

the mass as absurd and blasphemous, and the confessional as a scandalous source of iniquity, priestly tyranny and pollution. Secondly, we are opposed to Romish claims and political assumptions of power. In this respect it is unlike other Christian denominations. It uses two swords, the one civil or temporal, the other religious. Orangemen are pledged to defend a Protestant altar and a Protestant throne. The Pope as the vicegerent of Christ and St. Peter must be supreme throughout the earth, says the Italian Church in its lofty and presumptuous ambition; but the Loyal Orange Association says, the Lord Jesus Christ is our king in the church, and Victoria our sovereign in the state, and should prelate or foreign potentate dare to dispute our sovereign's power throughout his wide domain,

AT LEAST 800,000 ORANGEMEN

"will know the reason why." Let it not be forgotten that Romanism is an oath bound system most solemn and binding. Every Jesuit has sworn and declared that the Pope of Rome is Christ's Vicar-general and the only head of the universal church throughout the earth, and that by reason of the keys given to him by the Saviour Jesus Christ he hath power to depose heretical kings, princes, governments and what not, all being illegal without his sacred confirmation, and that they may be safely destroyed. It is this that renders Romanism so dangerous to the civil power in every kingdom, and has caused the frequent expulsion of Jesuits from portions of Europe. Affairs may go smoothly for a time and with scarcely a ripple on the political waters, but there comes a time when Rome's plots cannot be allowed or its interference in the State be considered safe, and the ancient statement is verified that "no man can serve two masters." The French Roman Catholics are loyal to British connection because their leaders well know that the Treaty of Quebec gives them privileges that might not be enjoyed under any other political arrangement. In Ireland it has been the policy of Rome to keep the people discontented and to make them believe that British misrule was and is the cause of all their misfortunes and poverty. Nor will its efforts cease while the hope of supremacy holds out. While Rome in her heart of hearts despises the Irish demagogue and American Fenian, they however form at present ready tools in her hands, that will be crushed and thrown away when no longer wanted. Thirdly, our Association is especially

OPPOSED TO THE CHURCH OF ROME

on account of her intolerance. It may be true that some Protestant religionists may have been intolerant in the past, and even persecuting. Churchmen in England persecuted Nonconformists, and during the Protectorate they returned it with interest, and the men who sought refuge in America from persecution at home cannot in turn escape the charge of intolerance; but Protestants have not claimed to be infallible, and deeply regret their past mistakes. Not so with Rome. She is drunk with the blood of martyrs and as intolerant as ever, only that she lacks the power and opportunity. Dr. Y. D. Fulton, in "Rome in America," quotes from Canons 6 and 12, passed in the Ecumenical Council of 1870, as follows:—"Whoever says that the authority with which the Catholic Church proscribes and condemns all religious sects separated from its communion is not pre-

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