

CONSTITUTION AND LAWS OF THE LOYAL ORANGE ASSOCIATION.

(Continued.)

ORDER OF PRECEDENCE.

- 69.—I. Grand Master and Sovereign.
- II. Deputy Grand Master
- III. Provincial Grand Masters, taking precedence in order of appointment, re-election for two or more consecutive terms being taken as a continuation of one term; if two or more claim, by equal term, seniority to be given to Provincial Grand Lodge.
- IV. Past Grand Masters, taking precedence according to order of appointment.
- V. Past Deputy Grand Masters who shall have held office for five consecutive years.
- VI. Past Provincial Grand Masters, taking precedence by same rule as Past Grand Masters.
- VII. Grand Chaplain.
- VIII. Grand Secretary.
- IX. Grand Treasurer.
- X. Grand Lecturer.
- XI. Grand Director of Ceremonies.
- XII. Past Grand Secretaries and Treasurers who shall have held office for five consecutive years.
- XIII. Provincial Deputy Grand Masters, taking precedence by same rule as Provincial Grand Masters.
- XIV. Provincial Associate Deputy Grand Masters, taking precedence by same rule as Provincial Grand Masters.
- XV. Deputy Grand Chaplains, in order of appointment.
- XVI. Deputy Grand Secretary.
- XVII. Deputy Grand Treasurer.
- XVIII. Deputy Grand Lecturers, in order of appointment.
- XIX. Provincial Grand Chaplains, by same rule as Provincial Grand Master.
- XX. Provincial Grand Secretaries, by same rule as Provincial Grand Masters.
- XXI. Provincial Grand Treasurers, by same rule as Provincial Grand Masters.
- XXII. Provincial Grand Lecturers, by same rule as Provincial Grand Masters.
- XXIII. Provincial Grand Directors of Ceremonies, by same rule as Provincial Grand Masters.
- XXIV. Provincial Deputy Grand Chaplains, by same rule as Provincial Grand Masters.
- XXV. Provincial Deputy Grand Secretaries, by same rule as Provincial Grand Masters.
- XXVI. Last Past Provincial Grand Officers (except Masters), in same order, and by same rules respectively as Provincial Grand Officers.
- XXVII. County Masters, taking precedence in order of appointment, re-election for two or more consecutive terms being reckoned as a continuation of one term; if two or more claim by equal term, seniority to be given to the County Lodge having greatest number of private Lodges, and if still equal, seniority to be given to the County Lodge first organized.
- XXVIII. District Masters, as County Masters, reading District for County.
- XXIX. Masters of Lodges, according to number of Warrant.
- XXX. Past County Masters, by same rule as County Masters.
- XXXI. Past District Masters, by same rule as District Masters.
- XXXII. Last Past Masters of Lodges by same rule as Masters.
- XXXIII. County officers in their respective positions, by same rule as County Masters.
- XXXIV. District Officers, in their respective positions, by same rule as District Masters.
- XXXV. Officers of Private Lodges, in their respective positions, by same rule as Masters.
- XXXVI. Private Members, by same rule as Masters.

PROVINCIAL GRAND LODGES.

70. 1 All the parts of the former Province called Upper Canada, lying west of the counties of Durham and Victoria, shall constitute a separate Province to be called the Province of Ontario West.
- 2 All the parts of the former Province of Upper Canada, bounded on the west by the counties of Durham and Victoria (both counties inclusive), shall constitute a separate Province, to be called the Province of Ontario East.
3. Lower Canada shall form a separate Province, to be called the Province of Quebec.
4. Nova Scotia, Cape Breton, and the Bermudas, shall form a separate Province, to be called the Province of Nova Scotia.
5. New Brunswick shall form a separate Province, to be called the Province of New Brunswick.
6. The Island of Prince Edward shall form a separate Province, to be called the Province of Prince Edward.
7. The Island of Vancouver shall form a separate Province, to be called the Province of Vancouver.
8. The Island of Newfoundland shall form a separate Province, to be called the Province of Newfoundland.
9. The Island of Jamaica, and all the British Possessions in the West Indies shall form a separate Province, to be called the Province of West Indies.
10. All that part of British America lying West of the Rocky Mountains, on the main land, shall form a separate Province, to be called the Province of Columbia.
11. All that part of British America, dividing the Province of Columbia from the Province of Ontario, shall form a separate Province, to be called the Province of Saskatchewan.
71. The Provincial Grand Lodge in each of the several Provinces shall meet, elect its own Grand Officers, levy its own dues, divide its territory into Counties, Districts, or other local Divisions, and make such Rules and Regulations for the management of its own local affairs, and the government of its own members, as it may deem just and prudent, and as shall not be inconsistent with the Constitution or authority of the Grand Lodge of British America. Any two or more Provincial Grand Lodges may unite and form one Provincial Grand Lodge, on a two third vote of each of such Provincial Grand Lodges.
72. The Provincial Grand Lodges shall meet within their respective Provinces, annually. (See G. L. Rept. 1869, p. 26, 4th line), in such places as they shall annually determine after their first meeting, at any time not later than one month previous to the annual meeting of the most worshipful Grand Lodge, of B. A. (See G. L. Rept. page 25, line 4), and elect for the year, a Grand Master, two Deputy Grand Masters, Grand Chaplain, Grand Treasurer, Grand Secretary, Deputy Grand Secretary, Grand Lecturer, and Grand Director of Ceremonies, and not more than ten Deputy Grand Chaplains.
73. The members entitled to sit and vote at Provincial Grand Lodges shall be its Grand Officers; last Past Grand Officers, being actual members, who shall have complied with all the requirements of the Order; County Masters, District Masters, Masters of Private Lodges, and Proxies of such Lodges, when the Masters are not present, or where they vote in any other capacity; Officers of the M. W. Grand Lodge as set forth in rule 7, under the head of the M. W. Grand Lodge; all Past Grand Masters of the W. M. Grand Lodge, and all Past Provincial Grand Masters in the Provincial Lodges of which they have been Grand Masters respectively, provided always that such Past Grand Masters, and Past Provincial Grand Masters shall be members in good standing in some Private Lodge which shall have paid all its dues.
74. The District Master that has not made his returns shall not be allowed to vote. (See G. L. Rept. 1869, page 25, line 28.)

MR. GLADSTONE AND THE POPE.

(From the London Times.)

No one can be surprised at the fact that Mr. Gladstone's letter to Mr. Dease on the status of the Pope has been made the subject of anxious inquiry in both Houses of Parliament. When the letter was first published there was a universal feeling of astonishment, if not of bewilderment, at its appearance. Men asked one another what had induced the Prime Minister to deal with so delicate a question at all. English susceptibilities on the matter of the Papacy may be somewhat deadened compared to what they have been even in recent memory, but they are not extinct. And if England is not free from vague alarms, what can be said of the temper of Scotland? Nor is Protestant Ulster behind Scotland in its dread and hatred of the Papacy. These are the passions Mr. Gladstone was rash enough to excite when he wrote his letter to Mr. Dease. Why was there no man at his elbow to stay his hand? What is the use of private secretaries if they cannot step in to prevent such imprudence? Must we be constantly startled by the epistolary eccentricities of Prime Ministers? There are usually some 15 or 16 members in the Cabinet—we hardly know why there are so many, seeing how well the country got on during the Recess without any of them; but since there are 15 or 16 they might do some service if told off in sub-committees to revise the letters of their Chief. As it is we are never safe. Lord Russell was constantly alarming his friends by his explosive notes. It was not the least damaging characteristic of Mr. Gladstone's letter to Mr. Dease that it was slightly unintelligible. Some severe critics affirm that the Prime Minister is always unintelligible when he puts his thoughts upon paper. More kindly men explain that if he is at times obscure, the explanation of the fact is that his abundant genius constantly tempts him to wrap an atom of matter in endless swathes and bands of words. Certain it is that it was difficult to make out exactly what Mr. Gladstone meant in writing to Mr. Dease, and those whose apprehensions were most excitable naturally feared the words. It was evident that Mr. Gladstone meant to say something kind about the Pope; he even spoke of him as "the Sovereign Pontiff," and the expression was enough to send a shudder of alarm through a vast number of most excellent persons, such as they had not felt since they found Dr. Cumming addressing the head of the Apostate Church as "His Holiness." Not a few reasoned that it was impossible for any man to call the Pope the "Sovereign Pontiff" who was not himself a Roman Catholic, and Mr. Gladstone's perversion, long suspected, became indisputable. But the Prime Minister did not confine himself even to these dangerous words. He declared that the Government were concerned in all that related to "the adequate support of the dignity of the Pope." What could this mean? The phrase "the adequate support of dignity" is common enough; it occurs in the messages the Queen sends from time to time to Parliament, announcing that a son has reached man's estate, or a daughter is about to be married, or that she has conferred some title in recognition of distinguished services to the country which must be sustained by a befitting endowment, and she relies upon the loyalty of her people that due support shall be forthcoming. Could Mr. Gladstone mean to tell Mr. Dease that the Government were prepared, if necessary, to apply to Parliament for a vote to sustain the dignity of the Pope? Are we in danger of a new Maynooth controversy, only more embittered than the one now happily set at rest? We know that Mr. Gladstone could never have meant this, but so much was the purport of his words. Men who were unable to understand that his language required a liberal construction might well be troubled in spirit. We have not all the discriminating genius of Mr. Arthur Kinnaird. Luckily for the peace of many disturbed breasts, that skilled interpreter did not wait for the assembling of Parliament, but hastened to teach Mr. Gladstone the exact significance of his own words. Keenly dividing sound from substance, sifting chaff from wheat he reduced the letter of the Prime Minister to a set of harmless common places, and asked him whether that was not the meaning he intended to convey. At least Mr. Kinnaird put his name to the bottom of a letter thus explaining the communication made to Mr. Dease, and, if stating the fact in this way implies any doubt whether Mr. Kinnaird did really compose the letter he signed, we may be pardoned the scepticism when we find that the most devout of men may nowadays suggest without a suspicion of impropriety the post-dating of a public memorandum. However it came to pass—whether Mr. Kinnaird or Mr. Gladstone was the prime mover in the matter—we are now assured that Mr. Gladstone meant nothing more than that the Ministry thought the Pope ought to be free to discharge his spiritual functions without let or hindrance from the temporal power of the King of Italy, and that if they found the Government of Victor Emmanuel did anything to interfere with the giving away of red hats or the convocation of the Sacred College or the bestowal of the blessing *urbi et orbi* so far as it might be consistent with public order, they would use their influence to put an end to such interference.

It must ever be a puzzle why, when Mr. Gladstone's meaning was so simple, he did not express it in words as plain. The status of the Pope is indeed a matter of interest to some millions of British subjects and on this very account the support of the dignity of the Sovereign Pontiff may be safely left to their care. They are neither so poor nor so weak in zeal as to require aid or stimulus. The Pence of the faithful will be forthcoming to supply the wants of the Successor of Peter. The freedom of the Pope is another matter. It was somewhat unlucky that at the moment when he was credited with one of the attributes of Deity he should be doomed to descend to the level of a citizen—an honoured citizen but still a citizen—of the Italian kingdom. It is right that he should be free, always supposing that he conducts himself as becomes a citizen—that he does not conspire against the authority of the State, or incite to insurrection against it. If, too, the Italian Government did not allow him full liberty while observing these conditions, the English Ministry, as representing its Roman Catholic fellow-subjects, would be entitled to remonstrate with it on the subject. There we should stop. We should never interfere by force of arms, whatever course the Italian Government might see fit to pursue; and although this is not distinctly stated even in Mr. Kinnaird's interpretation of Mr. Gladstone's letter, the full truth is not spoken unless and until it is plainly avowed.

THE CLERGY OF ITALY.

(FROM THE SATURDAY REVIEW.)

The common parochial clergy of Italy have little hold even on the religious sympathies of the people. Nothing can be more unlike an English clergyman's conception of his work than that entertained by an Italian curé. He has no work to do outside his church, and little work to do inside. He says mass every morning, and he is ready to offer these masses on behalf of any that will eke out his miserable stipend with a fee. He has no parochial schools to visit; he does no sick-visiting; he administers no relief to the poor. He is not troubled with preaching; a few minutes' talk on the Gospel on a Sunday afternoon is all that is expected, the actual preaching being reserved for the "Month of Mary," and conducted by Capuchins or other friars specially delegated by the Bishop. He accompanies a funeral only to the outskirts of the town, and suffers the poor corpse to be tumbled into its grave in the desolate "Campo Santo" without a word of farewell. Even the confessional gives him little trouble: the dispossessed monks "have large sleeves," as the characteristic Italian proverb runs, and are the popular confessors. In parish administration he plays second fiddle to the "Confraternità" of the Church, a sort of conglomerate of our vestry and district-visitors, in whose hands all charity and poor relief are concentrated. He is for the most part a good-tempered ignorant fellow, wretchedly educated, and with a knowledge of matters outside his professional duties which lies in a very small compass indeed. England, for instance, he knows as a country to return to the Catholic faith through the agency of people called "Posaistas," from their habit of trying to assume a Catholic attitude. Such men can have little influence even on the ignorant devotees who attend punc-

tually at Sunday mass. Over Young Italy, the generation that is growing up under the new conditions of a free country, they have none at all. His one great dread is of the conscription, and yet, absurdly numerous as the army is, and oppressive as seems the burden of taxation which it entails, it is to it that the wiser and more thoughtful Italians look for the moral regeneration of their country. No instrument has proved so effective in breaking down the narrow provincial jealousies that have been the ruin of Italy in the past. The Tuscan, the Venetian, the Neapolitan, once enlisted under the national colours, learns to feel equally with the Piedmontese that he is above all, an Italian. The education given alike to the officer and the common soldier converts the army into a vast school for the people. And education is just now the great need of Italy. Two-thirds of its population, if we are to trust the recent report of Mamiani are utterly without instruction. The efforts of the Government have been energetic enough, the number of the schools created in the South since the annexation of Naples shows the earnestness with which Italian statesmen have devoted themselves to the task. The scheme, too, of education, modelled as it is on the French system, is admirable enough. But the teaching is lax and the attendance utterly inadequate. Whatever may be the objections to compulsion in countries accustomed to self-government, its absence in a land where governmental action is omnipotent is a great obstacle to educational progress. Extensive changes have, however, been announced in the school system, and it may be that the introduction of compulsory attendance will be one of them.

ORANGE ITEMS.

ENGLAND AND IRELAND.

ANTRIM.—At the monthly meeting of the Massereene True Blue Loyal Orange Lodge, No. 201, the chair was occupied by the W. M., Br. Wm. O'Neill, and the vice-chair by Br. Peter Hannan. The following resolution was moved by the W. M., and seconded by Br. John McGrahey:—"That we, the members of Loyal Orange Lodge No. 201, entirely agree with our brethren in Belfast, who, at an influential meeting held in the Ulster Hall on 12th January, once more renewed their undiminished confidence in Br. Wm. Johnston, M.P., whom an ungenerous Press had attempted to slander; and we are at the same time glad to see that the Orangemen of Belfast are still as alert as ever in maintaining their glorious and time-honoured Orange principles, which every brother Orangeman has a perfect right to protect."

DERRY TRUE BLUES, 538.—The annual reunion of this flourishing lodge was held in Agnes Street Orange Hall, Belfast. The chair was occupied by the W. M., Br. Stokesberry. After the charter toasts, the W. M. proposed the "Prosperity and unity of the Protestant Churches." The Rev. A. Gray, responded, and urged them to cultivate unity and Protestantism. The W. M. next proposed, "The Protestant Defence Association." Br. Lorimer responded.

MAGUIRESBRIDGE LOYAL ORANGE LODGE, No. 1524 held a special meeting in the house of Br. J. Elliott, for the purpose of raising three brethren to the Royal Arch-purple. The chair was occupied by Br. W. G. Elliott, W. M., and the vice-chair by Br. Joseph Hooey, D. M. Amongst the toasts were "The Queen, and may she have better advisers;" "The Glorious, Pious, and Immortal Memory of Wm. III., Prince of Orange;" "Wm. Johnston, Esq., M.P., for Belfast."

THE MANCHESTER ORANGEMEN.—At a meeting of the District of the Loyal Orangemen of Manchester, the following resolution was unanimously passed:—"That we call upon every true Protestant to support Mr. Newgate in his endeavours to get a committee to inquire into the conventual and monastic institutions of our country, as we believe that they have been built in defiance of the law and are detrimental to the interests of morality and religion."

LIVERPOOL LOYAL ORANGE ASSOCIATION.—The Olive Branch Loyal Orange Lodge, No. 1016, held their monthly meeting at Brownlow Hill. The chair was filled by Br. John W. Ballard, late Deputy and Deputy-District Master; and Br. John Elliott occupied the vice-chair. The W. M. addressed the meeting at length on the extension of Orangism, and the duty of Orangemen. The W. M. concluded by proposing, "The health of Wm. Shortis, Esq., P. G. M.," which was responded to by the brethren with every mark of respect.

ORANGE SOURCE AND BALL.—On Friday evening, the 24th, the brethren of the Clonchester Loyal Orange Lodge, No. 1104, met in the Protestant Hall, Randalstown. Br. James McManus, W. M., occupied the chair; Br. James Hughes, D.M., the vice-chair. Grace having been said by the Rev. Mr. Luther, the company partook of tea, served up by Mrs. Harper. A lengthened address was delivered by Wm. Long, Esq., in which he advocated Protestantism. After tea, the brethren, with their wives and sweethearts, adjourned to the ball-room, which was tastefully decorated with flags and evergreens.

ORANGISM IN TYRONE.—On Friday last Capt. Alexander O. S. McCausland, Drummakilly House, Omagh, invited the members of 850 (No Surrender Temperance Orange Lodge) to meet him at his mansion, in order to assist in the initiation of twenty-four new members in the lodge of which he is Worshipful Master. Some short time ago the gallant captain was initiated in 850, and was much struck with the good order and discipline of that lodge.

BALLYMONEY ORANGE LODGE, No. 956.—At the monthly meeting of Loyal Orange Lodge No. 956, held in Miss Henery's hotel, Main Street, Ballymoney, there was an excellent supper prepared on the occasion of the departure of Br. Robert M. Nelson from Ballymoney to Enniskillen. Br. Brice Gilmore, 791, occupied the chair, and Br. Hugh Johns the vice-chair. The Chairman called on Br. John Ferguson to read the address, after which Br. Robert M. Nelson read his reply. Br. Brice Gilmore proposed the health of Wm. Johnson, Esq., M.P. The toast was received with great applause. The toast of "Stewart Blacker, Esq.," was responded to by Br. Hugh Fulton. Br. Thos. McDowell proposed the health of the Rev. Jas. O'Hara, which was drunk amidst applause. Br. Robert Kane proposed "Success to the Apprentice Boys of Derry," which was seconded by Br. David McClelland. Br. Nelson gave the health of J. Leslie Beers, Esq. Br. Wm. Dalziel proposed the health of the proprietors of the *Evening Telegraph*, and success to that paper. Br. George McCullough responded to the toast.

BALL AND SUPPER.—An Orange Ball was held at the house of Mr. Allan, Aughabrague, on Friday last, when there was a very large attendance of the brethren of the Omagh district. Mr. Joseph Beatty, D.M., presided. This ball is allowed to have been the largest which has ever been held in the Omagh district. The district is largely increasing under the able management of its much respected Master, George Vessey Stewart, Esq., who has always endeavoured to advance the welfare of Orangism and the cause of religious and civil liberty.

UNITED STATES.

ORANGISM IN NEW YORK.—Enniskillen Lodge, No. 29, of the American Protestant Association, held their weekly meeting on February 4, at No. 2, Cottage Place. Br. John Clark, past Master, took the chair. The brethren received the Rev. Mr. M'Leice, D.D., Presbyterian minister, into the first degree of the Order. This lodge is in a very flourishing condition, with over 100 names on the roll-book.

CANADA.

ORANGE FUNERAL.—The funeral of the late Mr. George Coulter, whose sudden and melancholy death we mentioned in our last, was largely attended by his brethren of the Orange Order, by whom he was much and deservedly esteemed. The Band of the 46th Battalion headed the mournful procession to the place of interment, St. John's Church Burying Ground. The impressive funeral service of the Episcopalian Church, was read by the Rev. Dr. O'Meara, and that of the Orange Order by Bro. R. W. Smart, District Master of Port Hope. *Port Hope Times.*