

history, a matter of intense conviction, that in endeavoring to reform things, it destroyed as much as it reformed; that in endeavoring to brush away cobwebs and reform abuses it actually took away from the teaching and custody of the Christian Church many precious doctrines and sacraments. But at the same time it seemed that this Protestant reformation became, as it were, a necessity, a matter of course to be delayed no longer, and to be foreseen by any intelligent, sagacious spirit, as are the physical tempests that, no matter how much they may destroy, are yet absolutely indispensable to the general equilibrium of nature. After a protracted heated term of many days in hot climates, it becomes absolutely necessary that there shall be tempests, storms, thunder and lightning, hurricanes, tornadoes. I know that the tornado or hurricane is no respecter of persons or institutions. I know that the thunderbolt of heaven may rive the steeple of God's church as well as it may destroy a building dedicated to unworthy or unholy uses.

And so it may be with great political, great social revolutions. They may do great wrong in the effort to effect radical remedy. They may tear up by the roots most precious things without which we should fare but ill. And yet that storm, that tempest, that hurricane becomes, as it were, a necessity, because of the criminal stupidity, the carelessness, the heartlessness, the mercilessness, with which those in authority, whether in church or state, repel as rebellious the cry that goes up from thousands of places all over the world, the cry begging for justice, for truth, for mercy, for reformation. (Applause.)

It is the tendency of power everywhere to aggrandize itself. It is a rare thing for power to abdicate one jot or tittle of what it possesses. The love of power, of self, like other passions, grows by what it feeds upon. You may find cases, several in history, of great Emperors who abdicated individually the imperial throne. But you will find few, if any, cases of Emperor or King who voluntarily diminished one jot or tittle of the imperial kingly power. Though they abdicated the throne, they left it with all its power of despotism unaltered to their successors.

During these middle ages the Papacy gradually grew to be a sort of universal sovereign, largely built up by the wish of the people themselves in their gratitude to the power that had done so much for them. But in spite of all that, we must say that it was a great misfortune that the church enjoyed such power. The church would have

been a still wiser mistress if she had as speedily as possible taught the children she had educated to go out and prove themselves, if she had spanned the kingly office that was offered to her. Even though the crown should have thrice been offered to her she should have thrice refused it. It is a thousand pities that the church forgot the spirit of her Master in not repeating in all the ages, "My kingdom is not of this world." (Applause.)

They justify the union of church and state as necessary for the liberty of the church. To that we may say that the best union of church and state does exist to a great extent here because of the admirable liberty that is given to all churches to do as they please, provided their teachings do not conflict with public morality. Here, then, I say, we need no better union of church and state than we have. And what we call separation of church and state is the best union, where the church will respect the rights of the country and the country will respect the liberty of all churches to teach their creeds. (Applause.)

The temporal power, the wealth lavished upon the church, became a most fruitful source of corruption of Popes, and cardinals, and prelates, and priests. The Pope to a great extent became a temporal ruler, enriching his family, providing husbands for his nieces and wives for his nephews. (Laughter.) It is largely to the Papal court and to ecclesiastical courts, to Popes and cardinals and bishops, that we owe that odious word with which the dictionary of all European languages has unfortunately been enriched—the word "nepotism." The Pope, the successor of Peter, the feeder of the lambs of Christ, becomes a temporal ruler. He is making treaties with France against Spain, and treaties with Spain against France. He is forming alliances with foreign powers against Italian principalities. Then he allies himself with Italian principalities against these foreign powers. And thus Catholic countries have had to look upon him time and again as a foreign enemy, and while calling him holy father they hire men and send them out to shoot this holy father. (Laughter and applause.)

This went so far that Pope Alexander VI. of infamous memory—his holiness, Pope Alexander VI., well known as Roderick Borgia—had his illegitimate children occupying his palaces. And Caesar Borgia, a great swash-buckler, a bully, a brute, a desperado and adventurer, in the name of and by the authority of his father, his holiness, Alexander VI., was actually travelling up and down the unfortunate Italian states killing and robbing and murdering in the name of

his father, the holy father, the Pope. (Applause.) And Lucretia Borgia, well known upon these boards (great applause)—she was another one of the beautiful children of his holiness, Alexander VI. And it is significant that at the time that his holiness, Alexander VI., ruled the Roman Church, a shabby, flaxen-haired little German boy was playing round the streets of a town in Saxony, a boy whose name was Martin Luther. (Applause.)

(To be continued.)

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*Editor, ORANGE RECORD.*—Permit us, the members of above society, to acknowledge the support tendered by the ORANGE RECORD. Worthy of the name it bears, may it find its way into every Protestant household in our fair Dominion. Yea, may it ere long wend its way across to the birth place of Orangeism. We not only need the voice of Protestant papers to shield us against the foes of our religion, but alas, from a strong army of professing Protestants, who would sell our birthright for a mess of pottage, had they the chance. May your paper have a long and prosperous future before it, and may its limit be as long as it survives within the bounds of true Protestantism. Sorry would I be to see it out step the mark and show a warm side to Pope or Popery.

If Papal slaves should legislate  
For those they envy, dread and hate,  
We might cry, but cry too late  
Against their tyranny.

In conclusion, I wish to state that our ladies' society is in a most prosperous position. We have initiated, on an average, three per week, in the last two months. Whether we receive incorporation into the True Blue Association or not, we are determined to carry out our work which has met with such success. Wishing your paper again all success, I bid you prosperity.

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