

There seems to have been a good deal of bungling on the part of the Admiralty in the matter of bringing the Marquis of Lorne and the Princess Louise across the Atlantic. First, a man-of-war was to be fitted out, but the idea was soon abandoned; then the Sarmatian was decided upon—which was the only wise thing they did. Then the Sarmatian was to have an iron-clad convoy, but that also had to be given up, as the iron-clad would only be able to steam about half the pace of the Sarmatian. That they have got here when expected is a marvel, after all the planning and changing.

But it does seem a pity that these novelties in the matters of swinging beds to prevent sea-sickness should not have been tested thoroughly before adoption in the Sarmatian. By all accounts they failed miserably, and had to be given up for the old-fashioned side berths. I hope the smart Yankee was not paid heavily for his invention.

The English papers just to hand speak in such a variety of ways of the Earl of Beaconsfield's speech at the Mansion House that one gets bewildered in reading them. The two devoted hacks, viz., *The Times* and *The Telegraph* are agreed in spirit, and only differ in the style of laudation. The last named used to polish Mr. Gladstone's boots with a will, and now it has transferred its allegiance along with its hysterical flunkeyism to the presiding genius of the nation. It says:—"He speaks with an authority that cannot be questioned." "To the flippant speeches of Sir William Harcourt and other such subalterns he opposes simple facts," and goes on to announce "that the country will respond to a speech most eloquent and patriotic, as resolute, though measured, as ever was delivered by a British Prime Minister." But judging from the general expression of opinion the only thing of which the English politicians can be certain is the uncertainty of their judgment and their position. They have been in a state of waiting for months past—hoping that by some lucky chance, or some new move of the Earl matters would be made plain to them: and they looked forward to the Mansion House speech in the hope that it would do for them what the Chancellor of the Exchequer and the Home Secretary had failed to do during their talking tours through the Midlands and the North of England. They had been promised some satisfactory explanations, and so they waited patiently.

But alas! for all things human, the speech was made—it was "measured" in style, that is, it was dull and flat: had a sentence or two which seemed clever and original, but for the rest it was, from the first word to the last of it, a disappointment. All men saw that difficulties were increasing every day; commercial troubles at agony point; every interest in peril; foreign relations insecure; a great war imminent; and the *Times* had given notice that the Guildhall speeches by ministers would let in a flood of cheering light. But all they got was a mixture of platitude and bounce, which had not even a bit of gas in it. The Prime Minister announced—what most people except Lord Salisbury knew—that an invasion of India by way of Asia Minor and the Valley of the Euphrates was possible and practicable; that our north-western frontier in India is a "haphazard, and not a scientific frontier," which must be rectified forthwith; that England will scientifically carve out the haphazard frontiers of other nations; that Cyprus will be administered without expence to England; that it was occupied because of its strength as a place of arms and the variety of its resources; that the Government would stand by the Treaty of Berlin and compel the other signatories to do the same; and, last of all, should a dozen "ifs" become the same number of "faits accomplis," the English will be happy and grateful. And this was all the Prime Minister had to tell the anxious nation; these were his "words of truth and sense" at a crisis of stupendous gravity.

They say Rome is winning many converts in England. Monsignor Capel, who is a most capable missionary, has been spending some time among the students at Oxford. His labours are being honoured with success, for the undergraduates are going over to Rome in large numbers. But it is not Monsignor Capel, nor yet the earnest, wily priests of St. Aloysius, who can claim the credit for this. The Ritualistic clergy of the Episcopal Church of England are doing it. The diocese swarms with them. From the Bishop downwards they are doing Rome's work, under the colours and pay of Protestantism. The Evangelicals are fighting them with all the force they can command, but it is a losing battle.

Other changes are taking place which give some trouble. Miss Maggie Rothschild is preparing to turn Christian with a view to her marriage with the Duc de Guiche. She takes it by degrees, getting regular religious instruction from a priest at Frankfort. The orthodox Jews are angry about the affair, and begin to have doubts as to the patriotism and faith of the great financial house.

The Bavarian Government is venturing to assert its independence a little, perhaps, just to see what Germany would be likely to say if the whole questions were at some future time to be raised. The Bavarians have bought some of the Uchatius cannon from Austria, for the purpose of experimenting upon them with a view to the adoption of steel bronze guns by the artillery. As yet Prince Bismarck has let them alone.

EDITOR.

### THE ORANGE BODY AND EXEMPTION.

One of the objections entertained by many sound and good Protestants to the Orangemen arises from a misconception of the nature and aims of that body here in Canada. It may be that the name and the distinguishing colour can only tend to irritate the better part of Irish Catholics and to madden the ignorant and brutal among them; it may be, as it is often declared, that Orangeism serves to unite the French-Canadians and the Irish Catholics—and so it may be that the Orangemen are open to the charge of hindering the work they, with other Protestants, so ardently desire to accomplish by the use of the Orange name and badge—but one thing is certain, that Orangeism in Canada differs vastly from Orangeism in the old countries. There it is the friend and ally of a State Church; it is sworn to maintain not merely the Protestant Church, but the Protestant State Church. If proof is needed, it is found in this item which is cut from a Manchester (Eng.) paper of date Nov. 9, 1878:—"At an Orange soiree, held at St. Peter's School-room, Blackley, on Saturday evening, the Rev. W. Coghlan, rector of the parish, presiding, the following, among other resolutions, was agreed to:—"That this meeting desires to reaffirm the great principles of the Orange body—loyalty to the Throne, a firm adhesion to the principles of the Protestant Church and State, and to the religious education of the young, with unwavering fidelity to the Bible, &c., &c."

And the Orangemen of England have always been on the side of the State Church. They have been opposed to Nonconformity in almost every phase of its ecclesiastical working. When the conflict was raging over the 25th clause of Education Act—which provided for the religious education of children by the State—and was interpreted by a large and influential body to mean that the funds of the State would be used to teach dogmatic theology, which would entail a wrong upon those who happened to differ in creed from the majority—the Orangemen, as a body, supported the Episcopal and the Roman Catholic Churches in their contention that the State was bound in duty to teach children in Board Schools some religious dogmas—although that meant handing 'over England to Episcopacy, and Ireland to Roman Catholicism. But with new experience in this new world its mind has greatly changed in the matter of State Churches. The *Orange Sentinel* in an article on "Exemptions" defines its position in a clear and decided manner, so clear and so decided that it is worth repeating here. After introducing the question by some remarks as to the alarming features of the case, and the need for "immediate action at the hands of all who wish to see civil affairs free from clerical influence, and the Church untrammelled by the State," it says:—

"The whole history of Church and State relationship is a dark one both for the State and for the Church. The unvarying record shows that wherever the Church became the pet of the State, she made shipwreck of her spiritual life, and soon after the State also suffered under the very worst possible masters—ungodly clerical tyrants, who seek only the things of this world, and have become forgetful of that higher and more enduring life in the future, except when it can be made a source of revenue, in order to gratify that insatiable thirst for this world's goods that invariably possesses a clerical oligarchy. That we have to fear clerical control in its worst forms in this country and in this age we will not assert; but we do demand immediate and decisive action. A wise people will never wait until an evil becomes intensified and oppressive. They act with its first appearance, and this is what the people of this Province ought to feel called upon to do in the matter of exemptions. It is an evil that is ever on the increase. It never grows less. Then, again, though exemptions were right in principle in a community such as ours, there never could be any equity in the application. The class that contributed the most to the public purse would derive the least benefit in the way of exemptions; while, on the other hand, the element sustaining a particular church in this country, though paying less to the revenue of the State in proportion to its numbers than any other class in the community, would, by reason of the constitution and aims of that church, be receiving benefits out of all proportion with the share contributed by it to the common purse. But we hold that the system of exemptions is not right in principle, and can only be productive of injustice and evil, and tend towards ultimate damage to the State; and believing this we take the ground we do. We hope that all true men in the Province will give no uncertain sound on this question at the approaching elections. Our country's future demands that we acquit ourselves like men in this most important crisis. Let it be remembered that the strength of the Papacy at home and abroad has been her temporal power; and that so long as we tolerate the existence of the exemption we are encouraging the building up of that temporal power in our midst. Be united, then, and this system that has worked so much mischief in other countries will cease to exist in ours, and the hold for the sheet anchor of temporal Romanism will be gone for ever in Ontario."

That is sound doctrine, and the advice should be acted upon. This exemption—in Ontario or Quebec—is a wrong, a social and civil iniquity. All the churches should be free, having equal rights, but no church should be allowed to exact privileges. If we go so far in giving some indulgence to religious institutions as to free the actual house of worship from taxes, why should convent, nunnery, parson's house and sexton's house be free? The parson as a rule is fairly well paid; he has a full share of the advantages that pertain to citizenship, and why should he have more than his neighbour at the hands of the Corporation? What is he, and what his father's house to all the world that he should enjoy such favours? Those vast and wealthy institutions called nunneries are eating the life out of poor people. Protestants get all they can out of the arrangement. Cases might be cited of large houses let to clergymen at a small rental because the taxes are saved by the clerical character of the resident. And the whole thing is an abuse from beginning to end.

This word from the *Sentinel* is not only important but opportune. The tax-payers of Toronto are beginning to feel that the burden put upon them is more than they can well carry, and they have to blame not merely the incompetence of their functionaries, but this exemption of so many institutions from legitimate taxation. One-sixth part of all the property in Toronto pays no