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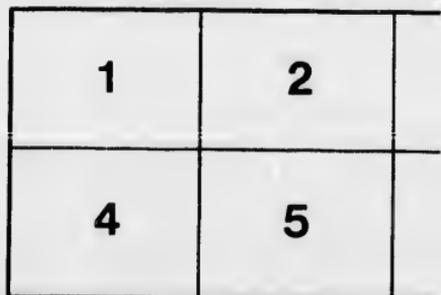
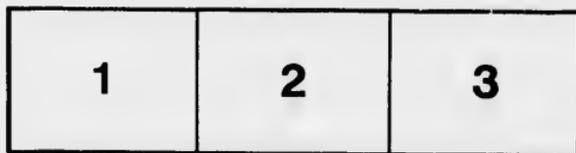
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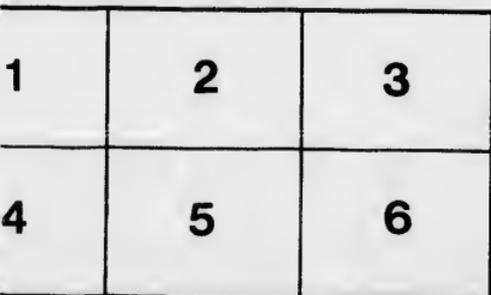
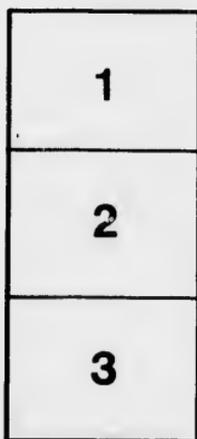
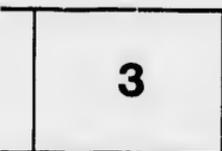
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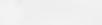
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TRACTS BY CANADIAN LAYMEN.

NO. 2.

PROTESTANT SIMPLICITY.

The so-called Church Association of Toronto has not been slow in lifting up its clumsy hoof against the first of our Tracts, which is reviewed in the fifth of its Occasional Lampoons. It is not our intention to take undue notice of these sportive effusions; but we recommend Lampoon number five to the attention of all Churchmen, as it contains valuable extracts from Blunt's Key to the Prayer-Book, a work of much merit and piety.

Our present subject is one which is dear to the Protestant mind, and particularly dear to that of the Toronto Puritans, who, in a recent address, made a heart-rending appeal for the preservation of "the Simplicity of our Protestant worship." It will be well to see what the standard of Protestant Simplicity is, and how it differs from what is called Catholic error. An opportunity offers itself for discovering what sort of simplicity Protestants affect, when not hampered by any such inconvenient fetters as the rubrics of Church law. The Orange Society has constituted itself a Congregation of Rites, and has, through its lodges, notably in Toronto and Ottawa, expressed a determination to affiliate with the Church Association in vindicating Evangelical truth. It cannot, then, be considered invidious to institute a comparison between its Ritual and that of the Holy Catholic Church.

The writer of this tract having been for many years a pronounced Ritualist—first of all as a member of the Orange Society—feels that he can speak with some authority, and dispassionately compare the two systems.

It will be admitted that the rites and ceremonies of an Orange Lodge are acts of worship to Almighty GOD, and not merely acrobatic exercises in honor of some fetish similar to those of the inhabitants of Ashantee. Arguing from this point one would imagine that if the Almighty objected to Ritualism

in a church dedicated to his service, he would equally disapprove of receiving a ritualistic worship in a house raised to the honor of William of Orange. Moreover, as the ceremonial used in an Orange assembly has been adopted since that period sometimes facetiously styled the "Blessed Reformation," and has been accepted by members of all shades of Protestant opinion, both in and out of the church, it is manifestly unfair in Orangemen to bar as a thing of evil in others that to which they so strenuously adhere themselves.

All who care to look the truth straight in the face, must admit that the Orange Ritual is founded on Catholic usages, and that, although the palimpsest bears grotesque figures on its margin, the original design is not nearly obliterated. A liturgical service, the investing of a chaplain with a surplice and colored stole, the use of lighted tapers, banners, music, and processions,—all have been borrowed from the Catholic Church. What is the gown, but an imitation of the cope? The uncouth head gear, but an adaptation of the college cap worn in choir? The symbolism with candles, but that which the Church employs in the office of Tenebræ? To carry the parallel further, while the Catholic invokes the suffrages of our Lady, and those of the Blessed Saints and Angels, the unwashed moralist from Ulster commemorates the glorious, pious, and immortal memory of Blessed William, taking his apotheosis for granted; and blandly consigns the Pope to eternal perdition, while he would hinder his Catholic neighbour from reciting the Athanasian Creed.

Strange as it may seem, the most determined opposition to Catholic worship has always come from bodies that are themselves intensely ritualistic. In laying the corner-stone of a Church, the Masons, with their mantles and banners bearing the sign of the Cross, may do what priest and choir dare not attempt. At a funeral, the Orange Society, in their vestments, may form processions and conduct a service, on consecrated ground, for which there is certainly no provision in the Book of Common Prayer, and yet the incumbent dare not remonstrate. Each body may work its own sweet will without let or hindrance, and yet both will deny the Church the right to employ customs which have been her heritage since apostolic times.

Has an unfortunate parson in the Huron Diocese preached in his surplice? Very probably his most determined reviler

at the Vestry meeting will be some chaplain of an Orange lodge, who paraded last "Twelfth" in the same vestment, (that rag of Popery) and sat in it through the whole service. Has a colored stole been worn? The same assailant glories in a blue one, as wide as the width of a stair carpet, in which he headed the procession, while the band played the air of "Croppies, lie down," with greater energy than good time. Thus any parody on Christian worship may be permitted; but woe to the priest who tries to carry on the Church's work in the Church's way!

How can these glaring inconsistencies be defended? How can the rigid Calvinist, who will not tolerate an organ in his Kirk, and who looks on a surplice as "the vestment of Baal," delight in the same "pernicious nonsense" in an Orange lodge? Does he dissociate the worship of GOD from the latter function, and place it on a par with the Dionysia or the Voodoo fetish? It must be either a reasonable service to the Creator, or else some barbarous heathenism, in which Dutch William figures as Psilas, and the worshipful lodge unconsciously imitates the phallica.

For eighteen centuries it has always been the same. The strict Phariisee, the votary of Iris, and the bigoted Arian, all ritualistic to a degree, have been succeeded by the Japanese Bonze, the Swedish Lutheran, and the North of Ireland Orangeman, who all persecute the Catholic Christian, and hinder him from practising that ceremonial of which theirs is a conscious or unconscious parody. The ignorant worshipper of Amida and Zaca, with his altar and his vestments, his oblations of bread and wine, his incense, crossings, and chants—rites which constitute a shocking travesty of Catholic worship,—when he commits his victims to the stake or the frozen pool, is not more inconsistent than his Protestant brother from Ulster, who has done exactly the same less than two centuries ago, and would do it again if he had the power. Intolerance is as rife as when Cromwell led his army into Ireland; and the smooth-faced burgher from Belfast is a chip of the old block very slightly venerated.

"What mean ye by this service?" If it is the worship of God, why may not your Catholic brother worship Him likewise? If it is a *cultus* paid to the Prince of Orange, and is tolerated by Christians, why should not equal toleration be accorded to the proper worship of the Prince of Peace? "Under which King, Bezonian?"

We have now seen what becomes of Protestant simplicity, when it has full scope for its development. Within the church, what is meant by the same phrase? What but squalor, dirt, slovenliness, and the magnifying of man rather than the praise of GOD? Modern irreverence passes for pure Gospel, and ancient decorum is styled a modern innovation.

“Ye talk of innovations; from my soul
I do abhor them; therefore, I abhor
Black gowns, big pulpits, pews, pew-openers,
Clerks, beadles, choirs of women, galleries,
Brady and Tate, Sternhold and Hopkins, bands,
And many other things that ye admire.
To these ye cling with such a loving grasp,
Yelling the while: *O, do not immorate!*
Leave us our idols; we have loved them long,
And they so suit our taste and intellect.
To save your Lares and Penates, ye
Cry, *We are Protestants; no popery!*
What do we mean by *Protestant*? 'Tis said
The name was given to men in Germany,
Who did protest against proceedings, which
A certain Diet held at Spires did take.
Among those men were none of England's Church,
And *Protestant* does not apply to her.
Whom do ye mean by *Protestants*? Jews, Turks,
Infidels, Heretics,—all that slander Rome?
True Anglicans deny that they are in
The category. Gived the cherished name
Of *PROTESTANT* to whomsoe'er ye will!
They glory in the name of *CATHOLIC*.”

Price, Two Cents, or \$1.25 per hundred.

To be had from MESSRS. JOHN DURIE & SON, Ottawa.

Tract No. 3 will be on the subject of “*Catholic Unity*.” Further papers will deal with “*The Ornaments*,” “*Our Hymn Books*,” “*Our Music*,” and other topics. “*Vox Dei aut vox Populi*;” Price, fifty cents, just published. Tract No. 1, “*The Dark Ages*,” is still in print.



