

§ 125. Five members shall constitute a quorum, and no Lodge can work with less in any Degree.

126. All Lodges under Warrant must have a Master, a Deputy Master, a Chaplain, a Secretary, a Treasurer and a Director of Ceremonies, and, as soon as possible, five Committeemen.

CORRESPONDENCE.

To the Editor of "The Altar and the Throne."

HALIFAX, N. S., April 9, 1871.

SIR AND BRO.—It affords me very great pleasure to read once more a really good Protestant paper established in this Dominion, and I trust that it may long continue to battle for the civil and religious liberty of conscience, as well as Protestant ascendancy, handed down to us by our forefathers, who fought, bled, and conquered at Derry, Aughrin and the Boyne. I am not what is generally styled a ramping, roaring Orangeman, ready at all times to crush Papists, and to keep them from enjoying any rights that I do as a British subject; my motto has been "equal rights to all, and proscription," but events have transpired the past two years which, I think, should open the eyes of all Protestants in the Dominion of Canada, more particularly the Orangemen. I have just read your leader in No. 4 of your valuable paper, and would suggest that, as full power is vested in the Most Worshipful Grand Master during the non-sitting of the Grand Lodge of B. A., that he should, without delay, have 50,000 circulars struck off, containing your editorial and nothing more, for distribution among the brethren of the Dominion.

I have read in your paper of a great many resolutions passed at recent Grand Lodge meetings with reference to this matter, but none have taken more active steps than our own tight, little province; before the month of June, 8,000 Bluesnoses will testify their appreciation of the present government, if some satisfaction is not given them for the brutal murder of a brother Orangeman.

Why not every Province do the same by petition, and carry out the expression of one of our old songs, "One hundred thousand Orangemen will know the reason why."

Yours fraternally,

BLUESOSE.

(From the Eastern Chronicle, New Glasgow, N. S.)

BREAKERS AHEAD IN THE CONSTRUCTION OF THE KINGDOMS OF PAPAL EUROPE.

BY A READER.

Among the wonders of our day is the dethronement of Pius IX and his main-stay in Europe, Napoleon III. But the former is deprived of his temporal sovereignty, and become the subject of Victor Emmanuel, he is yet as the pretended "Vicar of Christ"—invested with a spiritual empire of which the kings of Papal Europe cannot deprive him. In this view of the case, it becomes a question of momentous importance to the Christian world, how the kingdoms of Papal Europe are to be constructed, so that the principles of civil and religious liberty may prevail against the despotism and tyrannies which have ruled these kingdoms for the last thousand years. In all the kingdoms of the pagan or papal world, from Nebuchadnezzar down to Pius IX, with a few anomalous exceptions, the principles of despotism, confusion, and anarchy have swayed the sceptres of the emperors and kings of our world. That another kingdom should exist, reigning in virtue of a divine and inherent jurisdiction, claiming complete independence of secular authority, owning Christ as its sole King, this is an idea not to be tolerated by the monarchs of the world.

And now, that Victor Emmanuel has succeeded by force of arms and with the consent of united Italy to dethrone the pretended ruler of the Papal world, how is his kingdom or that of any Papal king in Europe to be constructed? He professes to establish a popular monarchy within a spiritual empire; the subjects of which profess unreasoning, unlimited obedience to an "infallible Pope"—the "Vicar of Christ"—subjecting themselves to eternal pains and torment by rebelling against a single dogma issued by him and his predecessors from the chair of St. Peter. Their intellects and souls must be disembarrassed from the superstition in which they profess to believe, before they can be loyal subjects of Victor Emmanuel. And what will be the theological result of casting off the spiritual fetters of the Papacy but in their blindness of falling into the scepticism and atheism which have revolutionized France! The emulative waves of that destructive revolution have not yet spent their force throughout Papal Europe. The fearful surges of the "unquiet sea" which in 1848 swept all the reigning monarchs (Spain excepted) from their thrones and drove them into exile, require only the winds of anarchy to blow afresh, and the present reigning monarchs will be hurled from their thrones in spite of all their armaments of defence. The infidel and atheistic mob effected this once, and what was done once, may be accomplished again.

And what is the papal world of this day, but a mixture of atheism, tyranny, superstition and political confusion? And yet, within this arena of wild disorder, the reigning monarchs expect to erect popular, constitutional governments. Let the form of government be monarchical or democratic, it has to come into direct collision with the code of laws by which the Pontiff rules his spiritual empire; every dogma of which being infallible, claims implicit, unreasoning submission from every human being on the face of the earth. The problem which Victor Emmanuel in Italy, Amodeus in Spain, and any ruler that may be in France has to solve it, how to give effect to constitutional enactments, granting civil and religious liberty to their subjects, under the spiritual rule of the Papacy, controlling these subjects by canon law. The code of law known as canon law is made up of the "constitutions or canons of Councils, the decrees of Popes, and the traditions which at any time received the Pontifical sanction," and by these the Church must be governed if it is to exist. Of these laws or canons, there are upwards of twenty folio volumes treasured up in the Vatican, and they are the tabulated law of the Romish Church throughout the world. Every one of these iniquitous dogmas every archbishop, bishop, priest, friar, and jesuit is under solemn oath to uphold and establish against the sovereignty of emperors, kings or presidents throughout the world. Take Italy as an example: now freed from the temporal sovereignty of the Pope, with a popular constitutional government, bound up with an infallible Church, ruling by canon law. By the constitutional law, the subjects of the State are to have that freedom of religious profession and worship which the Church by its canon law absolutely denies them. The Church by its unlimited control over the intellects and souls of its devotees, fetters the liberty of the State, so that the bodies of its subjects only are under the constitutional government, while their intellects and souls are bound by Stygian chains of darkness forged in the Vatican. Here then, light and darkness are the rule together in Italy. That State cannot be a free State that is bound up in an enslaving Church, and the Italians have failed to understand that their church has been their true enslaver. With a State whose fundamental principle is "that God alone is Lord of the conscience and which grants the right of private judgment to its subjects," there can be a free Church in such a State. But it is not so with the Church of Rome, which claims as her sole prerogative "to be the lord of the conscience and demands absolute, unconditional submission to her authority," with an anathema of eternal damnation suspended above the head of the offender, if he claim the liberty of thinking for himself. Where then is the boasted freedom of Italy with the Romish yoke imposed on its inhabitants. This freedom can only be obtained by the abjuration of the dogma of authority, and the recognition of the right of private judgment, which is the fundamental principle of Protestantism; or rather, by the extinction of the Papacy, temporal and spiritual.

But the Papal kings of Europe are perfectly willing to support the Pope in his spiritual empire as the "Vicar of Christ" and the head of

the Roman Church; and ostensibly to submit to his spiritual rule, while enacting laws that are in direct antagonism to that rule, cherishing the hope, no doubt, that by the subjects who profess fealty to their government, they can keep in check, control and subdue the subjects who have sworn eternal fidelity to the Pope, who, according to his government of the Church as the "Vicar of Christ," is as much the head of kings as the meekest subject that composes his extensive domain.

This, however, is a delusion that may very soon be dissipated, and these kings find to their cost that the spiritual machinery which the Pope by his magic wand (which they consent he should wield) can, by his tens of thousands of priests and Jesuits, summon into action such an army as will overmatch all the forces of the subjects that may cling to their governments, raise such a revolutionary wave as may waft Pius back to his throne in the Vatican. Revolutions gravitate to Rome as a centre of union, and of power to quell them by the force of the sword. The Pope in dread of abdication from the sign appearing in the horizon, surrounded by an iron hoop his spiritual domain, and enlists in his cause the spiritual army of priests and Jesuits throughout the world. And Europe at this moment is pervaded by tens of thousands of these emissaries, educating the enslaved masses in the idolatrous creed of Rome; holding them fast in the fetters which priestly craft can effectually throw around them, by the Romish Church. And, as has been the state of Papal Europe for the last three centuries, through the machinations of the Popedom, the worst is yet to come, ere the Papacy be finally overturned, and Him whose right it is to reign shall be acknowledged as the "King and Head" of His Church; when the world shall acknowledge His word as its own law, Himself as its one King. Then only will there be true freedom for the inhabitants of our world, when Christ shall make them free from the yokes which the "god of this world," through the Papacy and every false system upheld by him in it, shall forever be removed.

DR. DOYLE AND RIBBONISM.

The following remarks from the *Belfast News Letter*, will be read with interest by Orangemen all over the world:—

Dr. Doyle's pastoral address to the Ribbonmen in 1822 assigned as the motives and causes of the conspiracy in his day—1st, the distress of the people; 2nd, their hatred of Orangemen; 3rd their love of religion; 4th, their faith in prophecies; and 5th, their hope of seeing Ireland free and happy. It was, in fact, a triple conspiracy—Sometimes the social, sometimes the political element predominates and becomes more conspicuous; but in varying proportions the several elements are always present. The five heads were treated separately by Dr. Doyle; and first as to the prevailing distress, he said—"I have been seen and conversed with many individuals who were once engaged in those wicked associations, but I have not known one who was impelled by want to enter into them." He described the members as idle tradesmen, boatmen, servants, and youths of the labouring class. How, he pertinently asked, were their wants to be remedied by these associations? "Is it by the breaking of canals, destroying cattle, burning houses, corn, and hay, and establishing a reign of terror throughout the entire country, that you are to obtain employment? Is it by rendering the farmer insecure in his tillage that you will induce him to increase his tillage? Is it by being leagued against the gentry that you will prevail on them to improve their houses and demesnes?" And he pertinently added that their proceedings were only calculated to compel gentlemen to fly the country, and to convert their lands into pasture. How strange that in all the Irish debates of the last three years there was no one to stand boldly up in the Parliament and show that the poverty and misery of Ireland were due infinitely more to this three-headed conspiracy, which has now for eighty years tormented the land, than to anything either in the laws themselves, or in their administration by the Executive.

As to the hatred of the Orangemen, which was ascribed as a moving cause by the Ribbonmen, and is still cunningly put forward by Roman Catholic advocates, Dr. Doyle more honestly showed that, in point of fact, the existence of the Ribbon conspiracy kept the Orange Association alive, and increased its influence. He asserted that Orangeism was dying out. "It could not exist another year; but the spirit of your conspiracy has blown upon the lifeless body of it." Dr. Doyle eloquently denounced the so-called love of religion which led the Ribbonmen to band themselves together "and hate those who differed from them, and he showed that even at that time their religion was not only tolerated, but protected by the law. The enormous concessions made to Romanism since might surely, one would say, have eradicated this evil spirit. But we must not forget that, in proportion as Rome has acquired power in these kingdoms, she has more and more boldly preached "the Christian duty of intolerance." Dr. Doyle's pastoral was in its day considered to be objectionable in many respects; but, compared with any modern pastoral, the lengthened passage on the alleged love of religion as influencing the Ribbonmen is a model of enlightened Christianity and large-hearted charity.

In the same way, the denunciation of so-called prophecies by Dr. Doyle did him no little credit. At that period, and particularly in the year 1821, the "prophecies of Pastorini" were, to use Dr. Doyle's words, "disseminated among the people by wicked and designing men." This whole subject of the faith in pretended prophecies by the Irish people is a very singular one, and, though the name of Pastorini is almost forgotten, there is no doubt that from time to time vile trash is scattered among the peasantry, now under the name of "prophecies of Columkille," now as the "prophecies of St. Bridget," and few persons who have been in the habit of attending country fairs in the South and Midland Counties have not heard of the ballad-singers selling some stuff of the kind. Dr. Doyle shows, in the following passage, that this is an old weakness in Ireland:—"For more than half-a-century," he says, "it was predicted that George IV would not reign, and his very appearance among you was scarcely sufficient to dispel the illusion. Such excessive credulity on your part, and such a superstitious attachment to fables a thousand times belied, is a melancholy proof of the facility with which you may be seduced by knaves." The prophecies of Pastorini were by a Roman Catholic writer, Bishop Walsley, whom Dr. Doyle does not hesitate to describe as "the pious author" of "the History of the Christian Church." He softens down the prophecies by describing them as "conjectures on the meaning of the Apocalypse;" but at all events, the prediction of the author was that the religion of Luther would last only three hundred years, that it would then be extinguished, and that the very stars would rain down fire and brimstone on it. This not on Dr. Doyle ridiculed; but the effect of the dissemination of predictions which meant that fire from heaven would destroy Protestantism; and, of course, Protestant England, is described in these words:—"I have been credibly informed that during the course of last year, when great numbers of you, yielding to our remonstrances and those of our clergy, had withdrawn yourselves from these mischievous associations, you were prevailed on to return to them, excited by some absurd stories called prophecies, disseminated among you by designing and wicked men. There have been to our knowledge instances of persons neglecting their domestic concerns and abandoning their families to misery and want through a vain hope, grounded on some supposed prophecy, that mighty changes were just approaching." We should like to know whether, within the last few years, any "prophecies" have been disseminated in Westmeath? We venture to say that if the Committee had examined into this branch of the case, they would have discovered some singular and significant facts, calculated to throw light on the infamous oath, a copy of which was brought under the notice of Parliament by Mr. Monck.

The fifth object—"To make Ireland free and happy"—was dealt with by Dr. Doyle very much in the way that Roman Catholic bishops always deal with political conspiracies. "Even if the object were laudable, it would not justify the employment of unlawful means." He does not denounce the object itself; he only shows that without money, arms, a leader it could not succeed; in that 1798 they found the fatal consequences. The value of this portion of the document is that it proves beyond all contest that there is mingled with the social and

religious character of the Ribbon conspiracy a revolutionary design. We believe it to be so, and this beyond doubt, as the agrarian and social element is now uppermost. But the Ribbonman hates Protestantism, and hates England. His first aim is to control the land market and the labour market; but he has ulterior objects, and attracts recruits to his side by the attractions of religious animosity and the seductive influence of a National cry. He acts not merely for himself, but for religion and his country. No doubt, his religion repudiates him so long as he remains a Ribbonman, just as his country finds him its most terrific scourge. But he has an easy method of getting over this difficulty. Ribbonmen by their own rules, according to Dr. Doyle's evidence, "are not permitted to partake of sacraments." But all he has to do is to leave or disavow the Ribbon Society, and he may at once go to confession. The Roman Catholic Church professes to exclude them from sacraments; but they exclude themselves. Nor do the people believe that the priests are sincere in denouncing them. Mr. Justin M'Carty, in his evidence before the House of Lords, June, 1829, said—"I have heard of instances of the priest having stated that Pastorini was ridiculous; and, in fact, Dr. Doyle has published a very useful letter on the subject. But I believe in those instances the people conceive that the priest is acting *politically*. That I believe to be the general feeling in Ireland." No wonder, when Dr. Doyle called these murderers his dearly beloved, and wished them "peace and benediction." No wonder, when Pastorini was at that time introduced by the Christian Brothers into their schools. Mr. Michael Dunphy was examined in reference to these schools before the Commissioners of Education. He declined to take an oath until he consulted his archbishop; and was very slow to answer even then; but he stated that the books then used in the school libraries were contained in a list which he handed in. He said they made it a point to exclude bad books; and that the bishop was the judge of the fitness of the books, and had deputed the clergy to examine them. Pastorini was one of the books upon the list. Is it any wonder that Dr. Doyle, though perhaps unconsciously, said that these prophecies were "disseminated by wicked and designing men?"

SCOTT AND MANITOBA REBELLION EXPENSES.

MACKENZIE BOWELL'S SPEECH IN DOMINION PARLIAMENT.

The following speech by Mr. Bowell, member for North Hastings, on the question of compensation to the sufferers by the rebellion in Red River, we find in the *Ottawa Times* of the 14th inst:

On the item of \$4,000 to provide for compensation to sufferers by the insurrection in Rupert's Land in 1869 and 1870 claims for loss of property or for imprisonment, or for forced emigration from the territory, to be proved before the Recorder of Manitoba or any Commissioners appointed for that purpose by the Governor, and afterwards referred to the Treasury Board and approved by Order in Council, the unexpended balance to be held over till 1871 and 1872.

Mr. Bowell desired to call the attention of the Government to the wording of this paragraph. By it, all classes could make claims under it.—Even the Hudson's Bay Company's Officials in that country could make claims under it, and these parties, to his mind, were more responsible for the troubles in Rupert's Land, than any one else, and, in his opinion, they were the parties who should be made to pay these losses, and not Canada. If, however, the claims of the loyalists were to be paid, great care should be taken that these payments should not be quoted as a precedent upon which others who were not loyal, could make claims. He did not wish to have another rebellion losses' bill to stir up the animosity and ill feeling that existed in the country some years ago. It might be true that the present men in office did not intend to pay any of the Hudson's Bay Officials, but they had no certain lease of power; and the Opposition might, if they obtained possession of the Treasury Benches, go beyond the intentions of the present men in power, and for the sake of securing support, might pay them. (Laughter.) Under the paragraph there was nothing to prevent relief from coming back and claiming an indemnity.

A Voice—Yes, a rope.

Mr. Bowell doubted from what had taken place in Red River whether the fear of a rope would keep him out of the country. He thought that the claims ought not to be admitted without reservation. He, however, did not think the people of Manitoba should be taxed thereby—by sending a firebrand into that country which it might be difficult to extinguish. He looked upon any claim by the Hudson's Bay Company as a mere piece of impudence, inasmuch as they had, in his opinion, been instrumental in causing the insurrection.

Sir F. Hincks did not acknowledge any right or liability whatever towards the Hudson's Bay Company in reference to any claim which they might submit.

Mr. Blake—He knew that well enough. He was acting merely for party purposes.

Mr. Bowell.—It comes with exceedingly bad grace from the hon. member for West Durham, to attribute party motives to any member, in the discharge of what he conceives to be a public duty. There is no man in the House more sensitive than he when party motives are attributed to him, or even hinted at. Yet, there was no man who had prostituted great abilities for petty party triumphs oftener than that gentleman. What right had he to charge him (Mr. Bowell) with being in-ineere in this matter. Had he not upon every occasion voted against the Government upon their Red River policy? (Hear, hear.) When this question was before the House during the last session, the member for West Durham found it convenient to be absent, attending to his own personal and pecuniary interests and neglecting those of his country.—(Hear, hear.) Why was he not then in his place? Did he see looking up in the distance, a question upon which he could agitate the whole of the people of Ontario? (Hear, hear.) Was it because he wished to have the power at his command to inflame the worst passions of human nature when he could turn it to profitable political account? (Hear, hear.) Was it for this reason that he studiously avoided at the command of his political master and controller in Toronto, attending any of the indignation meetings held in that city? (Hear, hear.) Who that has watched his course in this House, and witnessed the exhibition in the Ontario Legislature during the last session, but has come to the conclusion that his whole course has been one of purely party tactics? (Hear, hear.) Here when it was first discussed last year, he was conveniently absent and during the present discussion, both he and his leader, the member for Lambton, had been as quiet as lambs never opening their mouths, until goaded on to do so by their opponents, and then the madness and gentleness with which the subject was treated was truly amazing, when compared with the manner in which he fulminated his thunders and bitter philippics at every one who dared to think differently from him, in the Legislative Hall at Toronto. (Hear, hear.) Here he pretends it would be useless to bring the subject of Scott's murder before the House, because he could not carry a motion similar to the one he had introduced into the Legislature at Toronto, when surrounded by an Ontario and Protestant audience (Hear, hear).

Mr. Blake—I did not say that.

Mr. Bowell—No, you did not say Protestant but that is what you meant. There you succeeded in arousing the prejudices of a certain class of people who were honest in their feelings of indignation at that murder, and thought you were sincere, not knowing by what feelings you were actuated. But now the elections are over in Ontario, and having made an agreement with a certain class of people not to discuss the question further, and knowing that your political allies in this House from Quebec would vote against you to a man, you have found it convenient to keep quiet and push forward another to do that which you had not the courage to do yourself. (Hear, hear.) He forsooth to accuse any one of being actuated by party motives. Why this question has been the stalking horse in every election contest in Ontario by the member for Durham and his partisans. (No, no.) The member for Durham says no, no, yet such is the fact. Likenesses of poor Scott have been hawked about among the electors in one hand and Blake's resolutions in the other, to influence men in their vote. (Hear, hear.) The portals of the grave have been opened, and the dust of the martyred dead dragged forth to do the work of such politicians as the member for Durham. (Hear, hear.) Crocodile tears have been copiously shed, and affected tears wiped from where none existed in order to carry the Ontario elections. (Laughter.) The hon. member knew well that the people of that Province were excited and indignant at the thought that no action had been taken to bring to justice these murderers, and all that was wanted was to put a match to the inflammable matter and a conflagration would ensue. He did it, he profited