

THE ORANGE RECORD.

VOL. I.

TORONTO, MARCH 12, 1888.

NO. 8.

FROM THE SEAT OF WAR.

WILL IRELAND BE SURRENDERED?

Just now, when the Imperial Parliament has once more assembled in Westminster, and when the wrangle between the rebels and loyalists within the walls of the Legislative chamber has once more commenced, it is not out of place to ask the question, is Ireland with its million and a quarter loyal Protestants to be handed over to the tender mercies of a clique of men who plead no defence to the charge that they are steeped to the lips in treason and the blood of innocent victims? What are the objects of the Parnellites? This is plainly set forth in a speech delivered by the chosen leader of Irish malcontents in Cincinnati in February, 1880. On that occasion he said:—

When we have undermined English misgovernment we have paved the way for Ireland to take her place amongst the nations of the earth. And let us not forget that which is the ultimate goal at which all true Irishmen aim. None of us, whether we be in America or in Ireland, or wherever we may be, will be satisfied until we have destroyed the last link which keeps Ireland bound to England.

This language surely is conclusive. Nothing can be plainer or more intelligible—the ultimate aim and end of the Irish party is the destruction of the last link which keeps Ireland bound to England. The "National" party seem to be filled just now with an overwhelming love for the English people. All such cries as "Burn everything English except English coal" seem to be entirely forgotten. So also are such expressions of opinion as that of Mr. T. Sexton, who, speaking in Dublin, on October 14th, 1881, said, "I declare that the prevailing and unchangeable passion between Ireland and England is the passion of hate." This is true when said of ignorant Papists; but Mr. Sexton might have excluded the Irish Protestants, whose love for the crown and constitution is beyond question. When during the Soudan campaign Australia sent a contingent of troops and Canada volunteers to do the same, the rebel Nationalists openly wished confusion to the British army. Over three provinces of Ireland there is no such thing as human freedom; for the minority who dare to be honest and who refuse to bow the knee to the National League are treated

as lepers by their neighbours, and ostracised from society. And this is what the Parnellites call freedom! Not only are they cut off from friendship by the league of hell, who fill the people's minds with hate, but their very lives are often sacrificed.

Murderers and criminals of all classes can be acquitted by Juries who dare not give verdicts against them. although the evidence produced be of the most overwhelming description. Men—and in every case Papists—make the boast that on such a night they visited such a homestead with arms in their hands and carried out the sentence of the National court by shooting the oldest person, perhaps supplementing the deed by cutting the hair off the heads of the female portion of the family and forcibly drawing or breaking their teeth with pincers, as a mark warning all persons who would preserve their lives to keep out of their company. As a last mark of the hate of the National League towards those who boast of a free conscience, crops are destroyed, hay and farm buildings destroyed by incendiaries, and cattle hanged, Protestants are forbidden to wear any color that would set forth their religion, loyalists must never utter a word that would indicate their devotion to their Sovereign, and all must do homage to the National League. Still this Irish party—composed almost exclusively of pork butchers, tailors, bootmakers, and ordinary clerks, supported by the funds subscribed by the ignorant peasants—demand that the lives of protestants shall be delivered into their hands. Surely such an act of betrayal will never be committed by Englishmen or Scotchmen, with whose brethren the country is in great part populated. Should Home Rule (or Rome Rule) be very long kept from the Irish Papists the loyal people may have to draw the sword in defence of home and Faith, and if such time should ever unfortunately come, they are confident they will not be denied the help of their fellow believers in Canada. —J. EMERSON NEILLY.
DUBLIN, FEB. 19, 1888.

Brother, what are you doing to spread Orange principles by what means are you seeking to lead Romanists to the truth? Keep your lodge dues paid in advance. You will then not lose interest in the order. The same principle applies to subscriptions to THE RECORD.

PERSONALS.

Bro. J. H. Moore writes an interesting letter about the progress of Orangeism in his neighbourhood. In consequence of many members being absent on account of lumbering operations during the winter, the brethren there have been unable to hold any meetings since October. They have not however lost interest in our noble cause, and are jealously and energetically forwarding Orangeism by every means in their power, and it is evident that winter snows have not by any means chilled their ardor in this grand word, as will be easily seen from the following:—

Our brethren of L.O.L. No. 121, held a degree meeting on Tuesday, 28th February, in the Orange Hall, Bobcaygeon. There was a very good attendance. Bro. J. Foster occupied the chair. Fourteen brothers were raised to the Royal Arch Purple Degree. At twelve o'clock they retired to Bro. Richie's, where they relieved the groaning tables of their toothsome dainties. After supper the usual loyal, patriotic and complimentary toasts were given and replied to. After a most enjoyable and successful meeting they dispersed to their several homes at an early hour in the morning, all well pleased with the success of the night's proceedings, the newly-initiated candidates being most delighted. It is our earnest wish that they may all in their future lives bear themselves in such a manner as shall reflect credit on the Order.

I think this is all the news I can send you this time. Wishing you success with your paper, I remain,

Yours Fraternally,
JOHN H. MOORE.

Toronto Division, No. 2, Royal Crimson Knights, gave a concert on Tuesday, March 6th, in the Victoria Hall, to an appreciative audience, under the presidency of Bro. Robinson, Grand Master, P. A. P. B.

Misses Hattie Morell and Messrs Sims Richards, Chas. Kelley and James Fax were the artists engaged who, with Miss Minnie Martin as accompanist delighted the assembled company. The Chandlor brothers displayed their inimitable club-swinging, and the drill was exemplified by the Knights under the orders of Captain Armstrong.

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J. LANGSTAFF, EDITOR.

All articles intended for publication should be addressed to the Editor, and must be accompanied by the name and address, not necessarily for publication but as a guarantee of good faith.

Advertisements inserted at reasonable rates. Business men will find it to their advantage to advertise in THE ORANGE RECORD, circulating as it does in all parts of the continent. Lodge cards, intended for Directory, inserted gratis.

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An enthusiastic hearer described in glowing terms the effect produced upon him by a sermon on the need of first-class boarding schools, under Protestant control, in the North West Territories. He was strongly moved by the eloquent appeal, but upon being asked what he contributed to the object for which the preacher pleaded he said: "Well I had not a nickel in my pocket, and I gave ten cents!" Romish designs will never be thwarted if Protestants display this niggardly spirit. Every mission we know of at the present moment to Roman Catholics is languishing for funds. And those who hear the Gospel from Sunday to Sunday are willing to lool on cushioned pews, and cannot deny themselves a single luxury in order that their Roman Catholic fellow countrymen may have the Word of Life.

Every Protestant will feel deeply humiliated on learning that the sovereign of a third-rate European Power has done that which their government should have done in reference to the Pope's Jubilee. Oscar XII. of Sweden abstained from sending a representative to Rome to congratulate Mgr. Pecci on his fiftieth anniversary as a wafer-deity manufacturer, and when some influential Romanists urged upon him the examples of Her Britannic Majesty and the German Kaiser, they were significantly reminded

that Sweden was a Protestant country, and as such could not hold any communication of an official aharacter with the Vatican.

At a dark period in history, when the destinies of the reformed religion and of human liberty hung trembling in the balance, Gustavus Adolphus of Sweden burst into Germany, and on the bloody field of Lutzen gave his life for the freedom of Protestant Germany. He achieved a glorious victory on that terrible day; and, though a stranger to his blood sits on the throne of Vasa, the spirit which animated the Lion of the North lives in his people's bosoms. By his noble, determined policy Sweden became a Power in Europe, and it is not beyond the range of possibility that the sturdy Protestantism of her gallant people may regain for them a foremost place among the nations of the earth when those Protestant countries who have recently grovelled at the feet of the Papal Baal stand discredited and dishonored before the world.

The Protestant Standard, published at 908 Filbert Street, Philadelphia, by F. G. Bailey, has just completed its tenth volume. Continued and enlarging prosperity rewards the efforts of its spirited proprietor; and under the vigilant and fearless editorship of the Rev. Jas. A. McGowan our contemporary is doing good service in advancing the cause of Protestant truth in the great Republic. No one can read its pages without admitting the editor's wishes are more than realized when he says that "we want all to feel that *The Protestant Standard* is not a personal paper, but a broad, liberal, catholic (without the Roman), independent, fearless paper." We heartily congratulate the *Standard* on the completion of its tenth decade; and trust it may be published for many more, with an ever-increasing circulation.

It becomes necessary to remind some of our readers that their subscriptions are unpaid, and if they will kindly notice this, and send in the amount the publisher will be greatly obliged. He has, in the expectation that they would make prompt payments when due, entered into arrangements for the enlargement and consequent increase of usefulness of THE ORANGE RECORD. The amount owed in each individual case may be very small, and to the person who should make the payment, appear so trifling as to be hardly worth mentioning; but then these inconsiderable sums bulk up very largely in the aggregate. We know there are no brethren mean enough to order a paper, and

then refuse to pay for it, but it is possible the termination of the subscription may have escaped their notice in a good many cases; we are sure they will excuse this reminder. And just here a word to our prompt-paying subscribers may be permitted. They are aware we have already enlarged the paper, and improved its appearance. If they will only lend a hand and add to our circulation by getting their friends and neighbours to subscribe, THE ORANGE RECORD will be increased to five times the present size. It is the publisher's wish to do this before the July Anniversaries, when a special illustrated number will be printed, with engravings and biographies of prominent brethren, together with other features which cannot now be particularized, but which will be announced in later issues. If brothers will aid in this way they will be rewarded by having placed in their hands an Orange and Protestant paper which, with the utmost cordiality to all serving in and advancing our common cause, will aid in establishing and extending Reformation privileges and principles.

[Erratum. We regret that the first line of the Poetical quotation in the article on page 9 of this number, has been omitted, the passage should read:

But 'tis not so above,
There is no shuffling; there the action lies
In its true nature, and we ourselves compelled,
Even to the teeth and forehead of our faults,
To give in evidence.]

FIFTY YEARS IN THE CHURCH OF ROME.

BY REV. CHAS. CHINIQUEY.

Published by Permission of the Author.

COMMENCED IN NO. 5.

CHAPTER IV.—[Continued.]

"I could never believe that anybody would whip a priest in such a crowded quillage."
"But" said several, "we ran to his help and we recognized the priest's voice. He is the only one who lisps in the villiage."

"And we saw him with our own eyes," said several.

The school bell put an end to this conversation. As soon as school was out I returned to the house of my relatives, not wishing to learn any more about the matter. Although I did not like this priest, yet I was much mortified by some remarks which the older

pupils made about him.

But it was difficult not to hear any more. On my arrival home I found my uncle and aunt engaged in a very warm debate on the subject. My uncle wished to conceal the fact that he was among those who had whipped him. But he gave the details so precisely, he was so merry over the adventure, that it was easy to see that he had a hand in the plot. My aunt was indignant, and used the most energetic expressions to show her disapprobation.

That bitter debate annoyed me so that I did not stay long to hear it all. I withdrew to my study.

During the remainder of the day I changed my resolution many times about going to the secret meeting in the evening. At one moment I would decide firmly not to go. My conscience told me that, as usual, things would be uttered which it was not good for me to hear. I had refused to go to the two last meetings, and a silent voice, as it were, told me I had done well. Then a moment after I was tormented by the desire to know precisely what had taken place the evening before. The flagellation of a priest in the midst of a large village was a fact too worthy of note to fail to excite the curiosity of a child. Besides, my aversion to the priest, though I concealed it as well as I could, made me wish to know whether everything was true on the subject of the chastisement. But in the struggle between good and evil which took place in my mind during that day, the evil was finally to triumph. A quarter of an hour before the meeting my friend came to me and said :

"Make haste, the members of the association are coming."

At this call all my good resolutions vanished. I hushed the voice of my conscience, and a few minutes later I was placed in an angle of that little room, where for more than two hours I learned many strange and scandalous things about the lives of the priests of Canada.

Dr. Tache presided. He opened the meeting in a low tone of voice. At the beginning of his discourse I had some difficulty to understand what he said. He spoke as one who feared to be overheard when disclosing a secret to a friend. But after a few preliminary sentences he forgot the rule of prudence which he had imposed upon himself, and spoke with energy and power.

Mr. Etienne Tache was naturally eloquent. He seemed to speak on no question except under the influence of the deepest conviction of its truth. His speech was passionate, and the tone of his voice clear and agreeable. His short and cutting sentences did not

reach the ear only; they penetrated even the secret folds of the soul. He spoke in substance as follows :

"Gentlemen:—I am happy to see you here more numerous than ever. The grave events of last night have, no doubt, decided many of you to attend debates which some began to forsake, but the importance of which, it seems to me, increases day by day.

"The question debated in our last meeting—'The Priests'—is one of life and death, not only for our young and beautiful Canada, but in a moral point of view it is a question of life and death for our families, and for every one of us in particular.

"There is, I know, only one opinion among us on the subject of priests; and I am glad that this opinion is not only that of all educated men in Canada, but also of learned France; nay, of the whole world. The reign of the priest is the reign of ignorance, of corruption, and of the most barefaced immorality, under the mask of the most refined hypocrisy. The reign of the priest is the death of our schools; it is the degradation of our wives, the prostitution of our daughters; it is the reign of tyranny—the loss of liberty.

"We have only one good school, I will not say in St. Thomas, but in all our county. This school in our midst is a great honor to our village. Now see the energy with which all the priests who come here work for the closing of that school. They use every means to destroy that focus of light which we have started with so much difficulty, and which we support by so many sacrifices.

"With the priest of Rome our children do not belong to us; he is their master. Let me explain. The priest honors us with the belief that the bodies, the flesh and bones of our children, are ours, and that our duty in consequence is to clothe and feed them. But the nobler and more sacred part, namely, the intellect, the heart, the soul, the priest claims as his own patrimony, his own property. The priest has the audacity to tell us that to him alone it belongs to enlighten those intelligences, to form those hearts, to fashion those souls as it may best suit him. He has the impudence to tell us that we are too silly or perverse to know our duties in this respect. We have not the right of choosing our school teachers. We have not the right to send a single ray of light into those intellects, or to give to those souls who hunger and thirst after truth a single crumb of that food prepared with so much wisdom and success by enlightened men of all ages.

"By the confessional the priests poison the springs of life in our children. They initiate them into such mysteries of iniquity

as would terrify old galley slaves. By their questions they reveal to them secrets of a corruption such as carries its germs of death into the very marrow of their bones, and that from the earliest years of their infancy. Before I was fifteen years old I had learned more real blackguardism from the mouth of my confessor than I have learned ever since in my studies and in my life as a physician for twenty years.

"A few days ago I questioned my little nephew, Louis Cazeault, upon what he had learned in his confession. He answered me ingenuously, and repeated things to me which I would be ashamed to utter in your presence, and which you, fathers of families, could not listen to without blushing. And just think, that not only of little boys are those questions asked, but also of our dear little girls. Are we not the most degraded of men if we do not set ourselves to work in order to break the iron yoke under which the priest keeps our dear country, and by means of which he keeps us, with our wives and children, at his feet like vile slaves!

"While speaking to you on the deleterious effect of the confessional upon our children, shall I forget its effect upon our wives and upon ourselves? Need I tell you that, for most women, the confessional is a rendezvous of coquetry and of love? Do you not feel as I do myself, that by means of the confessional the priest is more the master of the hearts of our wives than ourselves? Is not the priest the private and public confidant of our wives? Do not our wives go invariably to the feet of the priest, opening to him what is most sacred and intimate in the secrets of our lives as husbands and as fathers? The husband belongs no more to his wife as her guide through the dark and difficult paths of life: it is the priest! We are no more their friends and natural advisers. Their anxieties and their cares they do not confide to us. They do not expect from us the remedies for the miseries of this life. Towards the priest they turn their thoughts and desires. He has their entire and exclusive confidence. In a word, it is the priest who is the real husband of our wives! It is he who has the possession of their respect and of their hearts to a degree to which no one of us need ever aspire.

"Were the priest an angel, were he not made of flesh and bones just as we are, were not his organization absolutely the same as our own, then might we be indifferent to what might take place between him and our wives, whom he has at his feet, in his hands—even more, in his heart. But what does my experience tell me, not only as a physician, but also as a citizen of St. Thomas? What does yours tell you? Our experienœ

tells us that the priest, instead of being stronger, is weaker than we generally are with respect to women. His sham vows of perfect chastity, far from rendering him more invulnerable to the arrows of Cupid, expose him to be made more easily the victim of that god, so small in form, but so dreadful a giant by the irresistible power of his weapons and the extent of his conquests.

"As a matter of fact, of the last four priests who came to St. Thomas, have not three seduced many of the wives and daughters of our most respected families? And what security have we that the priest who is now with us does not walk in the same path? Is not the whole parish filled with indignation at the long nightly visits made by him to two girls whose dissolute morals are a secret to nobody? And when the priest does not respect himself, would we not be silly in continuing to give him that respect of which he himself knows he is unworthy?"

"At our last meeting the opinions were divided at the beginning of the discussion. Many thought it would be well to speak to the bishop about the scandal caused by those nightly visits. But the majority judged that such steps would be useless, since the bishop would do one of two things, namely, he would either pay no attention to our just complaints, as has often been the case, or he would remove this priest, filling his place with one who would do no better. That majority, which became a unanimity, acceded to my thought of taking justice into our own hands. The priest is our servant. We pay him a large tithe. We have therefore claims upon him. He has abused us, and does so every day by his public neglect of the most elementary laws of morality. In visiting every night that house whose degradation is known to everybody, he gives to youth an example of perversity the effects of which no one can estimate.

"It had been unanimously decided that he should be whipped. Without my telling you by whom it was done, you may be assured that Mr. Beaubien's flagellation of last night will never be forgotten by him!

"Heaven grant that this brotherly correction be a lesson to teach all the priests of Canada that their golden reign is over, that the eyes of the people are opened, and that their domination is drawing to an end!"

This discourse was listened to with deep silence, and Dr. Tache saw by the applause that followed that his speech had been the expression of everyone.

Next followed a gentleman named Dubord, who in substance spoke as follows:

To be Continued.

LOCAL LODGE NOTES.

D'ARCY BOLTON L.O.L. 657.

Bro. McDougall presided over the regular monthly meeting of the above lodge in the County Orange Hall, Feb. 21st. There was a large attendance of brethren present. After conducting some important business the lodge closed, to open again in the Royal Arch Purple Degree, which degree was conferred on one brother. After closing the lodge in due form, light refreshments were served, and the brethren dispersed to their homes after singing "God save the Queen."

KING WILLIAM L.O.L. No 140

held their regular meeting in the County Orange Hall, Queen Street East, on Wednesday, March 7, Bro W. Adamson, W.M., in the chair, and Bro J. L. Hughes, D.M., in the vice chair. There was a fair attendance. Two certificates and two propositions were received. Bro. Granfield and Bro. Armstrong, W. M. No. 111, exemplified the lecture. The Worshipful Master informed the lodge of Bro. Little's serious illness, which sad intelligence cast gloom over an otherwise cheerful meeting. Bro. Granfield, the efficient and talented Lecturer of No. 140, having applied for his certificate, it became necessary to appoint his successor, and Bro. Calvin was unanimously elected. In granting Bro. Granfield's certificate the lodge, while losing a valuable and devoted member, may rejoice in the fact that his services will in future be utilized in advancing the cause of Orangeism in the rapidly rising district to the eastward of our fair city. And old 140 may congratulate itself that one of its promising young members has been chosen as master of the new lodge in St. Matthew's Ward.

The report of the supper committee showed that after defraying all expenses, except the rent of the large hall where the feast was given, there remained a balance in favor of the lodge of \$8. The master stated, in consequence of the large number who attended, suitable accommodation could not have been provided in the supper room upstairs. The cost of the large hall was \$15, \$7 more than the surplus; but the W.M. was happy to state that arrangements had been made whereby no further expense would be cast on the lodge. The supper was one of the most successful given by any of the city lodges, and the greatest credit is due to the committee who had charge of the matter. After making arrangements for a degree meeting to be held on the 20th inst., the lodge closed in due form.

L. L. L. No. 711.

The above lodge held its regular monthly meeting in the Eastern District Hall on Thursday March, 1st. The lodge opened in due form, Bro. Brown, W.M. in the chair, Bro. Chisolm, D.M. in the vice chair, other officers in their respective places. There was a large attendance of brethren present. Eight propositions for membership were received and handed to the standing committee for investigation to be reported on at the next regular meeting. One candidate was then duly initiated into the mysteries of the order. After some lengthy discussion on various reports, the Supper committee reported favorably having twelve dollars on hand, after all bills were paid. There being no further business the lodge closed in due form. God save the Queen.

SENTINEL L. O. L. No. 506.

This lodge held a special meeting on Wednesday evening, March 7th, in the Jackson Hall, cor. Bloor and Yonge Sts. The chair was occupied by Bro. Stanley, W.M., and other officers occupied their respective places.

One proposition was received and handed to the committee for investigation to report at the next regular meeting. After transacting some important business the lodge closed in due form to open in the Royal Purple Degree. Three candidates were then duly instructed in the work of the above degree, and the lodge closed in proper form.

There were three candidates advanced to the Royal Blue Degree and two advanced to the Royal Arch Purple Degree, after which light refreshments were served, after enjoying themselves the members departed for their several homes.

EBENEZER L. O. L. No. 157.

This lodge held its regular monthly meeting in the County Orange Hall on Tuesday evening, March 6th. The lodge opened in due form Bro. Jas. Parrett, W.M., in the chair, Bro. A. H. McConnell, D.M., in the vice chair. Four propositions were received and handed to the committee for investigation. One candidate was then duly initiated into the mysteries of the Order. There being no further business the lodge closed in due form. After closing, the Royal Purple Degree was conferred on two members of this lodge. The Royal Arch Purple Degree was also conferred on two members. Lectures repeated by Bros. Kirk and Cheatley. After closing the lodge light refreshments were served and then the brethren dispersed to their several homes at a late hour.

POPE AND POLITICS.

Dr. McGlynn Delivers A Bitter Tirade Against The Papacy

"A BAG OF BONES"—DUBBING THE HOLY FATHER "THE ECCLESIASTICAL COBBLER"

(CONTINUED FROM No. 7.)

The Roman empire, in spite of its conversion to Christianity, was doomed by its crimes, by its false policies, by its absolutism, which Christianity taught it little or nothing to mitigate. The Christian Church came to teach certain general principles of religion and of morality; but somehow or other it was left to men, by sad and painful experience, by the oppressions and the robberies, the wars and the murders of long centuries, to find out for themselves the beauty of universal suffrage, the beauty of Republicanism; to discover for themselves the rights of man, the rights of citizenship; to discover, or rather re-discover and to re-promulgate the magnificent teaching of our Declaration of Independence, of the equality of men and of the inalienable rights of men to life, liberty and the pursuit of happiness. (Applause.) I know that these things are all contained in germ in the gospel, in the parables of Christ, in the teaching of the Christian Church; and yet, somehow or other, they failed for all these centuries to find their perfect application.

And we must say apologetically that it was not the business of the church to teach either Monarchy or Republicanism. It was the business of the Christian Church to teach certain religious truths, to preach pure morals, to stand for the supremacy of the moral order in the world, to give to poor, weak, sinful man spiritual help and medicine. But it has been true, and it shall be ever true of political questions, as it is true of scientific questions, what the Scripture says of the universe: "He has delivered it over to the disputations of man." (Applause.) It was not, then—and we need not blame the Papacy—it was not the fault of the Papacy if it did not teach the Roman empire Republicanism. It did, in teaching the great, universal, essential principles of the equality and dignity of man, not a little to soften manners, to prevent crime, to improve morals, to prepare for a higher civilization. It emancipated not merely the slave, but woman also. It taught the preciousness of human life.

The principles of political emancipation, of the restoration of the masses of men to their God-given inheritance of natural opportunities, are all conveyed in the gospel of

Christ, are all taught in the teachings of the Christian Church, at least in germ. But it remains for men through the painful experiences of ages to be compelled to learn how they shall right their secular wrongs, how they shall undo their political and social evils, and all that they need from the Christian Church, and all that they should tolerate from the Christian Church is the general principles of truth, and morality, and its prayers, and its blessings and its comforting, holy sacraments. (Applause.)

The Roman empire became speedily Christian in its highest places, and the Roman Emperors were glad to conciliate the Christian Church. They were glad to lavish power and wealth upon the Christian Church, not merely that it might be the almoner and educator, but that it might also be in great measure the special policeman, well paid to keep down the mob. (Applause.)

And because of its crimes the Roman empire fell. It richly deserved to fall. And the Christian society, in spite of not a few of the blunders and crimes that it began to contract because of its alliance with that Roman empire, must still remain, in spite of its human advocates, as a witness of Christ's truth, as the minister of His sacraments, as the teacher of morals to those who would practise even while the preacher did not practise himself. The Roman empire was broken into many fragments by sturdy barbarians from the north, men full of martial vigor, men with many natural virtues, but still barbarians and savage. They were able to destroy the Roman empire but they were not able to destroy the Christian Church, for that, in spite of its human side, had within it a divine element. It still stood for Christ. And so the barbarian fell on his knees before the Roman altar and eagerly craved Christian baptism and Christian doctrine and Christian sacraments and Christian morals. And the barbarians, became Christian, full of gratitude to the church that had rescued them from savagery, that had taught them to read, that had given the gentle manners and noble arts, lavished everything in their new gratitude at the feet of the church, of the mistress, of the mother who taught them, who nursed them, as it were, into spiritual life.

And here was the second blunder. A thousand pities that the church accepted the gifts of the newly converted nations, allowed her councils in great measure to be so mixed up with the civil Parliaments of these new founded nations that it was hard to say where the council ended and the Parliament began, or where the Parliament ended and the council began. Bishops, noblemen and sovereigns

were all mingled in one common council, church and state in almost inextricable confusion. It seemed good, it seemed a wise, an admirable thing that there should be such an excellent understanding between the spiritual and the temporal power. But the clear, cold light of history makes plain that it was a horrible blunder. And for us to repeat the blunder would be the most unpardonable of crimes. (Applause.)

You owe to that condition of things all the squabbles and the conflicts and the interminable wars between church and state continued for hundreds of years during the dark ages. You owe to this the temporal power of the Pope. You owe to this the Pope's assumed right to restore the Roman empire in the person of Charlemagne. You owe to this the principle of the Pope to control the empire of Germany, to crown the Emperor of Germany and to call him the sovereign of the Holy Roman Empire, of which Voltaire not only truly, but wittily, said that it was called holy Roman empire because it was neither holy nor Roman. It was not Roman, but German, and it was decidedly unholy. (Applause.)

It was through this beautiful union of church and state, with the sanction of Peter's successor, who himself was at the head of the whole order, that you find bishops entangled with all the duties of feudals; bishops, bound by their civil tenures to lands with which their bishoprics were enriched, to actually furnish so many soldiers and not unfrequently willing, or not unwilling, to lead these soldiers, clad in mail, engaged in the frays of their pretty lords.

And from this beautiful union of church and state, that rose from the gratitude of newly converted peoples lavishing everything at the feet of the church, came the indescribable corruption, the degenerate ignorance, the degradation of morals both in the clergy and the laity, the interminable confusion of the middle ages. And it was that condition of things, that need of reformation, a need that still continued for centuries in spite of the cry that was going up from thousands of the faithful for reformation of the church, both in its head and in its members; it was that condition of things that continued so long in spite of the prayers of so many saints and sages, in spite of the sincere conviction and the earnest desire of all men everywhere, it was the continuation of that influence that made necessary the Protestant reformation. (Applause.)

It is not my business here to-night, dear friends, to justify the destruction of any of the good things that that Protestant reformation destroyed. I believe as a matter of

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.)

COMMUNICATIONS.

THE LADIES ADVANCE SOCIETY.

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.

VICE PRESIDENT.

ADORN YOUR HOME

with a fitting memorial of the Bicentenary of the glorious Revolution of 1688, in the shape of a handsomely executed portrait of his Majesty William III., designed and executed in the highest style of art. You can do this and at the same time secure abundance of interesting, instructive reading by sending to the publisher ONE DOLLAR, one year's subscription for THE ORANGE RECORD, in return for which you will not alone receive full value for your money in the paper, but a portrait of our great deliverer as he appeared on the memorable day when he overthrew James and the minions of popery in Ireland. The picture—which is in size 22x26 inches—is from the original in the National Portrait Gallery, South Kensington Museum, and will challenge comparison with any painting that has ever graced the walls of an academy.

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THE POE OF OUR FREEDOM.

IGNORANT PROTESTANTS THE BEST
TOOLS OF THE PAPACY.

SOLEMN WORDS OF WARNING.

Posterity will be sensible of a deep debt of gratitude to the Rev. Principal MacVicar, D.D., Presbyterian College, Montreal, for his determination to alarm the public with regard to threatened dangers from Papal designs. His voice has been that of one crying in the wilderness: the world, intent on its political combinations and wire-pulling, has only been equalled by the Church, occupied in theological hair-splitting, in fatuous indifference to the learned Principal's indications of the perils to which our state and municipal institutions are exposed by the schemes of the implacable enemy of God's Word and man's freedom. The patience with which he has long battled with obloquy, the courage with which he has discharged his duty in the premises, although exposed to accusations of bigotry, are at length beginning to have their reward in the awakening of the national conscience with respect to its accountability for the iniquities of Rome: an accountability which every Protestant elector in the Dominion must discharge at the Highest Tribunal by an explanation of the reasons which induced him to consent to the laws regulating the collection of Romish imposts in the Province of Quebec. In this life political exigencies and business entanglements are sufficient answers to troublesome inquiries on such points—

There is no shuffling; there the action lies
In its true nature, and we ourselves compelled,
Even to the teeth and forehead of our faults,
To give in evidence.

When will Protestant electors abandon their shameless hypocrisy which leads many at least of them to pray on Sunday for the speedy conversion of Roman Catholics, and then, during the week, to yield implicit support to the political institutions and parties which abet the Romish hierarchy in keeping millions of our fellow-country-men in degrading spiritual bondage? Here we may be permitted to say that Orangemen are not blameless in this matter. Rome will be speedily overthrown if the brethren of our Order will exert their best energies in enlightening their co-religionists and bringing them to see the need of action; but her downfall will be delayed indefinitely if we confine our efforts to attending lodge meetings and parades. Brethren, what we need is work, your individual work. Gather all

the facts you can about the position of the Papal Church in the Dominion. Think about them, talk about them in your daily conversation. It will be a change from the weather and the crops which is to be feared are often the sole topics of discourse. Most important of all, act upon your knowledge of these facts at the polling-booth.

Men are among us who have understanding of the times, who know what our people ought to do, one of these men is the scholarly writer, who, in Knox College Monthly, speaks out in this vigorous fashion:

It is not very surprising that people generally are ignorant of Romanism. The Church believes in secrecy, and hides her designs and resources and many of her potent doings from public inspection. She denounces secret societies, and then practises what she condemns. It thus becomes extremely difficult, indeed impossible, to gain a full knowledge of her practical movements. And as to her historic past, of which she always proudly boasts, it is to most Protestants a *terra incognita*. They will not waste time, as they express it, over the musty records of bye-gone theological strifes. They have a vague tradition of the intolerance, tyranny and persecutions of Rome a few centuries ago, but cannot be persuaded that in spirit, policy and general beliefs that Church is always the same. Our schools and school-books shed

NO LIGHT ON SUCH MATTERS.

Although Protestant, they must be silent on a system thoroughly antagonistic to their very existence. Few parents, we have reason to think, take care to instruct their children as to the nature of Romanism. They are not told that by that system the Bible is forbidden to be read in the household and school room. It is not made clear to them that the Pope is in no sense the successor of Peter, and that it is blasphemy for that ecclesiastic to call himself infallible, and claim to be Head of the Church. They are not taught it is contrary to Scripture and highly sinful to observe seven sacraments instead of the two instituted by Jesus Christ, and to ascribe to baptism what can be accomplished only by the Spirit of God, and to supplement the efficacy of the Saviour's blood in removing sin by the purifying power of the tormenting flames of a fabulous purgatory. They are not warned against the enslaving and corrupting influence of the Confessional, and the weak credulity engendered by the acceptance of the pretended miracles and numerous fetiches of Rome. They are not told that it is gross idolatry to pray to saints and angels, and to worship the Virgin Mary and a wafer called the Host, which is declared

to be changed by the manipulations of a priest into the very divinity and humanity of the Son of God. So far as family training is concerned, it is safe to say that Protestant children, generally, are allowed to grow up with the impression that there is nothing specially wrong in Romanism, that it is as good as any other form of religion, and that its votaries are usually characterized by eminent piety and zeal. Then as to Protestant pulpits little or nothing is now said in the majority of them touching the theological errors of Rome. A considerable number of ministers even favor some of her distinctive tenets, such as the confessional, the use of incense, altar lights, ornaments, crucifixes, prayers for the dead, the adoration of saints and the sacrifice of the mass. With very many others the theme is unpopular.

Those who wish to be at peace with the political magnates of their flocks, and who are anxious to "draw," i.e., to make inroads on neighboring congregations, and to gather round them easy-going people of all sorts, shun the subject with scrupulous care. Indeed, where wealth, fashion and politics, with their frequent concomitant ignorance, rule, it is deemed in bad taste, narrow, ungenerous and illiberal to expose any respectable error. The popular thing to do, and what is sure to be commended by a certain section of the press, is to express considerate sympathy with errors as "honest doubters," or to give occasional exhibitions of what may be called theological rope-dancing, in which the acrobat shows how skilfully he can play with sacred things, and what risks he can run, without being punished for his temerity. If Romanism is touched at all it is only to show in how many points it agrees with the Reformed Churches, and how much charity and heroic self-denial are manifested by priests, nuns, and Jesuit missionaries. Do we not all believe in the one God—in the Trinity, the divinity of the Son and the Spirit, the inspiration of Scripture, the unity and catholicity of the Church, the necessity of good works, the efficacy of prayer, and the desire to reach the same heaven in the end? Why should we magnify our differences? Men must be allowed freedom of thought as well as action. It is an impertinence to meddle with any man's creed; and, therefore, instead of criticising and opposing Romanism, it is the duty of all enlightened citizens to seek to dwell together in unity and peace in this goodly land which the Lord has given us as our common heritage.

This is one, and a very common way of viewing the matter among those whose ignorance is dense, and who are apparently unwilling to inform themselves. I know a

prominent person, for example, who has had intercourse with French-Canadian Roman Catholics, socially or in business, and who cannot speak their language, but is in the habit of confidently asserting that they are less immoral than the Scottish peasantry, and makes this a reason for doing nothing to enlighten them. His doctrine is, leave them alone. It is amazing how the "mystery of lawlessness" blinds the eyes of many. It is such a compost of Judaism, Paganism, Christianity and modern civilization, than one can find in it anything he wishes; and by magnifying certain features, and hiding or ignoring others, he can make it harmonize, to some extent, with almost any system of belief. Its power of adaptation to circumstances, social and political, is truly marvellous. It can fawn and flatter, use the entreating tones of the humblest suppliant, and then frown and rutilate without mercy. Its messengers can appear clothed in the livery of heaven as angels of light or in the grim habiliments of the cruel inquisitor. The late Archbishop Bourget, of Montreal, a man of sweet and smiling face, cursed the ground down six feet deep where he was obliged by decision of the Privy Council to place the body of Guibord, the printer, and then with pious ceremony committed the whole cemetery to the benign care of the Virgin Mary. Out of the same mouth proceeded cursing and blessing.

(To be continued.)

THE REFORMATION IN MEXICO.

Between the southern limits of California, New Mexico, Arizona and Texas and the continent of South America stretches an irregular country which gradually tapers downward from a breadth of 1800 miles to a narrow isthmus less than fifty miles across. The upper portion of it and much the larger is Mexico, and dips down in the great waters like the curved neck and head of a camel, below it lies Central America, in shape somewhat like a half square bisected at its diagonal, and resting its base on the Pacific.

A land of interest to the student and the scientist, of the greatest commercial importance, and of the most varied physical features, Mexico demands notice to-day as the theatre of a religious movement which will in the end place its benighted inhabitants under the enlightenment that follows in the train of the Gospel.

Four hundred years ago the Spanish freebooter, Cortes, crushed the Aztec Empire, and reared the temples of Romish idolatry

on the ruins of the more ancient superstition; the autos-da-fe of the Holy Inquisition displaced the human sacrifices previously offered by the conquered race.

From an interesting paper in The Missionary Review we learn that in 1847 the war between the United States and the Mexican Government introduced the Bible in the knapsacks of the American Soldiers. "The seeds of the kingdom were sown in the bloody furrows of war fields." Seventeen years later Miss Rankin trained and sent out native colporteurs. It is a cheering fact that God's Word, by its entrance, gave the signal and prepared the way for the beginning of missionary effort in that land of darkness.

THE HOUR AND THE MAN.

The American and Foreign Christian Union sent out in 1869 the Rev. Henry C. Riley, who, being skilled in Spanish, was able to begin the good work at once. Unlike the majority of his co-workers in the foreign mission field, he found a small flock awaiting his shepherding. Francisco Aguilar, a Romish priest, had forsaken Babylon, and had gathered a congregation of faithful souls to whom he rightly divided the word of truth until he was called away to his eternal reward, as it would seem to our limited vision, before his work was done. To this band Mr. Riley ministered with fearless ability for some time and with great success, which alarmed the Romish party, and they employed one of their most skillful champions to controvert and overthrow him.

The recital of the events that succeeded recalls memories of early Christianity, and striking incidents on the history of the Reformation. Burning with zeal for the Holy Roman Catholic Church, determined to confute those miserable heretics, Manuel Aguas was in every respect fitted for the task assigned to him. Eloquent and logical, he entered on the contest with the utmost confidence in a speedy triumph. And he did triumph, not in the way he anticipated, not as his superiors wished, not as his learned antagonist may have feared. But that triumph was over his own early convictions, over his religious training and the long-cherished ideals of his heart. He who should have turned the popular mind against Evangelical Christianity was convinced of the truth of Protestantism. "He then exposed the iniquities and idolatries of the Romish Church; he pierced the disguises of a Jesuitical priesthood; he was keen as a sword, heavy as a hammer, resistless as a fire. But his zeal was self-consuming, and he died in 1872."

BLOOD AND FIRE.

The infant church had outward conflicts and inward troubles, perils from persecution and dissension, and it would have given little cause for wonder, though much for grief, had the serpents destroyed it in the cradle. Forty martyrdoms formed the terrible ransom of religious liberty in Mexico. Well may Protestantism in that land say: "With a great price obtained I this freedom." The murder of heretics was inculcated as a religious duty by the priests, and, as in the St. Bartholomew, the church bells rang out the tocsin of massacre. But the American Episcopal Church—or the Evangelical section of that body, hampered indeed in its efforts by the Ritualistic and Romanizing party—nobly fostered the work, and the political turmoil in the Republic was the indirect means of providing Protestants with suitable religious edifices, for several of the splendid cathedrals which President Juarez confiscated in 1860 were handed over to them at reasonable prices. Unhappy differences between Bishop Riley and certain personages in the Protestant Episcopal Church led to his resignation in 1883, and have had an unhappy effect on the Mexican Churches.

Besides the Episcopal, other churches—the Methodist, the Baptist, the Congregational and the Society of Friends are all at work, and over 16,000 communicants are gathered in the several bodies. "But figures cannot accurately convey facts. Opposition and persecution have raged, but the work has survived them. The people are awakening from a long sleep. They are reading everything, Christian or Infidel. Now is the time to pour in Christ's forces into the land of the Aztecs. There is gold to be mined in Mexico richer in yield than all her material treasuries of precious metals." May all Protestants speedily arise to the duty which lies before them in this matter.

The editor will always be glad to receive original contributions.

Brethren who have not hitherto supplied notes from their lodges are requested to send us information as to how the Order in their locality is progressing. Even if you have never previously written anything with a view to publication just try your hand this once, and the volumes of your paper are open for the communication—yes! *your* paper. That's what we mean to make it: devoted to your interest, and furthering the cause of Orangeism in this broad Dominion. Won't you aid in the good work, brother?