

in a church dedicated to his service, he would equally disapprove of receiving a ritualistic worship in a house raised to the honor of William of Orange. Moreover, as the ceremonial used in an Orange assembly has been adopted since that period sometimes facetiously styled the "Blessed Reformation," and has been accepted by members of all shades of Protestant opinion, both in and out of the church, it is manifestly unfair in Orangemen to bar as a thing of evil in others that to which they so strenuously adhere themselves.

All who care to look the truth straight in the face, must admit that the Orange Ritual is founded on Catholic usages, and that, although the palimpsest bears grotesque figures on its margin, the original design is not nearly obliterated. A liturgical service, the investing of a chaplain with a surplice and colored stole, the use of lighted tapers, banners, music, and processions,—all have been borrowed from the Catholic Church. What is the gown, but an imitation of the cope? The uncouth head gear, but an adaptation of the college cap worn in choir? The symbolism with candles, but that which the Church employs in the office of Tenebræ? To carry the parallel further, while the Catholic invokes the suffrages of our Lady, and those of the Blessed Saints and Angels, the unwashed moralist from Ulster commemorates the glorious, pious, and immortal memory of Blessed William, taking his apotheosis for granted; and blandly consigns the Pope to eternal perdition, while he would hinder his Catholic neighbour from reciting the Athanasian Creed.

Strange as it may seem, the most determined opposition to Catholic worship has always come from bodies that are themselves intensely ritualistic. In laying the corner-stone of a Church, the Masons, with their mantles and banners bearing the sign of the Cross, may do what priest and choir dare not attempt. At a funeral, the Orange Society, in their vestments, may form processions and conduct a service, on consecrated ground, for which there is certainly no provision in the Book of Common Prayer, and yet the incumbent dare not remonstrate. Each body may work its own sweet will without let or hindrance, and yet both will deny the Church the right to employ customs which have been her heritage since apostolic times.

Has an unfortunate parson in the Huron Diocese preached in his surplice? Very probably his most determined reviler