

firm the truth of those statements therein which refer to me, and more particularly as to the assertion in Paper No. IV., that "I instructed the boys not to allow their parents to know said books were in their possession." I declare that it is absolutely

false; and I further declare that I am not and never was a teacher in or in charge of any Sunday School in Toronto. In No. IV. my initials are incorrectly printed.

WM. T. GOLDSMITH.
Toronto, 28th May, 1874.

ORANGE LODGES AND CHURCH PARTIES.

To the Editor of the Theological Instructor.

DEAR SIR,—

I have never been an Orangeman, and for many reasons could not be; but regarding them as stout supporters of England's Church and Throne, I have been their friend, as is evident by my having regularly preached for them for eight or ten years, even when they were under the ban of the State, until I left the parish; defending them also against what I considered the Duke of Newcastle's unfair treatment, being in England at the time.

Nevertheless, I have often had to regret their unwise conduct, and seldom have they made a grosser mistake, as "Loyal and Independent Orangemen," than when at their recent lodge meetings, in Toronto and Ottawa, they took a Theological party stand, identifying themselves with the "Church Association" clique.

My reasons for thus thinking, are the following:—

1st. As a body banded together for the support of the British Throne and Constitution, they stultify their influence by thus associating themselves with any mere faction in either Church or State.

2ndly. In this particular instance, too, they have placed themselves in direct opposition to the Episcopal

authorities in their Dioceses, thereby flying in the face of their own professed principles of submission to "the powers that be."

3rdly. Every onslaught on *Ritualism* in the abstract, is an absurdity. The display of our principles, and the deepening of them in our minds and in those of others, and the effort to exalt those whom we delight to honour, by outward demonstrations, and ceremonial, such as Liturgical Forms, Official Dresses, Banners, Processions, and so forth,—in fact *Ritualism*, in one form or other, is one instinct of our nature. Thus, what would the Army and Navy be, without the pomp and circumstance of Naval and Military display? So, how long would such bodies as Orange Associations, Freemasonry, or Temperance Lodges last, if prohibited the use of their badges and dresses, or their processions and lodge ceremonials? And though, thank God, His Church is not dependent upon such display, yet as a religious ardour and reverence admit, perhaps, of even a fuller manifestation of the ameliorating and elevating tastes of our purified manhood, in our approaches to the Divine footstool, than do such secular associations; seeing that He whom we worship "is the Saviour of the