

## Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

L'Institut a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured covers /  
Couverture de couleur
- Covers damaged /  
Couverture endommagée
- Covers restored and/or laminated /  
Couverture restaurée et/ou pelliculée
- Cover title missing /  
Le titre de couverture manque
- Coloured maps /  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /  
Planches et/ou illustrations en couleur
- Bound with other material /  
Relié avec d'autres documents
- Only edition available /  
Seule édition disponible
- Tight binding may cause shadows or distortion  
along interior margin / La reliure serrée peut  
causer de l'ombre ou de la distorsion le long de la  
marge intérieure.
- Additional comments /  
Commentaires supplémentaires:

Continuous pagination.

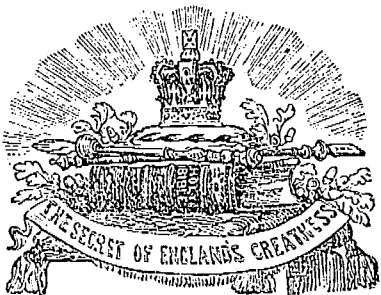
- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /  
Qualité inégale de l'impression
- Includes supplementary materials /  
Comprend du matériel supplémentaire
- Blank leaves added during restorations may  
appear within the text. Whenever possible, these  
have been omitted from scanning / Il se peut que  
certaines pages blanches ajoutées lors d'une  
restauration apparaissent dans le texte, mais,  
lorsque cela était possible, ces pages n'ont pas  
été numérisées.

# THE ALTAR AND THE THRONE.

Vol. I.

MONTREAL, APRIL 26, 1871.

No. 7



## "THE BIBLE, THE WHOLE BIBLE."

What is the *Chart* that marks the way  
To guide poor pilgrims, lest they stray,  
To the bright world of endless day?  
The Word of God.

What is that *Food*, so pure and sweet,  
Milk for the babe, and stronger meat  
For those of riper age to eat?  
God's precious Word.

What is the *Medicine* of the soul,  
The balm to make the wounded whole?—  
O spread its fume from pole to pole!  
God's precious Word.

What is that *Lamp* that burns so bright,  
That shines amidst the world's dark night,  
And gives so true and safe a light?  
God's precious Word.

What *Mine* is that which Christians own,  
An ancient mine of wealth unknown,  
A mine of truth, and truth alone?  
God's precious Word.

What is that *Sword* so sharp and bright,  
With which all Christian soldiers fight,  
And put their numerous foes to flight?  
God's precious Word.

What makes, throughout, the Saviour known  
Points all to Him, and Him alone,  
And bids us claim Him as our own?  
God's precious Word.  
J. C.

## THE BIBLE OUR CHART AND CHARTER.

[MODIFIED FROM W. HUNTINGDON.]

"All things whatsoever ye would that men should do to you,  
do ye even so to them; for this is the law and the prophets.—  
Matt. vii. 12. Deut. xvi. 18-20.

THE BIBLE is so complete that nothing can be added to it or  
taken from it without serious evils resulting. It contains every  
thing needful to be known and done, and it is a complete code of

Laws, a perfect body of divinity. It affords a copy for a King,  
and a rule for a Subject. It gives instruction and counsel to a  
Senate, authority and direction to the Magistrate. It cautions a  
Witness, requires an impartial verdict of a Jury, and furnishes  
the Judge with his sentence.

It sets the Husband as Lord of the Household, and the Wife  
as Mistress of the Table. It tells him how to rule, and her how  
to manage. It maintains and limits the honor due to parents and  
to all in authority, and enjoins obedience and respect on Children,  
Servants, and subjects. It bestows the blessing and protection of  
its Author on all who walk by its Rules.

It is the best Covenant that ever was agreed on, the best Deed  
that ever was sealed, the best Testament that ever was signed.  
It gives directions for Weddings and Burials. It appoints a  
dowry for the wife, entails the right of the first-born, and shows  
how the younger branches shall be left. It teaches a Man how  
to set his house in order, and how to make his will. It points  
out to the departing Husband and Father a faithful and ever-  
lasting Guardian for his widow and fatherless children. It  
defends the rights of all, and threatens with vengeance every  
defrauder, overreacher, or oppressor. It provides food and  
raiment, and limits the use of both.

It is the first Book, the best Book, the oldest Book, and the  
most compendious Book in all the world. It contains the choicest  
matter and the best instruction, affording the purest pleasure and  
the most entire satisfaction. It brings the best tidings to the  
Enquirer, and affords the greatest comfort to the Disconsolate,  
and rejoices the dying with the prospect of Life and Immortality.

It is a brief recital of all that is past, and a certain prediction  
of all that is to come. It is the best evidence that ever was pro-  
duced. It resolves all doubts, settles all matters in debate, and  
eases the mind and conscience of all scruples. It contains the  
laws of the profoundest Mysteries. It reveals the only LIVING  
AND TRUE GOD, and shows the way to obtain His friendship.  
It sets aside all other gods, and describes the vanity of trusting  
in them.

It is a Book of Knowledge to show the Right and Wrong. A  
Book of Wisdom, that makes wise the simple. It is a Book of  
Truth, that detects all Errors and denounces Hypocrisy. It is a  
Book of Life, that shows the way to escape death.

It is the most Ancient and entertaining History. It is un-  
equalled as a Book of Lives Travels, and Voyages. It records  
the most heroic deeds and unparalleled Wars. It describes the  
Celestial, Terrestrial, and Infernal Worlds, and gives the history  
of their Inhabitants. It will instruct the most accomplished  
Mechanic, and the profoundest Artist. It will teach the best  
Rhetorician, and exercise the most skillful Arithmetician. It  
will puzzle the wisest Anatomist, and the nicest Critic. It  
corrects the vain Philosopher and confutes the wisest Astronomer.  
It exposes the subtle Sophist, and drives Diviners mad.

It is the School-boy's Spelling Book, the Young Man's  
Companion, and the learned Man's Masterpiece. It contains a  
choice Grammar for a novice, and a profound Mystery for a Sage.  
It is the Ignorant Man's Dictionary, and the Wise Man's Direc-  
tory. It affords knowledge of witty inventions for the humorous,  
and dark sayings for profound thinkers, and is its own Interpreter.

It encourages the Wise, the Warrior, and the Swift by the pro-  
mise of an Eternal reward to the Excellent, the Conqueror, the  
Winner.

It has God for its Author, and it is worthy of Him—who, is  
"without partiality and without hypocrisy."

## AN OPEN BIBLE ESSENTIAL TO GOOD GOVERNMENT.

Religion is essential to good government, because religion alone  
fully develops the principles and awakens the affections that hold  
families and societies together.

The religion for the governor is that of the Bible. We find  
there and there alone, all that can really lead men to their hourly  
self-control which renders good government possible. But we  
must not substitute for the Religion of the Bible, the superstitions  
and idolatries of Pagan or Popish priests.

Without the Bible the government of the despot may succeed,—  
the government of fear and of self-interest: but free government  
is impossible.

It is precisely this that has made the Government of the British  
Empire so easy, and on the whole so excellent, for three hundred  
years. There has been an open Bible in the hands of the people.  
They have had the opportunity of imbibing from its pages the only  
true principles of right government. And it is precisely the want  
of this open Bible that has made the government of the Roman  
Catholic population so difficult, both in Ireland and in our large  
cities. Their priests refuse them the Bible, and lay it as a sin  
upon their consciences if they peruse it. They refuse to introduce  
even their own version of it into their schools. They curse and  
persecute those who would teach their people to read it. And  
thus the Roman Catholics are kept in ignorance of the word of  
God and of the true principles of Government. The Wesleyans,  
the Independents, the Presbyterians, the Baptists, the Episcopalian  
Church of England, all with one voice not only allow, but urge  
upon their people, the study of this open Bible as containing  
the surest code of morals in the world. The Roman Catholic  
priests alone forbid access to it, and therefore it comes to pass  
that not only are their people very troublesome to govern, but  
that a larger proportion of criminals, in comparison with the  
population, is furnished by their flocks than by any other portion  
of the community.

It is true that a multitude of those belonging to other forms of  
religion never do practically read the Bible, and therefore we have  
so much irreligion and crime amongst us. But even those who do  
not read the Bible are subject to the influence of those amongst  
them who do, and in point of fact adopt a higher standard of  
general morality in consequence. But the Roman Catholic is forced  
by his priest into a narrow circle of his own, in which he is  
to admit no human and no Divine authority for his governance  
but that of the priest. Whatever may be set before him even  
as of Divine authority he must accept from the mouth of the  
priest alone and that priest the servile agent of the Pope. This  
is a more monstrous inversion of all right, than if our people at  
large were forbidden access to the statute law, and compelled to  
receive what they may know of it from the dicta of certain offi-

ciala under the influence and direction of some foreign potentate.

Here then we have adequate reasons for maintaining to the utmost in Ireland the influence of those who keep an open Bible before the people. Every sound principle of government demands that we shall not establish nor throw our influence into the scale of those who refuse this inestimable privilege to their adherents.

It is in truth suicidal for a governor to do so. He parts with his authority, placing it in the hands of others who make their own will, and not God's Law, the rule which they instruct men to follow.

### NOW AND THEN.

By William Shannon.

[Written expressly for "THE ALTAR AND THE THRONE."]

"But policy, and politics, and piety,  
"Are topics which I sometimes introduce;  
"Not only for the sake of their variety,  
"But as a subservient to a moral use."

On the bare slope of a wild hill, in the vicinity of the Glens of Antrim, on a certain Sabbath in May, 1789, a congregation of Covenanters lay encamped for public worship. Now it so happened that, although no actual rising of the United Irishmen had taken place, yet from information received by the government authorities at Dublin Castle, such an act was daily expected. A sharp look out was therefore kept on all assemblages of the disaffected, and field meetings such as the present were particularly objectionable to the administration. The Rev. Alexander Cameron well knew that by persisting in holding such meetings, he was drawing upon himself and his people the displeasure of the government; but, inheriting largely all the prejudices of his sect, in relation to the power of the civil magistrate, and being, as was subsequently discovered, deeply compromised to the authors of the conspiracy to overthrow law and order in Ireland; come what would, he determined to hold field meetings as usual, and this one in particular.

The scene chosen for the camp ground was in unison with the stern department and character of the party assembled; bounded by gently undulating hills the terminations of which formed abrupt and stupendous headlands, which frowned defiance on the most turbulent waters of the wild Atlantic. In one direction higher than even these, rose the precipitous heights of Slemish—and two miles further off its counter-part, the well known Skirry. (The natives tell you that St. Patrick leaped from Slemish to Skirry, over the intermediate space of two miles, known as the Braid—and lest you should doubt the circumstance, they show you where he left the track of his feet, a memorial to this day of the Patron Saint's ability in the athletic exercises. If Saint Patrick really did this, it is very certain that no other individual has ever gone over the same distance in so short a time.) But to return, the Irish reader will judge from the description of this scene, that it occupied a site in a central position between the triangle formed by the towns of Larne, Antrim and Ballymena. Though on a hill as has been already stated, yet by the presence of other and higher hills all around it, the congregation hoped to carry out their illicit proceedings without interruption or molestation. It was now the season of the year when the peasantry gathered along the shore to collect and save up the harvest of ocean, usually denominated the May Fleecce. This consists of plants and vegetables swept on shore from the depths of the Ocean and in such quantities that pot-ashes, or kelp as it is termed, is manufactured from it to an enormous extent, and the refuse is spread by farmers over the surface of the soil, as the very best manure that can be procured. While therefore the raging of the seas kept up a continuous roar, it was certain that the singing of the psalms would not be heard at such a distance from the spot, as to create any unusual excitement. Overhead flew the froth and spray of that restless ocean, while the angry crests of the mountain waves curled on high, and then falling with a shock they rolled in foamy surges of tempestuous froth amongst the rocks of that iron-bound coast, making a noise to be heard far inland.

As Mr. Cameron proceeded to address the assemblage, a military officer approached the temporary pulpit that had been erected for the occasion, and demanded "By what authority, in such troublesome times, he had countenanced the gathering together of so many people?"

The minister replied "that the people had met to worship God; that they were not the cause of the troublesome times; and as they did not interfere with the authorities, the authorities should not interfere with them."

"Well, sir," said the officer, "what you state may be all true, —but have you not your churches to worship in? You must be aware that if you are permitted to hold such meetings, other people will expect a like privilege, and this at a time when almost the entire kingdom is subject to martial law, cannot be allowed. Under these circumstances it will be more prudent for you to advise your people to return to their respective homes. By obeying the laws, and respecting the injunctions of those entrusted with the peace and well being of the nation, they can serve God as effectually as they are doing here in this conventicle."

"My duty, sir," said the minister, "prompts to a different course. I am commissioned to preach the gospel in the highways as in the house, under the canopy of heaven as under the most lordly dome. I prefer the service of my Master, the King of Kings, to that of His Majesty of England. By Him I am an appointed minister, and in His name I will discharge the sacred duty appertaining to my office."

"Then, sir," said the officer, "unpleasant as is the duty, I have no alternative but to arrest you in the name of His Majesty King George III."

Saying which he laid hold of him, and was taking him off, when a demonstration to rescue him was made; but the officer pointing to a company of military stationed at a short distance, but not before observed from the scene, they at once desisted. Then he was borne to the camp at Blarriess Moor, where he was summarily tried before a military tribunal. He was remanded under present circumstances, as the times were so critical that an outbreak was momentarily expected; and for safe keeping, on account of the great numbers of disaffected persons that were daily brought in, he was sent to confinement on board a hulk, or tender, that lay moored in the Bay of Carrickfergus, which is commonly termed Belfast Lough.

### CHAPTER II.

"The nation not so blest as these,  
"Must in their turn to tyrants fall,  
"Who thou shalt flourish great and free.  
"The dread and envy of them all!"

Already there were many prisoners on board of the hulk, who had been seized for political offences. Of these, John Henry, a young man of prepossessing appearance, and apparently of good education, attracted more particularly the attention of Mr. Cameron. The patience and fortitude which he exhibited in his captivity; the intelligence and expression of frankness expressed in his countenance; and the sincere and earnest manner in which he reasoned with those, in whose society for the time being he was thrown, eloquently bespoke for him their sympathy and esteem. Whether this style was assumed or not, we leave the reader to judge, for if ever there was a Jesuit on earth he was one. There was sufficient evidence against him to send him to the gallows, as he had when apprehended, concealed on his person, a captain's commission in the insurgent force from the Dublin directory.

Mr. Cameron had no fears for his own safety, having been assured by the tribunal which tried him that unless something more serious should turn up to his prejudice, a short confinement would be the only inconvenience he should suffer by his arrest. He wished therefore, that his young fellow prisoner, could by any means effect his escape, as the government had already shewn a terrible evidence of the summary manner in which it was determined to punish the croppies.

Henry, aware that Mr. Cameron was a party to the conspiracy, and finding that a degree of confidence was shewn him in that quarter, made no effort to conceal his guilt, or his intentions and as he was often in company with him, it was hoped than an early opportunity for escape might occur.

The officers from the garrison of Belfast, and the castle of Carrickfergus would occasionally visit the hulk on duty, or for pleasure, and at such times the prisoners would enquire the news of the day. Mr. Cameron arranged with Henry that on one of these occasions, he would get up an excitement of some sort to engage the attention of the officers, thus affording Henry an opportunity to escape from the prison ship. Soon after the maturing of this plan, the ship was visited by an officer high in authority, and Mr. Cameron asked liberty to address his fellow prisoners and such of the soldiers and sailors as were not on duty. He request being put in a respectful manner, and the officer being desirous of allowing the prisoners every liberty possible, or compatible with their safe keeping, gave orders accordingly and all hands were permitted to be present.

While all were assembling, John Henry concealed himself beside a gun, and subsequently moved noiselessly behind a large coil of rope. This movement was unobserved, and Henry consoled himself with the hope, that the sun would set ere the minister would terminate his theological discourse, and he determined should his surmises prove correct, to let himself down the ship's side into the water, and then strike out for the shore. While these thoughts were occupying the mind of the prisoner, Mr. Cameron was earnestly stirring up the feelings of his audience. The officer deferred to, gave the greatest attention to the proceedings, in fact, as much so, as if this special service had been mainly got up for his benefit, but when the minister had concluded the exercises, he asked him, "well, my good man, you took sufficient time to pray for all the great folks around the globe: what reason do you give for leaving out the name of our good and gracious monarch, King George III? why did you not pray for the King?"

"Did I not pray for the King?" said he.  
"No, sir! no," said the officer. "I paid considerable attention to every word you uttered, but you never once mentioned the name of His Majesty; and, sir, let me tell you, that in times like these, it becomes every good and true man, who wishes well to the peace and freedom of our country, to the stability of the throne, and established institutions to pray for the health, weal and happiness of our beloved Sovereign, a Sovereign who presides over an empire, justly esteemed as the wonder of the world."

"Without replying to the particular tenor of your remarks," said Mr. Cameron, "I beg to say that I entreated the Lord for every one under the election of free grace, and if you exclude the King from that mercy, you are perhaps the best judge."

"You may consider this cant all well enough, for these ignorant fellows who have jeopardised their lives, and anticipate a halter cravat at an early date," said the captain, but I am greatly mistaken, if it passes with your judges. For ought that I know your intentions and dispositions may be all right, but your conduct is both inconsistent and reprehensible. You are not ignorant of the fact that the disaffected consist of ignorant Papists and Freethinkers; that the doctrines inculcated for several years past by the firebrands of sedition are those of Paine, Robespierre, Rousseau and Murat: that the ends to be accomplished by any attempt against the present establishment, are, the overthrow of law and order, the subversion of the Bill of Rights, by which you and yours are guaranteed safety and protection, and freedom to worship God, these would be followed by a succession of such murderous scenes as have recently been enacted in France during the Reign of Terror! Shame! shame man, where in the Holy Scriptures, which you profess to expound, do you find a precedent for such an unholy alliance, as that in which the disaffected in this country are united? What success ought you reasonably to expect when joined with men whose hands are yet reeking with the blood of your forefathers and mine? Believe me, sir, it will be a sorry day for the Protestants of Ireland should their present government be overthrown. There is no doubt of it, that the kindred spirits of Popery and infidelity are the undercurrent which is raising the waves of trouble, now about to roll over the land, and the poor gulls who expect to frighten the administration by their turbulent proceedings will learn to their cost, that their schemes will be frustrated, and their cause subdued, in defiance of all support, they may expect from France, or .....

Just then a splash was heard alongside. "Watch look out," said the captain. "Perhaps there's another boat from the Castle. The Carrick boys promised to be aboard this evening."

It was well that the officer took the matter so coolly, for the sentry walked over to the larboard and cast a long searching glance in that direction, without seeing any object in the surrounding darkness. At the same moment John Henry was striking boldly for the shore where he hoped to fall in with a body of the Confederates. He escaped in safety, and the arm of the law never again was laid upon him. By some means unknown to the writer, Mr. Cameron also escaped in about a month afterwards and fled to the United States, and there he died in or about the year 1850. As his name will not again occur in this story, one circumstance must be stated, by reason of its truth. I can certify for this state-

ment. Mr. Cameron spent upwards of fifty years of his life, in confessing his repentance that he had been connected with the United Irish Organization! Could he have lived over again the years that were past, he would shun a conspirator against British rule, as he would the father of all evil.

To be Continued.

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

(Continued.)

99. Should the defending Brother or Brethren fail to appear, without assigning any reason, then shall the Lodge proceed to examine witnesses and to adjudge the case; and may, according to its opinion, in any matter not distinctly coming under the special provisions of the Grand Lodge, inflict a fine in a sum not exceeding two dollars, but in all other matters shall proceed upon the penalties set forth by the Grand Lodge Regulations.

100. In all such cases the County Master shall summon the meeting of the County Lodge, at some proper place most convenient to all parties, except when decided otherwise at a previous County Meeting.

101. At a County Meeting a fee may be established for County purposes, and, when established, the Lodges and officers within its limits shall be held liable for the same, in the same manner as all other fees.

102. Whenever any Lodge becomes dormant by the non-attendance of its members, or from any other cause, the Lodge chest, and any other property of said Lodge, may at once be taken into possession by the County Master, in the name and on behalf of the County Lodge to which such Lodge has been attached, and any claims for rent which may be standing against such property, shall be liquidated by such County Lodge, and any person or persons applying for such property thereafter, shall reimburse such County Lodge in any sum paid by it on account of such property, previous to receiving it. Under such circumstances, the County Master shall take the Warrant into his possession, and no Brother shall, under any circumstances, be allowed to detain the Warrant from the County Master for rent or any other cause whatever, under pain of expulsion, and the County Lodge shall be held responsible for the payment of Grand Lodge dues of all Lodges within the County, including dormant Lodges, until the Warrants are returned, or notice given to the Provincial Grand Secretary.

103. In case of a Lodge becoming dormant, the County Lodge shall have power to grant a certificate to any Member thereof who was in good standing, upon the payment of a fee of fifty cents and all dues which he may have owed to such Lodge at the time it became dormant, (such fees to form part of the County funds), and such certificate must be sealed with the County Lodge seal, and signed by the County Master, Deputy Master and Secretary.

104. County Masters shall not be obliged to call a special meeting in all cases of appeal.

105. Each County Lodge shall, from time to time, fix its place of meeting, and meet as often as it may deem necessary.

106. No Master or Secretary of a Private Lodge, that have not made their returns, shall be allowed to vote in the County Lodge. (See G. L. Rept. 1869, page 24, line 46.)

### DISTRICT LODGES.

107. District Lodges are composed of the District Officers, Masters, Deputy Masters, Chaplains, Secretaries, Treasurers and Senior Committee Men of Private Lodges, all Past District Masters and Last Past Masters of Private Lodges, all having received the necessary Degrees, and being in connexion and good standing in Private Lodges within the District.

108. Members of the District Lodge must have at least the Degrees of Orange, Purple and Blue.

109. The Annual Meeting of the District Lodge shall be held on the second Tuesday in January in each year.

110. Each District Lodge shall elect for the year a District Master, District Deputy Master, District Chaplain, District Secretary, District Treasurer and District Director of Ceremonies.

111. Each District Lodge shall, from time to time, fix its own place of meeting, and meet as often as it deems necessary.

112. It shall also be the duty of each District Master to visit each Lodge in his District, at least once in every year, and he shall have power to correct all irregularities, taking for his guide the Regulations of the Grand Lodge and Provincial Grand Lodge.

113. The District Master shall have power to cause any subordinate officer to be summoned before the District Lodge for any refusal to obey his orders, given in conformity with the Rules and Regulations of the Association, and such summons shall be proceeded with, in manner and form, as pointed out herein.

114. It shall be the duty of the District Master to open all new Lodges in his District, and to install the Master thereof.

115. It shall also be the duty of the District Master to see that the Annual Returns are made, and Grand Lodge dues paid by Private Lodges, on or before the Annual District Meeting, and to report the same, and also those who have not paid, or made returns, to the County Lodge, at or before its annual meeting. The District Master that has not made his returns shall not be allowed to vote in the County Provincial or Most Worshipful Grand Lodges. (See G. L. Rept. 1869, page 25, line 28.)

116. The powers conferred, and the duties imposed upon the District Master, in his absence, shall be exercised and performed by the District Deputy Master, and in the absence of both, the senior officer present at any district meeting, shall pre-ide, and shall have, during the sitting of the Lodge, and for the purposes thereof, all the powers of the District Master.

117. Seven members shall be necessary to form a quorum.  
118. No member shall be eligible for election as District Master unless he has the Royal Scarlet Degree: nor can any one be a District Master who has not first received that degree.

119. At a District Meeting, a fee may be established for District purposes, and when so established, the Lodges and Officers within its limits shall be held liable for the same, in the same manner as all other fees.

120. Any person being an Orangeman, and having withdrawn from constant and regular attendance, by certificate or otherwise, and thereafter being deemed guilty of any crime unworthy the character of an Orangeman, his case shall be considered by the District Lodge; and if, after such consideration, it shall be decided that the charge involves expulsion, then he shall be notified by the District Secretary that the charge or charges will be heard and examined at the next ensuing County Lodge, and that he is required to appear with his certificate, to answer such charges. In case of his non-appearance, and proof of the service of the notice having been made, then the decision of the District Lodge as to the penalty of expulsion shall be confirmed, and notice thereof shall be given to all parties concerned.

121. Each District Lodge shall have power to frame By-laws (not contrary to this Constitution) for its own guidance.

122. Not less than three Private Lodges shall, in all cases, be necessary to constitute a District.

123. No Master or Secretary of a Private Lodge, that have not made their returns shall be allowed to vote in the District Lodge. (See G. L. Rept. 1869, page 24, line 46.)

### PRIVATE LODGES.

124. No new Lodge shall be opened until a Warrant has been issued for it, and no Lodge can open or work unless its Warrant is placed in some conspicuous part of the room, so as to be easily seen by the Brethren.



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

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

## CORRESPONDENCE.

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

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

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

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

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

Yours fraternally,

BLUESOE.

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

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

BY A READER.

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

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

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

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

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

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

## DR. DOYLE AND RIBBONISM.

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

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

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

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

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

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

## SCOTT AND MANITOBA REBELLION EXPENSES.

MACKENZIE BOWELL'S SPEECH IN DOMINION PARLIAMENT.

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

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

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

A Voice—Yes, a rope.

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

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

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

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

Mr. Blake—I did not say that.

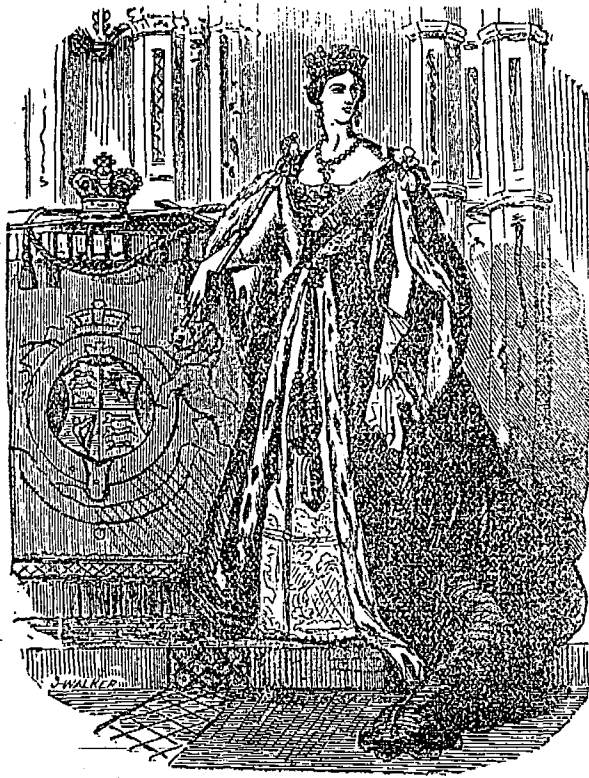
Mr. Bowell—No, you did not say Protestant but that is what you meant. There you succeeded in arousing the prejudices of a certain class of people who were honest in their feelings of indignation at that murder, and thought you were sincere, not knowing by what feelings you were actuated. But now the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

by it, and now he wishes to play the moderate man, and that too, in the very place where he knows action should be taken, if taken at all. (Hear, hear.) He knew well that a Local Legislature had no power to deal with a question affecting the administration of Justice in another Province. Yet, with all his assumption of political honesty he did not hesitate to draw it before a body of men and a court that he knew had no jurisdiction, and all to affect the elections, and now arrogates the right to himself to lecture others upon their honesty, and to charge them with insincerity. (Applause.)

Mr. Holton rose to a point of order. The hon. gentleman was wandering from the subject.

Mr. Speaker said that he failed to see the connection between the Speaker's remarks and the item before the House.

Mr. Bowell bowed to the Speaker's decision, but thought he was justified in repelling the insinuation of the member for West Durham, and to point out that being politically dishonest himself he did not hesitate to accuse others of the same fault.—(Hear, hear.) He observed also, that the hon. gentleman who was designated "the point of order" in the House was not so strict with those who sat behind him. He then went back to the resolution, and concluded by saying that some expression should be contained in the resolution excluding the claims of the Hudson's Bay Company. But as the Government had pledged their word these parties should not be paid, he would waive that point, and content himself with moving that the following proviso be added to the said resolution:—"Provided that this House in voting \$10,000 to provide for compensation to sufferers by the insurrection in Rupert's Land in 1869-70, claims for loss of property, or imprisonment, or for forced emigration from the territory, does so upon the understanding that steps shall be taken by the Government of Canada, by Address to the Queen, or otherwise, to bring to trial those persons who were in any way connected with, or accessory to the cold blooded murder, for his outspoken loyalty to the Queen, of Thomas Scott, lately a resident of this Province, and an immigrant thence to the North-West."



## The Altar and the Throne.

MONTREAL, WEDNESDAY, APRIL 26, 1871.

POSTAGE.—Our regular subscribers at a distance, will bear in mind that the postage on "The Altar and the Throne," if paid in advance to their Post Masters, is five cents a quarter; otherwise it is one cent a number.

### THE MURDER OF SCOTT.

In the last number of *The Altar and the Throne*, we published, at full length, the report of the discussion which arose in the House of Commons on this important subject. No honest man could read that report without feeling convinced that all we have written about the subserviency of the Dominion Cabinet to the Romish Church is true, for here we have another sad instance of the vile subterfuge resource is had to, to smother up that, which, if brought to light, would but swell the calendar of the crimes of Rome.

No lover of his country, no true advocate of civil and religious liberty, no admirer of British justice will read the debate in question without a feeling of contempt for the men who would allow themselves to be led like a flock of sheep, and that by assertions, (we cannot dignify them with the term arguments,) which were not only flimsy and absurd, but which every man who listened to them, knew to be false. That "every one in Lower Canada detested that awful deed," (the brutal murder of Scott) was a statement which the Honourable Sir George E. Cartier, Bart., &c., &c., knew to be untrue when he uttered it, but the British members of the House of Commons had to be satisfied and as an impudent barefaced lie would accomplish this purpose our acting premier did not hesitate to adopt it.

True it is that the British portion as well as a large portion of the French Canadian inhabitants of Lower Canada felt outraged at the brutal murder of Scott, but it is untrue that the majority of the French Canadians sympathized with any one but Riel, as is evinced by the loud clamourings of the French Canadian press for an amnesty to him. The *Nouveau Monde*, the organ of the Roman Catholic Bishop and Priests of this city, and therefore the exponent of the views of the larger portion of the Roman Catholic French Canadian community was foremost among these, and this the Honourable Sir George Etienne Cartier well knew. If the Government of Canada could not bring those concerned in the murder to justice, because the murder was committed when Red River was not under the jurisdiction of Canada, but was

under that of England, and of England alone, it was to say the very least, the duty of that Government to have made representations to England, that a loyal British Canadian had been brutally murdered in the Red River territory, and that for daring to assert his rights as a British subject, to defend her Crown against a drunken band of law-breakers and violators of the British Constitution and to have demanded justice in his name.

Mr. Cartier hoped "this would be the last motion they would have in this House on this subject."

Brethren, we ask your careful consideration of these words:—What was there improper or ill-timed in the motion? Who that hears the cry of a brother's blood could hold his peace, except he sympathized with the murderer?

The suspicion that there are those connected with the Red River conspiracy who must be screened at all hazards, grows stronger, and Mr. Cartier's expression does not by any means tend to weaken it. We fully agree with Mr. BOWELL that "this Government should have asked the Crown for the extradition of the murderer of Scott."

Let us compare another statement made by Sir George, "that the Governor General under the British North America Act had no jurisdiction in the case of the Scott murderers," with that made by Sir John A. Macdonald on the introduction of this question during the debate on the speech from the Throne: "It would be for the Governor General here to carry out, under his commission, those powers conferred on him by Her Majesty," and we will leave our readers to draw their own conclusion.

The ministerial press, that is those who make their living by the support of the present Government, blame Mr. Rhyal, but those who have "no axes to grind" can see nothing in his course unworthy the representative of a people whose feelings have been outraged by the striking apathy exhibited by our Government at the brutal murder of a loyal Protestant. We repeat what we have frequently stated, that had RIEL the French Canadian Roman Catholic, and ally of Bishop Taché been the victim, and that poor man Scott, (see Sir George's remarks) the BRITISH PROTESTANT, the ORANGEMAN, been the aggressor, a very different course would have doubtless been adopted, and a way would have presented itself to bring the murderers to justice.

We are glad to see that our Grand Master was independent, and that he came out boldly and plainly against our defaulting Ministry. If the Government of the Dominion of Canada was without jurisdiction in this matter, which we deny, how absurd it is for a lawyer claiming the prestige and knowledge and ability of the Minister of Militia to state that "the Courts there at the present time had sole power in this matter," for these Courts as is well known, to every intelligent man, are but the creatures of the Government of the Dominion of Canada.

The fact is simply this. That Sir George E. Cartier, in order to screen the murderers of Scott, uttered a barefaced, palpable LIE, and then in support of it resorted to an argument which was as barefaced and transparent as the lie he sought to cover up.

We append hereto the names of those members who were in favor of an investigation into the matter, as well as of those who, sympathizing with RIEL, the bloody murderer and traitor, voted for the suppression of investigation. Amongst the latter will be found that of Mr. D. A. Smith, whose conduct, all who have read the debate, must look upon as anything but MANLY, BRITISH, or LOYAL, and in striking contrast to that of Dr. Schultz.

YEAS.—Messrs. Ault, Blake, BOWELL, Brown, Burpee, Burton, Dobbie, Drew, FERGUSON, Ferris, Jones (Leeds and Grenville), Killam, Little, Macdonald (Glenary), MacFarlane, Mackenzie, Magill, McConkey, McDougall (Lanark), McVernies, Mills, Morrison (Victoria O.), Munroe, Oliver, Pickard, Ross (Dundas), Ross (Prince Edward), (Willington, C. R.), RYMAL, Scatcherd, SCHULTZ, Sneider, Sturton, Wallace, Wells, White, (Halton), White (East Hastings), Wood, Wight (York, Ontario, W. R.), and Young.—40.

NAVS.—Messrs. Anglin, Archambeault, Baker, Barthe, Belle-rose, Benoit, Blanchet, Bourassa, Bown, Brousseau, Cameron (Louverness), Caron, Cartier (Sir Geo. E.), Cheval, Cimon, Costigan, DELORME (Pr. vencher), Delorme (St. Hyacinthe), DORION, Dufresne, Dunkin, Forbes, Fortin, Fournier, Gaucher, Gaudet, Geoffrion, Gendron, Gibbs, Godin, Grant, Gray, Hinecks (St. Francis), HOLTON, Howe, Huron, Jackson, Keeler, Lucette, Langevin, Langlois, Lapun, McDonald (Antigonish), McDonald (Lunenburg), Masson (St. Georges), Masson (Terrebonne), McDougall (Three Rivers), McKeagney, McMillan, Moffatt, Morris, Morrison (Niagara), O'Connor, Paquet, Pincoseant, Pope, Pozer, Renand, Robitaille, Ross (Hamplam), Russ (Victoria, N. S.), Ryan (King's, N. B.) Simard, Simpson, SMITH (Selkirk), Sprout, St. phenson, Tillet, Tourangeau, Tremblay, Tupper, Walsh, Webb and WRIGHT (Ottawa County).—75.

Brother Orangemen, we do not wish to become alarmists, but we have a solemn duty to perform. We see the dark cloud arising on the distant horizon, and we warn you of the coming storm. We sound the alarm and bid you awake from the lethargy in which you are now indulging, unless you prefer to await the floods which will overwhelm and swallow you up.

SCOTT, doubtless, was the victim of Rome's treachery; Bishop Taché is her tool, Cartier & Co. are her minions and you are her dupes. We warn you of the impending danger, we remind you of the mangled corpse of our murdered brother, we call your attention to your solemn obligation, and we ask you in the name of High Heaven, are you truly and faithfully fulfilling that obligation by aiding the supporters of those who at the bidding of the Roman Hierarchy refuse to investigate the cause of BROTHER THOMAS SCOTT'S brutal murder. Those who suppress investigation and screen the murderers, thereby become accessories after the fact, and are themselves as guilty of murder in the eye of the law as the actual perpetrators! Brethren will you support such as these? Will you not rather turn from them with feelings of disgust, and when they appeal to you for your support and influence will you not in all sincerity reply to their blandishments and hypocritical assurances:

GET THEE BEHIND ME SATAN.

### MONTREAL WEST.

The City of Montreal is divided into three separate electoral divisions, called respectively Montreal East, Montreal Centre and Montreal West. The first named is inhabited chiefly by French Canadians. The second is composed of the mercantile and professional classes, whose warehouses and places of business are situated therein, and the third is composed of Irish Protestants, Scotch, English, French Canadians, and Irish Roman Catholics. Of the five classes mentioned no single one has a majority, not even the Irish Roman Catholics, and this is a matter which deserves, and in fact requires to be particularly noted.

As the elections for the Local Legislature of the Province of Quebec will shortly take place, the electors of this Province, determined to profit by the experience of their neighbours in Ontario are not waiting idly for the issuing of the writs, but are already stirring themselves, or should we not rather write, the aspirants to legislative honors are endeavoring to awaken the electors to a sense of the value of the electoral franchise, a privilege which we regret to say has not heretofore been valued by the Protestant community as it should have been, the result of which was shewn at a so-called preliminary meeting of electors held in a room in the building known as St. Patrick's Hall on the evening of Monday the 17th instant to select a candidate for the last named division, when the question of RELIGION was introduced and made the basis of the candidate's qualifications. Mr. J. J. Curran, a young Roman Catholic Irish lawyer, with a sang-froid that was refreshing in the extreme spoke as follows:

"It was but fair an Irish Catholic should represent the Western Division in the Local Legislature. He thought it was always understood that a Frenchman should represent the Eastern Division, a Protestant the Centre, and an Irishman the West."

Who we ask had authority to barter the birthright of every Protestant elector in the Western Division? and if such a barter did take place, who we ask received the "mess of pottage"? The fact is that there never was any such understanding among the electors of the different electoral divisions, and the statement made by Mr. Curran was an impudent assumption to enable this foolish young man to insert the point of the wedge of religious discord and intolerance in order that he might thereby inflame and excite the worst passions of the few Irish Roman Catholics who flatter his vanity. This of itself without entering into a host of other objectionable proves beyond a doubt the utter unfitness of Mr. J. J. Curran to represent a constituency the majority of whom are not Irish Roman Catholics.

We strongly deprecate the introduction of questions of nationality and creed in any matters affecting the common welfare, and we do not hesitate to brand as a demagogue of the vilest description him, who would introduce them. The representative of a mixed community must not claim to be the representative of a class, and every effort must be made by the LOYAL, INDEPENDANT and FREE ELECTORS who desire to continue that harmony which conduces to the prosperity of a community, to destroy the seeds of discord and religious differences which ambitious and unscrupulous men sometimes seek to sow in the fertile soil which abounds in certain localities in our midst.

The following nominations were made at the meeting, which by the way be it remarked cannot by any means be said to have represented the views of this large and important division, but which nevertheless shew the disunion, and diversity of opinion that existed in even that small meeting:

WILLIAM RODDEN,  
JAMES McSHANE, JR.,  
J. J. CURRAN,  
MARCUS DOHERTY,  
HON. L. H. HOLTON,  
A. A. STEVENSON.

A show of hands having been called for, no one candidate had a majority.

As these names are now before the public, we shall proceed to express our views respecting those of them to whom we have not as yet referred.

JAMES McSHANE, JR., is the representative of St. Ann's ward in the City Council whose election was lately contested by Mr. John Smith, and who was allowed to retain his seat in consequence of the defective and ambiguous language of the statute respecting disqualifications. A man whom the evidence and judgment clearly show to have been a party to the defrauding of the Corporation, while he was bound to protect it, is the man who in the face of this evidence and judgment unblushingly "defied" any man to say that gift was not as spotless as when he received "it."

HON. L. H. HOLTON is a man of remarkable ability and shrewdness, and during the last session of the Dominion Legislature did much good service, but as we do not approve of dual representation we think Mr. Holton is much better where he is than at Quebec.

We now come to the last named, having referred to both Mr. Rodden and Mr. Doherty in a previous number of *The Altar and the Throne*, we mean to A. A. STEVENSON, one whose name is a "household word" throughout the length and breadth of Canada. We have known him almost since the day he landed from "Auld Scotia's shore," and during that time have had various transactions with him from time to time, and believe him to be all that could be desired. He served the City well when in the City Council. He has done good service in many ways, and of all the Candidates named he is the only one who has figured in the ranks of the Volunteers. He commands the finest Field Battery



of Artillery, a Battery kept together in the highest efficiency, by his devotion to its requirements, and to the service of his country. Mr. Stevenson deserves some recognition at the hands of the citizens, for on two occasions when those cursed cowardly marauders, THE FENIANS, crossed our border, he was among those who went to the front, and suffered no small privations. We have read of presentations to those far less worthy, while those who did the work, have been seemingly forgotten. This then would be a graceful way of testifying to Lieut.-Col. Stevenson the appreciation, by the citizens of Montreal, of his services, and one which he is fully competent to appreciate and do justice to.

But at the same time it must not be forgotten that the Irish Roman Catholics have thrown down the gauntlet of religion, they have virtually, by the course adopted, invited their Protestant fellow-citizens to test their voting powers, and we trust that an arrangement will become to between the friends and supporters of the two Protestant Candidates, which will prevent a division and which will once and for ever remove the so-called "understanding" of Irish Roman Catholic ascendancy in the Western Division of the City of Montreal.

Strange, indeed, it seems that if the Protestant electors of this Division had sold their right to vote for whom they please, that the first member from that Division elected, and that by acclamation, to the Local Legislature was a Scotchman, aye, no less a man than our esteemed friend ALEXANDER W. OGILVIE, about whose nationality and religious creed there could not be a doubt.

We regret to have to notice that the chairman of the meeting in question, the Hon. HENRY STARNES, who was also chairman of a meeting of Irish Roman Catholics held on Thursday night last, repeated the statement respecting the pretended "understanding," or compact of '57," as he thought fit to style it. Now will Mr. Starnes have the goodness to inform us by whom this "compact," which was a barefaced assumption on the part of somebody, was made? for he appears to speak "as one placed in authority." We are sadly disappointed in Mr. Starnes. We always regarded him as a truly liberal, intellectual man, who would rather seek to discountenance the introduction of questions of religion in matters of election than pander to and foster them. However Mr. Starnes and his friends have raised their colours, and we will follow their example, particularly as there could not possibly have been any understanding in '57 respecting the elections for the Local Legislature, when such elections were not even dreamt of, but lay concealed in the womb of the future.

We see with sorrow this question raised, particularly as a warm personal friend of our own, FRANCIS CASSIDY, Esq., has been brought into the field, for he is a man of strict integrity, and brilliant talents, a sound debater, an Advocate who by energy and devotion to his profession has reached the top round of the ladder, and yet is always ready to extend a helping hand and words of advice and encouragement to his younger or less experienced brethren. Had he presented himself under any other banner than that of Irish Roman Catholic ascendancy, we know where we should have found ourselves enrolled.

Orangemen, we believe we have but one course to pursue, the resolution adopted at the last meeting of the Grand Lodge of Quebec, clearly and distinctly defines our duty, and we hope that our P. G. M. will allow no time to be lost in causing that resolution to be officially communicated to the different Lodges within his jurisdiction, so that no one may be ignorant of its provisions.

We trust that the Protestants of the Western Division will throw aside the indifference with which they have hitherto regarded elections, and that they will to a man put down every attempt at religious discussion in all matters relating to elections. Let everything be conducted peaceably and with determination, and let the united voice of the Division declare to all that seek to disturb the harmony of the community—declare in clear, ringing, indisputable tones the adoption of the following beautiful and appropriate sentiments of Ireland's Poet, TOM MOORE, on this subject, when he says:—

"Shall I ask the brave soldier who fights by my side  
In the cause of mankind, if our creeds disagree?  
Shall I give up the friend I have valued and tried  
If he kneel not before the same altar with me?"

From the heretic girl of my soul shall I fly  
To seek somewhere else a more orthodox kiss?  
No! perish the hearts and the law that would try  
Truth, valor, or love, by a standard like this!"

#### CANADIAN INDEPENDENCE.

We refer the advocates of Canadian independence to the following extracts from some of the leading English journals as exhibiting the feeling of the British nation on this subject.

What ever doubts may have heretofore existed respecting the desire of England to shake off her colonies are pretty clearly dispelled, and until we have a decided declaration from the British people of their desire to put an end to the tie which binds us to the "Union Jack," we trust we shall hear no more of the absurd pretensions of the advocates of independence:—

The London Times of the 9th inst., in an article on the Commission, is discussing the powers of the Commissioners, says:—  
"The powers of our Commissioners enable them to treat for an agreement as to the mode of the amicable settlement of the differences between us. If the United States Commissioners should not be prepared to admit this reserve on the part of our representatives all discussion on the question must cease. . . . But if the Senators and politicians of the United States misapprehend our attitude respecting the preliminary inquiry their error with respect to the kind of concessions we might ultimately make to them is simply amusing. The policy of the cession of British America to the United States is earnestly discussed. Of course, if such a suggestion were made before our Commissioners they would take care that it was never mentioned to them again. But the Senators will do

well further to understand that they may just as well expend earnest discussion upon the policy of annexing this island to the continent of America. If any portion of our colonial dominions is ever joined to the United States it can only be in one of two ways. It must be either at the expressed wish of the colonists, or it must be effected by forcible annexation as the result of a war. We should never stir a finger to retain the colonists if they desired to throw off their allegiance. They are absolutely their own masters in this respect. But so long as they wish to retain their connection with us, and are willing to bear their fair share of the sacrifices it may involve they may rely on our never entertaining a suggestion to abandon either them or their rights."

The London Telegraph, discussing the same subject, says:—  
"With them (the people of the United States,) we would not only live at peace, but we desire their friendship. The only question which we can conceive as likely to affect their minds is that great one—the future of Canada. If by violence and injustice and as the result of war the Americans could succeed in obtaining possession of those provinces they would simply have inaugurated the final disruption of the United States. With a yet unreconciled South, with a growing West, and with a still further West divided from them by the Rocky Mountains, why in mere wantonness should they seek to take upon themselves a great Northern difficulty. Our feeling to the Canadians is simply one of warm affection and goodwill. So long as they wish to maintain the connection with Great Britain we should stand by them to our last guinea and the last drop of our blood. Should it, however, be at any time their deliberate resolution to sever the bond which connects them with the mother country we should bid them a sincere though a reluctant 'God speed!' We know not what the future may bring forth, nor what the ultimate inclination of Canadian opinion may be, but as to the present temper of the colonists there is no doubt whatever, and so long as it lasts, any attempt of the States to incorporate the provinces by force of arms would fall little short of insanity. Thus we look the true 'difficulty' between the United States and Great Britain boldly in the face, and do not fear to ask them. 'Is the time yet come?' What we have to offer in return for justice and fair play—for peace, friendship and goodwill—is the peaceful development of all countries inhabited by the English speaking race."

The Manchester Guardian thus gives its conclusions on the subject as follows:—  
"There is evidently some distrust in the Dominion as to the firmness and good faith of the mother country. The confident and violent language which they hear across the border may naturally have inspired some uneasiness. But let them not fear that they will be betrayed. The Minister that should propose the cession to America of a single square mile of Canadian soil against the will of its inhabitants would be straightway hooted out of office. The rumors of any such design having been entertained by England and made the basis of the preliminary negotiations are entirely incredible. Still they will serve their purpose in America of inflaming the heats of popular passion and self will. They are also important as showing the attitude which the Senate may be expected to assume if called upon to ratify any settlement agreed to, and the ratification of the Senate, it is needless to say, cannot be dispensed with."

We have to apologize to our readers for the irregularity with which *The Altar and the Throne* has been issued. With the present number we trust we have inaugurated a system of regularity which will not be infringed upon, and we hope in our future numbers to be able to atone for the delays and irregularities of the past. The amount of correspondence which requires attention is much greater than we had anticipated, but we trust that we have now overcome this difficulty. Correspondents whose letters do not require a lengthy reply are referred to "Answers to Correspondents."

We have to thank our brethren all over the Dominion for the warm interest they have taken in our enterprise, as is evinced by the length of our subscription list. It is very gratifying to receive their constant expressions of approbation and assurances of material aid. We hope shortly to be in a position to furnish illustrations of Orange Halls, and sketches of localities peculiarly Orange, in order that we may continue to win smiles of approbation from those in whose interest our enterprise was undertaken,—from those whom we delight to call "our brethren."

It afforded us much pleasure to have a visit from Bro. Shields of Vankleek Hill, Ont., from whom we obtained much valuable information respecting the working of the Association in that locality. We shall be always happy to see our brethren, and cordially invite those from a distance, visiting our city, to call upon us.

We have had prepared a number of electrotypes of King William, suitable for cards and advertisements, which we will forward by parcel post to any address for one dollar.

#### THE APPRENTICE BOYS' MEMORIAL HALL, DERRY.

Our readers, and particularly those who are familiar with the maiden City of Derry in Ireland, are invited to peruse the announcement to be found in another column, respecting the above building, and those whose hearts are warmed at the deeds of these "Apprentice Boys," will, we feel sure, contribute their mite to a memorial to them, a memorial which will not only be a living ornament and protest against oppression and tyranny, but will be of vast service to the lovers and upholders of civil and religious liberty within Derry's sacred walls.

The Committee is a very influential one, and is composed of men well known to the brotherhood throughout the world.

Brother William Shannon will receive and forward subscriptions from friends in Canada.

The Woodstock Review, published at Woodstock, Ont., comes to us considerably enlarged, having now attained the magnitude of an eight page paper. It is well printed on good paper and is ably conducted. We hope that our enterprising brother's coffers will exhibit a proportionate improvement.

The Political Review, Ottawa, has ceased to be published, which we much regret, as it contained quite an amount of valuable information.

A beneficent person is like a fountain, watering the earth and spreading fertility; it is therefore, more delightful and more honorable to give than to receive.

#### NOTES FOR SUBSCRIBERS.

Subscribers changing their residences, will please communicate to this office their new addresses.

Subscribers in Newfoundland will please note that the postage on *The Altar and the Throne* is two cents per number which must be paid on posting the papers here.

Subscribers will please state with what number they wish to begin. We have a few of the early numbers still on hand, which, however, we will only forward on application.

#### TO CORRESPONDENTS.

J. H. Y., St. Catherines, Ont.—Thanks. In our next we shall endeavour to comply.

St. Johns, Newfoundland; Post Office order and list received.

F. H. C. Knowlton, Q.—Complied with your request. And obtained what you desired.

H. C., Halifax, N. S.—List &c., are duly received. W's letters will be always welcome.

A. D. B., Sherbrooke, Q.—Electrotype sent.

T. H. A., Quebec.—Remittance received and papers sent.

G. R., Lakefield, Q.—Did as you requested.

T. F. K., Elmsdale, N. S.—Wrote as you requested, but have not received any reply.

M. M., Rosevale, P. E. I.—Papers were sent.

"Prentice Boy," Kingston, Ont.—Your letter was not inserted for two reasons: first, because we were not furnished with the writer's name, and secondly because its allusions and terms were considered offensive. "We must be slow to take offence offering none."

W. S., Kingston, Ont.—"A midnight ride in '98" was completed in last number, otherwise "Now and Then" would have appeared.

G. W. G., Oshawa, Ont.—Pamphlets sent.

J. J. M'C., Caledonia, Ont.—Remittance received. We do not charge for publishing list of private lodge officers.

R. P. Cornwall.—Remittance received.

G. C., R. H. & J. G., Oakville.—subscriptions received.

Col. M.—Credit—do do.



#### ORANGE INTELLIGENCE.

On the evening of Tuesday, the 18th inst., Dominion L.O.L. No. 1263, held a social entertainment in Nordheimers' Hall, Montreal, which was in every way a success. Bro. George Smith, R.W.G. Master of the Province of Quebec, occupied the chair. The evening's entertainment consisted of songs, addresses, recitations, &c., after which the floor was cleared, and dancing was kept up with spirit for some time.

Entertainments which bring not only Orangemen, but their wives and sweethearts together, are productive of much good, and we hope to see them frequently repeated.

Sydney, Ont., L.O.L., No. 1291, were to have dedicated their new Orange Hall yesterday; when addresses were to have been delivered on "Orangeism," by Bro. Mackenzie Bowell, Grand Master and Sovereign of the Association in British America, and by Bro. the Rev. Francis Finn.

We regret that we were unable to have been present with our brethren on this occasion, but we shall endeavor to obtain a reliable report of the proceedings in time for our next issue.

Our St. Catherines (Ont.) correspondent writes:—

"On the 28th ult., we buried Bro. James Campbell, W.M., of L.O.L., No. 1234, Clifton, about twelve miles distant from this place. His remains were interred by his Orange brethren, after which the Volunteers (of which he was an active member), fired the customary number of rounds. The funeral cortege was very large, there being nearly two hundred of 'ours,' in the procession, besides a Lodge of *Good Templars*, the Volunteers, and a large number of citizens."

#### ORANGE YOUNG BRITONS.

(From the Port Hope Times, Ont.)

On Thursday evening last, the second meeting of Victoria Lodge of Orange Young Britons was held. The meeting was a most interesting one, and the manner in which the business was conducted, and the excellent behaviour of the young men, was a matter of gratification to the members of the Order present, as was evinced by the expressions of approbation from them at the close of the proceedings. For our own part, we have no hesitation in saying (and we speak knowingly) that the conduct and proceedings would do no discredit to any Society of "adults," even of long standing; and that the aptitude displayed by the boys, and the orderly manner in which the business was transacted, were worthy of imitation by older Societies we know of. The following is a list of the officers of the Lodge:—

Guardians—Bro. David Marshall, (44) County Master of East Durham; Bro. George Woods, (Com. 141); and Bro. H. J. Buchanan (D C. 44).

W. Master—Bro. Joseph Cochrane.

W. Deputy Master—Bro. W. J. Marshall.

Secretary—Bro. W. J. Foster.

Treasurer—Bro. Thomas Walker.

Director of Ceremonies—Bro. S. Woods.

Committee, 1—Bro. A. Vint.

" 2— " George Gamble.

" 3— " Charles Richards.

" 4— " James Pillan.

" 5— " R. Blackham.

Inner Sentinel—Bro. Wm. Pillan.

Outer Sentinel—Bro. Alex. Gordon.

A number of candidates were initiated, and the officers installed after which short addresses were delivered by Bros. Marshall and Buchanan, and the Lodge adjourned at the time fixed in By-laws, namely, half-past nine o'clock.

The selection of our esteemed Brother Marshall as Guardian of this Lodge is a guarantee that these youths will not bring discredit on the organization. We shall always be pleased to hear of their progress, and hope that Brother Marshall and the brethren associated with him will long be spared to faithfully discharge the important and onerous duties they have assumed as Guardians of the future Orangemen of Port Hope.—[Editor *Altar and the Throne.*]

IRELAND.

ORANGE DEMONSTRATION IN THE METROPOLITAN HALL  
(From the *Belfast Telegraph*)

Last evening a public meeting in connection with the Grand Orange Lodge of Ireland, was held in the Metropolitan Hall. The attendance was numerous, every part of the large hall being crowded. Several of the leading members of the Orange Institution occupied seats on the platform. On the motion of Mr. J. Nunn, seconded by Mr. C. R. Barton, County Leitrim, the chair was taken by Mr. Thomas F. Caldwell, J. P. Grand Master of the City of Dublin Grand Lodge. The proceedings were opened with devotional exercises, which were conducted by the Rev. Mr. Flanagan and the Rev. Mr. De Butt. Mr. William Johnston, M. P. Ballykilbeg, who was received with the greatest enthusiasm, proposed the first resolution, which was to the effect that—"Having seen with indignation recent attempts to infringe on the liberties of the citizens of Derry, made on the part of the Executive, at the dictation of a tyrannous mob, this meeting feels called upon to express, in the strongest possible terms, its condemnation of these attempts; more especially of the last attack on the privileges of our fellow-Protestants on the 18th December, 1870; that it had been the custom almost uninterruptedly since the revolution annually to commemorate the shutting of the gates and the relief of Derry; that it was the bounden duty of Government and Parliament to defend the freedom of Irish Protestants, and that this meeting desires to accord to the Apprentice Boys of Derry their warmest sympathies, and pledged themselves to support them, by every rightful means, in their maintenance of civil and religious liberty." In the course of his observations Mr. Johnston remarked that while Protestantism was cherished and honoured amongst them—while there was love of freedom in the land—they would be unworthy and ungenerate sons of noble sires if they would forget the closing of the gates of Derry on the 7th of December, 1688. It was not to insult their Catholic fellow-countrymen, or to seek to obtain over them an ascendancy, that they cherished the memories connected with the siege and relief of Derry, and were determined to commemorate them in time to come. They should tell the Government and the Parliament that it was the firm determination of the Protestants and Orangemen of Ireland to stand by Derry in her danger, and if it were necessary to form themselves into a "Crimson Banner Defence Association," they would rather again man the walls of Derry than see the flag of the Maiden City trampled in the mud. (Loud cheers.) Mr. R. B. Tooker, Cork, seconded the resolution, which was passed. Mr. Stewart Blacker and the Rev. S. G. Potter, then addressed the meeting at some length on the subject of their deputation to North America in July last. On the motion of Mr. W. J. Gwynn, Antrim, the thanks of the meeting were accorded to Mr. Blacker and the Rev. Mr. Potter, for having undertaken the important duty of representing the Orangemen of Ireland at the triennial meeting of the Imperial Grand Council in the city of Toronto on the 12th of July 1870; and thanks were also voted to the Orangemen of Canada for the reception given by them to the deputation from this country. A vote of thanks having been passed to the chairman, the meeting separated.



ORANGE LODGE OFFICERS,—1871.

COUNTY LODGES.

Prescott.—J. M'Conag, (Skye), W. M.; Malcolm M. Sweyn, (Haggan), D. M.; Malcolm R. M'Cuag, (Kirkhill), Chaplain; Jas. Clarke, (Notfield), Sec'y.; Benjamin Gordon, (Curran), Treasurer; Finlay M'Vey, (Dunvegan), D. of C.

HOUSEHOLD CORNER.

HINTS ON HEALTH.

FACTS ABOUT CLOTHING AND SHOES.—Next in importance to a thoroughly clean skin is the preservation of the organ from the injurious action of sudden changes of temperature. The necessity for artificially maintaining the animal temperature is thus forcibly put by Dr. Evory Kennedy:

"Strange as it may appear, clothes are used equally in cold climates to retain the natural heat, and in warm climates to isolate the body from the surrounding highly elevated atmosphere and burning rays of a tropical sun."

Between the layers of clothes there are strata of air kept at equable temperature, which but slowly conduct alterations in it from within or without; and as they are confined by the dress they do not freely allow of the admission of colder air. It is for this reason that, in going from a warm room into the cold, we should put on our extra clothing some time previously, so as to heat this protective stratum of air, which is actually a non-conductor.

Linen, which is so great a favorite in temperate climates, is an objectionable material for dress on account of its high conduction and radiating powers, in consequence of which it feels cold and does not freely distribute heat. It is also attractive of moisture, which it retains, and thus keeps a damp instead of dry medium around the skin.

In warm climates cottons or thin woollens are entirely substituted for linen garments, and the only objection to them is their rougher surface, which occasionally irritates sensitive skins. Notwithstanding this objection which habit will overcome, there is no other medium so fitted for a variable climate as it is, since it preserves the warmth of the body during great cold, and prevents the conduction of intense heat.

When linen is put on a perspiring skin the moisture passes through it, and evaporating, still produces cold. Flannel, on the contrary, absorbs the moisture and gives out the heat. Its non-conducting power is clearly useful on the cold winter's day. The wearing of flannel shirts, or those of merino, which contain about one-third of cotton, during winter or summer, is so useful in England as to realize Boerhaave's maxim, that the winter clothing should be taken off at the end of midsummer's day only to put it on the following morning. Woollens, however, should be more frequently washed, as they absorb so much perspiration.

Since the more general adoption of flannel underclothing the number of deaths by bronchial complaints is very much lessened. John Hunter's receipt for rearing healthy children was "plenty of milk plenty of sleep, and plenty of flannel." It has been stated on reliable authority that woollen clothing is a preventative of malaria. Flannel drawers reaching high on the abdomen, and a long flannel shirt, so that two layers may cover that region, are regarded as a great safeguard against cholera.

The color of dress is important. This was demonstrated by Benjamin Franklin. He placed pieces of various colored cloths on the surface of snow, and found in a given time that the snow under the black was most melted, that under the white the least. From this can be judged the proper shades for winter and summer wear.

Water-proof clothing, made, for instance, of India rubber, should be avoided as checking perspiration. Thus is illustrated by Breschet's experiment. He shaved rabbits and coated them with impermeable varnish, and found that they perished in an hour or two of cold and suffocation.

Competent authorities have suggested that the reason gout so often attacks the feet is that their natural cutaneous action is impeded by the boot or shoe now in use, stating also that among the Romans those parts were less often affected, as the sandals only partly covered them. Such a covering for the foot, though not permissible by the fashion of the day, is undoubtedly the most natural, as it will allow a free perspiration for the foot and render frequent washing needful.

The Countess de Noailles has lately written an able "Apology for Bare Feet," in which she contends that if the wretched boots the poorer children wear were cast away, the feet and ankles would become stronger, would be kept cleaner, and there would be much less liability to colds and illness among girls.

Dr. John Brown, the well known author, remarks that it is amazing the misery the people of civilization endure in and from their shoes. Nobody is ever, as they should be, comfortable at once in them; they hope in the long run, and after much agony, and when they are nearly done, to make them fit, especially if they can get them once well wet. Frederick the Great kept an aide-de-camp to wear his shoes till he could put them on, but he sometimes wore them too long, and got a kicking for his pains.

The square-toed boot and those with the inner edge straight, not curved upwards, are the most natural, as they allow the expansion of the toes—a matter seldom allowed for by the bootmakers, especially as they measure the foot when lifted from the ground. Great comfort is often obtained by having a last carefully shaped for oneself. It is said that the Duke of Wellington, being questioned as the most essential requisite for the soldier's clothing, replied, "A good pair of shoes." What next? "A spare pair of good shoes;" and even thirdly—"A spare pair of soles." Most men can speak with bitter recollections of a tight and ill-fitting boot; how completely it has destroyed their pleasure in the brightest scenes of enjoyment, and how it has unhinged them both mentally and bodily.

We remark, in conclusion, that in both the extremes of life, when heat-producing power is most feeble, additional warm clothing is clearly demanded. It is the same with the young as with the old, and and it is pleasant to see this truth more recognized than formerly in the fact that children are not left half dressed, from the erroneous notion of making them hardy, or to follow the dictates of an arbitrary fashion. —*Prælector.*

CURE OF DYSPEPSIA.—If Sara will take five pounds of loose-waistedness, four of short-skirtedness, three of bodily clean mess, and warmly clothedness, and with these take a stomach moderately full of unseasoned fruits and vegetables, and unbolted, unfermented bread two or three times a day, with nothing between excepting occasionally a gill, or half a gill pure soft water, mix well with out-of-door exercise, pure fresh air, and plenty of sunshine for both soul and body, she will be cured of the dyspepsia, or almost any other ill that flesh is heir to, without "aloes," "alco.ol," or any other poisonous abominations.

Efficacy of Onions.—A writer says: We are often troubled with severe coughs, the result of colds of long standing, which may turn to consumption or premature death. Hard coughs cause sleepless nights by constant irritation in the throat and a strong effort to throw off offensive matter from the lungs. The remedy I propose has been tried by me, and recommended by me with good results, which is simply to take into the stomach before retiring for the night, a piece of raw onion, after chewing. The succulent in an uncooked state is very heating, and collects water from the lungs and throat, causing immediate relief to the patient.

RAISED CAKE WITHOUT EGGS.—In these wintry days, our hens often refuse to supply us plentifully with eggs, so that we are forced to use recipes which require but few, or better still, none at all. We have found the following a toothsome cake: Stir together a large coffee-cupful of light brown or white sugar, and half a cupful of butter; add to it half a pint of sweet milk and half a pint of warm water. To this mixture stir in flour enough to make a thick batter, and half a cupful of home-made yeast; set it to rise over night. Next morning stir in a cupful of chopped raisins or currants, and a teaspoonful each of cinnamon, cloves and nutmeg. Put it into two baking-pans; let it rise until perfectly light, then bake three-quarters of an hour.

LEMON HONEY, to serve on Tarts or on Jelly Cake.—Take one pound of loaf sugar, six eggs, the juice of three lemons, the grated rinds of two, and a quarter of a pound of butter. Put the sugar, butter and lemons in a saucepan, and melt slowly over a gentle fire; when all are dissolved, stir in the eggs which have been well whisked; stir rapidly until it is as thick as honey. It will keep twelve months at least, if it is kept from the air, and is very nice on either cake or pastry.

SELECTIONS.

HARD TO BE GOOD.—"Henry said I to one of my most weary scholars, 'you have been a very good boy. I hope you will do as well all the term.'" "I'll try, teacher," said Henry, with an audible sigh; "I'll try, but it's awful hard to be good." "Ah, Harry," thought I, as he turned away, "you are not the first one who has found this out. To be good is uphill work for all, and the hill is so high and so steep that no one can climb alone. If you try ever so hard you will fail." "Who will help me?" says one. "Who can help me better than myself? Why not depend upon myself in this as in other things?" Because you cannot do this alone. Because there is One who will help you to do good, who longs to help you if you will but ask Him. Jesus your Saviour, is His name. He says, "Without Me you can do nothing." (Nothing good.) It is hard to work without Him, but go to Him, and you will find His yoke easy and His burden light. It will not be so "hard work to be good."

Of all the diversions of life, there is nothing so proper to fill up its empty spaces as the reading of useful and entertaining authors; and with that, the conversation of a well-chosen friend.

WIVES' SISTERS.—Writing to the *Pall Mall Gazette* "of Wives' Sisters," a correspondent inquires:—"To what end is it generally that a sister-in-law hants her brother-in-law's house? That she may put and spoil the children; or that she may almost imperceptibly help the wife to rule the husband; or that she may enable the wife to neglect the children; or that she may turn her brother-in-law into a husband-hunter for herself; or that finally, she may make her sister jealous and cause dissension and separation, as has been known to happen, even under the existing state of the law, between husband and wife?"

Fortune is within every man's grasp; honesty and perseverance will enable you to hold it.

All the sense in the world is useless to him who has none; he has no views, and can't be profited by another man's.

CHARACTER AND HAIR.—Coarse black hair and dark skin signify great power of character, along with purity and goodness. Stiff, straight, black hair and beard indicate a strong, rigid, straight-forward character. Fine dark brown hair signifies the combination of exquisite sensibility, with great force of character. Flat, clinging, straight hair, a melancholy but extremely constant character. Coarse red hair and whiskers indicate strong animal passions, together with a corresponding strength of character. Auburn hair, with a florid countenance denotes the highest order of sentiment and intensity of feeling, purity of character, with the highest capacity for enjoyment or suffering. Straight, even smooth and glossy hair denotes strength, harmony and evenness of character, heart affections, a clear head and superior talents. Fine, silky supple hair is the mark of a delicate, sensitive temperament, and speaks highly in favor of the mind and character. White hair indicates a lymphatic and indolent constitution; and we may add that besides these qualities, there are chemical properties residing in the coloring matter of the hair tube, which undoubtedly has some effect on the disposition. Thus red-haired people are notoriously passionate. Now red hair is proved by analysis to contain a very large amount of sulphur, while black hair is covered with pure carbon. The presence of these matters in the blood points to peculiarities in the temperament and feelings which are almost universally associated with them. The very way in which the hair flows is strongly indicative of the ruling passions and inclinations, and perhaps a clever person could give a shrewd guess at the manner of a man or woman's disposition by only seeing the back of the head.

LEARNING TRADES.—There is the soundest of common sense in the following paragraph from the *Manufacturer and Builder*:—

"Why is it that there is such repugnance on the part of parents to putting their sons to a trade? A skilled mechanic is an independent man. Go where he will, his craft will bring him support. He need ask favors of none. Yet foolish parents—ambitious that their sons should 'rise in the world,' as they say—are more willing that they should study for a profession, with chances even heavily against them, or run the risk of spending their manhood in the ignoble task of retailing, dry goods, or of toiling laboriously at the accountant's desk, than learn a trade which would bring them manly strength, health and independence. In point of fact, the method they choose is the least likely to achieve the advancement aimed at, for the supply of candidates for positions as 'errand boys,' dry goods clerks, and kindred occupations, is notoriously overstocked; while on the other hand, the demand for really skilled mechanics of every description is as notoriously beyond the supply. The crying need of the country to-day is for skilled labor; and the father who neglects to provide his son with a useful trade, and to see that he thoroughly masters it, does him a grievous wrong, and runs the risk of helping, by so much, to increase the stock of idle and dependant, if not vicious members of society. It is stated in the report of the Prison Association, lately issued, that of 14,596 prisoners confined in the penitentiaries of thirty States in 1867 seventy-seven per cent, or over 10,000 of the number had never learned a trade. The fact conveys a lesson of profound interest to those who have in charge the training of boys, and girls too, for the active duties of life."

WIT AND HUMOR.

A RABBINICAL CASE OF CONSCIENCE.—A JEWISH gentleman, well known to the scientific world, and moreover a lover of ancient romances had often luxuriated in the descriptions of the splendid banquet of the "peacock," so famed in the romances of chivalry. In an hour of fancy he had a peacock killed; the skin was carefully taken whole from the body, and when the bird was roasted and richly spiced with aromatic spices, the skin was nicely replaced, and it was served up with its gorgeous plumage. A religious scruple suddenly haunted his mind that the flesh of the peacock was forbidden aliment. The Israelite despatched the brilliant fowl to the house of a neighbour, the Chief Rabbi, for his inspection. He told his tale, the Rabbi alternately looking on the gentleman and on the peacock—at length the oracle! First, he solemnly observed that there were some things of a doubtful nature, among which was the eating of peacock. He opined that this bird was among the forbidden meats. "Be it so!" exclaimed the romantic Jew; "I have not transgressed. It was the fancy of a moment, and I have only lost a splendid bird. Since it is killed, I will send it as a curious dish to my neighbour, who, being a Christian, is not perplexed by so difficult a ritual as our own. He may partake of the feast of the peacock." "I would thank you for it myself," said the Rabbi. "For what purpose?" "To eat it!" rejoined the master of sentences. "How, if forbidden meat for me!—you understand the consequence?" The Rabbi, fixing his eye on the Ritualist and holding his finger up, as we mark our interjections in writing, said solemnly, "Eating the peacock is, as I told you, among the doubtful things; one Rabbi is of one opinion, and another of another. You have required my opinion as your Rabbi: you are bound to abide by it. I opine that it is unlawful to be eaten. My father was of a different opinion, and therefore it may be eaten by me, because I act on my father's opinion. I accept the peacock, but I must not ask you to participate in it." The bird was lost to the Ritualist, and went to the Rabbi's table.—*D'Israeli's Genius of Judaism.*

A young woman's conundrum—Who is our favorite Roman hero? Marius.

Best locks for a barn in winter—Bul-locks.

The Rev. Mr. M'Tavish, late pastor of Inverchullen, on the Cowal shore, had chosen for a subject for several Sabbaths in succession the miracle at the Pool of Siloam. On the conclusion of one of these exhortations, and after the church had "scaled," Mr. M'Tavish asked an elder, one Donald Brown, what he thought of his sermon that day. "Atweel, sir," said Donald, "ye ha been stirrin' at the Pool o' Siloam for a guid mony Sabbaths noo, but in ma opinion ye hav'na got the length o' a spurtle in't yet."

HOSPITALITY.—A story is told in Washington of a well-known senator who is notorious for taking two cocktails in succession before breakfast. One morning, while the senator was practising at the "Metropolitan Bar," a friend put to him the pertinent question, "Senator, why do you take two cocktails as a custom? Won't one tone you?" The senator drew himself up:—"I will tell you why I take two cocktails. When I have taken one it makes me feel like another man. Well, you see I am bound by common courtesy to treat that man so I take a second."

DR. MACLEOD ON PSALMODY.—The Rev. Dr. Norman Macleod has just presided at a service of sacred music in the Mission Church, Glasgow. He made a few remarks on Psalmody, in the course of which he said that people might utter certain sounds—groans, grunts—(laughter)—and other unearthy combinations, and think they were praising God, but they would be mistaken; and, if they could not do better, he would advise them not to attempt singing, because it was not God's wish—it would be more proper to stand up and utter the words of praise without music at all. If people could not sing—had not the gift of tune—he would beseech them not to attempt "what they couldn't do; they ought to be silent."

Two good natured Irishmen, on a certain occasion, occupied the same bed.

In the morning one of them inquired of the other:

"Dennis, did you hear the thunder last night?"

"No, Pat; did it raily thunder?"

"Yes, it thundered as if hiven and airth would come together."

"Why in the devil thin didn't ye wake me for ye know I can't slape whin it thunders?"



OUR AGENTS.

ONTARIO.

ROBERT POLLOCK, Cornwall.  
 F. L. KINCAID, Brockville.  
 JOHN HENDERSON, Princess Street, Kingston.  
 HENRY MALOTT, Kingsville.  
 WM. PARKHILL, King.  
 JAMES BIGHAM, Tyrone.  
 JOHN MACARTHY, Queen Street, Ottawa.  
 O. FITZ WILKINS, St. Catherines, (for District of Niagara)  
 JOHN H. YOUNG, Oakville, (for County Halton)  
 "SOUTH SIMCOE NEWS," Bradford.  
 THOMAS McKIM, Almonte.  
 JAS. McMILLAN, Enterprise.  
 GEO. W. GARTH, Oshawa.  
 ANDREW LINN, Black Bank.  
 S. L. M. LUKE, Arthur.

QUEBEC.

JOHN CLAWSON, Aylmer.  
 A. D. BOSTWICK, Sherbrooke.  
 T. H. ARGUE, Quebec.  
 J. D. ARMSTRONG, South Durham.  
 ISAAC JEKEL, Britonville, Argenteuil.  
 GEO. ROGERS, Lakefield, do  
 JOHN CHAMBERS, Shrewsbury do  
 Rev. J. W. TURNER, Ulverton.

NEW BRUNSWICK.

C. E. GODARD, St. John.  
 MERRITT WHEATON, Sackville.

NOVA SCOTIA.

HARRY CALDWELL, Halifax.  
 T. F. KENTY, Elmsdale.  
 P. J. CHISHOLM, Truro.  
 HENRY BOUILLIER, Bayswater.  
 JOHN A. STEELE, Renfrew Gold Mines

PRINCE EDWARD ISLAND.

MALCOLM MATHESON, Rosevale.

NEWFOUNDLAND.

WILLIAM COOK, St. Johns.  
 JOHN PEARCE, Carbonear.

APPRENTICE BOYS' MEMORIAL HALL DERRY, IRELAND.

A Hall for Protestant Meetings and Commemorative purposes has long been felt to be an urgent want in the City of Derry.

To attain this desirable object, within the last six months an influential Committee has been formed, a most eligible site having been previously secured at a cost of £300, subscribed privately by the Protestant artisans of Derry, and a number of their friends.

The events of last December, when the right of meeting was assailed in Corporation Hall by usurped and unscrupulous authority, have rendered the erection of a Public Hall for the "Apprentice Boys of Derry," and other Protestant Societies, an imperative necessity.

The site purchased is known as "Foy's Factory," frequently referred to in the Report of the Royal Commission in 1869. It stands parallel to the City Wall, a street of narrow width only intervening, and within a few paces of Walker's Pillar, and the Royal Bastion in which Mitchellburne's "Bloody Flag" was first raised in 1689.

The proposed building, a view of which accompanies this Appeal, designed by one conversant with the requirements of the various Societies, is in style and adaptation of the "Scottish Baronial," and comprises: Caretaker's Apartments and Kitchen, in Basement; Vestibule, Reading Room, and Protestant Defence Rooms, on Ground Floor; spacious Lodge and Club Rooms, on Second Storey; and Common Hall, with Orchestral Gallery, and Open Timbered Roof, on Third Storey; the whole cost (exclusive of site which has been paid for) is estimated at £2,200.

Although the City of the Siege contains more than one memorial of the stirring events connected with her history during the glorious Revolution, no blazoned shield or sculptured stone records the daring heroism of the "Brave Thirteen" who closed the Ferry Gate on the memorable Seventh of December, 1688. It has therefore been resolved to call the new building the "APPRENTICE BOYS' MEMORIAL HALL." At this crisis, when, in the arbitrary invasion of the rights of the citizens of Derry by a partisan Magistracy and a temporizing Executive, a blow has been aimed at the liberties of the Protestants of Ireland, the Apprentice Boys of Derry confidently appeal to their fellow Protestants throughout the British dominions, to aid them in the erection of a Hall worthy of the immortal of Derry, and meet to be a memorial of the faithful and heroic spirits who led the van in the sacred contest for Civil and Religious Liberty.

COMMITTEE.

LORD CLAUD JOHN HAMILTON, M.P.  
 LORD GARVAGIL  
 The Hon. Col. STUART KNOX, M.P.  
 Sir R. H. BRUCE, Bart., M.P.  
 Sir THOMAS HAILESON, Bart., M.P.  
 WILLIAM JOHNSTON, Esq., M.P.  
 STEWART BLACKER, Esq.  
 The Hon. G. J. S. GEORGE CANNING.  
 JAMES MURRAY, Esq., J.P.  
 JAMES CROSSIE, Esq., J.P.  
 T. W. D. HUMPHREYS, Esq., J.P.  
 CAPTAIN MERVYN STEWARD, D.L.  
 W. F. BLACK, Esq., J.P.  
 CAPTAIN R. O. BARTON, D.L.  
 MAJOR R. B. TOOKER, J.P.  
 COMMANDER SCOTT, R.N., J.P.  
 THOMAS F. CALDBECK, Esq., J.P.  
 ALTHUR H. FOSTER, Esq., J.P.  
 JAMES CORSCADEN, Esq., T.C.  
 WILLIAM THOMPSON, Esq., J.P., T.C.  
 J. LESLIE BERRIS, Esq., J.P.  
 ADAM MURRAY ALEXANDER, Esq.  
 ALEXANDER LINDSAY, Esq., J.P.  
 ROBERT BAXTER, Esq.  
 Rev. R. C. DONNELL  
 Rev. RICHARD BABINGTON.  
 Rev. JOSEPH RAWLINS.  
 WILLIAM MILLER, Esq., M.B., T.O.  
 JAMES CUNNINGHAM, Esq., T.O.  
 ROBERT M'VICKER, Esq., T.O.  
 JAMES W. GREGG, Esq.  
 HUME BABINGTON, Esq.  
 ROBERT ALEXANDER, Esq.  
 JAMES COLHOUN, Esq.  
 JAMES HEILTON, Esq.  
 JAMES SHANNON, Esq.  
 ROBERT WATT, Esq.  
 JOSEPH H. SMITH, Esq.  
 J. H. MACAULAY, Esq.

BANKERS:

BANK OF IRELAND.

HON. TREASURER:

JAMES CORSCADEN, Esq., DERRY.

HONORARY SECRETARIES:

HUME BABINGTON, Esq., GREEVAGH, DERRY.  
 ROBERT M'VICKER, Esq., SHUQUAY STREET, DERRY.

Subscription will be received at the bank of Ireland; by JAMES CORSCADEN Esq. Honorary Treasurer; or the Honorary Secretaries, and in Canada by WILLIAM SHANNON, Kingston.

STOVES!

IRON BEDSTEADS!

THE Subscriber would call attention to his Stock in the above line, all made by himself.

THE "PRINCESS ROYAL" IMPROVED,

As a Coal and Wood Cook, has no equal.

THE

"Queen's Choice," improved

IS A SPLENDID WOOD COOK.

And a large assortment of

CHEAP COAL AND WOOD

COOKING STOVES.

IRON BEDSTEADS of Sizes not in Stock made to Order.

SAMPLES of all Goods can be seen either at the Warehouses,

214 and 216 Great St. James Street,

AND

532 CRAIG STREET,

OR AT THE FACTORY,

145 to 179 WILLIAM STREET,

MONTREAL.

W. GLENDINNENG.

April 26, 1871.

t-1-b.

CUTS of KING WILLIAM, for sale at this office Price \$1.00 each.

WANTED Canvassars for *The Altar and the Throne* in every City, Town and Village, in the Dominion of Canada.

Address

DUNBAR BROWNE,  
 25 St. Gabriel St., Montreal.

WANTED two good boys to carry rounds of this paper. Apply at this Office.

CANADA BRASS WORKS.

COCKBURN & NAPIER.

Plumbers, Coppersmiths,  
 Gas and Steam Fitters,

SHEET IRON AND TIN ROOFERS,

MANUFACTURERS OF

Plumbers, Gas Fitters & Steam Fitters'

BRASS GOODS,

AND IMPORTERS OF

Malleable Iron Pipe and Fittings,

Plain & Cut Glass Shades for Gasaliers,

OFFICE, WAREHOUSE, & WORKS,

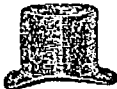
COR. CRAIG & ST. ANTOINE STS.,

MONTREAL, P. Q.

A. F. COCKBURN.

R. H. NAPIER.

April 12, 1871.



R. W. COWAN,  
 HATTER,

No. 416, Corner Notre Dame & St. Peter Sts.,  
 MONTREAL,

Has constantly on hand a varied and extensive assortment of MEN'S, YOUTHS' and CHILDREN'S FASHIONABLE HATS. Gentlemen visiting the City are invited to patronize him before purchasing elsewhere.

April 12, 1871.

WANTED.

As general servant, a steady, reliable, well conducted girl, who can wash and iron well, and who has a knowledge of plain cooking; one from the country preferred.

Apply at this office.

February 15, 1871.

WINDOW SHADES.

T. F. STONEHAM,



353 NOTRE-DAME ST.

MONTREAL.

TRANSPARENT WINDOW SHADES and PATENT RUSTIC BLINDS.

For Halls, Dwellings, Churches &c., furnished in the most appropriate styles, at the shortest notice WIRE SCREENS and SHADES, of all dimensions, for Offices and Stores.

Photographic Back grounds, Theatrical Scenery, &c., of every description made to order.

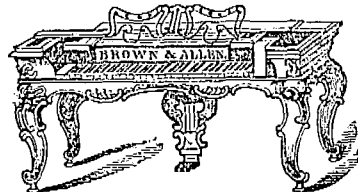
N.B. SOCIETY'S BANNERS of every description made to order from \$30.00 upwards

T. F. STONEHAM,

353 Notre Dame Street.

April 12, 1871.

FOR SALE



A very fine toned "DUNHAM" PIANO in excellent order. Rosewood case. Price: \$140.

Address "L. L.", at this office.

April 12, 1871.

WHICH?

England or Rome?

A REVIEW OF THE

QUIBOD BURIAL CASE.

From "THE ALTAR AND THE THRONE."

Price, Ten Cents.

For Sale at Pickups, Clarke's, Riddell's, Grafton's, Dawson's, and Alphonse Doutré & Co's.

April 5, 1871.

JUST THE TIME TO PURCHASE

TEMPERANCE TRACTS.

THE attention of Temperance Societies is invited to the "MONTREAL SERIES OF TEMPERANCE TRACTS" in which the most interesting and instructive matter that can be selected is published semi-monthly in a four-page (double column) tract. The last issued, No. 19, contains—"What Killed Him?" "An English Holiday," "Alcohol is Food," and "The Rum Fiend's Song."

The subscription price is \$1.50 per annum for 20 tracts of each number issued to one address, or 480 tracts in the course of a year, equal to nearly 4000 pages of the common tract form, and in a shape more likely to be read. Three hundred assorted numbers of these tracts will be sent for \$1. In all cases the publishers pay the postage.

JOHN DOUGALL & SON,  
 Publishers, Montreal.

SHEET MUSIC.

CHURCH CHOIRS, Choral Classes, Families, &c., will find in the following list of Sheet Music many very beautiful pieces from which to select, and the prices place them within the reach of all:

Waiting by the River.....	Per 100.
Gently, Lord, Oh, Gently Lead Us.....	50 cents.
Angels' Welcome.....	75 "
Nearer Home.....	75 "
Your Mission.....	75 "
Happy Meeting.....	75 "
The Old, Old Story (Hymn).....	75 "
Waiting, Only Waiting, (Hymn).....	75 "
The House Upon a Rock.....	75 "
The Shining Way.....	75 "
Gentle words.....	50 "
Beyond the Smiling and the Weeping.....	50 "
Climbing up Zion's Hill.....	75 "
The Angel Boatman, (Hymn).....	75 "
More Like Jesus, (Hymn).....	75 "
Shall We Gather at the River?.....	75 "
Angels Hovering Round.....	75 "
Something to do in Heaven.....	75 "
Leave Me with Jesus, (Hymn).....	75 "
Christmas Carol.....	75 "
Evening.....	50 "

JOHN DOUGALL & SON,

Publishers, Montreal.



Orange Lodge Directory-

Montreal Lodges meet at 81 St. James Street.

ELDON L. O. L. No. 304.

The next Regular Monthly Meeting of this Lodge will be held on TUESDAY, the 2nd day of May, 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 fourth day of May, at 8 p.m.

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

This Lodge will hold its next Regular Monthly Meeting on FRIDAY, the 5th day of May, at 8, p.m.

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 10th May, 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 11th day of May, at 8, p.m.

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

The Regular Monthly Meeting of this Lodge, will be held on FRIDAY, the 19th May, at 8, p.m., in the Lodge Room.

THE FENIAN RAID OF 1870

A Handsome Book of 80 Pages,

CONTAINING THE

STORY OF THE RAID OF 1870.

By Reporters present at the Scenes.

CONTENTS:

The Mustering in Arms; Condition of the Montreal Force; Progress of the Advance Battalion to the Front; The Volunteers and Home Guards Mustering on the Frontier; Approach of the Fenians; The Fight at Eccles Hill; The Arrest of General O'Neill; Second Skirmish and Repulse; After the Fight; The Reserves at St. John's; The Fenian Raid on the Huntingdon Frontier; Calling out the 50th Battalion; Receipt of the News in Quebec; Departure and Journey of the Garrison Artillery and Engineers; List of Officers.

ILLUSTRATIONS:

Portrait of Lieut.-Gen. Hon. James Lindsay; Portrait of Lt.-Col. W. Osborn Smith, D. A. G.; Action at Eccles Hill; Portrait of Lieut.-Col. Chamberlain; Portrait of Capt. Asa Westover; Portrait of Lieut.-Col. McEnchery; Plan of the Field of Action, Trout River; Advance of the 50th Borderers; Volunteer Camp at Holbrook's.

A Third Edition of this interesting Work is now ready.

PRICE, TWENTY-FIVE CENTS.

JOHN DOUGALL & SON,

Publishers, Montreal.

April 5, 1871.

ASSIGNEE'S SALE.

BANKRUPT STOCK

OF

RINGLAND & STEWART.

\$6,000 WORTH

OF

Hoisery, Gloves,  
 Haberdashery,

TO BE SOLD RETAIL, AT

Auction Prices

AT 228 ST. JAMES STREET.

Between Witness Office and Ottawa Hotel.

February 15, 1871.





**LAFOND & VERNIER,**  
CHEMISTS & DRUGGISTS,  
252 NOTRE DAME ST.,  
Facing St. Lambert Hill,  
At this establishment, newly opened, will be found  
an assortment of  
PERFUMERY,  
TOILET ARTICLES,  
PATENTED MEDICINES,  
AND  
DRUGS OF ALL SORTS,  
UNSURPASSED IN MONTREAL.  
LADIES ARE RESPECTFULLY INVITED.  
Mr. VERNIER will give his personal attention to  
the preparation of Prescriptions.  
**LAFOND & VERNIER.**  
GARDEN SEEDS of every description constantly  
on hand.  
February 15, 1871. 3-m.



MONTREAL  
**BOOT & SHOE COMP'Y,**  
24 ST. MAURICE STREET,  
MONTREAL.  
MANUFACTURERS  
AND WHOLESALE DEALERS IN  
**Boots & Shoes,**  
LEATHER,  
AND  
LEATHER FINDINGS.  
ORDERS BY MAIL PROMPTLY ATTENDED TO.  
April 5, 1871.

**TERRAPIN RESTAURANT,**  
No. 281 NOTRE DAME STREET,  
MONTREAL.  
STEAKS, CHOPS, FISH & GAME,  
Cooked to order on the shortest notice.  
OYSTERS IN EVERY STYLE.  
Lunch Daily from 12 to 3.  
PUBLIC AND PRIVATE DINNERS  
PROMPTLY ATTENDED TO.  
JOSEPH CARLISLE,  
Proprietor.  
1st March, 1870. 2-m.

**AUCTION SALE.**  
STILL FURTHER REDUCTIONS.  
THE BALANCE  
OF  
**DUFRESNE, GRAY & CO.'S**  
STOCK OF  
Fancy & Staple Dry Goods,  
WILL POSITIVELY BE SOLD  
BEFORE THE FIRST OF APRIL  
IN ORDER TO DO THIS, this  
**AUCTION SALE**  
Will be Continued  
**EVERY AFTERNOON,**  
(UP-STAIRS.)  
Commencing at TWO o'clock,  
**TILL THE WHOLE IS DISPOSED OF.**  
Jobbers and Cash Buyers will find  
this a most excellent opportunity  
to select a nice Stock at nearly one-  
half the usual price.

REMEMBER THE STAND:  
**454 NOTRE DAME ST.,**  
MONTREAL.  
**P. McLAUGHLIN.**  
1st February, 1871. 2-m.

**JEWELLERY.**

A well Assorted Stock  
AT  
**HENRY GRANT'S**  
NEXT DOOR TO  
PRINCE'S MUSIC STORE,  
303 Notre Dame Street,  
OF  
WATCHES,  
CHAINS,  
RINGS,  
PINS,  
STUDS,  
BRACELETS,  
TRINKETS,  
CUFF BUTTONS,  
**SILVERPLATED WARE**  
AND  
FANCY GOODS.  
*Masonic Regalia & Jewels,*  
AND ORANGE DECORATIONS.  
On hand and made to Order on Short Notice.  
1st February, 1871.

**ENLARGEMENT**  
OF THE  
**CHURCH OBSERVER,**  
A JOURNAL DEVOTED TO THE  
Interests of Protestant Episcopacy  
THROUGHOUT BRITISH NORTH AMERICA.

THE "CHURCH OBSERVER," heretofore published  
under the direction of a Clerical and Lay Com-  
mittee, is now in the hands of an individual proprietor,  
who has made arrangements for its enlargement and  
improvement in every respect. The  
**EDITORIAL DEPARTMENT**  
has been placed in charge of a lay gentleman who is  
thoroughly conversant with the ecclesiastical questions  
of the day, and whose experience as a secular and  
religious journalist extends over fifteen years.  
The services of  
**SEVERAL ACCOMPLISHED WRITERS**  
in various parts of the Dominion, have also been  
engaged, and arrangements are in progress for the  
collection of Church news.  
All events and questions of importance will be  
discussed with candour, vigour, and Christian courtesy.  
Each number of the "Church Observer" will con-  
tain several columns of  
**CHOICE SELECTIONS**  
from the Literature of Great Britain, the Continent  
of Europe, and the United States.  
The columns of the "Observer" will be open for  
the discussion of Religious, Educational, and Social  
Topics. The  
**NEWS OF THE WEEK,**  
almost to the hour of issue, will be condensed and  
presented in a readable form.  
A large amount of  
**Literary and Scientific**  
Information will be given every week, with careful  
reviews of the works of the best authors.  
The  
**COMMERCIAL REPORTS**  
which will be given in each number will it is believed,  
be of immense service to those who do not subscribe  
for any of the first-class secular papers. As an  
**ADVERTISING**  
medium, the "Church Observer" presents greater  
inducements than any other Religious journal published  
in the Dominion of Canada.  
With a  
**CIRCULATION,**  
already very large, and of such a character as judicious  
advertisers must appreciate, and which with the in-  
crease that may reasonably be expected will amount  
to over  
**FIVE THOUSAND,**  
the Proprietor hopes to enjoy an adequate share of  
Advertising patronage.  
**SUBSCRIPTION,**  
(payable strictly in advance), \$2 per annum. To  
Clergymen; \$1.50.  
**LIBERAL TERMS**  
To Canvasers and Regular Correspondents.  
All Communications (except Advertisements) in-  
tended for insertion, or relating to the contents of the  
"Observer," to be addressed to the Editor.  
All other Communications, on business matters, etc.,  
to be addressed to the Proprietor of the "Church  
Observer," Post Office Montreal.  
**WM. SALTER,**  
Proprietor "Church Observer."  
1st February 1871. 2-m.

AT THE DOMINION  
LITHOGRAPHIC & TYPOGRAPHIC  
**STEAM PRINTING**

**ESTABLISHMENT,**  
No. 89 St. JAMES STREET,  
MONTREAL,  
EVERY DESCRIPTION OF  
**LITHOGRAPHIC** OR  
**TYPOGRAPHIC WORK**  
Is executed at very moderate prices.  
The Type used in the Typographic Departments has  
been expressly imported by the undersigned,  
from Europe and the United States.  
**COMMERCIAL LITHOGRAPHY,**  
LABELS, CARDS, MAPS,  
BILL HEADS, &c., &c  
**Artistic Lithography:**  
CHROMOS,  
FANCY LABELS,  
SHOW CARDS.  
**ENGRAVING**  
ON  
STONE,  
WOOD,  
STEEL,  
and COPPER.  
EXECUTED WITH  
ELEGANCE,  
MODERATION,  
PROMPTNESS,  
and EXCELLENCE.

**THE LARGEST STEAM LITHOGRAPHIC PRESS**  
In the Dominion can be seen in operation on the  
premises.  
**E. H. Ch. LIONAIS,**  
PROPRIETOR.  
1st February, 1871. 3-m.

**W. SAWYER,**  
PORTRAIT PAINTER,  
After some consideration, and the approval of  
many as to the  
**UNION OF PHOTOGRAPHY**  
WITH THE  
ART OF PAINTING

as a thing to be desired in order to advance the spe-  
cial merits and enhance the usefulness of each by  
making them an auxiliary one to the other, has decided  
upon combining both together in practice and in one  
Studio, under his direct superintendence, in the hope  
that from his position as an Artist, his acquaintance  
with Photography from the time of its inception, and  
the employment of experienced assistants, to merit the  
favorable consideration of the public, and a share of  
their support in his efforts thus to serve them in the  
double capacity of Portrait Painter and Photographer,  
presenting to them a range of selection from the *Carte  
de Visite* Photograph up through its various enlar-  
gements, plain and coloured, to the full length Oil-  
coloured Portrait on Canvas, assuring them in the  
meantime of his endeavor to satisfy and maintain  
throughout his establishment that courtesy and con-  
sideration which, in their expectations, are associated  
with the Artist's Studio.  
W. S. flatters himself that in his arrangements he  
has succeeded in securing as perfect an artistic light  
as can be obtained, having had it erected expressly  
for his purpose, well adapted for all kinds of single  
and grouped subjects, children, models, &c., as well  
as agreeable apartments suited to the convenience of  
his sitters, and their pleasure as an Art Gallery.  
Photographs, Ambrotypes and Daguerreotypes of  
the living and absent, enlarged and Painted in Oil or  
Coloured in Water.  
Studio, corner of St. Peter and Craig Streets,  
on the site of the late Photographic Establish-  
ment belonging to Mr. Geo. Martin, entrance  
by 113 St. Peter Street.  
1st Februar ,

**JOHN LAWSON,**  
CABINET MAKER AND UPHOLSTERER  
514 CROIX ST. STREET,  
Near St. Lawrence Main Street,  
MONTREAL.  
A large assortment constantly on hand.  
Orders for, and repairs to all descriptions of furni-  
ture, neatly, substantially and promptly executed.  
Mahogany, B. W., and other Coffins on hand, and  
Hearses supplied.  
PRICES MODERATE.  
**RESIDENCE ON THE PREMISES.**  
February 15, 1871. 2-m.

**BUSINESS CARDS.**

**A. & W. ROBERTSON,**  
ADVOCATES,  
NO. 52 ST. JAMES STREET,  
MONTREAL.  
**ROBERTSON & GIBB,**  
ADVOCATES,  
HUNTINGDON AND BEAUBARNOIS.  
Wm W. Robertson. James R. Gibb  
Office in Dominion Block, Huntingdon.  
Will attend all Courts in the District of Beaubarnois,  
**CHAS. S. BURROUGHS,**  
ADVOCATE,  
LACHUTE, P. Q.  
**J. & W. A. BATES,**  
ADVOCATES, &c.,  
No. 40 ST. JAMES STREET,  
MONTREAL.  
**DUNBAR BROWNE,**  
ADVOCATE  
AND  
**COMMISSIONER**  
For taking Affidavits in the Province of Quebec,  
to be used in the Province of Ontario.  
25 ST. GABRIEL STREET,  
MONTREAL.  
**F. E. GILMAN,**  
ADVOCATE,  
60 ST. JAMES STREET,  
MONTREAL.  
**A. B. STEWART,**  
OFFICIAL ASSIGNEE, &c.,  
MERCHANTS' EXCHANGE,  
ST. SACRAMENT STREET,  
MONTREAL.  
**JOHN WHYTE,**  
OFFICIAL ASSIGNEE,  
AND  
ACCOUNTANT,  
No. 5 MERCHANTS' EXCHANGE BUILDING,  
ST. SACRAMENT STREET,  
MONTREAL.  
**T. S. BROWN,**  
OFFICIAL ASSIGNEE. &c.,  
43 ST FRANCOIS XAVIER ST.,  
MONTREAL.  
**JOHN BATES,**  
Bailiff Court of Q. B., and Superior Court,  
AND  
SHERIFF'S OFFICER,  
No. 40 ST. JAMES STREET,  
MONTREAL.  
BUSINESS FROM ONTARIO PUNCTUALLY ATTENDED TO.  
**ANGUS, BROS.**  
SHIRT & COLLAR MANUFACTURERS  
73 BLEURY STREET,  
MONTREAL.  
**CHRISTIE & FREELAND,**  
SOAP & CANDLE MANUFACTURERS  
No. 36 Jacques Cartier St.,  
QUEBEC SUBURBS,  
MONTREAL.  
1st February, 1871.  
The "ALTAR AND THE THRONE" is published  
every Wednesday, at Montreal, Canada.  
Subscription (payable in advance), \$2.00 per annum.  
Single numbers, 5 Cents.  
Subscriptions received for six or twelve months.  
For twenty-four dollars, we will send thirteen copies  
for one year.  
**ADVERTISEMENTS.**  
Ten cents a line first insertion. Five cents a line  
second insertion.  
All communications should be addressed to  
**DUNBAR BROWNE,**  
25 St. Gabriel Street,  
MONTREAL  
The "ALTAR AND THE THRONE" is printed for  
the proprietor by A. A. STEVENSON, at his printing  
house, No. 70 St. Francois Xavier Street, Montreal.