

ADDRESS OF THE GRAND ORANGE LODGE OF IRELAND TO THE ORANGEMEN OF IRELAND.

The following address was adopted at the Grand Orange Lodge on Thursday:—

BRETHREN—According to custom, the Grand Orange Lodge of Ireland sends from its meeting a hearty fraternal greeting to the Orangemen of Ireland. We grieve, and you will grieve with us, that we are not joined in this greeting by some loved and honored names. Roderic! Verrier! Drew!—these have gone home to God! But their memories shall live for ever in Orange hearts and Orange homes! The year on which we have entered constitutes an important era in the history of our country. For the first time, not only since the formation of our institution, but for long before, Protestantism has ceased to be the Established Religion of Ireland. The Protestant Churches have been assailed; their endowments despoiled; and their connection with the State put an end to.

Wrong has been done. God's cause has been dishonoured. Loyal and true-hearted men have been insulted, at the bidding of a foreign power. But we are not disheartened. We believe in the vitality of Truth; and we believe in the truth of the Protestant religion. Therefore, we are confident that, by God's good guidance, the Protestant Churches of this land will go on and prosper; strong in the Lord, in the energy of a devoted people, and the labours of a faithful ministry.

It may be that good may come out of this evil. Union to promote the best interests of our common country is an object worthy of being sought. We should welcome, in this direction, any effort to throw off the influence of an Ultramontane priesthood, on the part of our fellow-countrymen.

One of the greatest questions of the day is that of education. It has been the duty of the Grand Lodge on former occasions, to condemn the National system of education in Ireland. It hereby reiterates that condemnation; but it would be mistaken and fatal policy to substitute for it such a denominational system as would place the teaching of the children of Ireland entirely in the hands of Rome and its Cardinals.

We have no desire to interfere with the liberty of others. We have, therefore, the more regretted to see an attempt made to infringe on the freedom of the Protestants of Derry on recent occasions, at the bidding of an Ultramontane mob. The conduct of certain partizan magistrates and of the Executive in trying to suppress the time-honoured and patriotic observances of Derry's glorious anniversaries calls for our strongest reprobation. Derry must be supported in her effort to maintain her rights by every lover of freedom—by every patriotic Protestant.

Amongst recent sources of gratification, we must enumerate the visit paid, at the instance of this Grand Lodge, by our Brothers Stewart Blacker and Rev. S. G. Potter, to our Canadian brethren. The magnificent reception accorded them, as the representatives of Irish Orangeism, has been felt as an honour done by Canada to every Orangeman in the Old Land, at home. God prosper our Canadian brethren, the bulwarks of Britain's power in Canada's proud Dominion!

On the continent stupendous events have taken place since last we addressed you—France! Prussia! How suggestive these names! But of most significance to us, and of world-wide importance, is the fall of the Pope's temporal power, which has ever been used to support a tyranny on the minds and bodies of his subjects. We have seen, with feelings of indignation, a recognition by the Prime Minister of England of the Pope's "spiritual functions," which, acting like a Upas tree, have been the bane of Christendom; and an acknowledgment of his monstrous pretension by the title given him of "Sovereign Pontiff." When we remember that these monstrous pretensions prevented this Protestant Kingdom even holding diplomatic relations with Rome, we feel that this language of the First Lord of the Treasury ought to be repudiated and condemned by Parliament.

But now, brethren, farewell. Never, during the life of Orangeism, has our cause been more flourishing; never have more members joined our ranks; never has our noble Institution stood higher, a power in the Empire.

In order that its influence may be felt, Orangemen must be true to themselves. They must act in union, for the good of Orangemen, and make the interests and welfare of Protestantism their foremost consideration, in the support given by them to political parties.

We believe in the final triumph of Protestantism. God is not enough owned among us. Till the nation bow before His Power and Will, as Supreme Ruler, it cannot, will not prosper. Meanwhile our course is plain. Let us live and act in the spirit of Christian Protestantism. And then, with banner boldly displayed, because of God's truths, and with serried ranks of true-hearted men around it, we shall do what in us lies, as earnest faithful Orangemen, for the honor of the Sovereign, the welfare of man, the good of our country, and the glory of God!

(Signed on behalf of the Grand Orange Lodge,)

EDWARD WALLER, Chairman, D.G.M.

Dublin, 2nd Feb., 1871.

AS OTHERS SEE US.

(From St. Stephen's Times, N.B.)

THE ALTAR AND THE THRONE—Is the title of a new weekly paper, the first of which has been received, published by Dunbar Browne Montreal, at \$2 per year, and devoted to the cause of Orangeism. It makes a neat appearance and promises to be a good family paper.

(From the Embro Review, Ont.)

"THE ALTAR AND THE THRONE"—This is the title of a new publication printed in Montreal, by A. A. Stevenson for the proprietor, Dunbar Browne, Esq. It assumes for its object the fostering of British feeling and the Orange Institution. It is a neat and well printed sheet, quarto form, and promises to be of a high order. We wish the proprietor every success in his undertaking.

(From the Observer, Bowmanville, Ont.)

THE ALTAR AND THE THRONE—This is a new periodical published in the interest of the Loyal Orange Association. It is well executed, and gives promise of being well edited. Published every Wednesday, at Montreal. Price \$2 per annum.

(From the Advertising World, Cobourg, Ont.)

"THE ALTAR AND THE THRONE"—A new publication, bearing this appropriate title, and devoted to the Orange interests, has been established in Montreal. It is well conducted; and bids fair to be of great service to the order. It promises shortly to give a full history of the celebrated Guibord case in Montreal; and if this be reliable, of which we have no doubt, it will alone be worth the full price of subscription. We wish the new organ success.

(From the Courier, Morrisburg, Ont.)

"THE ALTAR AND THE THRONE"—We have received the first number of a new Orange weekly newspaper, bearing the above title, which is published in Montreal. The paper is well printed, and contains a large amount of interesting reading matter, amongst which are the first chapters of a serial story by William Shannon, Esq., of Kingston. The paper is well worthy the support of members of the Orange Order. Dunbar Browne, Publisher, 25 St. Gabriel Street. Terms, \$2 per annum.

(From the Saturday Review, Bathwell, Ont.)

The Altar and The Throne is the name of a new paper just published in Montreal, in the interest of Orangeism. It is neatly printed with a frontispiece, a portrait of the Queen.

(From the Uxbridge Journal, Ont.)

THE ALTAR AND THE THRONE—The above is the title of a new weekly publication lying before us, being of the Orange persuasion; and from its appearance is calculated to give much valuable informa-

tion to the craft and others interested in that subject. It presents a neat and creditable appearance. Terms, \$2.00 per annum. Dunbar Browne, Proprietor, 25 St. Gabriel Street, Montreal.

(From the Waterloo Chronicle, Ont.)

THE ALTAR AND THE THRONE—We have received the first number of a weekly published in Montreal, under the above title. If it intends to put Protestantism above party, as it promises in its Salutatory article, we wish it the best of success, but we have been so often disappointed in this direction before that we confess that we don't expect much sound Protestant fruit from the Orange tree. The vast majority of Orangemen are true Protestants, but the leadership of the party, politically, has fallen into evil hands, and the result has been that in the last few years the whole order has been Samson-like ignominiously grinding in the mill of the enemy. We await with interest the course of "The Altar and The Throne," on such questions as the murder of Scott and the treatment of the volunteers when they come up in the Dominion Parliament.

(From the Meaford Monitor, Ont.)

THE ALTAR AND THE THRONE is the name of a new eight page weekly just issued in Montreal, in the interests of the Orange Order and the first number of which we have received. It has a good variety of reading matter of general interest, in addition to what is intended specially for Orangemen. The subscription is \$2 a year, or \$1 for six months. Address Dunbar Browne, 25 St. Gabriel Street, Montreal.

(From the Owen Sound Chronicle, Ont.)

"The Altar and the Throne" is the title of a new paper, in the Orange interest, published in Montreal. It is well printed and ably edited. We wish it success.

(From the Beaverton Expositor, Ont.)

THE ALTAR AND THE THRONE, an eight page weekly, published at Montreal, devoted to Orangeism, is worthy of a trial, and if it fulfils the promise of its youth, should receive a large support from the members on the Orange Order. Dunbar Browne, Editor and Proprietor. \$2 a year, in advance.

(From the Free Press, Port Elgin, Ont.)

"THE ALTAR AND THE THRONE" is the title of a new paper, in the Orange interest, published by Dunbar Browne in Montreal. It is well printed and ably edited. We wish it success.

(From the South Simcoe News, Bradford, Ont.)

We have received a copy of the *Altar and the Throne* a new paper published in Montreal, in the interest of the Loyal Orange Brotherhood. It is well got up and ably conducted. We shall be happy to take orders, or club it with the News.

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

THE THRONE AND THE ALTAR is the title of a good looking paper, published in the interest of the Orangemen, which has come to us from Montreal.

(From the Peterborough Examiner, Ont.)

The Altar and the Throne, is the title of a newspaper now published in Montreal, in the interest of the Orange Association of the Dominion. The two first numbers have reached us. They are neatly got up, and the paper bids fair to be worthy of the support of the order, and of all who admire its teaching. We wish the publishers success.

(From the Whitby Gazette, Ont.)

THE ALTAR AND THE THRONE—"The Altar and the Throne" is the title of a new Orange paper, published in Montreal by Dunbar Browne. It is well got up, neatly printed, well edited, and is worthy of the support of the Orangemen of Canada.

(From the Weekly Review Woodstock, Ont.)

We have received the first number of the *Altar and the Throne* a weekly just given to the world in the Orange interest. It hails from Montreal, and shows signs of vigor.

(From the Cornwall Gazette, Ont.)

"THE ALTAR AND THE THRONE"—This new candidate for public favor has come to hand. It is published in the interest of the Orange fraternity, is neatly printed, and contains a large amount of reading matter. \$2.00 per ann. Dunbar Browne publisher, 25 St. Gabriel street, Montreal.

(From the Glencoe Mail, Ont.)

THE ALTAR AND THE THRONE—This is the title of a newspaper published in Montreal weekly, in the interests of Orangeism. The first numbers are very creditable, and, judging from these, it is entitled to recognition as the organ of the party.

(From the Canadian Post, Lindsay, Ont.)

THE ALTAR AND THE THRONE—Is the name of a new paper lately started at Montreal, and devoted to the interests of Orangeism. It is neatly got up, and will doubtless secure a large circulation among the brethren of the order. \$2.00 per year.

(From the Waterford Express, Ont.)

THE ALTAR AND THE THRONE—We have received the second number of a new paper published at Montreal, entitled *The Altar and the Throne*. It is published in the interests of the Orange Association, and we have no doubt will be a faithful exponent of the principles peculiar to that Order. Its typographical appearance and general make-up are creditable to journalism.

ORANGE ITEMS.

The *Saturday Review*, Bothwell, says:—**SOIREE**—We are informed that the Orange Soiree at Appin, on Tuesday, 7th inst, was quite a success. The Town Hall was comfortably filled. Spirited and appropriate addresses were delivered by the following gentlemen:—James Keefer, R. Brown, Donald Murray, Revs. Tesky, J. Harnet. The Musical part of the programme was furnished by the Melborn Brass Band.

Sir William Verrier, who has just died at the ripe age of 88, was no ordinary man, and his career was chequered by many stirring events. His father was a member of the Irish House of Commons and the son first saw the light of day in the County of Armagh. Entering the army at an early age, he served in the 7th Hussars in Spain and France; was present at Corunna, at Othos, the crossing of the Pyrenees, the engagement at Toulouse, and finally at Waterloo where he was severely wounded in the head by a bullet, and in the arm by the sabre of a cuirassier, receiving his well-earned promotion on the field of battle. He was a magistrate for the Counties of Armagh and Tyrone, a deputy-lieutenant for the latter county, and served the office of high sheriff for three counties. He did not enter Parliament till the general election consequent on the passing of the reform bill of 1832, but he held his seat uninterruptedly for thirty-six years quitting the house in December, 1868. His name was well-known in Ulster, as a leading Orangeman, and in the house as a staunch Tory. Created a baronet in 1846, he more than once refused the offer of a peerage. Of late years he was known only as a hospitable, generous, and high-minded landlord.

WIT AND HUMOUR.

A PUZZLED DUTCHMAN.—A Wisconsin secular paper contains the following good story: One who does not believe in immersion for baptism, was holding a protracted meeting, and one night preached on the subject of baptism. In the course of his remarks he said, some believe it necessary to go down into the water, and come up out of it to be baptized. But this he claimed to be a fallacy, for the preposition "into" of the scriptures, should be rendered differently, for it does not mean into at all times. "Moses" he said, "we are told, went up into the mountain, and the Saviour was taken into a high mountain, &c. Now we do not suppose that either went into a mountain, but unto it. So with going into the water; it means simply going down close by or near to the water, and being baptised in the ordinary way by sprinkling or pouring."

He carried this out fully, and in due season and style closed his discourse, when an invitation was given for any one disposed to arise and express his thoughts. Quite a number of the brethren arose and said they were glad they had been present on this occasion, that they were well pleased with the sound sermon they had just heard, and felt their souls greatly blessed. Finally a corpulent gentleman of Teutonic extraction, a stranger to all, arose, and broke a silence that was almost painful, as follows:

"Mister Breacher, I ish so glad I vash here to-night, for I has had explained to my mind some things dat I never could pelief before. Oh I so glad into dees not mean into at all but close by or near to, for I now can pelief manish things vot I could not pelief before. We reat, Mister Breacher, dat Taniel vas cast into de ten of lions and came out alive! Now I nefer could pelief dat, for the wilt beast would shust eat him right off; put now it is lery clear to my mind. He vas shust close py or near to and tid not get into de ten at all. Oh, I ish so glad I vash here to-night."

"Again we reat dat de Hebrew children vas cast into de firish furnace, and dat vas alwish looking like a peeg story too, for dey would have been purnt up; put it ish all plain to my mind now, for they were shust cast near by or close to the firish furnace. O! I vas so glad I vas here to-night!"

"And den, Mister Breacher it ish said dat Jorah vas cast into to sea and taken into to whalesh belly. Now I never could pelief that it always seemed to be a peeg feesh story, but it ish all plain to my mind now. He wash not into de whalesh pelly at all, shust shumpt onto his pack and rode ashore. O! I vash so glad I vash here to-night!"

"And now Mr. Breacher, if you will shust explain two more passages of Scriptures I shall be, O, so happy dat I vash here to-night! One of them was vere it saish de vicked shall be cast into a lake that burns mit fire and primestone always. O! Mister Breacher, shall I pe cast into that lake if I am vicked, or shust close py or near to, shust near enough to be comfortable? O! I hopes you tell me I shall be cast only shust by a good vay off, and I will pe so glad I vas here to-night! The oder passage is that vich saish, blessed are dey who do dese commandments dat dey may have right to de tree of life and enter in trough the gates of the city and not shust close by or near to, shust near enough too see vat I have lost and I shall pe so glad I vas here to-night."

SANE OR INSANE.—There is a story told of a former Lord Chancellor of Ireland, who was desirous of visiting a lunatic asylum near Dublin, in order to satisfy himself upon some point touching its management and administration. None of the officials of the establishment were to be previously apprised of the intended visit, his lordship's object being to see the asylum in its every day working and to judge for himself as to the matters that interested him.

For this purpose the Lord Chancellor repaired thither alone, and quite incognito. One other person only was in the secret. This was an eminent medical man whom the Chancellor had requested to meet him in the waiting room of the institution at a certain hour on a particular day. When his lordship, punctual to the minute, got to the place, he found, upon inquiry, that the doctor had not arrived. He said he would wait, as he wanted particularly to see the doctor. Fifteen minutes passed, but the medical man did not make his appearance. The Lord Chancellor began to show signs of impatience, not unobserved by an official in attendance.

High functionaries must not be kept waiting, and this one was notoriously fidgety and short-tempered. He kept looking at his watch every two or three minutes, and at length gave vent to his impatience by stamping his foot on the floor, and muttering something which bore a strong resemblance to a good round oath. His manner attracted the attention of the attendant, who began to suspect the visitor must be mad.

The attendant kept his eye on him, and prepared for an emergency Hall an hour elapsed—still no doctor. The great man could stand it no longer. Starting from his seat, he paced up and down the room hurriedly, uttering angry ejaculations the while. The officials, now satisfied of the insanity of the visitor, made a rush at him and called out for help. One of the keepers soon appeared on the spot, and the unlucky Chancellor was finally secured.

Not without a fierce struggle, however. Against the indignity he protested loudly and lustily. He declared with all the emphasis that he was perfectly sane, and threatened condign punishment to the officials. But the men only smiled. Having made up their minds he was a dangerous patient, they at once proceeded to forcibly remove him to one of the wards. Seeing that his protest and threats were useless, and that the matter was getting serious, the Chancellor thought to turn the scale in his favour by divesting himself of his incognito. Accordingly he declared himself to be the Lord Chancellor of Ireland, and that Sir—(naming the physician) was his personal friend.

The officials knew better. Each gave a sly wink to the other. "Oh yes! I daresay," quietly remarked one of the men; "we have already got two Lord Chancellors up stairs, besides the Duke of Wellington, and the Queen of England." And not only was the unhappy Chancellor removed, but he was actually placed in a strait waistcoat each successive manifestation of his rage at the proceeding being only regarded as a stronger symptom of lunacy.

Luckily Sir—arrived at the asylum immediately afterwards. Entering the waiting-room he anxiously inquired whether a gentleman had called and asked for him.

"A gentleman had called," was the reply; "but he became so violent that it was necessary to remove him up-stairs."

"Good God!" exclaimed the physician. "Why, it is the Lord Chancellor. What is the meaning of this?"

The officers were horror-stricken, and it need hardly be added that the unlucky Lord Chancellor was released instantaneously with many apologies.

The following will was filed recently in the Surrogate's office in New York: "Unto my beloved wife—All my worldly goods I have in store I give my beloved wife and hers for evermore. I give all truly; I no limit fix. This is my will, she my excutrix."

The following verdict was rendered in Calhoun county, Illinois. **Kurners Verdict**—We, the jury, find the deceased dead man kum to his death from the hands of some unbeknown person, with an unlawful iron weeping—named a ax—with a hickory handel; which unlawful weeping was used with dedly intant to kill the killed Ded Man. P. S.—We, the forced and undereigned jury, hopefully believed that the Ded Man was beheaded by the sed Ax.

A man in Decatur, Illinois, married a second wife in about a week after the loss of wife No. 1. The Sabbath following the bride asked her lord to take her riding, and was duly out up with the following response; "Do you think I will ride out with another woman so soon after the death of my wife? Not I!"