

CONSTITUTION AND LAWS
OF THE
LOYAL ORANGE ASSOCIATION.

(Continued.)

- 43. No decoration shall be worn in any Lodge, as appertaining to an Order, except the bearer be strictly entitled thereto.
- 44. Every Brother shall appear in Lodge in appropriate Regalia, and no Brother shall be permitted to address the Lodge or take any part in the proceedings unless so clothed.
- 45. Every Brother, when he enters a Lodge at work, shall advance to the centre, and salute the chair, by giving the proper sign of the degree at work.
- 46. The forms of Certificates and Summons, are given in the schedule herunto annexed, and none other shall be the forms used by the Association.

DEGREES.

- 47. There are five degrees in the order of Orangeism:—Orange, Purple, Blue, Royal Arch Mark, and Royal Scarlet, which shall be conferred only in open Lodge; the first four of which shall be conferred only by the Master, Deputy Master, or, in case of their absence, by the senior Committeeman.
- 48. The Grand Master shall have power to confer, or authorize the conferring of, the degrees of Purple, Blue, Royal Arch Mark, and Royal Scarlet, but always in due rotation, without waiting for the lapse of the usual probationary time, but the Brethren upon whom the Degrees are thus conferred shall be members attached to some Lodge then meeting under warrant. The power by this Regulation conferred on the Grand Master to curtail probationary time to be used only in cases of necessity, by confining strictly in all other matters to the regulations of the Grand Lodge, and to the peculiar ritual of the Degree to be conferred, by obtaining the presence of such number of members as satisfy the requirements of the Degree to be conferred, and an entry of the manner in which the Degree is so conferred shall be made in the Initiation or Degree Book of the Lodge to which such member or members belong.
- 49. Any Brother giving any of the Degrees, or part thereof, unless fully and duly authorized to give them, shall be deemed guilty of a violation of his obligation, and shall be dealt with accordingly.
- 50. Three months shall elapse between the conferring of each Degree, except where otherwise provided, and in no instance shall it be lawful to give any Degree out of rotation, and any Lodge Officer willfully infringing this regulation shall pay a fine of not less than four dollars, nor more than twenty dollars, to be paid to the County fund: the process to issue on the Master or Senior Officer for the time being, when such infringement took place, and in case of refusal to pay such fine, the Brother (if a Master or Senior Officer) so refusing shall be tried by the County Lodge; if a Grand Officer, by the Grand Lodge to which he belongs; and suspended or expelled.

APPOINTMENTS.

- 51. All appointments in the Association, of whatever nature, are subject to the approval of the Grand Lodges respectively, within their several jurisdictions.

DISPUTES.

- 52. Any dispute arising between the Private Lodges shall be referred to the District Lodge, if both be in the same District, but, if not, then to the County Lodge; if not within the same County, to the Provincial Grand Lodge; and if both be not under the jurisdiction of the same Provincial Grand Lodge, such dispute shall be referred to the M. W. Grand Lodge for adjustment, its awards in such disputes being final.

53. No Officer (of the Association. See G.L. Rept, 1869, page 26, line 6.) shall be tried for any offence (done in his official capacity. See G. L. Rept, 1869, page 26, line 6.) except in the Lodge of which he is such officer.

RULES OF ORDER.

- 54. 1st. The Grand Master shall preserve order and decorum, and decide questions of order, subject to an appeal to the Grand Lodge.
- 2nd. The Grand Master shall not take part in any debate, nor vote on any motion, unless on an equal division, when he may give his reason for voting; or he may express his views upon any question in debate, before the vote is taken, upon a written request signed by two members of the Grand Lodge.
- 3rd. When the Grand Master is called on to explain a point of order or practice, he shall state the rule applicable to the case, without argument or comment.
- 4th. Every member of the Grand Lodge, previous to his speaking, shall rise from his seat uncovered, and address himself to the Grand Master.
- 5th. When two or more rise at the same time, the Grand Master shall decide who is to speak first.
- 6th. When the Grand Master is putting a question, no Brother shall speak, walk out of, or across, the Lodge Room.
- 7th. No Brother, whilst speaking, shall be interrupted, except upon a point of order, nor shall any brother pass between him and the chair.
- 8th. When a brother is called to order he shall resume his seat until the question of order is decided; he may, however, be permitted to explain, but in no case to introduce new matter.
- 9th. Whenever the Lodge is appealed to against a decision of the Grand Master, it shall be put without debate in the following words: "Shall the Chair be sustained?" the Grand Master having the right in all cases to state his reasons for the decision given. If there be no appeal, the decision of the Grand Master shall be final.
- 10th. No Brother shall speak disrespectfully of the Queen, or any member of the Royal Family, or of the persons administering the Government of the Dominion of Canada, or any of the Provinces of British America, nor shall he use any unmannerly, immoral or indecent language, when speaking of the proceedings of any Lodge or member, nor shall he speak beside the question in debate.
- 11th. A member may require the question in discussion to be read for his information at any time of the debate, but not so as to interrupt a Brother speaking.
- 12th. No Brother shall speak more than once on the same question without leave of the Lodge, unless in explanation, or reply when the motion under debate was made by him, nor longer than fifteen minutes, unless specially permitted by the Lodge.
- 13th. A motion to adjourn shall always be in order, except when an adjournment was the next preceding motion.
- 14th. No motion shall be debated or put unless it be in writing and seconded.
- 15th. After a motion has been received by the Grand Master, it shall be deemed to be in possession of the Grand Lodge, but may be withdrawn at any time, before decision or amendment, with permission of the Grand Lodge.
- 16th. When a question is under debate, no motion shall be received except to amend, postpone, lay on the table, the previous question, to adjourn, or to commit.
- 17th. The previous question, until decided, shall preclude all amendments or debate of the main question, and shall be put in the following words: "Shall the main question be now put?"
- 18th. All motions shall be put in the order in which they are received, except to amend, fixing dates or naming sums, when the largest sum and longest date shall be put first.
- 19. No motion prefaced by a preamble shall be admitted.
- 20th. The Grand Master shall receive and read every motion when seconded, before it can be debated.
- 21st. No motion to reconsider shall be received, unless made by a Brother who shall have voted in the affirmative.

22nd. It shall be the duty of the Grand Master, when he conceives that a motion which he has received and read may be contrary to the Rules of the Lodge, to inform the Lodge thereof before such motion is put, and to cite the Rule applicable to the case.

23rd. No motion to amend an amendment to an amendment shall be received.

(To be continued.)

ROMISH TEACHING, MIRACLES &c.

The Church of Rome teaches, and her people believe as follows:—"I most steadfastly admit and embrace Apostolical and Ecclesiastical traditions, and all other observances and constitutions of the same church."

We remark that Rome professes most steadfastly to admit and embrace that which she has not got, and we challenge the Priests of Rome to produce and prove her Apostolical traditions which she professes to possess.

We admit that Rome possesses ecclesiastical traditions and that she has produced an almost infinite number of them. We append some of those traditions (and we ask Englishmen to judge for themselves if they be not blasphemous fables,) and quote from a standard traditional authority, namely, the "Glories of Mary," written by the Romish Saint Alphonsus Liguori, and published in London under the sanction of Cardinal Wiseman, and cannot be denied by any true Romanist.

"A priest, who had great devotion to 'Mary in Sorrow,' used often to shut himself up alone in a little church, that he might there mourn over the dolours of his Lady, and out of compassion, he would wipe the tears of a statue of the Blessed Virgin in sorrow with a piece of linen. Now this good priest once fell dangerously ill, and was given up by the physicians. When he was on the point of death, he beheld a most beautiful Lady standing before him: she encouraged him with kind words, and with a handkerchief gently wiped from his brow the sweat of death, and restored him to health. The priest then said: 'But Lady, who art thou, who dost treat me with such charity?' 'I am,' Mary replied, 'that Lady, whose tears thou hast so often dried,' and so saying she disappeared."

"When Saint Thomas of Canterbury was a young man he was once in company with other youths, each of whom was perhaps boasting of some foolish love affair. The holy young man declared that he also loved, and was beloved by a great Lady, meaning the most Blessed Virgin. He afterwards felt some remorse at having boasted of this. Being anxious on the subject, behold Mary appeared to him, and with gracious sweetness said, 'Thomas, why fearest thou? Thou hast reason to say that thou lovest me, and that thou was loved by me. Assure thy companions of this, and as a pledge of the love I bear thee, show them this gift which I now bestow upon thee.' The gift was a small box, containing a crucible of a blood red colour, as a token that Mary, for the love she bore him, had obtained the grace for him from God, that he should become a priest and a martyr. This was verified; for he became a priest, then Archbishop of Canterbury, in England, where he was first of all persecuted by the King, and had to fly to the Cistercian monastery of Pontigny, in France. When there, he was one day mending the hair shirt which he usually wore, but not being able to do it well, his beloved Queen appeared to him, and with extraordinary kindness took it from his hands, and repaired it as it should be done. After this he returned to Canterbury, and died a martyr, having been put to death on account of the zeal he had shown for his Church."

But whether his zeal was employed in a good cause may easily be seen from the following extract from "Hume's History of England," vol. 2, p. 23:

"The (Romish) ecclesiastics in that age had renounced all immediate subordination to the magistrate: they openly pretended to an exemption in criminal accusations from a trial before courts of justice; and were gradually introducing a like exemption in civil causes: spiritual penalties alone could be inflicted on their offences: and as the clergy had extremely multiplied in England, and many of them were consequently of very low characters, crimes of the deepest dye, murders, robberies, adulteries, rapes were daily committed with impunity by the ecclesiastics. It had been found, for instance, on inquiry, that no less than a hundred murders had, since the King's accession, been perpetrated by men of that profession, who had never been called to account for those offences; and holy orders were become a full protection for all enormities. A clerk (i. e. ecclesiastic) in Worcester-shire, having debauched a gentleman's daughter, had at this time proceeded to murder the father; and the general indignation against this crime moved the King to attempt the remedy of an abuse which was become so palpable, and to require that the clerk should be delivered up, and receive condign punishment from the magistrate. (2) Becket insisted on the privileges of the Church; confined the criminal in the Bishop's prison, lest he should be seized by the King's officers; maintained that no greater punishment could be inflicted on him than degradation; and when the King demanded that, immediately after he was degraded, he should be tried by the civil power, the primate asserted that it was iniquitous to try a man twice upon the same accusation, and for the same offence." (3)

"Towards the year 850, Berengarius, bishop of Verdun, in Lorraine, entered a church in which a priest named Bernier was prostrate before the choir, reciting the office of the Blessed Virgin. The Bishop stumbled over him, and in his impatience, gave him a kick. In the night, the most Blessed Virgin appeared to him and said, 'How didst thou dare to kick my servant, whilst he was praising me? But now,' she added, 'because I love thee, I will that thou shouldst pay the penalty.' His leg immediately withered. He lived and died as a saint, and after many years, his whole body, with the exception of that leg, was found incorrupt."

"In the year 1228, on a Saturday, a priest was saying mass in honour of the most Blessed Virgin, when some Albigensian heretics came, and cut out his tongue. In this state he went to the monastery of Cluay, where the good religious welcomed him with the greatest charity, and greatly compassionated the sufferings which he still endured from the loss of his tongue. But the good priest's greatest grief was, that he could no longer say mass, recite the Divine office, or the office of the Blessed Virgin, as he used to do. On the Feast of the Epiphany he begged to be carried to the church, and there, before the altar of the Blessed Virgin, he begged her to restore him the tongue which he had lost for love of her, that he might be able to praise her as he had formerly done. Behold! Mary appeared to him, with a tongue in her hand, and said, 'Since thou hast lost thy tongue for the faith, and for the honour thou hast shown me, I now give thee a new one.' When she had said this, she, with her own hands put the tongue in his mouth; and, in the same instant the priest, raising his voice, recited the 'Hail Mary.' The monks immediately flocked round him, and the priest declared his wish to remain amongst them, to become a religious, that there he might always continue to praise his benefactress. The scar remained, so as to make the miracle evident to all."

"A certain canon was reciting some prayers in honour of the Divine Mother, and whilst doing so fell into the river Seine, and was drowned. Being in mortal sin the devils came to take him to hell. In the same moment Mary appeared and said: 'How do you dare to take possession of one who died in the act of praising me?' Then addressing herself to the sinner she said, 'Now change thy life, and nourish devotion to my conception.' He returned to life, became a religious, and never ceased to thank his deliverer, and everywhere to propagate devotion to her immaculate conception."

"Once when the monks of Clairvaux were reaping in the fields, and praising the Queen of Heaven, the most holy Mary was seen caressing them, while two other Saints wiped off their perspiration."

"A soldier made an engagement with the devil, that if he would give him money he would deliver up his wife to him. To fulfil his promise he was taking her to a wood, when he passed before a church of the Blessed Virgin. The lady begged her husband to allow her to enter the church to say a little prayer to Mary. Whilst she was there the Divine Mother herself took her form, and coming out of the church got upon her horse. When they reached the wood the devil cried out to the husband: 'Traitor, how is this, instead of bringing me thy wife thou bringest me the Mother of God, my enemy?' 'And thou,' replied Mary, 'how hast thou dared to think of injuring my devout servant? Depart; go back to hell. And do thou,' she then said, turning to the man, 'change thy life, and I will help thee.' She then disappeared, and the wretched man repented and changed his life."

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"In Milan there was a man named Masaccio, who was such a gambler that one day he played and lost the very clothes he wore. Enraged at his loss he took a knife and stabbed an image of the Blessed Virgin; from the wound blood burst forth into his face. He was thereby so much moved that he began to weep, and thanked Mary for having obtained him time to repent, and became a Cistercian. He led so holy a life that he was even favoured with the gift of the prophecy. After spending forty years in religion he made a holy death."

Are we not warranted in saying that Romanism is the mystery of iniquity and anti-christian system to which St. Paul refers, 2 Thess. ii. chap. 7. Dr. Milner himself (the Romish convertist) in his "End of Religious Controversy," p. 252, admits that innumerable lying miracles have been forged in his church in every age and that the people believed them. Does he not, thereby admit that in his church is fulfilled St. Paul's prophecy which states that the man of sin should come with lying wonders, and with all deceivableness of unrighteousness in them that perish, and that his followers should receive a strong delusion to believe a lie which Milner states they have done in every age? Yes, and during 700 years Popes alleged the forged Decretals in order to establish their own authority, and the people believed the gigantic lie. Thus the Papacy for a long series of ages blinded the credulous multitudes through "deceivableness of unrighteousness."

Again Rome teaches that she has a succession of Popes descending link by link from St. Peter, who they say was the first Pope of Rome, to the present Pope, Pius the 9th, and that this succession is necessary to salvation.

We deny that Rome can give an infallible enumeration of the persons who have been Popes, or that they were all canonically elected, or that some of them which they do give were not heretics, or that others of them were not in a moral point of view a scandal to christendom,—as Milner also admits p. 207—or that St. Peter was Bishop of Rome.

The Church of Rome further teaches: "I also admit the holy scripture according to that sense which our Holy Mother the Church (Romish) has held and does hold, to which it belongs to judge of the true sense and interpretation of the scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers."

However, Rome has no authorised interpretation of the scriptures at all, for there is no unanimous consent of the Fathers. Indeed we hereby offer £100 reward to any Romanist who can produce the unanimous consent of the Fathers in their interpretation of the scripture.

We give credit to Rome, however, for industry in purging the Fathers, in order to press them into her service.

One of the Roman purgers of the Fathers, namely, Gretser, in his apology for the purging of books, says, "The sayings of the Fathers, as they are Fathers, need no purging, yet being considered as Sons, their words may be corrected and censured by the church though it may be many hundred years after their decease, or the Fathers or Fathers-in-law may be purged, &c."

A very beautiful distinction this of Gretser! Clever Jesuit! Will the Priests honestly come and admit the forgeries, lying wonders, and apostacy of their church, or will they continue to defend all her enormous corruptions which are acknowledged by her most eminent members, and are upheld only for the purpose of perpetuating the authority and power of the Priesthood at the expense of the truth, morality, liberty, and independence of christendom? Will any Romanist—Priest or Layman—defend the orthodoxy and apostolicality of the three Popes, Benedict 13, Gregory 12, John 23, that reigned together, each claiming Peter's chair at the same time; or choose infallibly the true Pope from amongst the three, or say, as there were three churches, with their Popes cursing each other, which was right and which wrong?

Beloved, believe not every spirit, but try the spirits whether they are of God because many false prophets are gone out into the world.—1 John iv. 1.

"Prove all things: hold fast that which is good."—1 Thes. v. 21.

S. CROSS	G. A. DAVIES
H. FISHER	C. MITCHELL
S. STEADMAN	J. WILKS
J. L. SCOTT	F. FIELDSEND

LODGE OFFICERS.

GRAND LODGE, PROVINCE OF QUEBEC.

Bro. George Smith, (re-elected 11th time, R.W.G.M.); Bro. Joshua Breadner and A. D. Bostwick, Deputy G.M.'s.; Bro. Rev. Isaac Thompson, Grand Chaplain; Bro. George B. Pearson, Grand Treasurer; Bro. Edward T. Scott, Grand Secretary; Bro. James Knox, Deputy Grand Secretary; Bro. Dunbar Browne, Grand Lecturer; Bro. John Clauson, Grand Director of Ceremonies; Rev. Bros. Conrad Vandusen and William Freeland, D.D., Deputy Grand Chaplains; Bro. Robert Dixon, Grand Tyler.

GRAND LODGE, PROVINCE OF ONTARIO EAST.

Bro. H. S. McDonald, (Brockville,) R.W. Grand Master; Bro. S. S. Peck, (Peterborough,) and Thos. Deacon, (Pembroke,) Deputy Grand Masters; Rev. Bro. J. Norris, (Omersee,) Grand Chaplain; Bro. Wm. Robinson, (Kingston,) Grand Treasurer; Bro. I. J. Vanagen, (Cobourg,) Grand Secretary; Bro. J. G. Moore, (Belleville,) Deputy Grand Secretary; Bro. Wm. Makins, (Kingston,) Grand Lecturer; Bro. W. Henderson, (Port Granby,) Grand Director of Ceremonies.

COUNTY LODGES.

Prince Edward.—Wellington Boulter, County Master, re-elected James McComb, Deputy County Master, re-elected; A. A. Taylor County Chaplain; Franklin Jones, County Secretary, re-elected; John Crawford, County Treasurer; Thos. E. Young, County Director of Ceremonies, re-elected; C. A. Young, County Financial Secretary; James Peck, County Lecturer.

South Grey.—Joshua Woodland, County Master; John W. Armstrong, Deputy do; Samuel Fleming, Chaplain; James Edgar, Treasurer; Thomas Jones, Secretary; James Jones, Dir. of Ceremonies.

North Wellington.—Bro. J. C. Steel, County Master; Bro. F. C. Johnstone, Deputy County Master; Bro. C. E. McKay, County Chaplain; Bro. J. W. Armstrong, County Secretary; Bro. W. G. Culloden, Treasurer; Bro. David Lindsay, Director of Ceremonies.

Welland.—Bro. Edward Henderson, Jr., re-elected County Master; Bro. Israel Cushing, D.C.M.; Bro. Wm. Greenwood, C.C.; Bro. Wm. Mowhinney, C.S.; Alex. Mowhinney, T.; Bro. Angus Reid, D.C.

North Hastings.—Bro. L. S. Giffin, County Master; Bro. John Jeffries, Deputy County Master; Bro. James Haggerty, Chaplain; Bro. Thomas Emo, Secretary; Bro. Wm. Ward, Treasurer; Bro. E. Mouncey, Director of Ceremonies.

South Hastings.—Bro. John G. Moore, County Master, re-elected; Bro. John Graham, Deputy County Master; Bro. Wm. Johnson, County Chaplain, re-elected; Bro. H. L. Bottoms, County Secretary, re-elected; Bro. James Reid, County Treasurer, re-elected; Bro. J. H. Post, County Director of Ceremonies, re-elected.

Haltou.—E. J. Ogden, M.D., W.M.; John Wales, D.M.; Thomas Evans, Chaplain; Wm. Gibson, Treas.; R. S. Appleby, Sec'y.; John Anderson, D. of C.