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# THE ALTAR AND THE THRONE.

Vol. I.

MONTREAL, MARCH 8, 1871.

No. 4



## A LAMENTABLE CASE OF BROTHER JONATHAN.

I grieve for Brother Jonathan,  
A lad so nice and clever;  
The doctors say he's like to die  
Of Annexation Fever.

He met Miss Canada one day,  
With love at once smitten;  
Says he, "Dear Maid, give me your heart,"  
Poor lad, he got the mitten!

Then Jonathan's love to hatred grew,  
And, in his animosity,  
He cut his own poor fingers through,  
In cutting Reciprocity.

Miss Canada, she tossed her head,  
And cried "Poor silly brother,  
To think by such a foolish trick,  
To force me from my mother!"

Another card he then did play,  
And calling forth his minions,  
He hounded to the vile foray,  
His blacklegs, roughs and Fenians.

Miss Canada she met the lads,  
Beside the famed Trout River,  
And quickly proved that Yankee roughs,  
Are white about the liver.

Says Jonathan, "That northern maid  
Is surely quite an odd fish,  
She shoots our Fenians, scorns our trade—  
Well, next I'll steal her codfish!"

But Canada was on the watch,  
And caught each poaching noodle,  
And now within the prison walls  
They whistle "Yankee Doodle."

Then Butler drew his doughty blade,  
And raved in speech, "spread-angle,"  
And swore when Yankees went to fish,  
"That stealing must be legal."

But Jonathan heaved a deadly sigh,  
And blamed Miss O's old mamma;  
And now in raving fits he cries,  
"That cursed Alabama!"

## THE GUIBORD BURIAL CASE.

In fulfilment of the promise made in our first number, we now submit a short account of this *cause célèbre*, and in order that our readers may thoroughly understand the question, we have to go back to the year 1844, when the Roman Catholics of Montreal, whether Irish or French Canadian, had not a single library or reading room or place of meeting, for any purpose whatever, apart from their churches. The feeling that this want should be supplied induced a few French Canadian students to meet in that year and lay the foundation of *l'Institut Canadien*, a literary

society having for its object the mutual improvement and education of its members, through books, newspapers, and discussions or debates. For several years prosperity attended the undertaking, and the society obtained a special act of incorporation in 1853, (see Statutes of Canada, 16 vic., c. 261.) By this act of incorporation minors of 17 years of age were accorded all the rights pertaining to the exercise of membership. Such was the rapid progress of this *Institut Canadien*; that being a synonymous term for the library, reading room and debating society. The result of this was that the various faculties of the mind were aroused and light began to dawn on dark places. Protestants who enjoy from their very birth the exercise of the brain's functions can scarcely realize the astonishing effect thus produced on a class of men who had been trained to think that it was not within their province to see anything that was not exhibited to them by a "patented" divine in robes. The "why" and the "wherefore" began to be heard, and they threatened Roman Catholicism as the Guy Fawkes powder plot did the Parliament of England. About 1857 the Roman Catholic authorities realizing their position, decided upon the destruction of this dangerous focus, and began the attack under cover, and by raising side issues. The first gun fired at it was in the shape of a motion to exclude all religious papers, whether Roman Catholic or Protestant. The object of this motion was to exclude the *Witness* and *Le Semeur Canadien* for there was not then any Roman Catholic religious paper properly speaking, if we except the *True Witness*, which was at that date of no more account than it is at the present. A fierce struggle ensued, discussion ran high, an amendment was made, and out of a meeting of 300 was thrown out early in the morning by a small majority. A second meeting was held, and an amendment was again put, and out of 300 votes there was a tie, when the casting vote was given in favor of the amendment. The enemies of free thought acknowledged their defeat; the ballot was then adopted when the advocates of education carried everything before them, and the *Institut* was triumphant. Jesuitical merchants were unable to induce their clerks to vote with them; and open warfare for the nonce was at an end. Up to this time the instigator of the oppressive opposition was unknown, but two days after the decisive vote referred to, bishop Bourget published a long and elaborate pastoral letter commanding every one to withdraw from the *Institut*, under pains said to have been decreed by the Council of Trent—Upwards of 150 members in conformity with this order, executed a solemn act of secession in writing.—This was in 1858.

Then indeed did the promoters of the scheme of infallibility, spread fanaticism amongst Roman Catholics, and the *Institut Canadien* was soon visited by this foul pestilence, for whenever a member found himself deprived of protection or of that strength of mind which animated the arch-angel, he would encounter the sweet face of a priest with the gratifying assurance that he could neither partake of the communion, nor be married by his church until he had withdrawn from *l'Institut Canadien*.

As long as a member was known to act uncompromisingly either by himself or by his immediate relatives or friends, every

thing connected with his church affairs was smooth and comfortable! and this brings us to the case of Guibord.

Guibord was a printer, a fellow apprentice with ex-mayor Workman and John Lovell, and although he did not ascend the ladder of wealth with them, he nevertheless possessed that strong will necessary to the acquisition of wealth, had ambition been associated with his unconquerable faculties of mind. Guibord was a printer! he lived a printer,—he died a printer, not a wealthy one indeed, for had wealth been his, the Roman Catholic Church never would have selected him as the victim of its unrelenting persecution. Guibord died in November 1869, at a time when the blasphemous thermometer of papal infallibility was indicating a temperature of clerical fever heat,—at a time in fact when every priest of Rome imagined that he was not without his share of infallibility. In selecting Guibord as its victim, the Church of Rome singled out one whom it knew to be poor, one who it knew, had no children, no brother not even a sister. It singled out as its victim a poor journeyman printer, believing that as he was poor his friends were also poor. But still in all his poverty Heaven had blessed him with a wife, one who had not forgotten her marriage vows—but loved her husband though he was only a poor journeyman printer. She, alas, had no brother, no friends but those of her poor husband, and it required very little power of ratio-cination on the part of the Romish priests to consider his case as one most admirably adapted for displaying their authority.

The Roman Catholic Cemetery of Montreal is on the slope of Mount Royal, is approached from the road leading to the picturesque village of Côte des Neiges, and consists of two parts, the one known as consecrated ground—the other as "the potter's field"—the latter mentioned being the final depository of drunkards whose corpses have been dragged from the gutter, and the spot where murderers and friendless suicides are thrown with disgust, in eternal oblivion—here the pious church of Rome was willing to bury Guibord the poor printer—here and here alone, and this, not, because he was a murderer, not because he was a drunkard, not because he was a criminal, not because he was a suicide, but BECAUSE GUIBORD, THE POOR, FRIENDLESS, JOURNEYMAN PRINTER, WAS A MEMBER OF L'INSTITUT CANADIEN. Yes! christian burial was refused him by his church and his poor bones the remnants of his mortality were obliged to be taken where? to a protestant cemetery whose doors were as wide open for their reception, as those of the Roman Catholic were closely barred. In that protestant cemetery those poor bones still remain a living, terrible protest against Rome's intolerance.

How striking the contrast between the poor friendless Printer, Guibord, and the rich suicide, Joseph Jodoin. The one was a criminal in the eyes of his church,—the potter's field was all that was open to him,—his crime was poverty! The other, who took that which none but God has a right to take,—his life,—was buried with all the pomp and show which wealth can procure in the romish church,—the wealthy suicide was buried midst the tolling of bells, the burning of tapers and incense,—was buried in consecrated ground,—while Guibord, who died a natural death, was considered a fit subject for the potter's field; but Guibord was a Printer, a poor but honest journeyman Printer, while

*Mr. P. H. H.*

Jodoin was a wealthy self murderer, whose blood-stained "golden fleece" was of more value to the Roman wolves than the honest unstained "home-spun" of the poor, friendless, but now, never to be forgotten Printer, Guibord.

It was in consequence of this refusal to bury her husband that the widow Guibord was forced to apply to our Courts of law in order to compel the curé and church wardens of the parish church of *Notre Dame* of Montreal to give her husband's remains burial in the Roman Catholic Cemetery.

The proceedings for this purpose adopted, were an application for a writ of *mandamus* ordering the burial of Guibord's remains. A prolonged argument of seventeen days took place before the Honorable Mr. Justice Mondelet, senior Judge of the Superior Court for Lower Canada, sitting in Montreal, resulting in the granting of the widow's prayer, by ordering a peremptory writ of *mandamus* to issue, commanding the curé and church wardens to bury the deceased within six days, and to report the execution of the writ.

The arguments of counsel and the remarks of the learned and independent judge, and the judgment itself deserve special notice but unfortunately they are so voluminous, that were we to repeat them our readers might think that we were testing the extent of their patience.

The Church of Rome was not disposed to acknowledge civil law, particularly when its utterances were adverse to its extravagant pretensions that the civil Courts had no jurisdiction over matters strictly ecclesiastical, and accordingly an appeal from the decision of Mr. Justice Mondelet was taken to the Court of Review, consisting of the Honorable Justices BERTHELOT, M'KAY and TORRANCE; who after having heard counsel and maturely deliberated, reversed the judgment of the Honorable Mr. Justice MONDELET, and dismissed the action or application:

1st. *Because the action should have been brought against the curé personally—and 2dly. Because the writ was informal.*

It is well known in every country that judges are to be found who are afraid of making themselves disagreeable to the RULING POWERS whether they be kings, clergy, or mob, and these experience no great difficulty in discovering some loophole or question of form by which they wash their hands of an embarrassing case. Such was Pilate's example, when he washed his hands of innocent blood, and gave up the Son of God to a band of relentless priests, to shed his blood.

The discussion of the technicalities on which the Court of Review based their judgment would present very little interest to the non-professional reader and therefore we will not enter into them here.

Up to this stage the widow of the poor journeyman printer GUIBORD had been able to avail herself of a charitable provision of law, by which an indigent suitor is allowed to sue *in forma pauperis* but having lost her action, an appeal from what was considered an unjust judgment could not be taken unless security for the costs of such appeal, in case of failure, were first put in, and this it was supposed would present an insurmountable barrier to her further proceedings, even though she had lawyers so devoted to her cause as to act gratuitously. But sympathy had been aroused and the tyrants of Rome and their sycophants were not yet allowed to proclaim a final victory over the poor printer GUIBORD, for the required security was given and the desired appeal—an appeal to the Court of Queen's Bench—was quickly taken, and here it was that this now celebrated cause assumed a new shape and a greater importance.

The decision of the Court of Review had produced an impression on the minds of the friends of the poor widow, and upon the minds of a large class of the community, that the Roman Catholic clerical influence had so much weight over the judges in Review that they had, instead of pronouncing on the merits of the case, resorted to technicalities raised contrary to the most positive enactments of the Code of Civil Procedure, objections which should have been dismissed at once, even though under other circumstances they might have been well founded in law, objections which the Honorable Mr. Justice Mondelet had the manliness and intrepidity to dispose of summarily.

To make this matter understood by our non-professional readers, we would illustrate the matter thus:—It is very clear that the endorser on a promissory note is liable to its payment, provided the note was protested on the third day of its maturity. If, however such note was only protested ten days after maturity no Court could maintain an action against the endorser. So in matters of form the Code of Civil Procedure provides that all these shall be taken advantage of within four days of the return of the action, whereas in the Guibord matter the Defendants pleaded TEN DAYS after the return, that the form of the Writ was defective, that the Writ itself should have contained the command to bury Guibord. His Honor Mr. Justice TORRANCE admitted that since 1849, when a Statute was passed to amend the law relating to Writs of Prerogative, the uniform practice had been to insert the order in a petition annexed to the Writ, and not in the Writ itself, but, nevertheless, he concurred in a judgment which dismissed the action, because it was slipped in accordance with that uniform practice, and this, on an objection raised TEN DAYS after the return of the action.

The action of the widow Guibord was known in France, in Spain, in Austria, and generally in Roman Catholic countries, under the name of *Appel Comme d'Abus*, appeal against the abuses of the Church. In 1864 the *syllabus* decreed a number of new doctrines which made it a matter of conscience and of eternal consequences for judges who acknowledged the authority of the *syllabus* to dismiss the action of the widow Guibord. In submitting their case, the Defendants' counsel formally and openly took the ground that the Church, that is the Defendants, were not amenable to the Civil Courts. The Roman Catholic judge in the Court of Review, the Honorable Mr. Justice Berthelot, went further than his Protestant colleagues in dismissing the action. He accepted in its full extent the doctrine of the independence of the Church in the question submitted, and the Appellant anticipated, in consequence, similar views with the four Roman Catholic judges in the Court of Queen's Bench sitting in appeal.

There is at first sight something plausible in that opinion which may deceive a right minded man if he be not on his guard. Mr. Justice MacKay seems to have fallen a victim to this specious aspect of the case, although his judgment is not founded on the opinion virtually expressed by him. He doubted, rightly too, whether a Methodist could force the Church of England to bury his relative, also a Methodist, in their burying ground.

It is not because the church is independent of the Civil Authorities that the Church of England could resist such a demand, but because the deceased Methodist was not a member of

the Church of England, and had no right to demand burial in her cemetery.

The question, as it presented itself, was, whether a church which had acknowledged a man as one of its members during his whole life time,—a church which would have forced that man by compulsory process of the Civil Courts to pay tithes, to contribute to the building or repairs of the church, and even to paying for the cemetery ground, is so independent of all authority that it can refuse a decent burial to the remains of that man, and that his family can have no recourse against that church?

The affirmative being the doctrine of Judge Berthelot and of the dogma promulgated by the *syllabus*, the Appellant considered it a matter of paramount importance to know *in limine* whether the Roman Catholic judges in Appeal considered themselves bound by the *syllabus*, for if they did, and if the decision of the Roman Catholic Bishop was final and not susceptible of Appeal, the Appellant considered it would be a waste of time and of legal research, to show that the refusal to bury Guibord was unfounded. Should such a doctrine prevail it would follow that the Roman Catholics of this part of Canada are eminently privileged inasmuch as they would not recognize any authority as higher than the Church. The Anglican Bishop in Quebec was impleaded for refusing to bury a child, and though the case was dismissed it was on the ground that the Anglican Church had not acknowledged as its cemetery the piece of land, wherein the father wished to compel the Bishop to bury the child. No one ever dreamt of denying the jurisdiction of the Court.

In the Guibord matter, however, it is different. The pretensions of the Romish Church are exposed as follows, by the Defendants' pleadings:—By the treaty of Cession of Canada of 1763, it is declared that the Roman Catholics shall have the free exercise of their religion according to the rites of the Church of Rome. From this it follows that the Roman Catholic bishop is amenable to no authority in the country when he decides that a man has no right to be buried in a Catholic cemetery. Furthermore, the Church of Rome has deemed that it exercises its authority independently of all civil governments, and other doctrines which will be mentioned presently.

Can Protestants look with indifference to the settlement of such pretensions, set up as they are against the Guibord action? If it be true were such a pretension to be allowed, the Roman Catholic Church which already enjoys the exclusive right of forcing its members by compulsory process of the courts, to support it, would possess an immense power of cohesion and coercion, not only over its own members, but indirectly over the members of other churches, for on pain of being buried like a dog, a Roman Catholic might be induced to join organizations of hostility or propagandism against the members of other churches. To look upon this as a mere supposition is a grave error, for it was fully proved to be a matter of fact in the very Guibord case itself. Guibord was a member of a benevolent society,—in which none but Roman Catholics were allowed to participate. Several of its members gained their living and consequently their means of supporting the society,—exclusively from Protestant employers. Without enquiring how such societies are propagandist organizations, it cannot be denied but that their influence lends *clat* and show to the Romish Church. In public demonstrations, such as the procession of *Corpus Christi*, or when the St. Patrick's Society or the St. Jean Baptiste Society celebrates its anniversary; we see a great concourse of people filling and blocking up the streets. Now, who compose those crowds? These very Roman Catholic benevolent societies formed under the sanction of parliamentary incorporation, for the glorification and strengthening of the cords of the Romish Church! Each trade is formed into one of these societies, and of these societies it is said fully twenty-five are in existence, with an average membership of 500.

Leaving our readers to connect these statements with the proceedings in the Court of Appeals, we proceed with our narrative.

At the opening of the December term (1870) of the Court of Appeals, Joseph Doutré, Q.C., one of the counsel for the Appellant, (Mrs. Guibord,) challenged the four Roman Catholic judges as being disqualified on the ground that they belonged to the Church of Rome, which had by the *syllabus* of 1864 promulgated the following dogmas:—

1st. That the ecclesiastical authority was exercised independently of any permit or consent of the civil government.

2nd. That the State and the Queen were not the source of all rights; and that its or their powers were limited.

3rd. That the State, even when it was governed by a Protestant Sovereign, possesses no authority, not even indirectly, over matters of religion; that in consequence it has neither the right of *executur*, nor that of *Appel comme d'Abus*, (Appeal against ecclesiastical abuses).

4th. That in matters of conflict between the two powers, (the State and the ecclesiastical authority), the latter prevails in preference to the State.

5th. That the civil power has no right to interfere in matters of religion, morals or spiritual things; that the instructions contained in pastoral letters (even, we suppose, if they contained libels or instigations of high treason) cannot be submitted to its decisions.

6th. That Kings are amenable to the jurisdiction of the Church, and that they have no jurisdiction above the Church when questions of jurisdiction are to be decided.

7th. That the Roman Catholic religion should be the only religion recognized by the State, and that, to the exclusion of all other religions.

8th. That the Romish Church has the right of physical coercion, and possesses a direct and indirect temporal power.

9th. That the immunity of the Romish Church and of ecclesiastical persons has no origin in the civil law.

The recusation or challenge, after enumerating these dogmas, stated that by a recent proclamation of the same church, its head, the Pope, has been declared infallible, and that he must be obeyed as if he were God himself, being superior to all Kings and Sovereigns. It then required the judges challenged to declare whether they considered themselves bound in conscience by such commands of their church.

This recusation is framed with considerable precision. According to our Code of Civil Procedure, the judges challenged cannot decide on the merits of the recusation, they cannot even be present in Court when the decision is given.

In presenting the petition of recusation, Mr. Doutré said he hoped the measure he was adopting would not be looked upon as implying want of either respect or confidence. Quite a number of persons were in doubt as to whether our judges were the representatives of the Queen, carrying out the spirit of the laws

enacted under Her sanction and those of her predecessors, or whether they were not, in certain matters, governed by the church authority whose seat is at Rome!

Chief Justice Duval remarked that it was giving too much importance to the imbeciles who thought that judges recognized any authority but that of the Queen, and the laws enacted under Her authority.

Mr. Doutré replied that unfortunately these imbeciles were so numerous and occupied so many positions in life that until the judges would themselves define their stand point, their decisions would remain in many cases without moral weight, and therefore, after due consideration, he thought it essential before arguing his case, to know whether the judges felt themselves competent to hear him and render justice to his client. The condition of the Roman Catholics since the cession of the country had been altered by decrees of new dogmas, some of which if they were adhered to by the judges, would prevent those of the Roman Catholic faith from applying the law of the country. By Chap. 83, §14, George III, which confirmed the treaty of cession, Roman Catholics were granted the free exercise of their religion, but subject to the supremacy of the Sovereign. Several articles of the *syllabus* declared it to be a heresy to believe that any Sovereign had authority over the laws decreed in Rome, and that in a conflict of jurisdiction in civil matters, it was another heresy to recognize in the civil law the power of pronouncing upon such jurisdiction. The action of the Appellant was, Mr. Doutré said, specially mentioned in the *syllabus*, to be proscribed, and it was worthy of anathema to make use of that recourse. The judge that would receive such an action, and pronounce favorably upon it, would be liable to anathema and excommunication. He knew very well, he continued, that none of the judges considered themselves bound by anything but the laws of the country; but in the present state of religious exaggeration, his own conviction in that respect was not a sufficient guarantee for his client, or for the public. He had, he said, no doubt that the answers the judges would give to the facts mentioned in the petition would be such as would put the Appellant in a position to withdraw the exception, which she would be happy to be able to do. The opportunity he considered a precious one, which should not be lost to clearly define the position of our Roman Catholic judges in mixed questions, and also to put an end for ever to the injurious doubts which are thrown out against their independence and their true position to the Sovereign who appoints, and to the other who claims authority over their consciences with the rights to define their jurisdiction and hurl defiance against the authority of our Queen, our parliaments, and our laws.

The Chief Justice ordered the Clerk of the Court to take the petition, but not to file it in the records of the Court, until further orders.

This recusation took place at the beginning of the term and consisted of four separate petitions, that is, one for each judge.

After four or five days consultation, Mr. Justice Badgley, the only judge unchallenged, suggested to Mr. Doutré that he should withdraw the petitions and present them *de novo* on account of the absence from the bench of one of the judges, at the time they were first presented, but to this Mr. Doutré did not accede.

However, the last day of the term arrived, and then the five judges concurred in a judgment, declaring the petitions inadmissible inasmuch as the charges contained in them amounted to accusations against the judges of treason and perjury.

Mr. Doutré thereupon moved for an Appeal to Her Majesty's Privy Council. No decision was given on this motion, but the Court suggested that a rule be taken returnable on the first day of March, a course which evidently did not meet with the learned counsel's approbation, as he has not adopted it, preferring, as we understand, to allow the motion to remain as a protest against the judgment and to proceed to the argument, so as to bring the whole matter in Appeal before Her Majesty's Privy Council, should the pretensions of the widow Guibord be unsustainable.

The case is, while we write, being argued before the count on its merits, and the judgment will probably be rendered in the month of June next—a judgment to which our readers will look with no little interest.

### "THE QUEEN'S PAY."

#### WHAT THE ROYAL FAMILY OF ENGLAND COSTS.

What a working man at a late meeting, more probably from paucity of language than disrespect, called the "Queen's Pay," or the sum fixed by Statute 1, 1837, "for the maintenance of the Queen's household and the honour and dignity of the Crown," amounts in gross to £385,000 a year. Besides being sovereign, the Queen is also Duchess of Lancaster, and derives from her well-managed ducal possessions a further varying annual income, averaging, say, £26,000. It is, however, the former amount only that comes out of the Consolidated fund—that is out of the revenues of the kingdom; and from the £385,000 so derived must first be fairly deducted, before estimating the Royal national income, the charge thrown on the civil list for pensions, at the rate of £1,200 a year, for with those pensions the sovereign personally has really nothing to do. What their amount now reckons does not appear. The civil list of £385,000 is also charged with £13,000 a year for "royal bounty, alms, and special services," which fall on the Queen as representing the nation, and diminish the income personally enjoyed by her Majesty.

Whatever the net income of the Queen under the act of 1837 may be, it is notorious—1. That it is less in amount than that of her Majesty's predecessors for the last one hundred and seventy years, and in purchasing power than during by far the greater part of that period; 2. That it does not reach the income possessed by the other great sovereigns of Europe; 3. That Queen Victoria has not exceeded in her expenditure, as most of her predecessors in that time did, her civil list; and 4. Has not had the other pecuniary resources which they one and all had, from Queen Anne down to William IV.

Queen Anne had an annual provision from Parliament of £800,000 a year, whereon debts accumulated during the twelve years of her reign of £1,200,000, which Parliament had to discharge. George I. had a civil list of similar amount, but in a reign of twelve years Parliament had to pay his debts to the extent of £1,000,000. In the thirty-three years of the reign of George II. the debts on his civil list of £800,000 were £456,000 which were also discharged by Parliament, and in the latter year of his rule the taxes assigned to him for the civil list, there being then no consolidated fund to charge it on, produced more than the £800,000 by about half a million. The civil list of George III. was originally £800,000 a year; at the end of seventeen years it was increased to £900,000, subsequently to £960,000, and in the latter years of his life it was augmented to £1,030,000. Nevertheless, in the course of his reign of sixty years debts on his civil list were liquidated by Parliament out of taxation by the large sum of £3,811,000. In his reign, too, the casual revenues and debts of the crown which had not been surrendered to the nation produced £12,000,000, of which £4,400,000 were received by the King for his personal use. And until the then Prince of Wales reach-

ed his majority, George III. took for himself the income of the Duchy of Cornwall. The civil list of George IV. was £510,000, and that of William IV. the same amount. Neither of these monarchs incurred debts that Parliament had to meet, but both, in addition to the civil list, were in receipt of the revenues of the Duchy of Cornwall.

No doubt the civil lists of the first four of these sovereigns were charged with some public liabilities and abused by unrestricted pensions from which the present civil list is free. But the value of money was generally in those reigns, part of that of George III. excepted, much greater than it now is; all the sovereigns of the house of Hanover had incomes derived from that kingdom, which the Queen has not; and they all had inherited private fortunes, while Her Majesty inherited nothing, and had her father's debts to pay on her accession to the throne. During all these reigns Parliament made separate provision for the members of the royal family.

In the former reign the privy purse appropriation included that of Queen Adelaide, who, on becoming Queen Dowager, had a charge on the consolidated fund of £100,000 a year; whereas the grant to the late Prince Consort was only £30,000 a year. And as the former sovereign had no children, while Her Majesty had nine children, who remained and remain a charge on the civil list until otherwise provided for, the burden on her civil list has of course been much greater than that on the civil list of King William. Notwithstanding the greater pressure, and by means of order and economy, the present civil list has been sufficient for the Queen's expenditure and the nurture and education of the royal family, and out of its economy Osborne has been purchased and built and is maintained.

These civil lists have been granted to the four last sovereigns on their surrender to the nation of the royal hereditary revenues, the casual revenues and droits of the crown excepted. This arrangement, originally peculiarly advantageous to the sovereign, has, by improved care and management of the royal property so surrendered, now become profitable to the nation. Thus, in the accounts of the receipts and expenditures of the commissioners of her Majesty's woods, forests and land revenues for the year ending 31st March, 1869, there will be found two items paid into the consolidated fund—that is, to the nation—amounting to £458,206, or £73,206 in excess of the civil list of the Queen paid out of the consolidated fund; and already in the course of the present financial year the crown lands have contributed to the revenue of the kingdom the sum of £331,000.

The considerable pecuniary balance in favor of the nation on the arrangement of 1837 for the maintenance of the sovereign and the honor and dignity of the crown is, moreover, irrespective of the other substantial advantages the country derives from the arrangement to the great pecuniary detriment of the sovereign, were no such arrangement in existence; for the hereditary possessions of the Crown include the ancient parks in and around London, which, devoted, in consequence of their transfer against the civil list, to the nation, are applied towards the health, the recreation, and enjoyment of the population of the metropolis. Without a civil list charged on the consolidated fund, and thrown on the hereditary possessions of the Crown for the maintenance of her household, and to support the honor and dignity of the throne, the sovereign would be free to utilize all royal property after the manner in which the Marquis of Westminster, the Duke of Portland, the Duke of Bedford, and other great metropolitan proprietors have utilized their estates in and about London; and the result would be, that while London would be deprived of its ancient parks, Queen Victoria would be in possession of a much larger income than £385,000, and be in a position to amply provide, without the assistance of Parliament, for her family.

The civil list arrangement puts the public in full possession of these metropolitan amenities, and a large annual profit out of the hereditary possessions of the Crown after payment of a civil list of £385,000 a year. But it throws on the nation the obligation of providing for her Majesty's children on their majority or marriage, and that obligation Parliament has unhesitatingly performed in reference to the Prince of Wales, the Duke of Edinburgh, the Crown Princess of Prussia, Princess Louis of Hesse, Princess Christian of Schleswig-Holstein; and will shortly be called on to perform towards the Princess Louise and Prince Arthur.—*London Daily News.*

#### CONSTITUTION AND LAWS OF THE LOYAL ORANGE ASSOCIATION.

(Continued.)

24th. The yeas and nays shall be taken only upon the request of two members of the Grand Lodge.

25. In all unprovided cases the Grand Master shall decide, subject to an appeal to the Grand Lodge.

26. No Brother shall be permitted to take his seat, speak, or vote, unless clothed in regalia, suitable to his rank and station, in the Lodge.

27. Any Brother refusing to take his seat when the Grand Master's gavel is heard, shall be fined, for the first offence, one dollar; for every successive offence, two dollars; and upon refusal to pay said fines, the offending Brother shall be compelled to leave the Lodge Room.

53. These Rules shall apply to all Lodges so far as they can be applied. "Grand Lodge" shall be held to mean any Lodge, and "Grand Master" shall be held to mean the presiding officer thereof.

#### DEPUTY GRAND MASTER.

54. His title shall be "The Most Worshipful Deputy Grand Master," and his duties are, to occupy the Deputy Chair when the Most Worshipful Grand Master is present, and to take his place when absent.

#### THE GRAND CHAPLAIN

55. Shall conduct the religious services of the Grand Lodge.

#### THE GRAND SECRETARY

56. Is the custodian of the Great Seals, Warrants and Warrant Plate Registers, Rituals, Books, Papers, Correspondence and other property of the Grand Lodge. It is his duty to attend all meetings of the Grand Lodge, and keep a correct record of its proceedings, conduct its correspondence, attend to the preparation of Warrants and Dispensations upon application duly made; distribute to the several Provincial Grand Secretaries the Rituals, Forms, Annual Reports and other printed matter of the W. M. Grand Lodge; prepare for the use of the Committee on Credentials, at the annual meeting of the Grand Lodge, a list of the members of the Grand Lodge, with the office or position held by each, and present to the Grand Lodge, at each annual meeting, a report of the state and progress of the Association.

#### GRAND TREASURER.

57. The funds of the Association shall be lodged in the hands of the Grand Treasurer, and that officer shall produce his books at every annual meeting of the Grand Lodge, when the same shall be examined and audited by two auditors, competent Brothers, appointed by the Grand Lodge for such purpose. He shall furnish sureties, to be approved by the Grand Master, and no monies shall be paid out by him except in pursuance of a vote of the Grand Lodge, or on the written order of the Most Worshipful Grand Master, and all money votes in the Grand and Provincial Grand Lodges, must originate with the Finance Committee of each respectively.

#### GRAND LECTURER.

58. It shall be the Grand Lecturer's duty to visit every Provincial Grand Lodge when ordered by the M. W. Grand Master, and give

lectures of the different Degrees, and for that duty he shall be paid his expenses by the Grand Lodge.

#### GRAND DIRECTOR OF CEREMONIES.

59. It shall be the duty of the Grand Director of Ceremonies to attend all meetings of the Grand Lodge, and all meetings specially presided over by the Grand Master, when the ensign or standard of the Grand Lodge may be displayed, so as to indicate the presence of Head Quarters. He will have charge of all that relates to cavalcades, processions, and public ceremonials. He will marshal and arrange all Lodges, Orders, and Degrees of the Association according to law and usage, and take charge generally of all matters which may relate to the proper order of Lodges, the station and precedence of officers and members, and the dress and insignia to be worn by them.

#### DEPUTY GRAND OFFICERS.

60. The Deputy Grand Secretary, Deputy Grand Treasurer, Deputy Grand Lecturer, and all Deputies of the Grand Director of Ceremonies shall aid and assist the heads of their respective departments, and shall strictly obey all such instructions as they may receive from them.

#### THE OUTSIDE TYLER.

61. Shall guard the entrance to the Lodge from the outside, and allow no one to pass until properly tested; he shall, after being satisfied that the applicant seeking admission is entitled to enter, give the proper alarm to the Inside Tyler, and, under no circumstances, shall the Outside Tyler open the door of the Lodge.

#### THE INSIDE TYLER.

62. Shall post himself at the door of the Lodge, inside. On hearing an alarm from the Outside Tyler, he shall answer the same, and, at the proper time, open the door and ascertain the cause of the alarm; but under no circumstances shall he open the door during the opening or closing services of the Lodge, or during the delivery of any Lectures, or the taking of a vote after the question has been put by the Chair.

63. These duties shall apply to, and be the guide for all officers of all Lodges, so far as they can be applied.

64. The Most Worshipful the Grand Master, and all the Grand Officers, shall be *ex officio*, members of all Lodges they may visit, and be entitled to exercise all the rights of members, except in the distribution of the Lodge funds, the election of officers, and the establishing or amending the By-Laws of the Lodge; and the Most Worshipful the Grand Master shall be entitled to take the chair of any Lodge, when he is present, while such Lodge is in session.

This section shall apply to Provincial Grand Lodges, and such officers of such Provincial Grand Lodges shall have the like powers, and be *ex officio*, members of every Lodge in jurisdiction of such Provincial Grand Lodge.

65. No meeting of the Grand Lodge shall be held except at least twelve companions of the Royal Scapier Order be present thereat.

66. Visitors, being Members of the Order, may be admitted to the meetings of the M. W. the Grand Lodge, with the approbation of the officer presiding.

67. At all meetings of the Grand Lodge, Provincial Grand Lodges, County Lodges and District Lodges, before an adjournment, it shall be determined by a vote in the said Lodges, where the next meeting shall be held.

68. All work of every kind required to be done for, or on behalf of the Grand Lodge, shall be done as the M. W. the Grand Master shall direct.

(To be continued.)

#### ARGENTEUIL, P. Q.

At the annual meeting of the County Lodge of Argenteuil, Brother Isaac Jekill, County Master, delivered the following address:—

DEAR BRETHREN.—I am happy to meet you assembled once more in County Lodge. Another year of this short and uncertain life has passed away since I last met with you in this place. In taking a retrospective glance at that year, the question presents itself, what have we done to advance the cause of Orangism in this county? Are the sixteen Lodges in this county working as they ought? Is there that zeal and energy exerted that we have a right to expect? Now, brethren, why is this? The common excuse is, absence from home; but that should not deter those that remain from putting their shoulders to the wheel, and moving the car rapidly onward. Let all misunderstandings and petty broils be done away with, and let every loyal Protestant Briton unite in blending and binding the members of the Orange Institution closer together. Let all Protestants join our ranks, and as we are one of the few Protestant Counties in the Province of Quebec, let us make our influence felt as did our fathers in old time before us—when they won and handed down to us that freedom which we now enjoy. In this Province of Quebec we need to pull together, for Papist cruelty and tyranny are making every effort to gain the ascendancy over us. Let me just refer to the Fenian raid of 1870, when numbers of Roman Catholics crossed the border into the United States, not to aid in taking Ireland, but to assist a hungry herd of Irish Papist despots, (led on by the valiant O'Neal,) to put down Orangism and Protestantism, in Canada. And why, I ask you, did they not succeed? Was it because of the thousands of French Canadian, whom our government say turned out so cleverly? No, forsooth! It was the Orangemen and the Protestants of our country that drove back the foe. In looking round this hall I see not a few who were anxious to show a bold and martial front to the enemy on that occasion—men who did not hesitate to leave their homes and their crops at a time, when a protracted absence would have left you and your families without crops or other means of subsistence for the year. "Honor to whom honor is due," however, and to the God of our fore-fathers who was with us and gained us the victory be all the honor. Brethren, unless God be for us, it will avail us nothing. Orangemen should be the light of the world, for they know their Master's will, but how many among us are profitable servants? I regret to learn that notwithstanding that excellent rule of our Most Worshipful Grand Lodge, drinking is sometimes carried on in one or two of your Lodges. This is not as it should be, and I cannot urge upon you too strongly the propriety of closely observing all the rules of the Association. Pay up all your dues and send in your returns regularly. Let each one take an active interest, a real, lively interest in his work. The regular payment of your Lodge dues is an important matter, one that you have sworn to perform, and when you allow yourselves to get in arrears, you absent yourselves gradually and then altogether. By paying up regularly, you will find the payments light. There is quite as much money in the County now as there was fifteen years ago. Remember how our fore-fathers spilt their blood for the privileges we now enjoy. Let us remember their "no surrender," and let us anew rally round our glorious banner of freedom, and renew the obligation of our youth.

The foe is at work, and did the opportunity present itself, the fires of another Smithfield would be kindled in this Country. Arise to action then, and let us recruit our ranks with the brave and the true. Cast all your influence on the right side. Our own strength is perfect weakness, but if we ask God for help He will grant it, for He says unto us: "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you."

I cannot conclude without referring to the death of our dear young Brother William Evans, one who was highly respected by all who knew him. I trust he is safely landed in his Heavenly Father's home, "a home not made with hands, eternal in the heavens." I take this opportunity of expressing my sympathy with his friends in their sad bereavement.

Brethren, once more I call upon you to do all in your power to swell the Orange ranks in this county.

Shall rebels vile, rule o'er our isle,  
And call it all their own?  
Ah, surely no the faithless foe,  
Must bow before the throne."

Yours faithfully and fraternally,

ISAAC JEKILL.

Brittonville, February, 1871.

#### HOUSEHOLD CORNER.

HOW TO MAKE COFFEE.—A correspondent travelling in Sweden was immensely delighted with the coffee served on the steamboats and in the hotels. 'At Upsala,' he writes, 'we determined to find out just how they made such perfect coffee as we had just drunk, and stepped into the neat kitchen of the little hotel; and this was the report: Take any kind of coffee pot or urn, and suspend a bag made of felt or heavy flannel, so long that it reaches the bottom, bound on a wire just fitting the top; put in the fresh-ground pure coffee, and pour on freshly boiled water. The fluid filters through the bag, and may be used at once; needs no settling, and retains all its aroma. The advantage of this over the ordinary filter is its economy, as the coffee stands and soaks out its strength instead, and merely lets the water pass through it. 'Do you boil it?' inquired the learner. 'Na a-a-a-y,' said the maid in simple astonishment that any one should be so wasteful as to send away the precious aroma in steam: should that prince of food of that evanescent something which constitutes its nobility, and deprive it of alimant. As soon would one think of throwing away that drop of sunshine, charged with all summer's gold, which lies at the throat of a bottle of Johannisberger.'

WELSH RABBIT.—Cut a pound of cheese in slices a quarter of an inch thick, put a piece of butter, the size of an egg, in a small frying-pan, lay in the cheese about five minutes; let it cook, add two eggs, well beaten, a dessert-spoon of mixed mustard, pepper, and salt; stir up; have ready some slices of buttered toast, turn the cheese over it, and send it to the table very hot.

RICH GINGERBREAD.—Melt together three-quarters of a pint of molasses and a half-pound of butter, and pour them hot on a pound of flour, mixed with half a pound of sugar and three quarters of an ounce of ginger. When the paste is quite cold, roll it out with as much more flour as will prevent its adhering to the board, and bake in a slow oven.

TO MAKE LEMON PIES.—Take the yolks of three eggs; one and a half cups of sugar; one cup of water; one tablespoonful of flour; the juice and rind of one lemon; chop the peel; stir all up together; bake as custard; then beat the white of the three eggs to a froth; add four table-spoons of sugar put on the top, and bake until done.

SNOW CAKES.—Put corn meal into a good sized wood or other bowl, with sugar and salt to the taste; then add twice or three times its bulk of snow, and stir it together with a spoon. When well mixed, it appears like so much dry meal or snow. Fry a little on a hot griddle; if it cooks too dry to turn well, add more snow; if too wet to be light, add more meal; when just right, fry on the griddle in convenient sized cakes, and they will be as light as can be desired.

SNOW PUDDINGS.—Half a box of Cox's Sparkling Gelatine is dissolved in a pint of water, one quarter of it cold; let the gelatine soak for five minutes, and pour the rest of the water on boiling hot. Add to this the juice of two lemons and two tea-cups of crushed sugar. When nearly cool strain through a flannel jelly bag (which I believe is easily explained by a reference to optical science) is the tendency of light colors to increase the apparent size and *vice versa*. People of more than average size should be cautious about wearing white or very light colors for this reason, although it must always be remembered that proportion and color impress the eye so much more sensibly than mere scale, that this rule is a very subordinate one, and only to be applied after those more important subjects have been thoroughly considered. It should, however, be remembered that more than average size naturally involves a certain degree of conspicuousness, which makes any peculiarity of dress doubly undesirable in such cases. A small person may wear with impunity both colors and shapes, which would be inexcusably striking on a large figure. Nothing goes so far to redeem unusual size as complete repose both in form and color. Much trimming, loose ends, and streamers, frills, and furbelows, and caprices of all kinds are apt to become intolerable when magnified, while on a small scale they may please, by a certain fluttering airiness, which is in keeping with the impression of a tiny creature. But here also proportion may almost reverse the effect of scale. A short heavy figure may even more imperatively need quietness, in dress, than one of twice its actual volume which has run up into slenderness. And this naturally leads me to the second respect in which dress should be adapted to the wearer, namely, character; which, indeed, is scarcely separable from the form on which it is impressed, and according to which such questions as the last should mainly be decided.—*Cornhill Magazine*

AN ENGLISH PLUM PUDDING.—Beat eight eggs very light, add to them a pound of flour sifted and a pound of powdered sugar; when it looks quite light, put in a pound of sweet finely shred, a pint of milk, a nutmeg grated, and a gill of brandy; mix with it a pound of currants, washed, picked and dried, and a pound of raisins, stoned and floured. Tie it in a thick cloth and boil it steadily eight hours.

DRESS IN RELATION TO FIGURE.—In adapting the dress to the shape and size of the wearer, a certain knowledge of drawing, and of the proper proportions of the figure, is, of course, the chief help. There are, however, a few well-ascertained rules which may safely be taught. One, for instance, is that transverse shapes generally tend to lessen height and increase breadth, while longitudinal forms have the opposite effect. Another well known rule (which I believe is easily explained by a reference to optical science) is the tendency of light colors to increase the apparent size and *vice versa*. People of more than average size should be cautious about wearing white or very light colors for this reason, although it must always be remembered that proportion and color impress the eye so much more sensibly than mere scale, that this rule is a very subordinate one, and only to be applied after those more important subjects have been thoroughly considered. It should, however, be remembered that more than average size naturally involves a certain degree of conspicuousness, which makes any peculiarity of dress doubly undesirable in such cases. A small person may wear with impunity both colors and shapes, which would be inexcusably striking on a large figure. Nothing goes so far to redeem unusual size as complete repose both in form and color. Much trimming, loose ends, and streamers, frills, and furbelows, and caprices of all kinds are apt to become intolerable when magnified, while on a small scale they may please, by a certain fluttering airiness, which is in keeping with the impression of a tiny creature. But here also proportion may almost reverse the effect of scale. A short heavy figure may even more imperatively need quietness, in dress, than one of twice its actual volume which has run up into slenderness. And this naturally leads me to the second respect in which dress should be adapted to the wearer, namely, character; which, indeed, is scarcely separable from the form on which it is impressed, and according to which such questions as the last should mainly be decided.—*Cornhill Magazine*

HOW TO TAKE COLD.—As the thaw has come, the doctors are looking for an increase of business, and, as every trade must live, we offer a few hints upon the readiest methods of gratifying the fraternity. Persons who are partial to rheumatism should wear thin boots and be careful to keep them well soaked in snow water. A quick fever can be secured by leaving off overcoats. Neuralgia complaints are open to all who walk till they become heated, and then stop at the corner of a street and cool off by a genial chat with some good fellow. Coughs are free to all who will insist upon throwing open their coats in order to catch the gentle South breeze which prevails. The ladies are such thorough experts in this art that we need not offer them any suggestion, but, by abandoning their cloaks and rubbers and resorting to their boots and shawls, they will reach a gruel diet by a short cut.

It is said that gold-fish may be kept ten or twelve years in globes, or other vessels, by following a few rules: 1. Allow not more than one fish to a quart of water. 2. Use the same kind of water, whether spring or river water, and change it daily in summer; every other day in winter. 3. Use deep, rather than shallow vessels, with small pebbles at the bottom (to be kept clean), and keep them in the shade, and in a cool part of the room. 4. Use a small net rather than the hand while changing the water. 5. Feed the fishes with cracker, yolk of egg, lettuce, flies, etc., rather than with bread, and then only every third or fourth day, and but little at a time. 6. Do not feed them at all from November to the end of February, and but little during the three following months.



## The Altar and the Throne.

MONTREAL, WEDNESDAY, MARCH 8, 1871.

### ORANGEMEN AND THE MURDER OF THOMAS SCOTT.

We have before us copies of resolutions adopted at the Annual Meeting of the Provincial Grand Orange Lodges of Ontario West, Ontario East, and Quebec, held respectively at London, Brockville and Montreal, on Tuesday and Wednesday, 21st and 22nd ult., and we submit them for the consideration of the brethren—

Ontario West says:—

1st, *Resolved*.—That this Grand Lodge as the representative of the great Protestant and loyal body of the Western Province of Ontario in the Dominion of Canada, has read with much surprise the political capital which has recently been made by newspaper writers and political partisans out of the cruel murder of our worthy brother, the late Thomas Scott, by certain rebels in Manitoba, acting under the immediate orders of Riel and Lepine; that the act in itself was barbarous and cruel, divested alike of provocation or palliation, and calls aloud upon every humane mind, and especially every good subject of Her Majesty, to use all proper and constitutional means to bring the perpetrators of the bloody deed to condign punishment.

2nd, *Resolved*.—That while this Grand Lodge gives free expression to the feelings of every member of the Order, in reference to the atrocious outrage named in the preceding resolution, it hesitates not to denounce all parties who seek to make political capital, for mere party purposes, out of an act so barbarous and inhuman, and whose sympathies were withheld, when needed, to bring the equally guilty and rebellious murderers of Colonel Moody and the other brave and loyal men to justice in 1837, thus evincing by the sympathy for law and loyalty, in the one case, and the want of it in numerous others, the hypocrisy of their professions, and the rank deception used to mislead such loyal and confident men as may be blindfolded by devices so artfully contrived, and so pertinaciously reiterated.

3rd, *Resolved*.—That this Grand Lodge, in adopting the foregoing resolutions, has two objects, and two only in view, viz: 1st, To impress on the Dominion Government and the government of Manitoba, the urgent necessity as well as the justice of vigilantly watching the perpetrators of the murder of brother Scott, to the end that they may be brought to suffer the just penalty which the laws of God and man award to their inhuman barbarity. And secondly, That in thus speaking out our full sense of horror of the crime, our act may not be attributed or identified as political schemers who seek rather to exalt party than to punish crime.

Ontario East says:—

*Resolved*.—That the Grand Orange Lodge of Ontario East regrets that the murderers of our late Brother, Thomas Scott at Fort Garry, still go unpunished, and that sufficient exertions have not been made by the proper authorities to bring the guilty parties to justice; but, on the contrary, from facts which have transpired and are transpiring, it appears their escape was winked at by those whose duty it was to arrest murderers, and the Orange Institution of the Dominion being composed of loyal British subjects, they feel that they have a right to demand that British justice be no longer delayed, but be promptly applied to the murderers of Brother Scott.

*Resolved*.—That a copy of the foregoing Resolution be forwarded by the Grand Secretary to such papers throughout the Province, for publication, as the Right Worshipful Grand Master may direct.

And Quebec (the Province) says:—

*Resolved*.—That this Grand Lodge deplores the apathy exhibited by our government in the matter of Brother Scott's murder, and calls upon the Grand Lodge of British America, without delay to invoke the action of our government to vindicate violated law and defeated justice, by adopting such steps as will proclaim to insulted humanity the desire of such government to see the lives of its loyal subjects protected, and their murderers brought to justice.

We deprecate strongly the making of electioneering "clap trap," out of the cruel murder of a fellow-citizen, but at the same time we must not abandon the rugged path of duty to follow a false beacon, otherwise we will soon find ourselves on the embers of the fires created by political capital.

For full twelve months the blood of a FELLOW BRITON—the blood of a BROTHER ORANGEMAN has been calling for redress, and the heart that hears that cry and remains unmoved is worse than adamant—unmoved we say, and by this we do not mean the absence of a tear or a sigh, but this we mean, the leaving anything undone that should be done to bring the murderers to justice.

Orangemen! our path is a plain one, our duty is clearly defined: We have each sworn a solemn obligation TO BE TRUE AND FAITHFUL TO EVERY BROTHER ORANGEMAN, IN ALL JUST ACTIONS. Are we true and faithful to brother Scott in this matter? This and this alone should be the question of the hour, for to be true to brother Scott we must be true to ourselves. To be true to ourselves we must dis-

miss this question with our minds divested of every political or party bias.

Remember that what is to-day the case of Scott may to-morrow be ours. It is not sufficient to give utterance to thoughts and call upon our rulers for justice, for that is but a small portion of our duty, we must know from those rulers why our just requirements are unheeded. We have nothing whatever to do with the consideration of whether our enemies will aid us in the matter for were such an idea to be tolerated, our every action would be paralyzed.

We send our representatives to Parliament to legislate for us, and if they fail to carry out our views, they must answer for their short comings before they can expect to be re-elected. If we do not approve of their conduct, we should look about for others in our own ranks who will be more faithful to their trust.

In the matter of Scott, our representatives have not been faithful to us, they have not endeavoured, as they should have, to remove the fetters with which justice has been bound in this matter. They have in fact allowed political dust to be thrown in their eyes by those who are always ready to use the Orange Association, but who take good care not to concede anything to it.

The Hon. the Minister of Justice, when the question of Scott's murder came up before the House of Commons, on the Address in reply to the speech from the Throne, is reported to have said:—

"As regarded the murder of Scott, this Government could no more interfere at the time in order to punish the guilty parties, than they could interfere in the case of Governor Eyre, of Jamaica, for the murder of Gordon. It was for Her Majesty, as Sovereign of Rupert's Land, to have interfered. That country had now a constitutional government, and it should be left to the people, as a free people, to manage their own affairs and protect themselves. It would be for the Governor General here to carry out, under his commission, those powers conferred on him by Her Majesty."

At the time that Scott was murdered, the North West Territory was not in the possession of Canada, it is true, but the claims of Scott as a Canadian were as strong on the government of this country as those of the Abyssinian captives upon England, and it was the duty of the government to have made strong representations to the British Government to have the violators of British justice brought to judgment.

There is no analogy whatever between the case of the murderers of Scott and that of Governor Eyre, for the latter had no claim upon Canada, he was not a Canadian—but Scott was a Canadian,—and was entitled to as much consideration at the very least as the emissaries of the rebels who were so well received at Ottawa while their victim's blood was crying out for redress, unheeded by those whose duty it was to have taken every possible means to have the murderers brought to justice.

The secret of all this lies in the fact that the counsels of Rome prevail in our cabinets, and Rome will crush out every vestige of Orangeism and Protestantism if she can. In our last we published a letter from Father Chiniquy, in which was the following expression, which fully corroborates our statement: "even when I was in the Church of Rome, a most devoted servant of the Pope, I was looking to the Orangemen as the most formidable barrier my church had to her gigantic projects of supreme ascendancy on this continent."

The murder of Scott was but one step in the carrying out of this project, the Manitoba Act was another, and once the point of the wedge has been admitted no opportunity will be lost to drive it home. Brethren, remember this, and shake off the trammels of party, cast aside for the nonce your political tendencies, BE TRUE TO YOUR GOD, YOUR COUNTRY AND YOUR QUEEN, and let no influence whatever affect you which is not in strict accordance with the dictates of your own consciences.

Let us have union in action as well as in speech. Let the 300,000 Orangemen of Canada work together, vote together and stand together, let purity and a sincere devotion to the principles of our Association be the qualifications of its representatives, and we shall have a new class of men in our legislative halls, men who will neither quail before the powers of Rome, nor sacrifice their constituents on the altar of MAMMON. Let this be our watchword and our cry, and the blood of our murdered brother will cease to cry for redress, the finger of ridicule will no longer be pointed at us, and deep designing knaves will no longer seek to entrap us, the tyrannical counsels of a foreign dethroned potentate will be excluded from our cabinet, and TOLERATION, FREE SPEECH, PROTECTION, and the full ENJOYMENT of those privileges secured to us by OUR GLORIOUS BENEFACTOR KING WILLIAM III, will be enjoyed by all classes and creeds in this rapidly rising dominion.

It was the adoption of just such a course by the British nation under the tyrannical rule of James II, that brought about the memorable revolution of 1688, and if such beneficial results were then brought about, why should a similar effort not now be made? Let us bear in mind that "Heaven will help those that help themselves," and that if we work together for the good of the country, blessings will attend our efforts—and the crime and bloody murder of Scott, and the apathy of our Canadian Government may yet be eras of no slight significance in the history of Canada.

Brethren, we appeal to you in all earnestness, for in a few months at most the excitement of a general election for the Dominion will have overtaken you, but before that period we implore you in the name of civil and religious liberty to ponder well the course you intend to pursue, and no matter what attractions are presented to you, no matter if your best and dearest friends assail you or supplicate you, use your privileges as loyal Protestant Britons in such a manner that your "acts

may not be attributed or identified as political schemers who seek rather to exalt party than to punish crime." Above all we say in conclusion, REMEMBER THOMAS SCOTT.

### THE GUIBORD CASE.

We devote a considerable portion of our space in the present number to a review of the circumstances out of which this celebrated case originated, in order that the whole question may be fully understood in all its important bearings, and we trust our readers will not be disappointed at the exclusion of other matter.

We have entered into the question at more than ordinary length in order that our readers, and particularly those at a distance, may understand the pretensions of the Church of Rome as disclosed in this question, which is pregnant with interest of vital importance to all classes of the community.

### "NOW AND THEN."

Such will be the title of our next serial,—a tale from the able pen of our highly esteemed Brother, William Shannon, of Kingston,—a tale which will be read with deep interest, as have been all those whose authorship was with him. It will be peculiarly Irish, and will give a description of the state of affairs in the North of Ireland previous to the rising of 1798. The battle of Antrim will not be lost sight of, and the murder of the Earl O'Neil will be detailed in all its atrocity. After which our author passes over a period of fifty years, and then presents a picture of what? of an *Orange Hall* now where there was a rebel encampment THEN; an *Orange demonstration* now where there was a rebel army THEN; that in fine, a country that was THEN a hot bed of sedition, of French political theories verging on infidelity and republican ideas of liberty, is now one of the most conservative, loyal and thoroughly Orange counties in the British dominions.

As the name of our Brother Shannon, is a "household word" in Orange circles, we feel that it is sufficient to mention it to excite the anxious expectations of our readers, who breathe again Erin's air, when reading his life-like and interesting sketches.

We have to request Secretaries of Lodges to send us lists of their Officers for publication, so that visiting brethren from other localities may know to whom to apply.

(To the Editor of THE ALTAR AND THE THRONE.)

MONTREAL, 6th March, 1871.

DEAR SIR AND BRO.—Your second number contained an announcement that in all probability Mr. Alderman Rodden would be a candidate for Montreal West at the next election of Local Members. Will you oblige a number of the brethren, residing in that Electors' Division, with your views of Mr. Rodden's qualifications for parliamentary honors, in order that we may know how to act in the matter. We would like to have your views on the question of taxation of ecclesiastical edifices and nunneries.

Yours fraternally,

A. W. M.

### ALDERMAN RODDEN AND THE LOCAL LEGISLATURE.

We have received a communication, which appears elsewhere, respecting the election for a member to represent Montreal West, in the Local Legislature, requesting our opinion on Alderman Rodden's qualifications, and also asking for our views on the question of taxation of ecclesiastical edifices and nunneries. As the writer of the communication has furnished us with his name, in compliance with one of our rules, we shall have much pleasure in acceding to his request, and also in giving our opinion of the qualifications of his probable opponent, Marcus Doherty, Esquire; but as the request is rather late in coming to hand we must defer our reply until our next.

Our New Brunswick correspondent says:

The Right Worshipful the Grand Lodge of the Loyal Orange Institution of the Province of New Brunswick, held its twenty-eighth annual session at Woodstock, Carleton County, on the 21st and 22nd February, 1871. The attendance was quite large; every Orange County in the Province being well represented. A very large amount of important business was transacted. The greatest harmony prevailed throughout the whole session. The reports of Grand and County Officers show the Institution to be in a most flourishing condition, both numerically and financially with a large increase in membership during the past year greatly in excess of any former. *The Altar and The Throne*, I am happy to add, received honorable mention.

### EDITOR'S TABLE.

Mr. E. Charles Lionais, of the Dominion Lithographic Works, 81 St. James Street, Montreal, has our thanks for a remarkably handsome family record just printed by him. It is well worthy of the examination of those who wish to connect the past with the present, and the present with the future.

We have received the Post Master General's Report for 1870, and Parliamentary papers to date, for which our thanks are due to the Clerk of the Committee on Printing.

Sink the Bible to the bottom of the ocean, and man's obligations to God would be unchanged. He would have the same path to tread only his lamp and his guide would be gone; he would have the same voyage to make, only his compass and chart would be overboard.



THE FIFTH COMMANDMENT.—*Thou shalt not Kill.*—"What has been already said regards ourselves; with regard to others, I say that there are only three causes which render it lawful to take away the life of a man. Public authority, self-defence, and a just war. It is lawful to put a man to death by public authority: it is even a duty of princes and of Judges to condemn to death criminals who deserve it: and it is the duty of the officers of justice to execute the sentence: God himself wishes malefactors to be punished."—pp. 143-4.

#### INCITEMENT TO CONFESS.

EXAMPLE II.—"In the annals of the Capuchins, we read of a saint who was esteemed, but made bad confessions. Being seized with a grievous illness, he was told to go to confession. He send for a certain father, to whom he said, 'My father, you tell me to go to confession.' And why?' said the father. 'Because,' replied the sick man, 'I am damned; for I have never confessed all my sins; and now God deprives me of the power of making a good confession.' After this he began to howl, and to tear his tongue, saying, 'Accursed tongue, that would not confess sins when you were able.' And thus gnawing his tongue to pieces, and howling, he breathed forth his soul into the hands of the devil. After death he became black as a cinder, a terrible noise was heard, and the room filled with an intolerable stench."—p. 277.

EXAMPLE IV.—"The celebrated Doctor John Ragusino relates that a certain very spiritual woman practised meditation and frequented the sacraments, so that she was considered by her bishop to be a saint. The unhappy woman looked one day at a servant and consented to an unchaste thought; but, because the sin was only one of thought, she flattered herself that she was not bound to confess it. However, she was always tortured with remorse of conscience, and particularly in her last illness. But even at death she concealed the sin through shame, and died without confessing it. The bishop, who was her confessor, and believed her to be a saint, caused her body to be carried in procession through the whole city, and through devotion, got her buried in his own chapel. But on the following morning, on entering the chapel, he saw a body above the grave, laid on a great fire. He commanded it, in the name of God, to tell what it was. A voice answered that it was his penitent, and that she was damned for a bad thought. She then began to howl and to curse her shame, which had been the cause of her eternal ruin."—pp. 278-9.

EXAMPLE VII.—"Father John Baptist Manni, of the Society of Jesus, relates that a certain lady had for several years concealed in confession a sin of impurity. Two religious of the order of St. Dominick passed by the place. The lady who was always waiting for a strange confessor, entreated one of them to hear her confession. When the fathers departed, her companion said to the confessor of the lady, that while she was confessing her sins, he saw many serpents coming from her mouth, but, that there was a large, horrible looking serpent whose head only came out, but afterwards went back entirely into the lady's mouth. He then saw all the serpents that came out return again. The confessor went back to the house of the lady, and on entering heard that she had died suddenly. Afterwards, when he was at prayer, the unhappy woman appeared and said to him, 'I am the unfortunate person that made my confession to you; I committed one sin which I voluntarily concealed from the confessors of the place. God sent you to me; but even then I could not conquer the shame of telling it. He therefore struck me suddenly dead when you entered the house, and has justly condemned me to hell.' After these words, the earth opened, and she fell into the chasm, and instantly disappeared."—pp. 282-3.

\*Lignori's statement that princes and judges should condemn to death criminals and malefactors, of whom Maldonatus tells us in the above extracts taken from his words, that Calvinists and Lutherans are the worst, is in perfect accordance with all Lome's bloodthirsty and blasphemous teaching.

#### ORANGE ITEMS.

ORANGE SOIREE.—The members of Loyal Orange Lodge No. 310, Adelaide, held their Anniversary Soiree on Friday evening, 17th ult., in their new hall. Although the weather was unfavorable, the meeting was large, and all seemed to enjoy themselves very well. After the refreshments were disposed of, the chair was taken by Mr. C. H. Mackintosh, of Strathroy, who delivered an interesting speech, which was much applauded by the audience. Speeches were also delivered by Messrs. Keefer, Murdock, Armstrong and others, and after spending a pleasant evening the party separated well pleased with the proceedings. Such meetings are interesting and profitable, and conducive of much good by bringing people together for friendly interchange of sentiment.—*Strathroy Dispatch.*

The Oakville (Ont.) Argus, says:  
The Orangemen of Hornby had a very successful Soiree on Wednesday night last.

FUNERAL.—The funeral of the late Wm. McCulloch, a member of L. O. L. No. 136, took place to-day from the Montreal House, where he had been living during the past two years. The deceased had no relatives in the city, and the funeral charge is borne by the lodge of which he was a member. The procession, headed by the band of the Tenth Royals, was comprised of upwards of two hundred of the brethren—of his own and other lodges in the city—a number of carriages, and a great number of people who followed the procession. The cortege passed along King to Yonge street, thence to Carlton street, and Parliament street to the Necropolis, where deceased was interred with the solemnities and ceremonials of the order.—*Toronto Globe.*

#### ORANGEMEN AND THE SCOTT MURDER.

(From the *Belleville Intelligencer*)

The Provincial Grand Lodges of the Province of Ontario met in London and Brockville on the 21st inst., and were more than usually well attended. As was to have been expected, the question of bringing the murderers of Scott to justice was considered, and from the resolutions which have been made public, we should judge that the feelings of horror and indignation at first felt when the news of Scott's murder was received, have not in the least abated, nor has the desire to bring the murderers to justice in the least lessened. It is a matter for congratulation, however, that that important and influential body has shown by the resolutions passed, that they are alive to the motives which actuated those who have been and are at present their bitterest enemies, in endeavoring to trade upon what they consider the prejudices and excitability of nature displayed by those who have taken a deep interest in the bringing to justice of those who were directly instrumental in that murder. We are the more gratified at the position taken by the members of these Lodges, because they are exactly in accord with the sentiments promulgated by us through the *Intelligencer* when the question was brought before the Ontario Legislature by one who is an hereditary enemy of the Orange Society, and who we firmly believe was actuated only by a desire to create political capital, and trade upon the blood of a martyred man for base political party purposes.

We need scarcely say we heartily approve of the resolutions passed at both the Grand Lodges of Ontario.

We perceive, says the *Woodstock Review*, that many Orange Lodges throughout the county are condemning the Government for its remissness in the matter of the murder of Scott. This is what might be expected from loyal men; but will this ebullition of feeling last? When Cartier & Co. come to the Orangemen with the oft told tale of old associations and past reciprocal kindnesses, will not some excuse be found for going back to the "old ways," and poor Scott's death go unavenged? For their own sakes we hopes not. But when a County master like Lemon of Brant becomes an apologist for the atrocity, what can we expect from the rank and file? They must not let Government hacks lead them by the nose, but play their parts like men.

#### ROME'S TENDER MERCIES.

(To the Editor of "THE PORTADON NEWS.")

DEAR SIR,—In the last issue of your well arranged and useful paper you published some of the silent but eloquent testimonies of the geological or theological strata of the Quemadero at Madrid. The religious intolerance, the bigoted barbarism, and the murderous cruelty of Rome, are clearly depicted in those layers of martyr dust. Even the timest description of what may there be seen should move each Protestant—when he thinks of the blood-bought liberty he now enjoys—to cry out with the Psalmist, 'Bless the Lord, O my soul.'

Exactly twelve months ago Mr. Gratten Guinness visited the Quemadero; gazed on its black bones, rusted chains, human hair, and martyr dust, till tears filled his eyes, and wrote such an account of the scene and the thoughts it suggests as has moved the hearts of thousands.

I will not ask you to publish the whole of his production, but the subjoined address to Rome with which he concluded the piece might perhaps by its ironical, interogatory and denunciatory language, form a suitable effect to the arrogance which the "w-c of the seven hills" has added to all her other iniquities, in the assumption of an attribute Deity. In publication will oblige yours truly,  
ELMIRA.

January 14, 1871.

#### ADDRESS TO ROME.

'O, Rome! though mother of a cherished race,  
Blush not to show the world thy kindly face!  
Thy bosom—hide its demons—hush—thy breast,  
'Tis there alone that suffering men find rest.  
How mild the chastisements thy love hath used,  
Whene'er thy children have thy laws refused!  
Gentle coercion; pity's tender tones!  
Tell me, thou murders black, what means these bones?  
—These bones before me; those upon that hill!  
Who, what were these thus slaughtered by thy will?  
What did these helpless woman, these poor men?  
Why didst thou shut them up in the dark den?  
Why didst thou pinch their flesh, and starve their frames?  
And cast them, bound, into devouring flames?  
True, they reproached thee for thy crimes and lies,  
And prayed for thee with sin forgiving sighs;  
Thy multiplied idolatries abhorred;  
No mediator honoured but their Lord;  
Condemned thy priestcraft, and thy love of gold;  
Clung to God's Word, and for its truths were bold;  
Adorned by blamelessness, the name they bore;  
Loved not their lives to death—what did they more?  
Were they adulterers—these prisoned saints?  
Or murderers—these who died without complaints?  
Hush! for they sleep in Jesus—soft their bed:  
His suffering saints their Lord hath comforted;  
Hush! for the sevenfold wrath of God grows hot—  
Hush! for your deep damnation slumbereth not!

#### WIT AND HUMOUR.

A nice, pious old man in Massachusetts thought his oxen laid out strength brushing away flies that might be used hauling the corn plow so he tied bricks to their tails.—The plan worked well until one of the bricks struck the old man on the head, when he was carried to the house on a door. He said he hadn't thought of this contingency. The oxen's tails are loose now, and the old man had his brains soldered with silver.

A New York tailor was startled the other day by the return of a bill which he had sent to a magazine editor, with a notice that the "manuscript was respectfully declined."

BROWN.—"Well, I always make it a rule to tell my wife everything that happens." SMITH.—"Oh my dear fellow, that is nothing! I tell my wife lots of things that never happen at all."

A lady recently said to a servant. "I wish you would step over and see how old Mrs. Jones is this morning." He returned in a few minutes with the information that Mrs. Jones was seventy-two years old.

A woman is naturally as different from a man as a flower from a tree; she has more beauty and more fragrance but less strength. She will be fitted for the rough and thorny walk of the masculine professions when she has got a rough beard, a brazen front, and a hard skin but not sooner.

An Irishman, who had blistered his fingers by endeavouring to draw on a pair of boots, exclaimed. "By St. Patrick! I believe I shall never get em on until I wear them a day or two."

Jones says that he met his wife in a storm, took her to the first ball in a storm, popped the question in a storm, married her in a storm, lived his subsequent married life in a storm, but buried her in pleasant weather.

When women come to sit in the jury box, possibly infants may get to be *criers* in courts.

A Genius out at Fenelon Falls objects to the building of the proposed Bowmanville and Fenelon Falls Railway in these words: "The people is going wild on this ere ralerode queschine. Hosses that is now wuth forty dollars won't be wuth five dollars a hed. Wagin makers will starve to deth. Oats won't be wuth nuthin, and we'll hev tu quit raisen on 'em."—*Exchange.*

#### SELECTIONS.

MOTHER-LOVE.—The compassionate love of a mother for a wicked son is one of the noblest spectacles here below. An eminent French writer understood it when describing the first murder, he says, 'They both stood weeping, those parents of the human race—the father over Able the mother over Cain.' Yes, it is the mother's right to weep over her wayward boy—over the fathomless misery involved in his heart-rending guilt—bitter tears, oft-times fruitful tears, which the Lord gathers in his vials. And if the Cains at last bow the head in penitence, it is because their mothers love them in spite of all, and heap upon their heads the hot coals of an unquenchable love.

A number of French officers taken prisoners at Sedan, were sitting in a restaurant in Berlin, when some private Prussian soldiers entered and as all other tables were full, sat down at their table. The lieutenants took offence at what they deemed an insult to their epaulettes. So one of them asked one of the men, who belonged to the Landwehr, in an insulting manner for his name. "My name is Prince T—," was the reply, "at present serving my country as a private. Give me yours, sir, that I may know whom to chastise as soon as you are permitted to bear arms."

An ill-humored English wife, abusing her lord on account of his mercenary disposition, told him that if she was dead he would marry Satan's daughter if he could get anything by it. "That's true," replied her, "but the worst of it is, in England one can't marry two sisters."

A MOTHER'S DEATH.—Few who have lost their first and "dearest friend" can read the following with unmoistened eyes:—

Death comes unsought to every board, and a title spectral bidding some beloved one goes forth to his mysterious home.

Time and philosophy may teach resignation unto hearts made desolate by his coming; but they can never fill the vacancy therein, when she that was our mother no longer casts a halo about our darkened hearth.

A mother's place—so loved, so worshipped—once empty, to be forever so. A breast once panged by a mother's death, no medicine can reach with healing.

No mind, however sacred, no heart however hardened, can ever forget the gentle being whose sufferings begot his life.

A mother is truly our guardian spirit upon earth. Her goodness shields and protects; she walks with our infancy, our youth and mature age—ever sheltering us with her absorbed love, and expiating our many sins with her blessed prayers.

And when our mother, with all her burden of love, angelic influence, her saintly care, ceases her beautiful life, how much we lose at home, of happiness, of Heaven, no one can reckon; for our mother was none but ours, and we only can know how holy she was—how sacred her memory must ever be.

But may we not borrow consolation from the thought that our loss is Heaven's gain; that surely one angel watches over us, erasing with grateful tears the record of our sin, and making easy our path to her with blessed and blessing prayers.

OLD FASHIONED MOTHER.—Thank God, some of us had an old fashioned mother. Not a woman of the period, enameled and painted, with her great chignon, her curls and bustle; whose white jeweled hands never felt the clasp of bony fingers; but a dear old fashioned, sweet voiced mother, with eyes in whose clear depths the love light shone, and brown hair, just headed with silver, lying smooth upon her faded cheek. Those dear hands, worn with toil, gently guiding our tottering steps in childhood, and smoothing our pillow in sickness; ever reaching out to us in yearning tenderness, when her sweet spirit was baptized in the pearly spray of the beautiful river. Blessed is the memory of an old fashioned mother. It floats to us now like the beautiful perfume, from some woodland blossoms.—The music of other voices may be lost, but the entrancing melody of hers will echo in our souls forever. Other faces may fade away and be forgotten, but hers will shine on until the light from Heaven's portals will glorify our own.—When in the fitful pauses of busy life our feet wander back to the old homestead, and crossing the well worn threshold, stand once more in the low quaint room, so hallowed by her presence, how the feeling of childish innocence and dependence comes over us, and we kneel down in the molten sunshine, streaming through the western window—just where long years ago we knelt by our mother's knee, beseeching 'Our Father.' How many times, when the tempter lures us on, has the memory of those sacred hours, that mother's words, her faith and prayers, saved us from plunging into the deep abyss of sin. Years have filled great drifts between her and us, but they have no hidden from our memories the glory of her pure unselfish love.

"A SOFT ANSWER TURNETH AWAY WRATH."—Soft words are like the gentle showers which fall in April, reviving and beautifying all nature, while harsh words are like wintry storms whose chilling blasts spread desolation around. Pleasant words are as easy to utter as harsh ones; how much better, then, to minister good than evil! The truth of the above proverb is found in every individual's experience. Who does not remember the moment when passion like a strong current, was ready to burst from the heart and lips, when the influence of a kind word turned back the tide of feeling, and made us act more calmly and considerately? Every child feels the force of a mother's winning voice, recalling it from 'sin's destructive way,' to walk in the path of virtue. Even a refractory scholar is won back to love and obedience by the gentle tones of a faithful teacher, and very often the unpleasantness of a school-room is occasioned by failing to remember that 'a soft answer turneth away wrath.' We all need to keep before us the conviction that the influence that we exert now is for eternity; and in every act of our lives let us be mindful of Him to whom we must render an account of every unkind and evil word.

From the beginning I educated myself to speak along the line, and in the current of my moral convictions; and though, in later days it has carried me through places where there were some batterings and bruising, yet I have been supremely grateful that I was left to adopt this course. I would rather speak the truth to ten men, than blandishments and lying to a million. Try it, ye who think there is nothing in it; try what it is to speak with God behind you—to speak so as to be only the arrow in the bow which the Almighty draws.—*Becher.*

It takes only one good thorough frost to cut all the flowers out of the garden—no thanks to the second; so one thoroughly-detected dissimulation in love, and honey is vinegar, and love is gall.

A Christian had better go to the theatre than to go home whining because he can't go. If it is worth while to do anything for Christ, it is worth while to do it with your head up, and with your whole heart.

The warmth of love resembles that of the heart, which extends itself to the smallest parts of the body.

We should every day gain something upon ourselves, and be a little disengaged from the objects that surround us.

Love is ownership. We own whom we love. The universe is God's because he loves it.

Little martin-boxes of houses are generally the most happy and cozy; little villages are nearer being atoms of shattered paradise than anything we know of; little fortunes bring the most content, and little hopes the least disappointment. Little words are the sweetest to hear; little charities fly farthest and stay longest on the wing; little lakes are stillest, and little farms are best tilled. Little books are the most read, and little songs most loved. And when nature would make any thing especially rare and beautiful, she makes it little.

Consecration is not wrapping one's self in a holy web in the sanctuary, and then coming forth after prayer and twilight meditation, and saying, "There I am consecrated." Consecration is going out into the world where God Almighty is, and using every power for His glory. It is taking all advantages as trust funds—as confidential debts owed to God. It is simply dedicating one's life, in its whole flow, to God's services.

Like a plant in the tropics which all the year round is bearing flowers, and ripening seeds, and letting them fly, so the heart is always shaking memories and dropping associations. And as the wind which serves to prostrate a plant is only a sewer coming forth to sow its seeds, planting some of them in rock crevices, some by rivor courses, some among mossy stones, some under hedges, and some in garden and open field,—so it is with our experiences of life, that sway and bow us either with joy or sorrow. They plant everything about us with heart seeds. Thus a house becomes sacred. Every room has a thousand memories. Every door and window is clustered with associations. And when, in after years, we go back to the house of our infancy, faces look out upon us, and an invisible multitude stand at the gate and portal to welcome us, and we hear airy voices speaking again the old words of our childhood. Every man has a silent and solitary literature written by his heart upon the tables of stone in nature; and next to God's finger, a man's heart writes the most memorable things.

Selfishness is that detestable vice which no one will forgive in others, and no one is without in himself.

THOUGHTS ON DEFENCE.

From a Canadian point of view.

BY A CANADIAN.

(Continued.)

They would be confident in the strength of a position protected in front, looking towards the foe, by the wide St. Lawrence, and in the rear by a labyrinth of streams; interrupted in some places by rapids, impassable at all seasons, in others by shoals and tortuous channels, which compel approaches to be made in open boats, exposed to a commanding fire, while these channels could be further strengthened by gunboats and floating batteries. From the head of the Lachine rapids to below St. Helen's Island, the front of the city and island are unapproachable, except in the face of difficulties such as these. Like means of defence apply to the rear of the island which is safe from hostile attack so long as the river below Montreal, and the Lake St. Louis above, and the lake of the Two Mountains on the north-west, are occupied and protected by a sufficiency of armed vessels.

But to the men of the city, to the citizens themselves, the incentive to resistance would be stronger still. Their arms would be nerved by the knowledge that a system of defensive works has been projected, which reinforce those supplied by nature, and which, if bravely held, will protect their wives and their children, their homes, their stores, and their industries, from the very aspect of the foe. The revolutions of the age have revolutionized the arts of defence, the days of fenced cities have passed away. In the time of Vauban, curious intricacies of earthwork, and ditch, and stonework, surrounded the body of the place; fires and cross fires of infinite variety enfiladed its approaches; massive casemates protected the soldiers; but in despite of all their ingenuity the houses of the citizens stood up in the rear, exposed to bombardment and cannonade. Every shot which missed the rampart, wounded women and children, and destroyed property, until the citizens exasperated by a defence which destroyed all that they cared to defend, muttering curses on friend and foe alike, rose in their mad night, and forced the garrison, as phrased in that day "à battre la chamade." The story of the campaigns which preceded the French Revolution, multiplies these instances of enforced surrender, and this inevitable consequence, constantly recurring, suggested the remedy. The modern or German system of defence, a principle both philosophical and practical, removes the points of defence—the actual scene of conflict—so far from the central point to be defended, that the defender fights, cheered by the knowledge that he risks his life to protect and save, and not to drag down destruction on all around him. This object is reached by a system of detached works connected, as occasion offers, by trenches, and so placed as to be mutually supporting, and yet, covering at a safe distance, the body of the place. So long as these works or lines are maintained, the city in the rear is safe from shot and shell, or foot of foe. This system has been illustrated at Lintz on the Danube, at Coblenz on the Rhine, in the fortified *enceinte* of the city of Paris, and in the series of detached works which surrounded the city of Washington during the late Confederate war.

Upon this principle have been designed the lines of St. Lambert, on the south shore of the St. Lawrence opposite to Montreal. The width of the river, proof against an attack "de vive force," is no protection against a bombardment, or the long range of the artillery of the present day. A mischievous enemy planted on the southern shore, might, in the very spirit of mischief, do much harm to the town, with but little good to himself. The lines of St. Lambert have been devised to intercept all approach to the city on its most exposed side, and to act as a *tete du pont* to the Victoria Bridge. The besiegers of Montreal must break ground in front of these advanced works, out of cannon shot of the city, and until these works are subdued, the city itself is unassailable. So long as they are maintained, and the river remains under our control, both city and the island are safe from attack, in front and rear. A work of smaller dimensions but of equal importance has been designed as a *tete du pont* to the Grand Trunk Railway bridge between Isle Perrot and Vaudreuil. These works indicate, if they do not complete, the scheme of defence projected for the *insula* of Montreal; only under one conceivable circumstance can they be turned, and that will be adverted to hereafter.

But nature has bestowed upon Montreal an inner line of defence of greater strength and, though more contracted in area, still more defensible by smaller numbers. The main features of this inner line of defence are St. Helen's Island, Nun's Island, and the St. Lawrence in front, and Mount Royal in the rear. Upon this line, nature has constructed redoubts and bastions of her own, which, strengthened by human labor and human skill, brave men can hold as long at least as the Southerners held Charleston, long enough to receive help from without, and to teach an enemy to calculate the cost of empty conquest.

It should be observed also, that the lines of St. Lambert like the lines of Point Levi, although constructed for defensive purposes, facilitate offensive operations. The lines of Point Levi can

pour forth its defenders to re-inforce River du Loup or to occupy Melbourne, and to destroy, on retreating, the railway communications of an enemy advancing from the west. Combined with the proposed defences of Sorel, a hostile movement on the line of the Richelieu would be exposed to an attack in flank from the lines at St. Lambert. The very power to attack will operate as a check for when known to exist, it will compel caution, create delays, demand increased forces and increased expenses, and augment the difficulties of aggression by a constant appeal to the real *ultima ratio* of the present day, the practical *pabulum belli*—moucy. The defence of this Dominion of Canada depends on the patriotism of its people, and the support of two powerful auxiliaries, the navy of England and the severity of its climate. Of the first, something has been already said and more remains to say; of the second, something may be said at once, and not inopportune, in relation to the defence of Montreal. The winter in Canada may be held to commence on the 1st November, and to terminate on the 1st May. Within that interval no military operations of any magnitude could be undertaken safely. Indeed it may be questionable if an army with its *impedimenta* could penetrate our country before the first of June. No preconcerted or combined movements at distant points could be relied upon before that time. Between the 1st November and the 1st January the flat country is submerged, the ice takes imperfectly, and yet forms in sufficient masses to make navigable waters impassable. From April, often, until far in May, masses of ice impede navigation, and the St. Lawrence, obstructed by ice-dams or dykes, floods the surrounding country for many miles. The period of pleasant fighting, on civilized principles, would not exceed five months. Before May and after November the weather is often open and fine, but always uncertain. Men in masses do not, like the beasts of the field, change their coats to suit the climate, overlaid one day, and underlaid the next, they would be tempted to exposure, and be exposed to transitions suggestive of medical comforts and enlarged hospital accommodation. Then with sudden gripe, comes stern, unmitigated winter. The snow roads of this country are at this time unimaginable to the unsophisticated mind; narrow tracks with deep ditches on each side filled to the level, and snow beyond, waist high, through which neither man, nor horse, nor vehicle, can pass unaided by the snow shovel. Those tracks too are filled in by every successive snow-storm or snow-drift, and require to be opened afresh. When the river "takes," or freezes, with sufficient strength for traffic, the cold has become intense, and the ice "takes" in solid, rugged up-heaven masses, many feet in thickness and many more in height. Through these ice dykes a road, when made, has to be chopped out with the axe, an operation slow, laborious, and trying, with the glass at ten below zero, and would be still more so in the face of resistance. The sky may be bright and clear, but the breath congeals in the very nostril. Men move about rapidly in fur coats and mits, and overshoes, fortified with all sorts of under clothing, and run into houses, and warm their fingers, and talk fast, as if to warm their tongues, and roused by the occasion, enjoy it, rather than otherwise; but under such conditions of climate and communications no organized force, of the dimensions, or pretensions, of an army, could move and live. Shelter for such a force would be unattainable, and exposure is death.

These characteristics of climate prevail with many sudden and eccentric variations as, for example, take the 15th February last (1870) Register, "bright sun, genial weather, glass ten above zero"; 16th, "the same, bright and more genial perhaps, most inviting for a *promenade militaire*, even without overcoats"; 17th, "soft, with a moist atmosphere and heavy sky, during the day the glass rose rapidly, about midnight it rained heavily." In the morning, 18th, "the whole country was converted into a heavy, sodden mass, impracticable to man or beast. At noon came on a blinding whirlwind of snow and sleet which continued until night, 18th 19th, when it was succeeded by sidden and intense cold; the glass fell as rapidly as it had risen to fifteen degrees below zero. Any force of men and animals exposed in such a night as this, would, in the morn be as the host of Sennacherib.

Such is the climate which extends on the course of the St. Lawrence, from Montreal, easterly to the Baie des Chaleurs, and slightly modified by marine influences, to Halifax, Nova Scotia; Westerly to Lakes Ontario, and Erie and Huron, and to the great Peninsula, bounded by these waters; but westerly, the climate measurably improves, and it must be always borne in mind that campaigning may, under a favorable conjunction of circumstances, be adventured in the west a month earlier than in the east, but not with overweening confidence. *Tempestas melior, via pejor*, the weather may be better, but the ways worse.

Having traced and followed the frontier of the Dominion from the ocean, on the east, to Montreal, in Central Canada, we will now pursue the same line above Montreal westerly. Above the Lachine Rapids, and at the mouth of the Lachine Canal, we find the Lake St. Louis, an expansion of the River St. Lawrence, 12 miles long by 6 miles in breadth, which covers the Island of Montreal up to the foot of the Cascades Rapids and to the *Tele du Pont* designed at the head of Isle

Perrot. Gunboats, which would find winter harborage in the Lachine Canal, could most effectually defend this part of the coast, and maintain the communication with the mouth of the Beauharnois Canal.

This, the first link in that series of canal communication which connects the great lakes with the St. Lawrence, the east with the west, by some act of engineering perversity, not unintelligible, but most reprehensible, has been constructed on the wrong side of the River St. Lawrence. This canal, the result of a political necessity, was built in 1842, in defiance of the best military authority and the all but unanimous opinion of the country for the benefit of the Seigneur of Beauharnois, then the Hon. Edward Ellice. A line of country far better suited to the purpose, was well known to exist on the opposite or north shore of the St. Lawrence, superior in a military and commercial, in an economic and national aspect, but Lord Sydenham required Parliamentary support and the price of that support was the Beauharnois Canal. It is twelve miles in length and surmounts three dangerous rapids, the "Cascades," the "Cedars," and those of the "Coteau." It debouches into Lake St. Francis, 25 miles long by 5½ wide, whence the navigation is uninterrupted, and continues to St. Regis and Cornwall.

There can be no question, but that, in the event of a war, one of the first efforts of American strategy would be directed to obtain possession of the Beauharnois Canal, and to employ it as an aggressive point against the Island of Montreal. In self-defence, therefore, we may be compelled to dismantle, or to destroy it, but to reach it the Americans must traverse the olden field of Chateauguay, and before this sacrifice is made from the lines of St. Lambert an opportunity may be seized to repeat the far famed feat of de Salaberry, but while preparing for the worst, we will make the best use of this misplaced canal, by putting through it, in time, the steam gunboats requisite for defence on our upper waters. Coming events pregnant with war, cast their shadows a long way before, we shall always be sufficiently fore-warned to admit of rapid preparations for defence, if we are sufficiently fore-armed, if we have provided, in peace, to meet the sudden emergencies of war.

(To be continued.)

OUR AGENTS.

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- JOHN HENDERSON, Princess Street, Kingston, Ontario.
- JOHN MACARTHY, Queen Street, Ottawa, Ont.
- THOMAS McKIM, Almonte, Ontario.
- O. FITZ WILKINS, St. Catharines, Ontario.
- JAMES McMILLAN, Enterprise, Ont.

ELDON L. O. L., No. 304.



An EMERGENCY Meeting, of this Lodge will be held on the Evening of TUESDAY, the 21st March, inst., at 8 o'clock, on important business.

DUNBAR BROWNE, W. M.

INSOLVENT ACT OF 1869.

CANADA, Province of Quebec, District of Montreal, } IN THE SUPERIOR COURT.

IN THE MATTER OF

WILLIAM JOHNSON,

An Insolvent.

On Monday, the seventeenth day of April next, the undersigned will apply to the said Court for a discharge under the said Act.

WILLIAM JOHNSON,

By J. & W. A. BATES,

His Attorneys, ad litem.

Montreal, 7th March, 1871.

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Proprietor.

1st March, 1870.

Orange Lodge Directory.

Montreal Lodges meet at 81 St. James Street

DUKE OF YORK L. O. L., No. 413.

The Regular Monthly Meeting of this Lodge will be held in the Lodge Room, on WEDNESDAY, the 8th March, at 8, p.m.

THOS. PORTER, W.M.

DERRY L. O. L., No. 224.

This Lodge will hold its next Regular Meeting on THURSDAY, the 9th day of March, at 8, p.m.

VICTORIA L. O. L., No. 350.

The Regular Monthly Meeting of this Lodge, will be held on WEDNESDAY, the 15th March, in the Lodge Room, at 8 o'clock, p.m.

BOYNE L. O. L., No. 401.

The Regular Monthly Meeting of this Lodge, will be held on FRIDAY NEXT, the 17th inst., at 8, p.m. in the Lodge Room.

ELDON L. O. L. No. 304.

The next Regular Monthly Meeting of this Lodge will be held on TUESDAY, the 4th day of April, at 8, p.m.

DUNBAR BROWNE, W.M.

DOMINION L. O. L., No. 1263.

The next Regular Monthly meeting of this Lodge, will be held on THURSDAY EVENING, the sixth day of April, at 8 p. m.

PRINCE OF WALES L. O. L., No. 364.

This Lodge will hold its next Regular Monthly Meeting on FRIDAY, the 7th day of April, at 8, p.m.

WANTED.

A respectable young man of good address, to canvass for a new publication. Apply at this office. February 15, 1871.

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2-m

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LADIES ARE RESPECTFULLY INVITED.  
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