WILLIAM HENDERSON.
- JOHN HETHRINGTON.
- JOHN IRONS, M. D.

Which having been read, was, on motion of Bro. S. B. Campbell, G. D. C., seconded by Bro. R. Dempsey, Senior D. G. M., unanimously received and adopted.

The *Committee on Finance*, then asked and obtained leave to present their Report, as follows :

“The *Committee on Finance*, appointed by this Right Worshipful Grand Lodge, beg leave to report that they have most carefully examined the Grand Treasurer’s accounts for the past year, and find them perfectly correct and kept in a very satisfactory manner—leaving, however, the small balance in his hands of £2 15s. 8½d. Your Committee, however, cannot close their report without expressing their strong and decided disapprobation and dissent at the wholesale expenditure of the Grand Lodge Funds, evinced in the

instance of the Band brought from Toronto, at an expense of more than two hundred and fifty dollars, which, your Committee think, an expense unwarranted and inexcusable.

All of which is most respectfully submitted.

WM. COX ALLAN, M.D., *Chairman.*

Committee Rooms,
Brockville, 19th June, 1856. }

The above report having been read by the Chairman of the Committee was, on motion of Bro. John Holland, Proxy 551, seconded by Bro. Rev. Nassau C. Gowan, Deputy Grand Chaplain, received and adopted unanimously.

On motion of Bro. Thomas Roberts Ferguson, W.M. 694 ; seconded by Bro. James McClure, C.M., York, the following was, by the unanimous desire and the strongest feelings of approbation of the Right Worshipful the Grand Lodge, added to the Report of the *Committee on Finance* :

“That your Committee would consider it a direlection of duty were they to allow the present opportunity to pass without expressing their high appreciation of the ceaseless and unwearied exertions of Bro. Thomas Armstrong, Esq., the worthy, efficient, and highly esteemed Grand Treasurer, in the advancement of our good cause, and also for the very correct and satisfactory manner in which he has discharged the onerous and arduous duties of his responsible office, in the Right Worshipful Grand Lodge, from the time of his appointment thereto, up to the present period.”

On motion of Bro. William Hopkins, W.M. 301 ; seconded by Bro. Samuel McClain, M.G.C., 301, it was unanimously

Resolved, That Lodge No. 301, be authorized to admit Mr. James Gordon a member of said Lodge—in terms of the request now made—he being represented as a person likely to make a “good member.”

On motion of Bro. James McClure, C.M., York ; seconded by Bro. J. W. Petrie, W.M. 634, it was unanimously

Resolved, That this Right Worshipful Grand Lodge do now adjourn, and stand adjourned until the hour of ten of the clock, in the forenoon of Wednesday the 25th day of the present month, then to

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meet in the Yonge Street-Orange Hall, in the City of Toronto—for the transaction of the now unfinished, and such other business, as may be brought forward.

Fourth Day.

YONGE STREET ORANGE HALL, TORONTO,

10 o'clock, A.M., Wednesday, June 25, 1856.

In terms of the last resolution passed on the 19th day of the present month, while the Right Worshipful the Grand Lodge was in session in the Court House, in Brockville, the brethren assembled in the Yonge Street Orange Hall, City of Toronto, this day at 10 o'clock, A.M.

The Right Worshipful the Grand Master and Sovereign in the Chair, and the other Grand Officers in their proper places.

Immediately on the Right Worshipful the Grand Master and Sovereign declaring that the Grand Lodge was ready to proceed with business, Bro. Andrew Fleming, for and on behalf of Lodge No. 507, Toronto, (holding warrant under authority of Bro. Whitehead's Grand Lodge,) arose and presented, amidst loud demonstrations of the satisfaction of the brethren, a large Bouquet of Orange Lilies, tied with Orange, Purple, Blue and Scarlet Ribbons, to the Right Worshipful the Grand Master and Sovereign as "a peace offering."

The Grand Master was very happy to receive, in the name of the brotherhood, this taken of reconciliation and brotherly love—emblematic, as it is, the Lilies of the Orangemen, and the Ribbons of the same principles, rules and obligations, which now happily binds the whole brotherhood in one joyous fraternity of *Love*.

Bro. Harcourt P. Gowan, Grand Secretary, (as County Secretary of York,) handed in the Annual Returns from the Districts of King and Toronto, in the County of York.

On motion of Bro. Wm. Strachan, M.G.C. 375; seconded by Bro. Harcourt P. Gowan, Grand Secretary, it was unanimously

Resolved, That Bro. John McKinnon, Esq., of Ottawa, be elected a Deputy Grand Master of B.N.A.—for Canada East.

In accordance with notice to that effect given on the second day of the session, by Bro. John Hethrington, M.G.C. 343, it was, on motion of Bro. Richard Dempsey, Right Worshipful Senior Deputy G.M., seconded by Bro. J. W. Petrie, W.M. 634, unanimously

Resolved, That a plurality of Assistant Deputy Grand Secretaries, and Assistant Deputy Grand Tylers, be elected by the Right Worshipful the Grand Lodge.

On motion of Bro. Ogle R. Gowan, Last Past Grand Master, seconded by Bro. Arthur Burnside, M.G.C. 163, it was unanimously

Resolved, That the following Brothers be elected Assistant Deputy Grand Secretaries for the current year :—

THOMAS GRIFFITH, Esq., Toronto.
 WILLIAM McMASTER, Junior, Esq., Toronto.
 RICHARD BALLARD, Esq., Brockville.
 CHRISTOPHER FLETCHER, Esq., Brockville.
 A. L. GRAVELY, Esq., Quebec.
 FRANCIS LUNDY, Esq., Derry West.
 FARQUHAR E. McBAIN, Esq., Brampton.
 D'ARCY BOULTON, Esq., Barrie.
 JOHN HOLLAND, Esq., Toronto.
 GEORGE W. MORGAN, Esq., St. Thomas West.
 DAWSON KERR, Esq., Ottawa City.
 CHARLES F. HILL, Esq., Montreal.
 JOHN WM PETRIE, Esq., Guelph.
 EDWARD JUKES BOSWELL, Esq., Morrisburg.
 WM. HY, DALTON Esq., M.D., Dundas.
 WM. WELLINGTON FOX, Esq., Toronto.

On motion of Bro. S. B. Campbell, G.D.C., seconded by Bro. Wm. Hopkins, W.M. 301, it was unanimously

Resolved, That Bro. John Cummins, of No. 554, Hamilton, be elected Deputy Grand Tyler, and Bro. John Carkeek, of No. 301, Toronto, Assistant Deputy Grand Tyler.

On motion of Bro. H. P. Gowan, Grand Secretary, seconded by Bro. Arthur Burnside, M.G.C. 163, it was unanimously

Resolved, That the thanks of the Right Worshipful the Grand Lodge, are very justly due, and the same are hereby unanimously

tendered to Bro. Robert McVeety, Esq., the esteemed and most efficient, Last Past Deputy Grand Master for the Province of Nova Scotia, for his able and praiseworthy exertions in promoting the progress and prosperity of our beloved Institution, in that Province. Further, that in passing this approval of the Deputy Grand Master's official conduct, on his retirement from the office, the Right Worshipful the Grand Lodge, also desires to express its thanks to those true-hearted brethren, who have so willingly and ably assisted the said Deputy Grand Master for Nova Scotia, in the performance of his arduous duties.

On motion of Bro. H. P. Gowan, Grand Secretary, seconded by Bro. Thos. Armstrong, Grand Treasurer, it was unanimously

Resolved, That in future all dues, whether for the Grand, County, District or subordinate Lodges, shall be paid in advance, where such can possibly be done.

On motion of Ogle R. Gowan, Esq. Last Past Grand Master, seconded by Alderman William Strachan, M. G. C. 375, it was

Resolved, That whereas George Benjamin, Esq., at one time Grand Master of this Order, was expelled from its ranks by his own acts, and John Flanagan, Esq., also at one time an officer of the Order, was expelled by resolution of the Grand Lodge, and whereas it is desirable in view of the happy union that has been consummated amongst all sections of the Brotherhood at the present Session of the Grand Lodge, to render that union as extensive, as graceful and as liberal as principle will permit, be it therefore resolved, that the said George Benjamin, Esq., and the said John Flanagan, Esq., be re-admitted into full fellowship and communion with this Loyal and Protestant Brotherhood. It being understood that the property now held by them, and belonging to this Grand Lodge, be at once restored to the Right Worshipful the Grand Master, as its legitimate Head.

In offering this Resolution Bro. Gowan made some very feeling and brotherly remarks upon the present happy state of the Institution.

On motion of Brother O. R. Gowan, Last Past Grand Master, seconded by Brother John Rogers, W.M. 136, it was unanimously

Resolved, That the suspension of Angus Bethune, Esq, be removed and that he be restored to full connexion in the Order, upon restoring to the Institution, through the Right Worshipful Grand Master and Sovereign, such property as may have come into his possession.

On motion of Bro. Wm. Hopkins, W.M. 301, seconded by Bro. John Holland, Proxy 551, it was

Resolved, That all the No.'s from 471 to 499, both No.'s inclusive, be appropriated to the incoming Lodges, and that the remainder take order after the last Warrant issued by this Right Worshipful Grand Lodge.

On motion of Bro. William Hopkins, W.M. 301, seconded by Bro. William Strachan, M.G.C. 375, it was -

Resolved, That at least two thousand copies of the Proceedings of this Grand Annual Session, be printed with as little delay as possible.

On motion of Bro. Ogle R. Gowan, Last Past Grand Master, seconded by Bro. John Holland, Proxy 551, it was unanimously

Resolved, That a Select Committee of seven members be now appointed for the purpose of preparing a common "*Platform*," or "*Standard*," upon which all Orangemen, and all true Protestants can unite, and that such Committee report to the Right Worshipful the Grand Master and Sovereign, and his Council of Advice, for their approval.

The following Brothers were then appointed to compose said Committee: Ogle R. Gowan, John Holland, William Strachan, William Dinwoodie, William Hopkins, Andrew Fleming and Thomas Griffith, Esquires.

On motion of Bro. H. P. Gowan, Grand Secretary, seconded by Bro. John Lindsay, Co. M. Quebec, it was unanimously

Resolved, That an Address from this Right Worshipful Grand Lodge to the brethren of Great Britain and Ireland upon the present position of the Institution in these Colonies, be forwarded to said brethren.

On motion of Bro. S. B. Campbell, G.D.C., seconded by Bro. John Wilson, Co. M. Lincoln., it was

Resolved, That the resolution passed at the last session of this Right Worshipful Grand Lodge, authorising the payment of money towards the Brantford Dinner, out of the Grand Lodge Funds, be and the same is hereby rescinded.

On motion of Bro. John Wm. Petrie, W.M., 634, seconded by Bro. Ogle R. Gowan, Last Past R.W.G.M. and S., and W.M. 137, it was unanimously

Resolved, That the labors of this Grand Annual Session of the Right Worshipful the Grand Lodge of the Loyal Orange Institution of British America, do now terminate, and the brethren be relieved from their attendance and be permitted to return to their respective homes.

The Grand Lodge was accordingly closed with solemn prayer, according to the proper forms of the Institution, to meet again in the City of Quebec, Canada East, on the Third Tuesday in June, 1857.

Three right loyal and hearty Orange cheers were then given for the Queen, three for the present Grand Master, and three more for the Last Past Grand Master, and the brethren separated highly pleased with the entire proceedings.

GOD SAVE THE QUEEN.

[L.S.]

GEORGE LYTTLETON ALLEN,

Grand Master and Sovereign.

HARCOURT POTTER GOWAN,

Grand Secretary.

MEMBERS OF GRAND COMMITTEE, B. N. A.

Those marked thus * have paid to June 1857.

LODGE No. 1.
Francis, Thomas
Gillespie, John
Haziewood, Edward
Leach Luke
Poole, William
Simpson, John
Stewart, James
Stewart, John
Stewart, Joseph
Wilson, Jas. Rochford
White, James

LODGE No. 2.
Cavana, Bennet
Cornett, Robert
Danby, John
Hamilton, David
Johnston, J. F.
Lake, James
Leech, James
Morrow, William
Murphy, David
Pierce, Francis

LODGE No. 4.
Bernis, John
Brown, John
Clark, John
*Fox, James
Gibney, Johnston
McKnight, Robert
Smith, Robert
Stoneham, William

LODGE No. 5.
Armstrong, John
Bell, John
Graham, James
Graham, Thomas
Morrison, Martin

LODGE No. 8.
Reynolds, George

LODGE No. 10.
Ballantyne, John
Lundy, Francis
Moore, James
Moore, Younge
Wright, Joseph

LODGE No. 13.
Connor, John
Green, Samuel
Johnston, George
Johnston, Henry
Johnson, Jonathan
Kendrick, Peter
Miller, James
Sheffield, Thomas
Stafford, Cleveland

LODGE No. 14.
Cardiff, John
Cavin, Joseph
Davis, W.
Dixie, Robert
Gallinger, Matthew
Kerr, Richard
Moles, George
Pepper, John
Scott, Stephen

LODGE No. 20.
Boyd, Robert
Foxton, William
Gilroy, John
Godkin, John
Green, Michael
Niblock, C. A.
Scott, Thomas
Storey, Samuel
Wood, Edward

LODGE No. 23.
Hern, Hugh
McKee, Adam
Sherin, Alex.

LODGE No. 25.
Bushe, Wm.
Cairns, James
Delany, James
McGill, James
Wood, Wm. S.

LODGE No. 26.
Gowan, Robt. Wm.
Greer, James
Lake, John
McNicholl, John
Shepherd, John

LODGE No. 27.
Auston, Robert
Brown, Wm.
Calhoun, James
Craig, Wm.
Graham, George
Hawes, Peter
Mallory, Calvin
Mallory, Milo
Simpson, John
Storey, Thomas
Thompson, Benjamin

LODGE No. 28.
Bridges, Thomas
Cavana, Wm.
Forbes, Wm.
Fowley, J.
Gould, James
McFarland, J.
Orr, John
Whitely, James
Wright, John

LODGE No. 31.
Campbell, Joseph
Lee, John
Robinson, Jonathan
Stewart, Charles

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Wm.

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LODGE No. 32.
Black, Robert
Copeland, John
Pogue, Joseph
Wright, Richard

LODGE No. 33.
Burritt, Hamilton
Crozier, Robert
Finlay, W.
McGibbon, Robert
McIntyre, John
Read, Wm. C.
Read, Robert
Welton, Wm. P.
Whittemore, Wm.
Whitmarsh, Eliazer H

LODGE No. 37.
Danybuaugh, Timothy
Kerr, Henry
Petipice, George
Read, John

LODGE No. 42.
Courtney, James
Cumming, James
Elliott, Thomas

LODGE No. 51.
Cliff, Daniel
Hurst, Andrew
Richardson, George
Rogers, Holmes

LODGE No. 62.
Orr, Joseph
Rent, Francis
Switzer, Samuel

LODGE No. 64.
Cunningham, M. S.
Griffin, P.

LODGE No. 68.
Thompson, Wm.

LODGE No. 72.
Janes Wm.
Johnston, Wm.
Magee, Archibald
McClelland, Wm. J.
Todd, Richard

LODGE, No. 74.
Virtue, Archibald

LODGE No. 76.
Beatey, William
McKinney, Thomas
Snyder, John

LODGE No. 77.
Jackson, Edward
Murray, D. J.

LODGE No. 81.
Foster William
Fraser, John

LODGE No. 89.
*Sproule, Robert

LODGE No. 90.
Smith, John
Weekes, Alex.
Williamson, John

LODGE No. 91.
Johnston, Francis
Johnston, Robert
Lane, Thomas
Ratliff, Thomas
*Shields, John

LODGE 98
Ashman, Wm.
Ringland, Robert

LODGE No. 100.
Barber, Charles
Giles, John
Johnston, Wm.
Morton, Smithson
Redmond, John
Tackaberry, Benjamin
Tackaberry, Nathaniel

LODGE No. 105.
Crawford, Thomas
Laurence, David
Snider, William

LODGE No. 106.
Burnside, Wm.
Stitt, John
Stitt, William
Weston, John

LODGE 109.
Alexander, Wm.
Dorland, Robert
Flagler, Solomon
Graydon, John
Jones, Stephen H.
Pettitt, Sylvester
Pye, Robert

LODGE No. 120.
Burk, David
Casey, Robert
Pogue, Alex.
Wiggins, Wm.
Yerx, Eleazer

LODGE No. 130.
Clark, Francis
Moody, Thomas
Yarnold, Robert

LODGE No. 133.
Crozier, George
Henry, Samuel
Johnston, James
Kelly, Lewis
Martin, Robert
Montgomery, George
McGill, John

LODGE No. 135.
Bates, Wm.
Busby, James
Hamilton, Archibald
Hart, Wm.
Hunter, Alex.
Lawrence, John
Speers, John
Tennant, Alex.

LODGE No. 137.
Britton, Robert
Burns, David
Davis, Thomas
Duggan, John
Farrell, Joseph
Kissock, William
Rives, Thomas
Simpson, George

LODGE No. 138:
Clarke, Thomas
Stoker, William
Tracey, Jacob

LODGE No. 139.

Brouse, George W.
 *Brouse, Edward
 Burnside, Andrew
 *Burnside, Peter
 Donaldson, Wm.
 Millar, John
 Paton, Arthur
 Tusan, Nelson,

LODGE No. 140.

Adamson, Wm.
 Aikin, James
 Coulter, Robert
 Deupsey, John
 Grier, Thomas
 Johnson, Richard
 Searlett, James
 Walker, Thomas

LODGE No. 142.

Bell, Robert
 Cozens, J. R., M. D.
 Duncan, Thomas
 James, John

LODGE No. 143.

Dunlop, Thomas
 Jackson, Wm.
 Johnston, Noble
 King, John
 McArley, Wm. J.
 Robinson, Abraham
 Tonkins, Denis

LODGE No. 157.

Adamson, Wm. A.
 Anderson A. A.
 Clark, John
 Forsyth, Frank
 Galbraith, Robert
 Jolliffe, Henry
 Meredith, Henry Wm.
 Wallace, Samuel
 Wiggins, John

LODGE No. 163.

Burnside, Arthur
 Crawford, Stephen
 Crawford, Wm.
 Dixie, B. W. B., M. D.
 Kerr, George
 Kerr, James

LODGE No. 164.

Creen, James
 Curneil, Benjamin
 Ellis, John
 Greene, Noble
 Leslie, Joseph
 Madill, Thomas
 Paton, John
 Renny, William
 Tripp, Joshua

LODGE No. 167.

Adamson, Samuel
 Boddy, John
 Jones, Samuel
 McCulla, John

LODGE No. 168.

Bowes, Edward
 Weir, John

LODGE No. 175.

Alley, William H.
 Anderson, James
 Blake, William
 Brickman, James
 Gerrow, David
 Gerrow, John
 Glen, D.
 Johnson, Searring
 Knowles, J. C.
 Miller, Henry
 Striker, J. V.

LODGE No. 178.

Asselstine, John
 Babcock, Alfred
 Erdser, Abraham
 Foure, J. R. J.
 Hillier, Wm.
 Hough, Asa
 McKenzie, James
 Milsop, Wm.

LODGE No. 183.

Davidson, James
 Edgar, John
 Hunt, Absalom
 Mackay, John
 Stewart, Ansley
 Wright, John

LODGE No. 186.

Boyd, Hugh
 Morrison, Gilbert
 Paterson, Samuel

LODGE No. 191.

Bull, Bartholomew
 Burd, James Smith
 Duncan, James
 Madill, Samuel
 McClelland, John
 Quinn, James
 Walker, Robert
 Welsh, Joseph

LODGE No. 209.

Burns, John
 Calahan, William
 Matchett, Thomas
 Orr, J., M. D.

LODGE No. 211.

Johnson, William
 Madden, Richard
 Madden, William

LODGE No. 212.

Diawoodie, William
 Dillon, Robert
 Hussey, Eli
 Kennedy, John
 Middleton, William
 Rooney, John
 Whitcomb, William

LODGE No. 215.

Duguid, Alexander
 Egan, William
 Latham, Joseph
 Martin, Samuel
 Wallace, James

LODGE No. 216.

Brown, James
 Bennett, Henry
 Cameron, James
 Evans, George
 Frazer, John
 Frein, John
 Hiseocks, Robert
 Irwin, William
 Munday, Arthur

LODGE No. 219.

Corbett, John
 Culbert, John
 White, Isaac

LODGE No. 220.

Ferry, J.
Cosgrove, J.
Welch, George

LODGE No. 225.

Graham, John
Newson, Col. Thomas
Rathwell, John

LODGE No. 228.

Cramer, Conrad
Crowley, Thomas
Hamell, James
Stiver, William
Sutton, Joseph

LODGE No. 229.

Foster, William
Stratton, Robert

LODGE No. 231.

Byrns, Andrew
Moore, William
Philmore, William
Spitler, David

LODGE No. 233.

Anderson, Robert
Barry, Henry
Birmingham, James
McAlpin, John
Nuttel, John

LODGE No. 234.

Gregg, James
Heppenstall, Robert
Moore, Robert
Wilson, Joseph

LODGE No. 235.

Geralds, William
Gibson, J. H. P.
Juby, Joseph
Mundie, E.

LODGE No. 239.

*Beaty, William
Ennis, Erral
Henderson, Robert

LODGE No. 247.

Kidd, William
Mills, James
Percival, George
Percival, Robert
Wolelow, Fortes W.

LODGE No. 249.

Cooney, Benjamin
Johnston, Thomas
Lipsic, Robert

LODGE No. 252.

Moore, David
Prouse, Edwin
*Stanley, George

LODGE No. 257.

Drake, Benjamin
Drake, James W.
Hall, C. B., M.D.
Morgan, George W.
Roe, Charles
Stacey, William
Stanton, James
Taunton, James

LODGE No. 260.

Donaldson, John
Holmes, Richard
Kidd, Joseph
Lindsay, Christopher

LODGE No. 263.

Barnett, William
Ekins, John
Graydon, William

LODGE No. 269.

Davey, W.
Eagleson, James
Morrow, R.
Vent, James
Wilson, Thomas
Williams, John

LODGE No. 275.

Bryans, James
Connell, John
Gallogher, David
Grogan, Edward

LODGE No. 289.

Mooney, Henry
Seymour, R.

LODGE No. 301.

Bird, Joseph
Carkeek, John
Dill, John
Fox, William W.
Jacques, Alexander
McClain, Samuel
Milligan, Frederick
Weir, James

LODGE No. 307.

Lindsay, Charles
McKenzie, D.
Nesbitt, William
Silverthorn, Isaac

LODGE No. 313.

Dunbar, John
Watson, John

LODGE No. 326.

Bradley, George
Buck, William
Cornet, William
McCormick, John

LODGE No. 327.

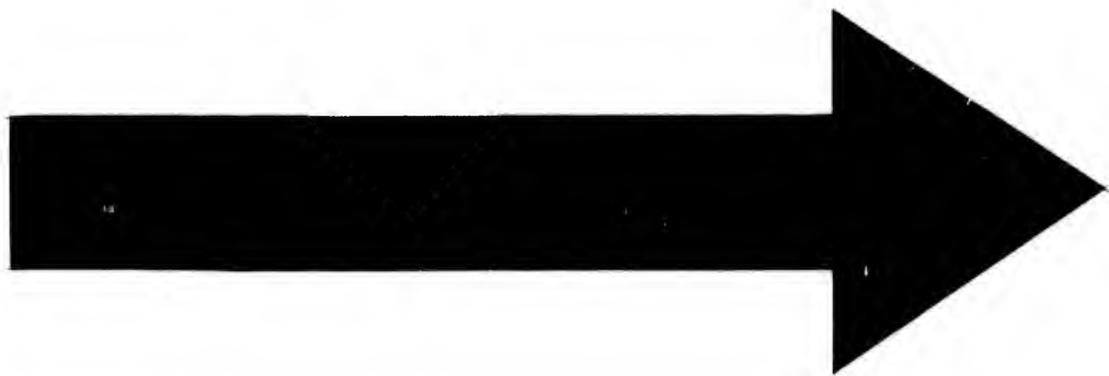
Brown, Augustus
Brown, George
Laturuel, James
Loan, John
Thonkins, Robert

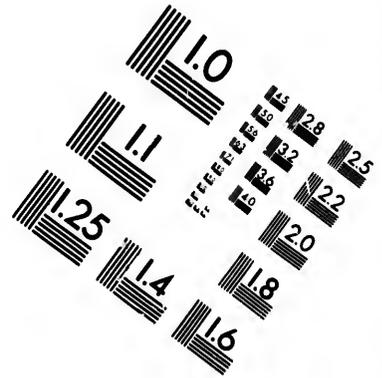
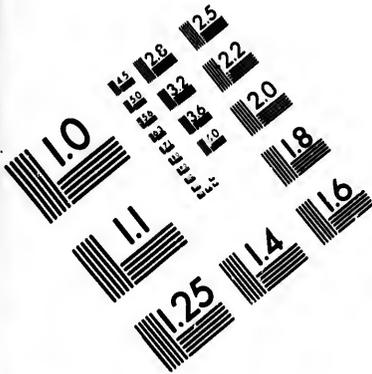
LODGE No. 328.

*Hamilton, Henry E.
Hornibrook, Thomas
King, Edward
Liddell, George W.
Neudel, John T.
Newman, Henry W.
Sparrow, William

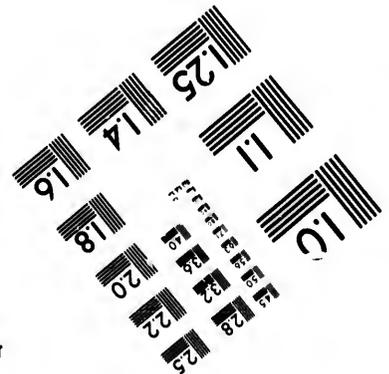
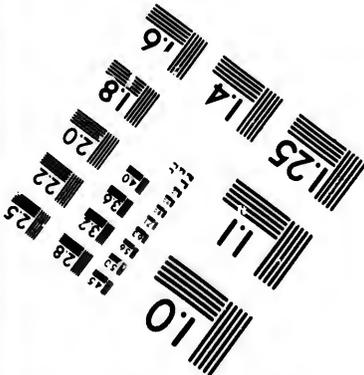
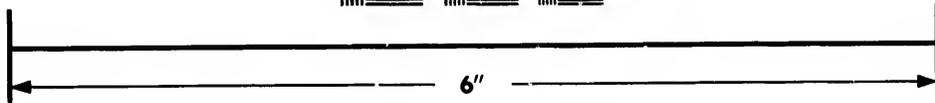
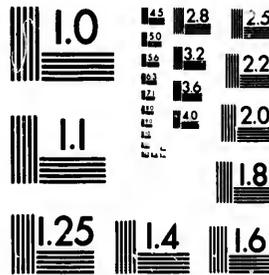
LODGE No. 333.

*Bryn, Daniel
*Campbell, James
Johnson, William





**IMAGE EVALUATION
TEST TARGET (MT-3)**



**Photographic
Sciences
Corporation**

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WEBSTER, N.Y. 14580
(716) 872-4503

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LODGE No. 334.

Bennett, Joseph
Dickenson, John
Greer, Henry
Purcell, Nathan
Rath, John
Templeton, James M.

LODGE No. 342.

Belt, John
Dyer, Joseph
Glassco, John
McLean, John N.
Orr, Samuel
Robinson, William

LODGE No. 343.

Boomer, John
Bickle, W. J.
Fanning, John
Gale, Dennis
Gardner, Thomas
Graveley, A. L.
Henderson, W. C.
Hunt, William
Lee, Richard
Price, William
Tweddell, J. W.

LODGE No. 347.

Arkeson, Thomas
Baid, Joseph
Elliott, Francis
Elliott, John
Hart, William

LODGE No. 349.

Bidgood, John
Blake, J.
Gilehrst, John
Gunn, William
Houghton, Matthew
Mulholland, R.
McLaughlin, Joseph
Powell, Alexander
Richardson, Charles

LODGE No. 362.

Burton, Robert
Carter, Jacob
Johnson, Baptist
Johnson, Francis

LODGE No. 375.

*Anglesea, Thomas
*Bowrey, George
Carleton, Alexander
Jeffers, Jeremiah
*Jeffers, Thomas
Little, John
*McMaugh, Archd.
*McMaugh, John
Strachan, Wm.
*Summers, John
*Twell, Joseph

LODGE No. 384.

Armstrong, Thomas
Doherty, Philip
Doupe, Amos
Switzer, Richard

LODGE No. 385.

Foster, Francis
Lynn, John

LODGE No. 389.

Morphy, Wm.

LODGE No. 396.

Dean, J. K.
Willson, John

LODGE No. 404.

Beaty, Charles
Brawn, Francis
Carmichael, Keys
Cleves, John
Mack, Wm.
Thompson, John
Whiteacre, Richard

LODGE No. 406.

Hart, Samuel
Kirkland, Wm.
Lundy, John
McNish, James
Wilson, Alexr.

LODGE No. 409.

Fleming, John
Lynes, Thomas
Martin, John
White, Thomas

LODGE No. 415.

Barrett, Wm.
Bell, John
Dunne, John
Page, James
Page, Robert

LODGE No. 418:

Campbell, Francis
Cook, Jacob
Fox, Michael
Gibson, Wm.

LODGE No. 426.

Ferris, Joseph
Freel, Dr.
Kessell, John
Knill, Richard
Laney, Wm.
Van Baskirk, Augustus

LODGE No. 430.

Freeborn, John
McKee, Wm.
Strong, Robert

LODGE No. 447.

Bunney, F. K.
*Davis, Charles
*Holden, Horace
Westover, Wm.

LODGE No. 449.

Bailey, Thos.
Coleman, Robert
Norris, John W., M. D.
Stewart, Faulkner C.

LODGE No. 450.

Davis, George
Fletcher, John, senior.
Fletcher, John, junior.

LODGE No. 452.

*Bernard, Richd.
Boon, John
McCarthy, Dalton
Miscampbell, Andrew
Pass, Archd.

No. 415.
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No. 418:
Francis
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No. 426.
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ck, Augustus

No. 430.
John
m.
bert

No. 447.
K.
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Horace
Wm.

No. 449.
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Robert
an W., M.D.
aulkner-C.

No. 450.
rge
ohn, senior.
ohn, junior.

No. 452.
Richd.

Dalton
ell, Andrew
d.

LODGE No. 454.
Double, Wm.
O'Neill, John
McKee, John
Stevenson, Wm.
St. John, Tobias

LODGE No. 458.
Elliott, John
Pitts, John

LODGE No. 466.
Dixon, Robert
Haw, John
Shaw, Robert
Stanley, Benjamin

LODGE No. 468.
Clark, Peter B.
Davis, Allen
Keys, John
Leatch, Hugh
Porte, Thomas
Wilson, William

LODGE No. 479.
Erwin, William
Huston, Archibald
Houghton, William

LODGE No. 487.
Bennay, Anthony
Reynolds, Daniel
Reynolds, James

LODGE No. 493.
Hodgins, James
Howard, William
Ryan, William H.

LODGE No. 501.
Clark, William
Henry, John
Kennedy, Thomas
Milligan, Gilbert
Scales, Alex.

LODGE No. 502.
Hutcheson, George
Lowe William
McCallum, Frederick

LODGE No. 503.
Godkin, William
Green, Edward

LODGE No. 504.
Barr, Jonathan E.
Blake, Richard
Bullagh, Wm.
Chapman, Benjamin
Dickson, David
Humphries, James
Stacey, Joseph
Walker, Samuel

LODGE No. 506.
Bernis, Thomas
Grainger, George
Montgomery, Samuel
Peacock, Richard

LODGE No. 507.
Parr, Robert
Parr, Younge
Surlees, Wm.

LODGE No. 510.
Elliott, Thomas
Elliott, Wm.
Irwin, Robert

LODGE No. 511.
Allen, Daniel S.
Dick, David S.
Dick, Thomas
Johnson, Wm.
Kidd, Henry
Kirker, James
Turner, James

LODGE No. 512.
Clent, Edward
Lewis, Robert
Lucan, William
Nowlans, John

LODGE No. 514.
Hoskins, Wm.
Proctor, Reuben

LODGE No. 518.
Christie, Thomas
Marshall, Charles
Morphy, John
Robinson, Wm.

LODGE No. 521.
Boughner, John
Boughner, Wesley F.
Knight, Benjamin
Smith, Jacob

LODGE No. 524.
Foy, John
Foy, Robert
Grier, James

LODGE No. 525.
Ellis, Francis
Wallace, Elias
LODGE No. 532.
Reynolds, John

LODGE No. 533.
Roberts, Francis
Ross, John
Sloan, Henry
Sloan, James
Wray, Samuel

LODGE No. 535.
Caird, Alex.
Dogherty, Andrew
Given, John C.
Jackson, Henry
Kennedy, James
Knowles, Thos. C.
Orr, Robert
Ross, Thomas

LODGE No. 540.
Armstrong, Robert
Fleming, James
McGlorey, John
Saddler, Robert

LODGE No. 541.
Armitage, Wm.
Brock, Elias
Copeland, Hugh Henry
Irwin, Robert
Lake, Elijah
Legg, Charles
Penrose, Richard

LODGE No. 546.

Abercrombie, John
Bidal, Charles F.
Hubbs, John
Murphy, Richard S.
Wildor, Chester
Wildor, Israel
Wildor, Rufus

LODGE No. 548.

Armstrong, Robert
Button, Francis
Dougall, Thomas J.
Dunham, J. C., M.D.
Eckhardt, Salem
Harrington, James
Lent, Mathew
Malcolm, John
Marr, Henry
Muir, Alex.
Payne, Alex.
Rumohr, Matthew
Wurst, Elias

LODGE No. 549.

Achison, Samuel
Hall, John
Keyes, Thomas

LODGE No. 530.

*Broder, James S.
*Knox, Arthur
*Sullivan, John

LODGE No. 551.

Downe, C. W.
Holmes, Thomas
Mills, James
McMullen, James
O'Neil, Tullius H.

LODGE No. 533.

*McConnel, Alex.

LODGE No. 554.

Cummins, John
McNair, Samuel

LODGE No. 557.

Cain, Foster
Cotoughan, Charles A.

Douglass, Robert
Johnston, John
Silverwood, William
Smith, William D.
Spry, Lewis

LODGE No. 558.

Leith, John
Parke, G. R.
Renna, John

LODGE No. 559.

Young, William

LODGE No. 560.

Beattie, James
Dawson, S. J.
Steer, John

LODGE No. 561.

Courtney, James,
Haram, Thomas
Knowles, Charles
McCallam, A.
Patterson, D.
Wurtle, W. T.

LODGE No. 563.

Elliott, John
McKenny, Albert
Tisdall, W. H.

LODGE No. 567.

Corner, William
Fountain, Robert
King, William
Lloyd, Glover
St. John, Amos

LODGE No. 568.

Cole, Truman
Donells, William
Johnson, Irwin
McDonald, Gideon
Ramsay, John

LODGE No. 569.

Daniels, David
Hurd, M.
Mosher, James
Wright, Joshua

LODGE No. 570.

McFaddyn, A.
Rodgers, Thomas
Thompson, John

LODGE No. 571.

Brethour, Samuel
Marshall, David
Umpfrey, Samuel

LODGE No. 574.

Dingmen, Henry
Morden, Richard J.
Smith, Benjamin

LODGE No. 578.

Jackson, James
McGrotty, Thomas
Summerville, A. J.
Watson, William

LODGE No. 580.

Casselman, James
Holden, James
Holden, S. B.
Nash, Henry
Weegar, Adam

LODGE No. 592.

Baker, C. G.
Maxwell, L. D.
Pardon, Robert
Urquhart, William

LODGE No. 583.

Anand, W.
Lyons, J.
Reid, Ardhibald

LODGE No. 584.

Gibson, James O. L.
Hillam, William
McMullan, Mr.
Keston, John
Leonard, John
McTaggart, Robert
Robinson, Alexander
Stewart, James

LODGE No. 588.

Connell, John
Jourdan, Ardbuckle
*Kelly, John
*Little, Robert
McMahon, Martin
Westman, Samuel
Wilson, John

L
Hollie
Hollie
Hunt
Hurst
Knox
Pring

L
Adlain
Robert
Robin

L
Craw
Dinsm
Dinsm
McCu

L
Broth
Cath

L
Atkins
Dimor

L
Argue
Cowan
Franc
McMa
Mills,
Thomp

L
Davis,
Moody
Murdo

L
Knox,
Mills,
Snowd

L
Crowe,
McCal
McPha

No. 571.
 Daniel
 David
 Samuel
 No. 574.
 Henry
 Charles J.
 William
 No. 578.
 James
 Thomas
 A. J.
 William
 No. 580.
 James
 James
 B.
 William
 No. 582.
 D.
 Robert
 William
 No. 583.
 W.
 William
 No. 584.
 James O. L.
 William
 Mr.
 John
 Robert
 Alexander
 James
 No. 588.
 John
 Ard buckle
 John
 Robert
 Martin
 Samuel
 John

LODGE No. 590.
 Hollingshead, John
 Hollingshead, William
 Hunter, Joseph
 Hurst, William B.
 Knox, Cunningham
 Pringle, John

LODGE No. 591.
 Adair, Johnson
 Roberts, Robert
 Robinson, John

LODGE No. 592.
 Crawford, James
 Dinsmore, David
 Dinsmore, Thomas
 McCullough, Robert

LODGE No. 602.
 Brethour, David
 Cathcart, Henry

LODGE No. 605.
 Atkinson, Richard
 Diamond, William

LODGE No. 606.
 Argue, Richard
 Cowan, Matthew
 Francis, John
 McMaster, James
 Mills, Samuel
 Thompson, George

LODGE No. 610.
 Davis, Francis
 Moody, John
 Murdock, Thompson

LODGE No. 611.
 Knox, Thomas
 Mills, John
 Snowden, Thomas

LODGE No. 620.
 Crowe, James G.
 McCall, John S.
 McPhail, Malcolm

LODGE No. 621.
 Armstrong, J.
 *Brown Richard
 Brownlee, George L.
 Haskett, J. H.
 Huton, James
 Williams, John

LODGE No. 622.
 Evans, James B.
 Evans, John
 Morton, Geo. D., M.D.
 Playter, R. B. C.
 Reid, William

LODGE No. 623.
 Cockburn, Adam Jas.
 Cockburn, Alex. P.
 Johnson, William
 Link, John

LODGE No. 624.
 Carroll, Wm. B.

LODGE No. 633..
 Dunbar, Samuel
 Pilcher, Joseph
 Rian, Wm.
 Rogers, Thos.
 Simpson, James

LODGE No. 630.
 Allen, Robert
 Byair, James
 Busby, James
 Richards, James

LODGE No. 637.
 Ewin, James
 *Fitzpatrick, George
 Ryan, Charles

LODGE No. 640.
 McClung, Samuel

LODGE No. 644.
 Button, John N.
 Degeer, James
 Goulay, John
 Hunter, Wm.
 Stewart, John

LODGE No. 646.
 Bell, Thomas
 Thornton, Abraham

LODGE No. 647.
 Bolton, Richard
 Finlay, James
 Morris, John
 Preston, Richard
 Preston, Wesley
 Stout, David
 Stout, George

LODGE No. 648.
 Crawford, Thomas
 Dillon, Matthew
 Moran D.

LODGE No. 650.
 Anderson, James
 Galloway, Wm.
 Hunter, Richard
 Nuttall, George
 Scott, William

LODGE No. 651.
 *Florence, Edw. Cha
 *Lockerbie, Andrew
 *Rowland, John

LODGE No. 653.
 Buerd, Jackson
 McConnell, Alex.
 Schwarzfager, Fred.

LODGE No. 662.
 Atkinson, Wm.
 Bradley, Samuel
 Bradley, Thomas
 Hanlan, Thomas

LODGE No. 663.
 McCutcheon, Hugh
 McKee, James
 Montgomery, Edward
 Thompson, Isaac

LODGE No. 664.
 Johnston, Charles
 Johnston, T. H.
 Ramsay, E.
 Ramsay, George

LODGE No. 670.
Locklin, James
Myers, Isaac W.

LODGE No. 671.
McMullin, Robert C.
Stevinson, George

LODGE No. 673.
Heaphy Henry.
St. John, Julius.
Switzer, John.

LODGE No. 675.
*Beck, Joseph

Comer, Robert
Dixon, Wm. jr.

LODGE No. 676.
Rose, Alvin

LODGE No. 679.
Croxan, Henry
Kells, John
Parsons, Charles
Thorn, Wm.

LODGE No. 680.
King William jr
Lefebre, James
Woodward, William

LODGE No. 692.
Johnston, Stewart
Wilmer, William

LODGE No. 694.
Fenton, Walter R.
Fennall, Joseph
Ferguson, John
McCracken, John
Stoddart, Robert
Stoddart, Wm. D.
Stoddart, Wilson

LODGE No. 596.
Godard, Steed
Johnson, Thomas
Ramsey, John

Copy of letter sent by the Grand Secretary to His Honor the Warden of the Counties of Leeds and Grenville, on authority of the Resolution passed by the Right Worshipful the Grand Lodge, on the Second Day of the Annual Session for 1856, held in the Court House, Brockville, on Wednesday the 18th day of June, 1856.

{ OFFICE OF THE RIGHT WORSHIPFUL,
{ THE GRAND ORANGE LODGE, B. N. A.

Toronto, July 1st, 1856.

SIR,--I have the honor herewith to enclose you the copy of a Resolution unanimously passed at the Twenty-sixth General Grand Annual Session of the Right Worshipful the Grand Orange Lodge of British North America.

[L.S.]

I have, &c.,

HARCOURT POTTER GOWAN,

Grand Secretary, L. O. F. B. N. A.

*To His Honor the Warden of the Counties of
Leeds and Grenville, &c., &c., Merrickville. C. W.*

To the above letter His Honor the Warden forwarded the following reply:--

Merrickville, 30th October, 1856.

MY DEAR SIR,--

I beg to acknowledge the receipt of yours of the 1st July, enclosing the copy of a Resolution passed in the Grand Orange Lodge in session at Brockville.

Allow me on the part of myself and brother officers to thank you for the courtesy you have shown us.

I have been a member of your noble Order for upwards of a quarter of a century. I feel a great pride in its growth, and sincerely hope that the time is near at hand when all Canadian Protestants will be united under its banner.

I have the honour to be,

Your obedient servant,

E. H. WHITMARSH,

Warden of Leeds and Grenville.

H. P. GOWAN, Esq.,

Grand Secretary, L.O.J. B.N.A., Toronto.

LOYAL ORANGE INSTITUTION, BRITISH NORTH AMERICA.

The Grand Lodge of the Loyal Orange Institution of British North America, conceiving that in the present crisis of affairs it is most desirable that a known and understood "Platform" should be erected, upon which every Orangeman and every true Briton can stand, in one common array in defence of Civil and Religious Liberty, did, at the last Regular Annual Session of the Right Worshipful the Grand Lodge, unanimously agree to set up the following Orange Standard, around which they call upon all the brethren in every Riding, County, City and Town, to rally and unite.

And they entreat them by the love they bear to their Queen and to their Country, and to the Order, that their whole strength be put forth in the support of such Candidates, and such only, as will conscientiously and honestly adhere to the Orange Standard, with out waver and compromise.

THE ORANGE STANDARD.

FIRST.—All other things being equal, a Candidate who is an Orangeman in good standing is to be supported in preference to all others, because, being equal in all things else, his Queen and Country have the additional guarantee of his pledge—fidelity to Protestantism, Order and the CONSTITUTION.

SECOND.—No candidate, whether Orange or not, is to be supported, unless distinctly adhering to, and determined upon all fitting occasions, whether in or out of Parliament, to carry out representation based upon population and territory, and without reference to the Provincial distinctions formerly existing, and also to secure the free and unfettered use of God's Holy Word, without note or comment in all Common Schools established by Law and endowed by the State.

THIRD.—Where two or more Candidates, adhering to the Orange Standard, present themselves for the suffrages of the same Constituency, reference may be had to the Right Worshipful the Grand Master and Sovereign, who, with the aid of his Council of Advice, and the Select Special Committee of the Grand Lodge, will devise fair and honorable means for an equitable adjustment of conflicting interests.

GEORGE L. ALLEN,

Grand Master.

HARCOURT P. GOWAN,

Grand Secretary.

OFFICE OF GRAND LODGE, }
Toronto, Sept. 20, 1856. }

NOTICE.

In order to classify and properly arrange his Correspondence, the undersigned requests that his Orange Brethren, when addressing him in his official capacity, will have the goodness, in all cases, to state, after the signature, the office or offices, (present, or

(last past,) which they hold in the Institution, whether in the Grand Lodge, a County Lodge, District Lodge, or Private Lodge. It will not be sufficient to say "County Master," "District Master," or "Master," as the case may be; *the name* of the County or District must accompany *the Office*, together with the No. of the Lodge, and where it sits, as also the brother's post office address. The immense correspondence with the Right Worshipful the Grand Lodge, from all parts of America, renders compliance with the above Rules indispensable. All communications must be pre-paid.

By Order of the R. W. the G. M. & S.

HARCOURT POTTER GOWAN,

Grand Secretary L. O. I. British North America.

Toronto, July 7, 1856.



**Thomas Armstrong, Grand Treasurer, in account
with the Grand Lodge, B. N. A.**

Cr.

		£	s.	d.
1855.				
June 21.	Paid V. P. Meyerhoffer for services as G. C.	12	10	0
	W. Steers, for refreshments to Mill Creek band	2	18	0
" 22.	A. T. Jones, for services as Inside Guard	1	10	0
	Wm. Vero Hunt, on account, for Printing	7	10	0
	A. Degrassie, for services as Grand Tyler	2	5	0
	Dr Lett, as per vote G. L. to Orphans' Home	4	10	0
	Twoedy, for cleaning St. Lawrence Hall	1	10	0
	John Ellis, for parchment & printing warrants	23	8	9
August.	Wm. V. Hunt	1	5	0
Dec.	Ditto	1	10	0
	Ditto	6	0	0
1856.				
January.	Thomas Hill, for stitching Reports	3	3	9
February 1.	A. Wanless, for stitching Rituals	7	3	3
ay.	Wm. V. Hunt, for printing Annual Reports, Rituals, &c.	59	3	6
	Thos. Ellis, for parchments & printing warrants	10	0	0
	For Meals for Band on Boat from Toronto	3	3	9
	John McMullen, for printing 500 posters	1	10	0
	Ditto, for Stationery	0	10	0
	Ditto, Printing, &c., per bill	2	3	9
	Ditto, Advertising, &c.	1	7	6
	Grand Tyler for services	4	15	0
	Board and refreshments for Band	15	10	0
	F. H. Medcalf, for use of St. Lawrence Hall in 1855	3	15	0
	J. E. McMillan, for Advertising	0	13	9
	Band from Toronto to attend Grand Lodge Meeting at Brockville	42	10	0
	Sexton of St. Peter's Church, Brockville, for services	1	5	0
	Rev. Dr. Lewis, Donation of Lodge for Par- ochial purposes	5	0	0
	Grand Secretary, for services	25	0	0
	Do, for Stationery, &c.	2	18	3
		£254	9	3
	To Balance in hands of Treasurer	2	15	8½
		£256	14	11½

account

**Thomas Armstrong, Grand Treasurer, in account with
the Grand Lodge, B. N. A.**

Dr.

£	s.	d.		£	s.	d.
12	10	0	1855.			
2	18	0	June 21. Balance remaining in Grand Treasurer's hands...	59	9	11½
1	10	0	M. G. C. Thomas Radcliff, 91, 5s., Newbury Button,			
7	10	0	548, 5s.	0	10	0
2	5	0	Francis Button, 548, 5s., Wm. Steers, 137, 5s.	0	10	0
4	10	0	Wm. Lennox, 375, 5s., Robert Britton, 137, 5s.	0	10	0
1	10	0	Thos. Wm. Ryves, 137, 5s, W. Stevenson, 454, 5s.	0	10	0
23	8	9	Robert McKnight, for 1856.	0	5	0
1	5	0	Johnson Gibney, 5s., Wm. W. Fox, 1856, 5s.	0	10	0
1	10	0	Wm. Lynd, 554, John Cummins, 554.	0	10	0
6	0	0	John Carkeek, 301.	0	5	0
3	3	9	June 25. G. L. dues from No. 190 for 1853, 150, 522 for 1854,			
7	3	3	County of Lanark.	1	10	0
59	3	6	July 5. G. L. dues from Nos. 66, 200, 432, 218, 154, 9, 60,			
10	0	0	86, 125, 354, 355, 589 (154 for 1854, 10s.) County			
3	3	9	of Simcoe.	6	10	0
1	10	0	475, 234.	1	0	0
0	10	0	Sept. 22, To G. Com. dues Jos. Twell, 5s, John Kelly, 5s. :	0	10	0
2	3	9	" " David Gallagher.	0	5	0
1	10	0	" " E. Brouse, 5s., James Holden, 5s.	0	10	0
0	10	0	" " And. Burnside, 5s., Js. Grier, 5s.	0	10	0
2	3	9	Oct. 30, To G. C. dues Nos. 192, 293, 576, 505, 95.	2	10	0
1	7	6	Dec. 5, " " 514.	0	10	0
4	15	0	20, To G. Com R. Grozier, 5s., Thomas C. Knowles, 5s.	0	10	0
15	10	0	" " Jas. Kennedy, 5s., Chas. Knowles, 5s.	0	10	0
3	15	0	31, " " Andrew T. Jones, 215.	0	5	0
0	13	9	1856.			
42	10	0	Jan. 5. G. Lodge dues, 394.	0	10	0
1	5	0	9. G. Com John McIntyre, 5s., Wm. Findlay, 5s.	0	10	0
5	0	0	" Wm. Whitman, 5s., No. 335, 10s.	0	15	0
25	0	0	Feb. 2. " H. P. Gowan, 5s., J. T. Nudell, 5s., R. } Wickins, 5s., W. McMaster, 5s., Thos. } Hornibrook, 5s., all of 328. }	1	5	0
2	18	3	4. G. C. dues, 219, 415, 590, 101, 611, 612, 613, 607, 610, 581, 493.	5	10	0
254	9	3	G. L. dues, George Walsh, 5s., John Smith, 5s., D. Brethours, 5s.	0	15	0
2	15	8½	" " Geo. Hart, 5s., G. L. dues, 67, 112.	1	0	0
256	14	11½	March G. L. dues, 74, 82, 133, 265, 311, 385, 403, 405, 409, 422, 532, 616, 640.	6	10	0
			April " " 23, 369, 430, 479, 510, 67, 112.	3	10	0

May	"	"	231, 252, 257, 307, 447, 521, 563, 648.	1	0	0
	"	"	46, 149 (2 years), 288, 435, 460, 498..	3	10	0
June	"	"	129, 130, 167, 168, 176, 244, 532, 509,			
			567, 568, 569, 570, 571, 572, 583, 583, 454,			
			Ewart Mills, 10s.	9	0	0
	G. L. Warrants,		626, 627, 628, 630, 631, 632, 633,	7	0	0
			634, 635, 636, 637, 638, 639, 640,	7	0	0
			641, 642, 643, 644, 645, 646, 647,	7	0	0
			648, 649, 650, 651, 652, 653, 654,	7	0	0
			655, 656, 657, 658, 659, 660, 661,	7	0	0
			662, 663, 664, 665, 666, 667, 668,	7	0	0
			669, 670, 671, 672, 673, 674, 675,	7	0	0
			677, 678, 679, 680, 681, 682, 683,	7	0	0
			684, 685, 686, 687, 689, 590, 691,	7	0	0
			692, 693, 694, 695, 696	5	0	0
"	17 Henry Sloane, Sincee	G. L. dues, Nos. 89, 104, 209,				
		350, 449, 553, Essa District.		3	0	0
	Do., 548 Markham,	193, 195, 586, 651.		2	10	0
		16, 456, 533, Barrie District..		1	10	0
	Grand Com., Wm Lennox, 5s., Jno. Watkins, 5s..			0	10	0
	County Lanark, 31 (3 years), 92, 155 (2 years), 190,					
		191, 389 (2 years) 522, 641.		6	0	0
	Perth, No. 7.			0	10	0
	G. Com., J. W. Tweedle, 5s., John Boomer, 5s.			0	10	0
	G. L. dues for Nos. 535, 560, 561, 578, 663, 297,					
	Quebec.			3	0	0
		Toronto, Nos. 501, 137, & 178, Mill Creek		1	10	0
	M. G. Committee, George W. Morgan, 5s., James					
	Kerr, 5s., Alex. Kerr, 5s., George Kerr, 5s., Wm.					
	Crawford, 5s., William Adamson, 5s.			1	10	0
	G. L. dues from Nos. 5, 10, 62, 76, 81, 105, 142, 211,					
		249, 263, 557, 646, 114, 41, and Dr. Irons.		7	0	0
		136, 396, Toronto, and 61, Peel.		1	10	0
		343, 349, 364, 275.		2	0	0
	G. Com., Geo. Simpson, 5s., John V. McClain, 5s.			0	10	0
	G. L. dues, Perth, 384, 486, 518, 592, 602 (2 years),					
		791, 554, 660, 527.		5	0	0
	From six Lodges, County Halton, T.					
	Evans, C. M.			3	0	0
	New Warrant, No. 624.			1	0	0
	G. L. dues from 206, 90, 4.			1	10	0
	G. Com., Francis Lundy, Francis Hardy, 334.			0	10	0
	G. L. dues 653, 139, 525, 239, 333, 550, 524, 580,					
		651, County Dundas.		4	10	0
	G. Com. John Denby 5s., Eucharia Percival 5s. ..			0	10	0
	G. L. dues County Grenville, Nos. 33, 37, 72, 106,					
		143, 247, 334, 342, 406, 504, 347.		5	10	0
	"	"	Nos. 404, 512 (2 years)	1	10	0
"	"	No. 468, 109, 516, 175, 574, 487, County				
		Prince Edward.		3	0	0

REPORT.

4 0 0		
3 10 0		
	June 18, G. L. dues No. 304, 375, 13, 140	2 0 0
	No. 316, 549, 636, 674 Frontenac	2 0 0
	No. 25, 458 (2 years) 623, Co. Stormont.	2 0 0
9 0 0	G. Com. John Loan, 5s., Robert Tomkins, 5s. Au-	
7 0 0	gustus Brown, 5s.	0 15 0
7 0 0	James Satwiney 5s, Thos. Keys 5s, John	
7 0 0	Hall 5s.	0 15 0
7 0 0	G. L. dues G. Com. No. 588, John Kelly 5s, Martin	
7 0 0	McMaghan 5s.	0 10 0
7 0 0	Robert Little 5s, Samuel Westman 5s,	
7 0 0	John Cornell 5s.	0 15 0
7 0 0	Ardbuckle Jordan 5s.	0 5 0
7 0 0	" " No. 506, 269, 634, 345, 2 0 0—recev'd	
5 0 0	for new Warrant 1 0 0.	3 0 0
	" " Nos. 186, 582, 620, 670 Co. Quinte, No.	
	163 for 1857	2 10 0
3 0 0	G. Com. Stephen Crawford 5s, Arthur Burnside 5s,	
2 10 0	(for 1857)	0 10 0
1 10 0	Cash for new Warrant, Bennet Rosamond	1 0 0
0 10 0	Grand L. Dues No. 328.	0 10 0
		<hr/>
		£256 14 11½

AMOUNT RECEIVED SINCE AUDIT.

3 0 0	M. G. Com., David Parish.	0 5 0
1 10 0	G. L. dues, 152, 156, 173, 188, 230, 248, 298, 303,	
	412, 554, 637, 310, 517, 575, Co. of Middlesex. .	7 0 0
	212	0 10 0
7 0 0	24, M. G. Com., Thomas Radeliff 5s, Joseph Bird 5s.,	
1 10 0	James Bryan 5s.	0 5 0
2 0 0	G. L. dues for No. 164.	0 10 0
0 10 0		<hr/>
		£ 9 0 0

5 0 0
3 0 0
1 0 0
1 10 0
0 10 0

4 10 0
0 10 0

5 10 0
1 10 0

3 0 0

