

Comments and Criticisms.

GENUINE LOYALTY.

To the Editor of the Anglo-Saxon:

"In Canada you will find it necessary to preach loyalty, particularly loyalty to the British Crown and Government, the interests of Canada always ranking second. Loyalty, ah! how well that sounds, and indeed it does cover a multitude of shortcomings. This cry has been constantly and even successfully used here again and again, and I believe that many poor people get genuinely excited about it."

The above extract appears in *Grip* as part of a letter from an uncle to his nephew, a Young Canadian. This is satire, the reader will observe, and satire sneers at sentiment—and "d— your sentiment"—says the worthy uncle in effect. If you think anything is to be made out of it you may preach loyalty. Some, it is true, are foolish enough to believe that the subject who is loyal as to the British, will be equally loyal as a Canadian—that he will in all probability be a good citizen—a respecter of law and constituted authority, that his pulse will quicken and a thrill of excitement will pass through him when danger threatens either his sovereign or his country. But the covert sneer would lead us to believe that the astute uncle does not think loyalty is worth much—*virtus post nummos*—is evidently his motto. We trust, however, our Young Canadian will not be content with sham loyalty.

That he will not forget what he inherits as a British subject, the liberty he enjoys, the honours he may claim as a descendant of those who have fought for these liberties. We trust he may not be one of the sneerers at liberty who are willing to sell their vote to whatever party will do the best for them. Who are content to fatten on the country in public positions, while they cry down British Institutions in private; men who are not fit to live for the country, and would assuredly not risk their lives in fighting its battles. No, let us not be content with sham loyalty, with tossing up our caps and shouting hurrah! let us show by our actions, that we believe in and will uphold the constitutional liberties we possess, and though we may not believe in the divine rights of kings, no loss of independence, no disparagements to our country as Canadians, will be involved in our being devoutly loyal to our Sovereign and British connection.

C. J. H. CHIPMAN, B.A., M.D.

Ottawa, 26th May, 1888.

ROMISH AGGRESSION.

To the Editor of the Anglo-Saxon:

SIR,—Numerous comments are to be met with in the press of to-day, regarding what is termed the "aggressiveness of Rome," couched in terms that are apt to give the erroneous impression that she is but just awaking from a sleep of ages, instead of steadily pursuing the alert and vigilant course of action that has characterized that body for ages. The church of Rome to-day is essentially the same as at the time of the Reformation, and therefore any advance on its part surely indicates a retrograde on the part of Protestantism, and lack of discipline and concerted action on our part is likely to prove immensely to their advantage, together with the fact that in some of our churches the worship of God has a tendency to lapse into mere formalism.

The apparent security of our faith has engendered a species of sloth and laxity amongst us; a feeling that our religious services are forms only has made them irksome to us, and gradually an indifference that in many cases has developed into skepticism and absolute infidelity has gained ground. The strict observance of the Sabbath as a day devoted to the service of God has in many parts become a thing of the past, while traffic is even carried on in our churches. An instance occurred recently to our personal knowledge, in which a very popular city church—during holiday times in which quite a number of excursionists were arriving in the city where it was located—was turned by its officers into a temperance hotel, the basement serving as kitchen and dining-room, while in the body of the church the pews and cushions were utilized to form beds for all who availed themselves of the opportunity to obtain board and accommodation in the house of God at the low rate of \$1.00 per day; and so, while the guests amused themselves by card-playing in the sacred edifice, the usual prayer and class meetings were dispensed with for the week. All this was justified in the eyes of the members by the fact that they realized \$500 in four days to help carry on the work. Truly, Christ is wounded in the house of his friends!

Is there need to place more effective weapons in the hands of those of the Catholic faith than such statements as these?

Further, the power of that church as a political organization is making itself more keenly felt in all parts of the world, as well as Canada, and it was never more clearly illustrated than at the present time among our Protestant neighbours in the United States, as the political aspirants crouch to conciliate the managers of that powerful machine known as the Catholic vote, which can make or destroy them as public officials. Brothers, we say unto you: Watch, as well as pray, for the church of Rome never slumbers!

ALBION.

A large load of Bowmanville Sons of England drove to Newcastle to assist the District Deputy in opening the new lodge room and in conferring the White Rose degree on several of the Newcastle brethren. After the work was over, a pleasant hour was spent socially. Newcastle Lodge is prospering; they number 32 members and have several applications on the way.

A Logical Refutation of Romanism.

Everyone must believe that Romanism, as it presents itself to us to-day, is an enemy with which the Protestant churches and Protestant nations must yet have to deal. The look of contemporaneous papacy is very puzzling. We must feel that Romanism has power in the world; and although I believe that the great fight of Israel as a Protestant power—not merely the Church of England, but all Protestant churches amongst us—must prosper; though the fight of the future with the apostasy will not be in exactly the same form in which it was in the sixteenth century, Protestants will be very foolish if they do not soon awake to the terrible secret, and silent it may be, but none the less terrible, advances that this enemy is making in various quarters. If we look at Romanism as a church or a religious system, then we know how we have had the influence, and have it still, to contend with; and if we value the Bible, which was secured to us at the Reformation, we must feel that Romanism must be met. I have been astonished in various parts of the country to see with what boldness Romanists will come out now, as they would not a few years ago, and argue in defence of their system. Thus there is that champion of Romanism, Bishop Vaughan, of Manchester, who is never tired of telling us that we ought to insure the restoration of what he calls the civil rights of the Pope on religious grounds. We know how since the Reformation we have had to fight with Rome politically. We also see how, for a long time, Ireland has been the great battle-field of political papacy. We gave them emancipation, and we disestablished the Irish Church, and £365,000 of the spoil went to the College of Maynooth, but they are not satisfied—they want what they call Home Rule. The point I am insisting upon is merely this—that Rome is carrying on a regular propaganda—a political agitation—and under whatever pretext this agitation may be carried forward she will never rest satisfied until she has regained political ascendancy in this country. Speaking with all loyalty, I am very sorry to see the part taken in connection with what is called the Papal Jubilee by this country, and that a golden vessel presented by Her Majesty was used in the sacrifice of the mass. It is not properly a Papal Jubilee. That title is altogether a misnomer, for the Pope has reigned only a few years. We had a real Jubilee; not, as Mr. Champion said at the Wolverhampton Church Congress, because a lady had reigned fifty years. What kindled and sustained the enthusiasm of the British people throughout the world is the British-Israel revelation of the last fifty years. It was the marvellous work of God, the power of God's mercy which could be seen in a vastly increased population and the spreading of that empire upon which the sun never sets, which kindled the enthusiasm of the British people, and because God had spared our Queen to see during this period such great advances in Christianity, civilization; in the spread of truth, and of everything that can purify and bless the world through British instrumentality. And so the Pope must have a counterfeit, for Romanism is a system of counterfeits. Therefore they got up this Papal Jubilee, and I am only sorry that we did not act in the same way as the President of the United States so wisely acted when he sent, as his jubilee present to the Pope, a copy of the constitution of the Protestant American States engrossed on vellum. The question comes—which is a very important one—on what ground is our battle with Romanism to be fought? The argument that Romanists present to educated minds, which, more than any other perhaps, influenced such men as Newman, Manning, and others—is "Once a church, always a church." "It is impossible and inconceivable," says the Roman Catholic controversialist, "that however deeply a church may fall into error after God has once for all ordained and called that church, and given to it His Holy Spirit; it is against all our notions of the faithfulness of God, and the immutability of His counsels; it is against all reason, to suppose that He should finally withdraw His Holy Spirit from that church." British-Israelism uproots that argument of the Romanist. I entirely agree with the major premise; I entirely allow and steadfastly maintain that "Once a church, always a church." But was there not a church before the church of Rome? What about the church in the wilderness?—R. Douglas, in the *Messenger, England*.

New Lodges Opened.

London West.—Lodge Kensington, No. 66, was opened and dedicated at London West, on Tuesday, May 15th, by John W. Carter, R. W. G. Secretary, assisted by the brethren of the local lodges. The following officers were elected and duly installed: President, W. H. Bartram; V.P., R. F. Lacey; Secretary, R. A. Jones; Treasurer, Wm. Nichol; Chaplain, Hy. Axtell; Doctor, D. H. Piper; Past President, James Ellis; First Guide, Henry Vincent; Inside Guard, James Brazier; Outside Guard, James Coleman.

Toronto.—Lodge Preston, No. 67, was instituted and dedicated on Wednesday evening, May 16th, at Jubilee Hall, College St. West, Toronto, by Dr. S. B. Pollard, M. W. G. P., Thos. R. Skippon, P. G. P., and John W. Carter, R. W. G. Secretary, assisted by officers of the following city lodges: T. H. Johnstone, Pres., Surrey; Will T. James, Pres., Windsor; F. J. Drewitt, Pres., Portsmouth; W. Miles, Pres., Norfolk; H. J. Boswell, Pres., Richmond; Thos. Cannon, Sr., P.P., Surrey; W. H. Thorpe, P.P., Windsor; Chas. E. Smith, Sec., Albion; T. Cannon, Jr., Sec., Surrey; and W. Barker, Past District Deputy. A large number of the members of the various lodges were present, including Essex, Middlesex, Windsor, Surrey, St. George, York, Portsmouth, Norfolk, and Richmond. The following brethren were elected officers of the lodge: Pres., Jno. Aldridge; V.P., W. E. Southgate; P.P., John Nunn; Chaplain, Rev. Hy. Softley; Sec., J. J. Pritchard, Sr.; Treas., W. Guile; Committee, J. J. Pritchard, Jr., Chas. Copley, W. Skelton, S. H. Slaney, W. H. Foy, J. M. Gander; I.G., W. Higgins; Surgeon, S. B. Pollard, M.D.; Trustees, Chas. E. Hooper, Jas. Spooner, and F. J. Robinson. The selection of the nights of meeting was deferred until the next meeting. Under the head of communications, the circular letter from your correspondent was read, soliciting the lodge advertisement for the *Anglo-Saxon*, which was granted by the unanimous vote of the lodge. After the conclusion of the business, the Grand Lodge officers and visitors were entertained at supper, which concluded a very pleasant evening.