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Geo Payne

# THE ALTAR AND THE THRONE.

Vol. I. MONTREAL, MARCH 1, 1871. No. 2



## THE UNEMPLOYED ARTIZAN'S PATER NOSTER.

In te, Domine, speravi.

By J. P. LITCHFIELD, M.D.

Give us this day our daily bread,  
Oh Father! hear our prayer!  
All hope of earthly aid has fled,  
We sink into despair.

Our little ones scream out with pain,  
And clamour to be fed,  
Father their cries to us are vain,  
"Give us our daily bread."

O'er the poor infant at the breast,  
The mother bows her head,  
The fount is dry, in vain 'tis pressed,  
"Give us our daily bread."

Our eldest born, with hollow eye  
And eager stealthy tread,  
Would take the food we cannot buy!  
"Give us our daily bread."

## ORANGE SONG.

Air:—Bonnie Blue Flag.

We are a band of brothers, admirers of true coin,  
Loving our Queen and country, and William of the Boyne,  
For when our rights were threatened by a hellish Fenian crew,  
We raised on high the Union Jack, with the Orange and the Blue.

Chorus.—Hurrah, hurrah, to Victoria we'll be true,  
Hurrah for the Union Jack, the Orange and the Blue.

Repeat.—Hurrah, hurrah, loyal we are and true,  
Hurrah for the dear old flag, the Orange and the Blue.

As long as the Papists are faithful to their trust,  
Like friends and like brothers, kind are we and just,  
But if their Fenian treachery attempt our rights to mar,  
We'll raise on high the Union Jack, prepared for deadly war.

Chorus.—Hurrah, hurrah, to Victoria we'll be true, &c.

Ye men of valor gather round the banner of the right,  
The Orangemen of Ireland will aid you in the fight,  
And BOWEN, our Grand Master, and SMITH so brave and true,  
Will rally round the Union Jack, the Orange and the Blue.

Chorus.—Hurrah, hurrah, to Victoria will be true,  
Hurrah for the Union Jack, the Scarlet, Purple, Blue.

Repeat.—Hurrah, hurrah, loyal are we and true,  
Hurrah for that dear old flag, with Scarlet, Purple, Blue.

"Lewis," said a father, the other day to his delinquent son "I'm busy now, but as soon as I can get time I mean to give you a flogging."  
"Don't hurry yourself, pa," replied the son, "I can wait."  
—A young man at La Crosse, Wis., looked through the key-hole of a girl's bedroom, and ever since the doctors have been trying to get a knitting needle out of the place where his eye used to be.

## THE ENTHUSIAST, OR THE MARTYR OF AFGHANISTAN

(Written expressly for "The Altar and the Throne.")

By WILLIAM SHANNON.

(Concluded.)

CHAPTER V.

CONTENTS:—ASSASSINATION OF THE BRITISH ENVOY—TREACHERY—THE MASSACRE OF CABOOL.

"The organs of eternity were mute,  
And there was silence in the heaven of heavens."

Think ye were the heavens enveloped in sable clouds of funeral sublimity, and did the angelic choirs cease to strike their harps of gold, as they bent from their joyful employ to gaze in awe and wonder on the awful tragedy about to be enacted? Could it be that all that was vocal and animate so lately was mute as death now; and that the wrapt seraph who was wont to wing his way through the celestial dominions on errands of love and mercy, stood suddenly still as if chained by an irresistible decree? Through all the hosts of heaven did a distinct, deep silence reign? Oh! was there no bright angel of all that ever-blissful throng sent from on high to bid the British Envoy beware of treachery? None!

A flag of truce having been sent by the Affghans to the British camp requesting a deputation to accompany them to the presence of their chiefs to make arrangements for entering into a treaty of peace, Sir William Hay MacNaughton and a few of his chief Officers went on the fatal embassy. Trusting to the character of the flag which they carried and the peaceful mission on which they were bent, they entered the enemies' lines without having taken any precaution for the safety or preservation of their lives. The usages of civilized warfare, and the honor of the enemy were deemed sufficient; but was it? Let the result answer. An event occurred, second only in importance—and precursor of—the celebrated Indian Mutiny. While yet the flag of truce was waving over either camp, the Affghans were notified by a secret signal to advance and surround the entire camp of the British. Meanwhile a treaty every term of which was couched in the most dishonorable language, was read to the Envoy, and half in earnest, half in mockery, he was asked to sign it. A question of this importance required some time for deliberation, but none was granted. On refusing to sign the compact, Sir William was taken to a place whence he could see the imminent peril of his army; and the foul scheme which had been laid to draw him into this dilemma, was revealed for the first time. He was then informed that if he did not comply with the tenor of the proffered treaty, every man, woman and child in it should perish!

The view that met the keen glance of the Envoy almost chilled his blood, as it showed him the utter hopelessness of being saved by any effort of his troops. He then lifted up his eyes towards the heavens for a moment as if seeking the aid which is successful when all others fail. For a moment he hesitated. It was a dreadful struggle, but valour conquered.

In the valley below lay the camp with its worn out soldiers, their wives and children unsuspecting of the doom that awaited them. Above and around them, but hidden from view by rocks and precipitous cliffs, was concealed their numerous and revengeful foe. Demoniak in heart as in appearance, these cowardly hordes awaited but a signal to commence the work of blood. Sir William, perchance, looked into the valley, as though by faith he could see the wife of his bosom preparing to share his fate; and then his thoughts reverted to the scenes of his boyhood, to his grey haired father, and his affectionate mother, and he believed that they would rather receive his dead body returning on his shield than be told that he had compromised the honor of his country. In that dark hour of his sufferings, his enthusiasm remained, and he thus addressed the savage chief who stood before him:—

"Ruthless and treacherous chief, you have played your part well, but think you not, that for this vile and wicked deceit you will one day, here or elsewhere, give a fearful account. I fear ye not. Yonder brilliant ensign has flaunted in glory over the brave and free, upwards of a thousand years untarnished by dishonor, nor shall its pure folds receive a stain by my conduct here. Wherever it has gone, slavery has been abolished, and the downtrodden and oppressed have felt that there is one power under heaven to which they can look for sympathy and assistance. You may annihilate me and the force with which I serve my sovereign, but remember, that though not one be left to carry the tidings of our fate to England, ye shall one day pay dearly for your violation of a sacred treaty, and your presumption towards the representative of the most benignant monarch under heaven. As regards myself, notwithstanding the natural ties that bind me to existence, I will die as I have lived, preferring death to dishonor. In the name of England, and of England's God, I defy you!"

Ere the latter sentence had well escaped his lips, an assassin from behind struck off his head at a blow, and the enthusiastic and gallant Sir William Hay MacNaughton was numbered with the dead. This cowardly proceeding was followed up by a scene, until then unparalleled in the annals of crime and brutal ferocity. The Envoy's dead body was treated with the most shocking indignity, and savagely exposed to public observation and outrage. Those who thought that the destruction of the Envoy would appease the blood-thirsty Sikhs soon found out their mistake. His death was in reality the signal for a general massacre. The troops unexpectedly attacked by such overwhelming odds as now made their appearance, and cut off from the only pass by which they could retire from their position, were unable to sustain anything like a regular line of battle. The cowardly Sikhs protected themselves by the cliffs and barriers behind which they were posted, while missiles and projectiles of every murderous description were hurled down upon the British, and they were cut to pieces. The pass of Cabool was one human slaughter-house, for of the whole British Army that had entered it, only a few, a very few lived to relate the disastrous occurrence, and they were taken captive with the women and children belonging to the camp.

Lady Sale, whose name ever since has been connected with this horrible period, was one of the chief personages connected with

the army; her husband, Sir Robert, occupying a high position. She was taken prisoner by the butchers, and the remembrance of the Black Hole of Calcutta gave her a fearful foreboding of what was in store for the captives. From her diary, subsequently published, it appears that eighteen thousand troops perished during the massacre. The XLIVth (44th) Regiment suffered most. This gallant Regiment which plumes itself on having been commanded at one time by the Duke of Wellington, and at another by his nephew, Lieut. Genl. Sir Edward Pakenham, (a Belfast man by the way,) was almost utterly annihilated, only thirteen men being left to tell the tale of their survival.

Where they fell, there they lie till the final trump shall wake them to put on incorruption. One grave holds all that was then considered the flower of British Chivalry in India; that grave the bleak and inauspicious pass of Cabool! No solemn prayer was said at the funeral. No mock pageant attended it, but the mournful wind down that dismal gorge chaunted the doleful requiem over the bleaching bones of a martyred enemy.

## CHAPTER VI.

CONTENTS:—CHINA—INDIA—ENGLAND—CONCLUSION.

"What flags low streaming o'er the murmuring deep,  
"In mournful silence bid Britannia weep:  
"What sounds are those which reach your tranquil shore?  
"Mourn, Albion, mourn! MacNaughton is no more!"

Great anxiety was manifested in England for the arrival of the Oriental Steamer with news from China and from India. It was highly gratifying therefore when that news was received to find that the expedition to China had been successful even beyond the most sanguine expectations; that a portion of that great country was already under British protection. There too the arts, sciences, civilization, and even the christian religion were received with gladness and a hearty welcome. Sir Henry Pottinger had made his own terms with the Chinese, and received from them £3,000,000 sterling to defray the expenses of the expedition.

But how shall we attempt to describe the feelings of the public when made acquainted with the disastrous consequences of the Afghan war. As in Egypt, at the institution of the Passover, on that awful night when the empowered Angel passed on his errand of destruction, leaving in every house a trace of his visit, there was a great cry. A cry of mourning, lamentation, and woe, and many wept for their absent relatives because they were not. For the women and children held in captivity even greater grief was manifested, for, their fate was regarded as worse than death. But not only did individuals and families lament for their dead, and their exiles, but the nation would express her grief also. This, however was an after consideration, for he it borne in mind, that not one word was said by the British Ministry about the massacre, until the question was put directly to the Premier in the House of Commons. Then he replied that it could not be denied that the army in India had met with reverses of no ordinary description. He admitted that the hand of God was visible in the catastrophe regretted universally by the nation, and therefore by the consent of Her Majesty the Queen, a general fast should be proclaimed, a studied form of prayer should be prepared by His Grace the Archbishop of Canterbury, to be read at Morning Prayer in all the Churches of England and Ireland, and in the colonies thereunto belonging, so that the entire British Empire should at one time, and in the same words, acknowledge a national repentance, and implore the forgiveness of heaven?

A national repentance! A national hubbub! While this solemn mockery was enacted in England, the idol Juggernaut was still worshipped in India; British troops as heretofore were forced to be present at processions in its honor, to fire the salute; British residents were compelled to pay taxes for the support of its unhallowed priests, and other matters continued much as they had been previous to the massacre. After the death of Sir William Hay MacNaughton, negotiations were resumed by Sir Robert Sale, and after a short period most of the celebrities mentioned in this sketch returned to their native land. Major Pottinger is confirmed in his belief that Paganism and Infidelity will be demolished not by power or the sword, but by the Word and Spirit of the Lord of Hosts—by effectual preaching of some meek and lowly follower of the Saviour of mankind.

The temporising policy of the British Government in countenancing Paganism in Pagan Countries, and Popery in Popish Countries—and making every effort to disconnect her very existence from christianity, will not go unpunished. As we have seen France passing through a scene that no one ever expected to witness, and which no thinking mind can attribute to other cause than a just retribution for the crimes of that nation, neither can we shut our eyes to the fact that our own country is fast passing into a state of being, that will be sure and certain to bring down from heaven a similar chastisement. The massacre of Cabool, and the Indian Mutiny were severe, but merely premonitory growlings of that terrific storm that shall one day sweep all before it.

Sir Henry Pottinger returned from China to receive the thanks of both Houses of Parliament and of Royalty itself at the foot-stool of the Throne. Sir Robert Sale, the hero of Jellalabad, and his lady returned to England two years afterward. They crossed the Irish Channel to visit their native land once more. In Dublin and several other large cities, public manifestations of joy hailed their arrival. LONDONDERRY, not to be behind hand, honored the distinguished guests by a magnificent banquet in Corporation Hall. Shortly afterwards they returned to India, where, in one of the first engagements with the enemy, Sir Robert met the death he all but coveted, and there lie his ashes till God shall gather them on the morning of the resurrection.

Another distinguished arrival from India after the massacre was that of the skeleton of the XLIVth Regiment—the thirteen men that were left. These bronzed warriors were received at the Broomielaw, Glasgow, by many thousands of the citizens of that great city. Their march to the Depot Barracks was one that will ever be remembered by those that witnessed it. The streets were most densely packed by his enthusiastic and excited populace, cheering until the very earth rang again.

At Ballycastle, in the County of Antrim, the writer of this sketch was shewn a pretty infant that was born to Captain Boyd, by his amiable wife, while a Captain in the hands of the Afghan victors. Sir Edmund MacNaughton, Baronet, lately erected in the Dunluce Parochial Church, a magnificent monumental tablet to the memory of his brother, which thus briefly tells the tale:—

SACRED TO THE MEMORY

of

SIR WILLIAM HAY MACNAUGHTON,

Second eldest and dearly beloved son of

SIR FRANCIS WORKMAN MACNAUGHTON, BART.,]

Of Beardville and Bushmills House in this County.

In his seventeenth year he entered the service of

THE HONORABLE THE EAST INDIA COMPANY,

And by his distinguished bravery and exertions, raised himself to the most honorable situation the Bengal Government could confer upon him. On the occupation of Afghanistan by the British troops and during the reverses that befel them in that unfortunate country, his courage revived the drooping spirits of his companions in misfortune. His services were ultimately acknowledged by his appointment as Envoy of the British Government at the Camp of Cabool, the duties of which office he was prevented from fulfilling by a premature and violent death. The hope of his brother officers departed, when, at a conference to which he had been invited by the hostile Chiefs, to ratify and confirm a treaty of peace, he was inhumanly and cruelly massacred on the—day of June, 1841.

"Free from reproach and fear he lived and died,  
"A treacherous Afghan through the nations wide,  
"Spread his fame trumpet-tongued; on every breast,  
"The savage blow his latest words impressed;—  
"Death not dishonor come. Her quarrel just,  
"England by danger unappalled: Her trust  
"Calm in her God reposes, and defies,  
"In His prevailing name, her enemies."

## DEATH OF COL. SIR WILLIAM VERNER, BART., K.C.B.

The Orangemen of Canada will learn with deep regret the death of this distinguished Chief; the oldest Orangeman on earth, the greatest that ever lived. *The Belfast Newsletter* thus announces the occurrence:—

"With sincere regret we announce this morning the demise of Colonel Sir William Verner, Bart., K.C.B., which took place on Friday night, at his town residence, 86 Eaton-square, London. Sir William was third son of the late Jas. Verner, Esq., M.P., and Jane, daughter of the Rev. Henry Clarke, of Anusammy, County Armagh. He was born on the 25th of October, 1782, and married 19th October, 1819, Harriet, daughter of Hon. Colonel Wingfield, of Cork Abbey, County Dublin, brother of Richard, third Viscount Powerscourt. The gallant baronet, whose death will be lamented by every loyal man in the United Kingdom and its dependencies, had attained a ripe old age, as full of honours as of years. The friend and companion of such worthies as the late Marquis of Downshire, the Earls of Enniskillen and Roden, Colonel William Blacker, and the venerable Thomas Drew; the associate and confidant of the present Earl of Enniskillen, Stewart Blacker, and tried men of that stamp. Colonel Verner has quitted life ripe in fame, having served his country in many a hard-fought field, and in the Senate as well as in the camp. He was one of that gallant band of Irish loyalists which the close of the last and the beginning of the present century produced, who never swerved from principle, and whose integrity was punished by way of reward! Born on the confines of the County of the Diamond, and within easy distance of that famous spot where the present form of Orangeism had its origin, he was in his boyhood admitted into the Institution, of which till the end he was a faithful and universally respected leader. In an interesting volume which he wrote some years ago the ardour of youth permeates the matured vigour of manhood, and he described effectively the scenes in which he had participated or witnessed, when treason was displaying its foul front in Ulster, and risked its first conflict and received its first defeat at the memorable Battle of Diamond, which gave Ireland a respite of three years from rebellion. William Verner was then only 13 years of age, but in fervid loyalty he was a man, and though he was not actually in the fight, he was paraded among those who were preparing for it, his absence being occasioned by no less important duty elsewhere, in which his esteemed father and family shared. He always spoke with pride of having been present with his father's yeomanry corps, and presenting arms to the Captain, when the brave fellows were marshalling to meet and defeat the enemies of the Crown who went under the name of Defenders. So conspicuous was the part taken by young Verner and his two elder brothers that they were marked out as objects of the Assassination Committee, and were attacked more than once. One night in particular, when returning from an Orange Lodge in Dublin, William Verner and his father were surrounded in Castle Street, and would probably have paid the penalty of their loyalty with their lives, had not Lord Kingston and a party of militia fortunately appeared in time, and rescued them. It seems that the Verners were most obnoxious to the disaffected because of Mr. James Verner having given information regarding a person who was acting as an emissary to France from what was called the United Irish Government; and Mr. Verner was informed by the Secretary of State that if he did not send his sons out of the country they would be made away with. Accordingly, the boys were sent to a private school in Chester. At an early age the subject of this memoir entered the army, and served with distinction under Sir John Moore at Corunna, and under the Duke of Wellington in Spain and France, having been present at the battles of Orthes, the Pyrenees, Toulouse, and Waterloo, where he was severely wounded. He had the honour of serving on the staff of the Duke, and some years ago, in a discussion as to whether his Grace was wounded, Sir William maintained that he was, but slightly, with an almost spent ball. Besides other military distinctions, he was one of the few remaining heroes who wore the Peninsula and Waterloo medals."

There are many old men in Kingston, and elsewhere in Canada (who came from the North of Ireland) who remember distinctly the return of Colonel Verner to the home of his ancestors after these occurrences; when every window-pane was illuminated, and the hills of Tyrone and Armagh were blazing with tar barrels and bonfires in his honour.

"In 1832 he was elected M.P. for the County Armagh, and held the seat till 1868, when declining health compelled him to resign a trust he had so faithfully discharged, and he was succeeded by his eldest son, Mr. (now Sir William) Verner, who is a Justice of the Peace for the County of Armagh, and a J.P. and D.L. for the County Tyrone. His second son, Edward Wingfield Verner, M.P., is the popular representative of the Borough of Lisburn in the County of Antrim. During his long Parliamentary career, the deceased Baronet was a faithful expositor of the principles of the Orange Institution, in which he held the double dignity of Deputy Grand Master of Ireland, and Grand Master of the County Armagh. This latter office he held for many years with honour to himself, and utility to the organization. Sir William Verner was deprived of the magistracy for one of his speeches which was offensive to the Whig Government, and he was kept out of other dignities to which his position and services to the country entitled him. He was honoured, however, in enjoying the unlimited confidence of thousands of brethren in his own country and throughout the kingdom, and they will assemble in thousands at the interment of his remains."

The following letter to a brother in Kingston City will be read with interest by the admirers of the illustrious dead:—

EATON SQUARE, LONDON, 30th November, 1865.

My dear Sir and Brother,

I have to thank you for your kind letter, and the very interesting reports which accompanied it. They are truly gratifying, and for so old a member of the Institution, indeed I believe I may say the oldest, doubly interesting. It is very pleasing to find that in a country to which so many of the members have gone to reside, they meet with so large a portion of true friends, and for the country itself, it must be a subject of sincere gratulation.

It is unnecessary for me to enter into any details of the proceedings in Ireland respecting the Fenian trials, as I know that you receive so many newspapers from the North of Ireland, but nothing can be more disgraceful upon the part of the authorities than to have placed in charge of the chief leaders of the Fenian insurrection, men equally implicated, who have opened the doors to the head of the gang, James Stephens, and set him at liberty. I confess I have little confidence in the persons acting under the present Government; and indeed the Government itself from the part it has been acting for some time past, granting every indulgence to the disaffected, and punishing with the utmost rigour and severity, the loyalists of the country; men who have hazarded their lives in perilous times for the altar and the throne.

I enclose you some photographs. They not only represent what I am but what I was. I showed your letter to James Crossley, Esq., who begs me to say to you, that notwithstanding all the obstacles thrown in the way by men in power, the Orange Institution in Ireland is in a most flourishing condition. Of his own primary Lodge he states that there were 120 members present at the last monthly meeting, and a dozen applications for membership.

I shall be at all times pleased to hear from you, and

I remain,

Your very sincere and faithful brother,

WILLIAM VERNER.

To WILLIAM SHANNON, Esq.,

Kingston, Canada,

The photographs referred to are, three several pictures of the distinguished chief, taken about six years ago, and are taken from an oil painting representing him as a Colonel of Hussars, in the uniform that he wore at the battle of Waterloo.

In Ireland recently our losses of great men have been severe. General Archdall, M.P.; Lord Farnham; Viscount Dunganon; the Earl of Roden; Revd. Dr. Drew, and Colonel Sir William Verner, Baronet, have all been removed within a few years. The best and most indulgent of resident landlords; the kindest and most amiable neighbours; beloved by all who knew them, of all sects in religion, and of all shades in politics.

"Thus star by star declines,  
"Till all are passed away;  
"This morning high and higher shines,  
"To pure and perfect day;  
"Nor sink those stars in empty night,  
"But hide themselves in heaven's own light."

—Murray.

Kingston, 15th February, 1871.

## CORRESPONDENCE.

St. ANNE, KANKAKEE, CO. ILL.,

17th February, 1871.

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

MY DEAR SIR—If there is a man who must hail with a cheerful word the appearance of an Orange paper in Montreal, I am that man. There are very few in Canada who have had more opportunity than I have of appreciating the incalculable services rendered to the cause of liberty of conscience by the Orangemen. Even when in the Church of Rome, a most devoted servant of the Pope, I was looking to the Orangemen as the most formidable barrier my Church had to her gigantic projects of a supreme ascendancy on this continent. The very name of Orangemen often has made the knees of the most resolute Popish soldier shake. The stones of Rome have so often been taught the most disastrous as well as the most well merited lessons from the stout-hearted men who marched under the Orange banners! Some people have no idea how many times the timid unprotected disciples of Christ would have fallen under the deadly blows of bloody Rome, if a few Orangemen had not been near at hand, with their fearless hearts and strong arms. Three times have the Orangemen been the blessed instruments, in the mercy of God, towards me, yes, three times! the merciless hand of Popery when on the point of striking me has been paralyzed by the presence of Orangemen, and I would be a most ungrateful man were I not to ask God every day to bless the noble ranks and files with their faithful leaders and officers, who have all sworn to protect liberty of conscience all over the world, under the world-renowned name of Orangeism.

In the terrible persecutions which I had to sustain before the civil courts from the Bishops of Rome, a day came that I was scorpioped with debts, and so absolutely deserted by the Protestants, that I feared I must submit or fly away ignominiously from this glorious battle field; but the God of Heaven looked down upon me in his mercy. Two noble-hearted Orangemen of Montreal, W. Mackey and J. Ross, were chosen as the blessed instruments of the mercies of the Lord towards his unprofitable servant—more than \$800 were collected by them, and sent here to cheer up my heart, strengthen my hands, and help me to beat and confound the implacable enemy of the word of God.

My only regret is that there are not many more of those self-denying men, who are always ready, at any cost, to protect the weak, uphold the truth, oppose errors, make the soul's tyrants tremble and break the murderous arm; Rome would not be so bold, so impudent and strong, had every Protestant an Orangeman's heart in his breast. I do not mean that there are no true friends of liberty and truth outside of the Orange ranks; but your admirable organization gives double strength as well to the will as to the arm, which makes the very name of Orangemen a tower of strength to the unprotected. I shall never forget that about two years ago I had to cross a long range of high mountainous lands between the Ottawa and the Gatineau Rivers, peopled by Roman Catholics. Having heard of my intention to go through their settlement, these poor blind slaves of popery did not conceal their plan of murdering me. There were plenty of sticks and stones there, and nothing would have been easier for them than to add a new victim to the millions of the disciples of the gospel, who have already fallen under the cruel blows of Rome. But at a short distance there was a settlement of fearless Orangemen, they heard of the plot of the cowardly murderers. They sent word "that if Father Chiniquy, or the friends who were with him, were touched, they (the Orangemen) would, before the end of the week, pay them a visit!" This timely advice was so well understood by the Irish Papists, that not only they did not dare to attack us,—but they even beat, almost to death, their poor dogs who barked at our horses. And, thanks be to God and to that handful of fearless and noble-hearted Orangemen, though we were nearly six hours in the lion's den, we went out of it in safety.

Ah! would to God that there would have been only a dozen Orangemen in my mission in the dark nights of the 1st and 15th of September last, I would not be to-day surrounded by the smoking ruins of my dear Church and my poor college. The breath of the night breeze would have said to the mercenary tools of Rome, "the Orangemen are on your heels!" and the incendiary torch would have fallen from their trembling hands.

But if the Orangemen were not here to protect me and save us from the terrible disaster which is crushing me down, can they not, all over Canada, raise their supplicating hands to the throne of mercy, that we may be enabled to re-build the ruined walls of our dear Zion?

Orangemen of Canada, do not forget me in this dark hour of tribulation which the diabolical malice of Rome has brought upon me and my converts. Let a fervent prayer go up from your christian lips every day to the Father of mercy, that we may not be destroyed but only purified in this fiery trial. Remember we have to fight the giant and merciless power of Rome. Do not forsake us—come to the rescue, and from our hearts will go forth a fervent prayer to the Author of every perfect gift, to ask him to multiply the Orangemen as the stars in the sky, and to make them so shining by their christian virtues, that they may be blessed by both God and man.

Believe me,

Your devoted and sorely tried friend,

C. OHINQUY.

CONSTITUTION AND LAWS  
OF THE  
LOYAL ORANGE ASSOCIATION.

(Continued.)

- 43. No decoration shall be worn in any Lodge, as appertaining to an Order, except the bearer be strictly entitled thereto.
- 44. Every Brother shall appear in Lodge in appropriate Regalia, and no Brother shall be permitted to address the Lodge or take any part in the proceedings unless so clothed.
- 45. Every Brother, when he enters a Lodge at work, shall advance to the centre, and salute the chair, by giving the proper sign of the degree at work.
- 46. The forms of Certificates and Summonses, are given in the schedule hereto annexed, and none other shall be the forms used by the Association.

DEGREES.

- 47. There are five degrees in the order of Orangeism:—Orange, Purple, Blue, Royal Arch Mark, and Royal Scarlet, which shall be conferred only in open Lodge; the first four of which shall be conferred only by the Master, Deputy Master, or, in case of their absence, by the senior Committeeman.
- 48. The Grand Master shall have power to confer, or authorize the conferring of the degrees of Purple, Blue, Royal Arch Mark, and Royal Scarlet, but always in due rotation, without waiting for the lapse of the usual probationary time, but the Brethren upon whom the Degrees are thus conferred shall be members attached to some Lodge then meeting under warrant. The power by this Regulation conferred on the Grand Master to curtail probationary time to be used only in cases of necessity, by confining strictly in all other matters to the regulations of the Grand Lodge, and to the peculiar ritual of the Degree to be conferred, by obtaining the presence of such number of members as satisfy the requirements of the Degree to be conferred, and an entry of the manner in which the Degree is so conferred shall be made in the Initiation or Degree Book of the Lodge to which such member or members belong.
- 49. Any Brother giving any of the Degrees, or part thereof, unless fully and duly authorized to give them, shall be deemed guilty of a violation of his obligation, and shall be dealt with accordingly.
- 50. Three months shall elapse between the conferring of each Degree, except where otherwise provided, and in no instance shall it be lawful to give any Degree out of rotation, and any Lodge Officer willfully infringing this regulation shall pay a fine of not less than four dollars, nor more than twenty dollars, to be paid to the County fund: the process to issue on the Master or Senior Officer for the time being, when such infringement took place, and in case of refusal to pay such fine, the Brother (if a Master or Senior Officer) so refusing shall be tried by the County Lodge; if a Grand Officer, by the Grand Lodge to which he belongs; and suspended or expelled.

APPOINTMENTS.

- 51. All appointments in the Association, of whatever nature, are subject to the approval of the Grand Lodges respectively, within their several jurisdictions.

DISPUTES.

- 52. Any dispute arising between the Private Lodges shall be referred to the District Lodge, if both be in the same District, but, if not, then to the County Lodge; if not within the same County, to the Provincial Grand Lodge; and if both be not under the jurisdiction of the same Provincial Grand Lodge, such dispute shall be referred to the M. W. Grand Lodge for adjustment, its awards in such disputes being final.
- 53. No Officer (of the Association. See G.L. Rept, 1869, page 26, line 6.) shall be tried for any offence (done in his official capacity. See G. L. Rept, 1869, page 26, line 6.) except in the Lodge of which he is such officer.

RULES OF ORDER.

- 54. 1st. The Grand Master shall preserve order and decorum, and decide questions of order, subject to an appeal to the Grand Lodge.
- 2nd. The Grand Master shall not take part in any debate, nor vote on any motion, unless on an equal division, when he may give his reason for voting; or he may express his views upon any question in debate, before the vote is taken, upon a written request signed by two members of the Grand Lodge.
- 3rd. When the Grand Master is called on to explain a point of order or practice, he shall state the rule applicable to the case, without argument or comment.
- 4th. Every member of the Grand Lodge, previous to his speaking, shall rise from his seat uncovered, and address himself to the Grand Master.
- 5th. When two or more rise at the same time, the Grand Master shall decide who is to speak first.
- 6th. When the Grand Master is putting a question, no Brother shall speak, walk out of, or across, the Lodge Room.
- 7th. No Brother, while speaking, shall be interrupted, except upon a point of order, nor shall any brother pass between him and the chair.
- 8th. When a brother is called to order he shall resume his seat until the question of order is decided; he may, however, be permitted to explain, but in no case to introduce new matter.
- 9th. Whenever the Lodge is appealed to against a decision of the Grand Master, it shall be put without debate in the following words: "Shall the Chair be sustained?" the Grand Master having the right in all cases to state his reasons for the decision given. If there be no appeal, the decision of the Grand Master shall be final.
- 10th. No Brother shall speak disrespectfully of the Queen, or any member of the Royal Family, or of the persons administering the Government of the Dominion of Canada, or any of the Provinces of British America, nor shall he use any unmannerly, immoral or indecent language, when speaking of the proceedings of any Lodge or member, nor shall he speak beside the question in debate.
- 11th. A member may require the question in discussion to be read for his information at any time of the debate, but not so as to interrupt a Brother speaking.
- 12th. No Brother shall speak more than once on the same question without leave of the Lodge, unless in explanation, or reply when the motion under debate was made by him, nor longer than fifteen minutes, unless specially permitted by the Lodge.
- 13th. A motion to adjourn shall always be in order, except when an adjournment was the next preceding motion.
- 14th. No motion shall be debated or put unless it be in writing and seconded.
- 15th. After a motion has been received by the Grand Master, it shall be deemed to be in possession of the Grand Lodge, but may be withdrawn at any time, before decision or amendment, with permission of the Grand Lodge.
- 16th. When a question is under debate, no motion shall be received except to amend, postpone, lay on the table, the previous question, to adjourn, or to commit.
- 17th. The previous question, until decided, shall preclude all amendments or debate of the main question, and shall be put in the following words: "Shall the main question be now put?"
- 18th. All motions shall be put in the order in which they are received, except to amend, fixing dates or naming sums, when the largest sum and longest date shall be put first.
- 19. No motion preface by a preamble shall be admitted.
- 20th. The Grand Master shall receive and read every motion when seconded, before it can be debated.
- 21st. No motion to reconsider shall be received, unless made by a Brother who shall have voted in the affirmative.

22nd. It shall be the duty of the Grand Master, when he conceives that a motion which he has received and read may be contrary to the Rules of the Lodge, to inform the Lodge thereof before such motion is put, and to cite the Rule applicable to the case.

23rd. No motion to amend an amendment to an amendment shall be received

(To be continued.)

ROMISH TEACHING, MIRACLES &c.

The Church of Rome teaches, and her people believe as follows:— "I most steadfastly admit and embrace Apostolical and Ecclesiastical traditions, and all other observances and constitutions of the same church."

We remark that Rome professes most steadfastly to admit and embrace that which she has not got, and we challenge the Priests of Rome to produce and prove her Apostolical traditions which she professes to possess.

We admit that Rome possesses ecclesiastical traditions and that she has produced an almost infinite number of them. We append some of those traditions (and we ask Englishmen to judge for themselves if they be not blasphemous fables,) and quote from a standard traditional authority, namely, the "Glories of Mary," written by the Romish Saint Alphonsus Liguori, and published in London under the sanction of Cardinal Wiseman, and cannot be denied by any true Romanist.

"A priest, who had great devotion to 'Mary in Sorrow,' used often to shut himself up alone in a little church, that he might there mourn over the dolours of his Lady, and out of compassion, he would wipe the tears of a statue of the Blessed Virgin in sorrow with a piece of linen. Now this good priest once fell dangerously ill, and was given up by the physicians. When he was on the point of death, he beheld a most beautiful Lady standing before him: she encouraged him with kind words, and with a handkerchief gently wiped from his brow the sweat of death, and restored him to health. The priest then said: 'But Lady, who art thou, who dost treat me with such charity?' 'I am,' Mary replied, 'that Lady, whose tears thou hast so often dried,' and so saying she disappeared."

"When Saint Thomas of Canterbury was a young man he was once in company with other youths, each of whom was perhaps boasting of some foolish love affair. The holy young man declared that he also loved, and was beloved by a great Lady, meaning the most Blessed Virgin. He afterwards felt some remorse at having boasted of this. Being anxious on the subject, he beheld Mary appeared to him, and with gracious sweetness said, 'Thomas, why fearest thou? Thou hast reason to say that thou lovest me, and that thou was loved by me. Assure thy companions of this, and as a pledge of the love I bear thee, show them this gift which I now bestow upon thee.' The gift was a small box, containing a crucible of a blood red colour, as a token that Mary, for the love she bore him, had obtained the grace for him from God, that he should become a priest and a martyr. This was verified; for he became a priest, then Archbishop of Canterbury, in England, where he was first of all persecuted by the King, and had to fly to the Cistercian monastery of Pontigny, in France. When there, he was one day mending the hair shirt which he usually wore, but not being able to do it well, his beloved Queen appeared to him, and with extraordinary kindness took it from his hands, and repaired it as it should be done. After this he returned to Canterbury, and died a martyr, having been put to death on account of the zeal he had shown for his Church."

But whether his zeal was employed in a good cause may easily be seen from the following extract from "Hume's History of England," vol. 2, p. 23:

"The (Romish) ecclesiastics in that age had renounced all immediate subordination to the magistrate: they openly pretended to an exemption in criminal accusations from a trial before courts of justice; and were gradually introducing a like exemption in civil causes: spiritual penalties alone could be inflicted on their offences: and as the clergy had extremely multiplied in England, and many of them were consequently of very low characters, crimes of the deepest dye, murders, robberies, adulteries, rapes were daily committed with impunity by the ecclesiastics. It had been found, for instance, on inquiry, that no less than a hundred murders had, since the King's accession, been perpetrated by men of that profession, who had never been called to account for those offences; (1) and holy orders were become a full protection for all enormities. A clerk (i. e. ecclesiastic) in Worcestershire, having debauched a gentleman's daughter, had at this time proceeded to murder the father; and the general indignation against this crime moved the King to attempt the remedy of an abuse which was become so palpable, and to require that the clerk should be delivered up, and receive condign punishment from the magistrate. (2) Becket insisted on the privileges of the Church; confined the criminal in the Bishop's prison, lest he should be seized by the King's officers; maintained that no greater punishment could be inflicted on him than degradation; and when the King demanded that, immediately after he was degraded, he should be tried by the civil power, the primate asserted that it was iniquitous to try a man twice upon the same accusation, and for the same offence." (3)

"Towards the year 850, Berengarius, bishop of Verdun, in Lorraine, entered a church in which a priest named Bernier was prostrate before the choir, reciting the office of the Blessed Virgin. The Bishop stumbled over him, and in his impatience, gave him a kick. In the night, the most Blessed Virgin appeared to him and said, 'How didst thou dare to kick my servant, whilst he was praising me?' But now, she added, 'because I love thee, I will that thou shouldst pay the penalty.' His leg immediately withered. He lived and died as a saint, and after many years, his whole body, with the exception of that leg, was found incorrupt."

"In the year 1228, on a Saturday, a priest was saying mass in honour of the most Blessed Virgin, when some Albigenian heretics came, and cut out his tongue. In this state he went to the monastery of Cluay, where the good religious welcomed him with the greatest charity, and greatly compassionated the sufferings which he still endured from the loss of his tongue. But the good priest's greatest grief was, that he could no longer say mass, recite the Divine office, or the office of the Blessed Virgin, as he used to do. On the Feast of the Epiphany he begged to be carried to the church, and there, before the altar of the Blessed Virgin, he begged her to restore him the tongue which he had lost for love of her, that he might be able to praise her as he had formerly done. Behold! Mary appeared to him, with a tongue in her hand, and said, 'Since thou hast lost thy tongue for the faith, and for the honour thou hast shown me, I now give thee a new one.' When she had said this, she, with her own hands put the tongue in his mouth; and, in the same instant the priest, raising his voice, recited the 'Hail Mary.' The monks immediately flocked round him, and the priest declared his wish to remain amongst them, to become a religious, that there he might always continue to praise his benefactress. The scar remained, so as to make the miracle evident to all."

"A certain canon was reciting some prayers in honour of the Divine Mother, and whilst doing so fell into the river Seine, and was drowned. Being in mortal sin the devils came to take him to hell. In the same moment Mary appeared and said: 'How do you dare to take possession of one who died in the act of praising me?' Then addressing herself to the sinner she said, 'Now change thy life, and nourish devotion to my conception.' He returned to life, became a religious, and never ceased to thank his deliverer, and everywhere to propagate devotion to her immaculate conception."

"Once when the monks of Clairvaux were reaping in the fields, and praising the Queen of Heaven, the most holy Mary was seen caressing them, while two other Saints wiped off their perspiration."

"A soldier made an engagement with the devil, that if he would give him money he would deliver up his wife to him. To fulfil his promise he was taking her to a wood, when he passed before a church of the Blessed Virgin. The lady begged her husband to allow her to enter the church to say a little prayer to Mary. Whilst she was there the Divine Mother herself took her form, and coming out of the church got upon her horse. When they reached the wood the devil cried out to the husband: 'Traitor, how is this, instead of bringing me thy wife thou bringest me the Mother of God, my enemy?' 'And thou,' replied Mary, 'how hast thou dared to think of injuring my devout servant? Depart; go back to hell. And do thou,' she then said, turning to the man, 'change thy life, and I

will help thee.' She then disappeared, and the wretched man repented and changed his life."

"In Milan there was a man named Masaccio, who was such a gambler that one day he played and lost the very clothes he wore. Enraged at his loss he took a knife and stabbed an image of the Blessed Virgin; from the wound blood burst forth into his face. He was thereby so much moved that he began to weep, and thanked Mary for having obtained him time to repent, and became a Cistercian. He led so holy a life that he was even favoured with the gift of the prophecy. After spending forty years in religion he made a holy death."

Are we not warranted in saying that Romanism is the mystery of iniquity and anti-christian system to which St. Paul refers, 2 Thess. ii. chap. 2. Dr. Milner himself (the Romish convertist) in his "End of Religious Controversy," p. 252, admits that innumerable lying miracles have been forged in his church in every age and that the people believed them. Does he not, thereby admit that in his church is fulfilled St. Paul's prophecy which states that the man of sin should come with lying wonders, and with all deceivableness of unrighteousness in them that perish, and that his followers should receive a strong delusion to believe a lie which Milner states they have done in every age? Yes, and during 700 years Popes alleged the forged Decretals in order to establish their own authority, and the people believed the gigantic lie. Thus the Papacy for a long series of ages blinded the credulous multitudes through "deceivableness of unrighteousness."

Again Rome teaches that she has a succession of Popes descending link by link from St. Peter, who they say was the first Pope of Rome, to the present Pope, Pius the 9th, and that this succession is necessary to salvation.

We deny that Rome can give an infallible enumeration of the persons who have been Popes, or that they were all canonically elected, or that some of them which they do give were not heretics, or that others of them were not in a moral point of view a scandal to christendom,—as Milner also admits p. 207—or that St. Peter was Bishop of Rome.

The Church of Rome further teaches: "I also admit the holy scripture according to that sense which our Holy Mother the Church (Romish) has held and does hold, to which it belongs to judge of the true sense and interpretation of the scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers."

However, Rome has no authorised interpretation of the scriptures at all, for there is no unanimous consent of the Fathers. Indeed we hereby offer £100 reward to any Romanist who can produce the unanimous consent of the Fathers in their interpretation of the scripture.

We give credit to Rome, however, for industry in purging the Fathers, in order to press them into her service.

One of the Roman purgers of the Fathers, namely, Gretser, in his apology for the purging of books, says, "The sayings of the Fathers, as they are Fathers, need no purging, yet being considered as Sons, their words may be corrected and censured by the church though it may be many hundred years after their decease, or the Fathers or Fathers-in-law may be purged, &c."

A very beautiful distinction this of Gretser! Clever Jesuit! Will the Priests honestly come and admit the forgeries, lying wonders, and apostacy of their church, or will they continue to defend all her enormous corruptions which are acknowledged by her most eminent members, and are upheld only for the purpose of perpetuating the authority and power of the Priesthood at the expense of the truth, morality, liberty, and independence of christendom? Will any Romanist—Priest or Layman—defend the orthodoxy and apostolicality of the three Popes, Benedict 13, Gregory 12, John 23, that reigned together, each claiming Peter's chair at the same time; or choose infallibly the true Pope from amongst the three, or say, as there were three churches, with their Popes cursing each other, which was right and which wrong?

Beloved, believe not every spirit, but try the spirits whether they are of God because many false prophets are gone out into the world.—1 John iv. 1.

"Prove all things: hold fast that which is good."—1 Thes. v. 21.

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|-------------|--------------|
| S. CROSS    | G. A. DAVIES |
| H. FISHER   | C. MITCHELL  |
| S. STEADMAN | J. WILKS     |
| J. L. SCOTT | F. FIELDSEND |

LODGE OFFICERS.

GRAND LODGE, PROVINCE OF QUEBEC.

Bro. George Smith, (re-elected 11th time, R.W.G.M.); Bro. Joshua Breadner and A. D. Bostwick, Deputy G.M.'s.; Bro. Rev. Isaac Thompson, Grand Chaplain; Bro. George B. Pearson, Grand Treasurer; Bro. Edward T. Scott, Grand Secretary; Bro. James Knox, Deputy Grand Secretary; Bro. Dunbar Browne, Grand Lecturer; Bro. John Clauson, Grand Director of Ceremonies; Rev. Bros. Conrad Vandusen and William Freeland, D.D., Deputy Grand Chaplains; Bro. Robert Dixon, Grand Tyler.

GRAND LODGE, PROVINCE OF ONTARIO EAST.

Bro. H. S. McDonald, (Brockville,) R.W. Grand Master; Bro. S. S. Peck, (Peterborough,) and Thos. Deacon, (Pembroke,) Deputy Grand Masters; Rev. Bro. J. Norris, (Omersee,) Grand Chaplain; Bro. Wm. Robinson, (Kingston,) Grand Treasurer; Bro. I. J. Vanagen, (Cobourg,) Grand Secretary; Bro. J. G. Moore, (Belleville,) Deputy Grand Secretary; Bro. Wm. Makins, (Kingston,) Grand Lecturer; Bro. W. Henderson, (Port Granby,) Grand Director of Ceremonies.

COUNTY LODGES.

Prince Edward.—Wellington Boulter, County Master, re-elected James McComb, Deputy County Master, re-elected; A. A. Taylor County Chaplain; Franklin Jones, County Secretary, re-elected; John Crawford, County Treasurer; Thos. E. Young, County Director of Ceremonies, re-elected; C. A. Young, County Financial Secretary; James Peck, County Lecturer.

South Grey.—Joshua Woodland, County Master; John W. Armstrong, Deputy do; Samuel Fleming, Chaplain; James Edgar, Treasurer; Thomas Jones, Secretary; James Jones, Dir. of Ceremonies.

North Wellington.—Bro. J. C. Steel, County Master; Bro. F. C. Johnstone, Deputy County Master; Bro. C. E. McKay, County Chaplain; Bro. J. W. Armstrong, County Secretary; Bro. W. G. Culloden, Treasurer; Bro. David Lindsay, Director of Ceremonies.

Welland.—Bro. Edward Henderson, Jr., re-elected County Master; Bro. Israel Cushing, D.C.M.; Bro. Wm. Greenwood, C.C.; Bro. Wm. Mowhinney, C.S.; Alex. Mowhinney, T.; Bro. Angus Reid, D.C.

North Hastings.—Bro. L. S. Giffin, County Master; Bro. John Jeffries, Deputy County Master; Bro. James Haggerty, Chaplain; Bro. Thomas Emo, Secretary; Bro. Wm. Ward, Treasurer; Bro. E. Mouncey, Director of Ceremonies.

South Hastings.—Bro. John G. Moore, County Master, re-elected; Bro. John Graham, Deputy County Master; Bro. Wm. Johnson, County Chaplain, re-elected; Bro. H. L. Bottoms, County Secretary, re-elected; Bro. James Reid, County Treasurer, re-elected; Bro. J. H. Post, County Director of Ceremonies, re-elected.

Halton.—E. J. Ogden, M.D., W.M.; John Wales, D.M.; Thomas Evans, Chaplain; Wm. Gibson, Treas.; R. S. Appleby, Sec'y.; John Anderson, D. of C.

**South Ontario.**—P. H. Thornton, County Master; Thos. Gibson, Deputy County Master; P. Digby, County Treasurer; G. M. Garth, County Secretary; Thomas McEvoy, jr., County Chaplain; S. Prebble, County Proxy; W. Stephenson, County Director of Ceremonies.

**West Durham.**—Bro. John Coggin, County Master; Bro. William Henderson, Deputy do; Bro. James Bigham, County Chaplain; Bro. Wm. Lucas, County Secretary; Bro. David Deacon, County Treasurer; Bro. George Cowan, D. of C.

**North Leeds.**—William Richardson, County Master; R. H. Preston, M.D., Deputy County Master; Rev. N. H. Howard, County Chaplain; W. T. Storey, County Secretary; William Singleton, County Treasurer; George Barr, County Director of Ceremonies.

#### DISTRICT LODGES.

##### WELLAND COUNTY.

**Welland.**—Alexander Mewhinney, W.M.; Absalom Rizzo, Deputy M.; Erasmus Early, Chaplain; John Sloat, Treas.; Uriah Rice, Secretary; Abner Mathews, D. of C.

**Frontier.**—Bro. Wm. Greenwood, W.M.; Bro. W. H. Bell, D.M.; Bro. Henry Cole, C.; Bro. Jonathan Bradfield, S.; Bro. M. Thomas, T.; Bro. R. Kemp, D.D.C.

##### LANARK COUNTY.

**Ramsay.**—Bro. Thomas McKim, Master; Bro. Wm. Knox, D. Master; Bro. Rev. Thos. Atkinson and Bro. John McMorine, Chaplains; Wm. G. Thomson, Secretary; Bro. Jas. Wright, Treasurer; and Bro. Mil. Harris, Director of Ceremonies.

#### ROYAL BLACK PRECEPTORIES.

**Sarepta, No. 153.**—Belleville, Ont.—Geo. J. Potts, M.D., W.M.; W. H. Scholtes, D.M.; Wm. McCreary, C.; H. L. Bottoms, R.; James Macoun, T.; Geo. D. Ekson and F. M. Clarke, L's; J. P. Stanton and H. J. Lott, C's.; Thos. Good, Pur.; Arthur McGinnes, Ty. Committee.—W. H. Hudson, John Wessels, Joseph Suttle, W. H. Graham, J. Lochlin, H. P. Wyman, James McCrudden.

**Madoc, No. 167.**—Donald McKay, W.M.; J. B. Fox, D.M.; Chas. Grean, C.; W. A. Hungerford, R.; G. D. Rowe, T.; Thos. Richardson, L.; James Allan and J. McKee, C's.; John Graves and Jas. Tassio, S. B's.; G. M. Brooks, Pur. Committee.—Bros. Robert Barry, Thomas Eno, J. W. Moore, James Eagleson, John Palmer, Henry Woods, David Moore.

**Toronto, No. 96.**—William Neil, R.W.S.K.; James Moir, D.S.K.; W. J. Kennedy, Registrar; John Attingham, Treasurer; David McCoy, High Priest; R. Givin and S. Smith, Lecturers; R. J. Masters, Pursuivant; R. Flynn and R. Armstrong, Censors; Wm. Hill, F. Birmingham, G. Heatley, J. Boomer, L. V. Black, J. Kirkpatrick, Committee.

(From the Globe 18th ult.)

#### THE MURDER OF THOMAS SCOTT.

##### ORANGE CELEBRATION, TORONTO.

The Loyal Orange Lodge, No. 621 Cumberland True Blue, held their first annual oyster supper last night, at the Metropolitan Hotel. The chair was taken by Bro. Carroll, Master of the Lodge, who was supported by Bro. Ald. Medcalf, Bro. Dr. Allan (of Cornwall), Capt. Bennett, Dr. Buchanan, (of the Lodge), &c. About 75 members sat down to supper.

The usual loyal toasts having been honoured, and in response to the Orange toast of "The memory of King William III."

Ald. MEDCALF, in some few remarks, said that the Orange body was now a body which could not be despised. They now numbered 200,000 men in the British Provinces of North America. Government knew their power, and quailed before it: and if Orangemen were only true to themselves, they might defy the whole world.

"The Grand Lodge," "The Provincial Grand Lodge," and "District Lodges."

Bro. Capt. BENNETT said that Orange bodies had increased to a greater extent than ever before during the past year. With the strong sentiments of loyalty felt by the Orange bodies, they could look without fear upon all the efforts of the advocates of Independence. Orangemen were the unpaid body-guard of Her Majesty in all parts of her empire. With regard to the duties of Orangemen at the coming election, he would say that they should see that their candidate was a good Protestant, and one who would support the British connection. They would then have none of those cries which were being raised in the Province of Manitoba for the disbanding of the Ontario Protestant battalion. They should not bow down to the Papacy of Lower Canada; but by united action, elect not only in the City of Toronto, but throughout the Province, good men who were good Protestants and would stand by their Queen and country.

To the toast of "our guests,"

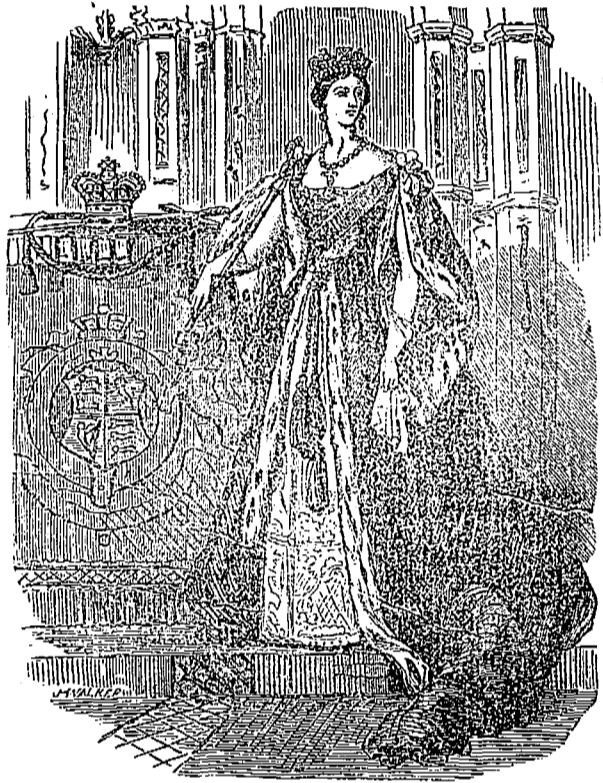
Dr. ALLEN, of Cornwall, responded. He pressed upon those assembled the necessity of not allowing Orangemen to be the mere cat's-paw of political parties. When the blood of their murdered brother Scott, cried out for vengeance, they were told that there was no election at hand, and, therefore, their votes not being required their plea was disregarded. They should not forget the resolution which had been submitted in the Provincial Legislature, requiring that the blood of Scott should not pass unrevengeed (Cheers.) He lived in an eastern section of the country, but every member of an Orange lodge in that district was determined to forget all political distinctions in the future, and to vote only for those who would see that the great principles of Protestantism and loyalty were maintained.

The next toast, "Our deceased brother, Thomas Scott," was drunk in solemn silence.

Brother REYNOLDS responded. He could hardly bring his feelings sufficiently under control to speak on this very solemn toast. The Grand Orange Lodge had taken measures whereby the atrocious murder of poor Scott, and the founding of the colony of Manitoba should not be forgotten. Orangemen had shown themselves true when the deed was committed, and a loud voice had cried from one end of the Province to another for vengeance on the murderers. They then expressed their sympathies for the afflicted ones and they did so now by drinking this toast in solemn silence. He was sorry to say that others had not shared in that sympathy. (Hear, hear.) He trusted that being true to themselves they would not be content merely to express their sympathies and regrets, but would see that their conduct was characterized by a corresponding behaviour. Let them not express the sympathy of the lip while the hand lay idle and dead by their sides, and their actions gave the lie to their words. He knew that they would be patient to wait till the time came when they could obtain their desires. Allusion had been made to the vote the other day in the Parliament House on this very subject. Were Orangemen united he did not think a body of 200,000 men would be without a representative in that Chamber. (Hear.) They would have men who would call the Premier and his Secretary to their senses, when they and their followers told them that it was an inconvenient—that it was a political move to embarrass—that it was not a proper time nor place—that it rested with the Dominion Government and not with the Ontario Government—to discuss or interfere with this murder of Scott. (Cheers.) They should bring the case home to themselves. Let them suppose that any of their leaders present had been in Scott's place, when one butcher came and bound round his eyes and tied him, and then half killed him, and when not content with this another

butcher came along with a pistol in his hand, and at a respectable distance again shot Scott, and would they have consented to a similar course being pursued as had been done in the case of poor Scott? Orangemen would not forget these things, and at the proper time they would act upon them. The men who had voted against the resolution in the House of Assembly, who had done just what the Premier pleased, they would come back to the electors and say, "Oh, yes, it was wrong." They would cry, "Pecavi—I have sinned," and say that they would not do it again, but let Orangemen determine that if they had no other men than these to vote for they would not vote at all. There were plenty of men in their own ranks to choose from, such as Ald. Medcalf, (Cheers.) who would not be led by the nose by any Premier, Roman Catholic or otherwise. (Cheers.) They were told the resolution was a political dodge, and they impugn the motives of the hon. member who introduced it, but he claimed that they had nothing to do with motives. The resolution spoke for itself. The Premier did not like it, and therefore got his followers to impugn the motives of the hon. gentleman who had introduced it. One of his supporters asked why did not Mr. Blake express his sympathy for the victims of murderers in New York and other places? It was monstrous that a British subject resident in Canada should have compared for one instant the murder of the patriot Thomas Scott with the unfortunate occurrences in the streets of New York and other cities in the States. (Cheers.) When the time came, the Scott resolution would form the text and grand rallying point of Orangemen, who would determine that if they could not send Orangemen, they would send the next best men they could get; but none of the old members at any rate. It was not for him to dictate to them as to the manner in which they should treat Mr. Sandfield Macdonald and Mr. Matthew Cameron; but for himself he would spend his last shilling to put out both these gentlemen and their followers. Let them unite in the memory of the murdered Scott, for with unity they could accomplish everything. (Cheers.)

Other toasts and songs followed, and the proceedings, which were pleasant and orderly throughout, closed shortly before twelve.



#### The Altar and the Throne.

MONTREAL, WEDNESDAY, MARCH 1, 1871.

##### MOYLAN.

Who is MOYLAN? Such is a question which has been frequently submitted to us, but which we have deferred answering in the hope that those entrusted with "official information" would have announced to the public, that MOYLAN, since he became the Fenian sympathiser, had ceased to be in the employ of our Government, and had been ignominiously discharged for his disgraceful and uncalled for interference in the liberation of the miserable Fenians whom Gladstone's Government sympathized with. In a word, MOYLAN was one of those politicians who having served their masters through thick and thin, and whipped spaniel like, done anything and everything their masters required, receive their reward. MOYLAN, fortunately for poor Quebec, we speak of the Province, was an Upper Canadian, residing at Toronto, and being an Irish Roman Catholic, was sent to Ireland, (the south, of course,) to encourage emigration thence to this country. The duties which MOYLAN had to perform are thus described in the *Montreal Gazette*, a paper than whom none is better qualified to express an opinion, from the fact that one of its proprietors was for a long period engaged in a similar service, to that which MOYLAN was sent home, nominally at least, to perform. "No position required more discretion than the one which Mr. Moylan occupies; no position is there need of more exact and guarded language both in speaking or writing. Mr. Moylan's duty is, we think, plainly enough defined. His business is simply to make known to the people of Ireland generally, and intending emigrants especially, the importance and fitness of Canada as a home for the farmer, the mechanic, or the labourer who may desire to better his fortunes in another land. To thoroughly exhaust the information of which he bears the burden to his countrymen, to describe Canada's resources, developed and undeveloped, to show the points of difference, and where they exist, of superiority to the United States as a ground of settlement, to adduce instances of conspicuous success from small beginnings, to present the probable position of the emigrant of any class after so many years of faithful labour, to characterize accurately and graphically the society which may be met in Canadian cities and backwoods, to suggest safeguards against loss and failure,—in fact to give a true, interesting and attractive picture of the land which he represents."

MOYLAN resides in Dublin, and at the time the Gladstone Government released the Fenians imprisoned in England, this MOYLAN, in his capacity of *Emigration Agent of the Government of Canada*, wrote a remonstrance to Gladstone on the condition attached by the British Government to their release, viz: "the Fenians should not remain within British territory," urging upon his fellow sympathizer the propriety of doing away with even this lenient condition. Had the English Cabinet been presided over by any other than its present weathercock and essence of gross inconsistency, this letter would have either remained unanswered or it would have been returned with a suggestion that it come through the proper channel; but it was answered with an apology for having attached the condition.

Irishmen, generally speaking, are rather diffident, but MOYLAN's diffidence had probably been left in Ontario, in the keeping of his masters, otherwise he would not have been guilty of so impudent and unexpected an act as the one referred to, unless his masters had instructed him to do it. This act certainly did not come within MOYLAN's functions, unless perchance his idea was that as emigrant agent he might secure the services of these traitors for the almost lifeless Fenian abortion in Canada.

It cannot be that the Government of Canada sympathise with Fenians, and yet we know not what to say when its emigration agent in the south of Ireland by his acts openly proclaims himself a FENIAN SYMPATHIZER, and as such, addresses the premier of England.

We have been expecting to hear that our Government had, without delay, invited MOYLAN to return to Canada, and devote his attention to his own private business, as his services were no more required. In fact we believe that MOYLAN does not discharge the duties for which he was sent to Ireland, for in conversation recently, with a landed proprietor from the vicinity of Cork, and now in this city, he informed us that he was unaware that Canada had an agent in the south of Ireland, and this after the most diligent inquiry. In fact, that he was led to make this enquiry because American agents were visiting every cabin, house and nook to induce immigration to the United States.

This is not as it should be, and requires a searching investigation, for whatever MOYLAN's proclivities may be, neglect of duty cannot be tolerated. We call upon our Government to investigate this matter, and we shall cheerfully furnish them with the name of our informant who is not only warmly interested in this country, but anxious to see it settled by the hardy sons of Ireland, who fear neither toil nor climate, but seek to possess properties of their own, and are induced to go to the United States to contribute to its wealth, for such men, indeed, contribute to the wealth of a State, for want of information respecting this country.

We trust our Grand Master, Mr. Mackenzie Bowell, will take an early opportunity from his seat in the House of Commons, to inquire from the Government whether anything has been done respecting MOYLAN, the Fenian sympathizer, and also to request the Government to investigate the charge of palpable neglect and infidelity to his trust, which we thus openly bring against him.

According to the *Montreal Gazette* "MOYLAN is sent to Ireland for the well understood purpose of setting forth the advantages of the Dominion as a home for the surplus Roman Catholic population of Ireland," a statement which we read with regret, and one which leads us to think that the mission of this MOYLAN may be a curse instead of a benefit to this country. The Government of this country must know no distinction between Protestants and Catholics, and if it makes this distinction by sending its agents, to induce Roman Catholics as such, to immigrate to this country, it is seeking to sap the very foundation of our liberty. Men of Ontario! men of New Brunswick! men of Nova Scotia! men of Newfoundland! and Protestants of the Province of Quebec, note this: MOYLAN IS SENT TO IRELAND TO INDUCE (not its surplus population) BUT ITS SURPLUS ROMAN CATHOLIC POPULATION TO IMMIGRATE HITHER!

The sooner this distinction is done away with, the better. Experience shows us that the Protestant settler is as good, nay in many cases better and more thrifty than the Roman Catholic, and our Government must no longer make this distinction. Remember, Protestants of Canada, that you will shortly be called upon to go to the polls to record your votes for your representatives in Parliament. We say remember then Moylan and his mission. Remember then the Fenian raids and the cowardly efforts to disturb our commerce and our well being, remember then O ye bereaved parents and friends, your beloved offspring, now no more, and Orangemen remember McLEACHERN, and his blood be upon you and your children if you support those who tolerate either Fenianism in any form, or its sympathisers.

When the tables of the law were given to Moses by God in the mountain, tables by which the children of Israel were to walk, amongst other commandments was found the following:—"Thou shalt not bear false witness against thy neighbour," and this commandment, though given so many thousand years ago is still in force, and should be constantly borne in mind by all professing the christian religion.

There are two descriptions of "bearing false witness," the one direct, the other indirect or implied—the one easily laid hold of—the other the resort of cowards who seek by prevarication and implication to convey an idea, they have not the manliness to openly express. Of this latter class is the *Montreal Daily Witness*, a paper professedly Protestant, but in reality on some

points so intolerant and bigoted as to outvie an institution whose intolerance and bigotry have been made the stepping-stone of the *Witness* to its present position. We have been led to make these remarks from the consideration of the fact that the *Witness* takes every opportunity to offer a covert insult to the Orangemen of Canada, and this by attacks which are unwarranted and cowardly in the extreme. The most recent of these is in connection with our municipal elections, and in which the professions of purity on the part of the *Witness* are remarkably transparent and tangible. It says:—"We refused to favor Mr. Smith at all till we learned that he was no Orangeman." In other words, this professed advocate of TOLERATION and FREE SPEECH says, that an Orangeman, from the mere fact of being such, is not worthy of support, but hear it:—

THE ELECTION IN ST. ANN'S WARD.  
THE CANDIDATES.

It is when opposites are brought into juxtaposition that their differences are most distinctly perceived. Perhaps never in an election were right and wrong, honesty and corruption, more sharply contrasted by being brought face to face, than in the present contest in St. Ann's Ward. On the one hand, there is jobbery, monopoly, appeals to the passions and fears of the voters, and an expressed determination to win though to do so should cost a sum which means nothing less than wholesale bribery. On the other side, there is a resolution to put down jobbery, to abolish monopolies, to address the reason, the conscience, and good sense of the electors, and to be guided in our civic legislation by their interests, and not by that of a "ring" outside and inside of the Council itself. In fine, here is light and darkness, selfishness and disinterestedness, unscrupulousness and honesty, private aims and public spirit, side by side waiting the choice of the constituency.

Which of the two candidates will be their choice? The pluralist in market stalls, who, though a civic legislator himself, thus breaks a fundamental market-by-law; the defender of exemption from taxation of the property of one portion of the community to place such taxation upon the property of another; the voter to award a cull-deal contract to a merchant whose partner has a seat in the Council; a member of the scandal-covered Drill-shed Committee; the opponent of the abolition of corner-grocery licences; the favorer of an unconditional grant of million dollars to the Northern Colonization Railway, and the promoter of a shameful sale, at that same price of a million dollars, of a City Attorneyship? Shall this candidate be chosen? Or shall that other one who has not solicited for a seat in the Council but who has waited until his services have been sought; who, if he be elected, will, there is reason to believe, vote with a single eye to the public interests, and who, for his return, relies on the spontaneous exertions of the electors themselves, and not upon party feeling or the potency that lies in a well-filled electioneering purse?

Seldom has there been so grave a municipal election issue as is now to be decided in St. Ann's Ward. It may be the pivot on which shall turn the character of our future choice of civic representatives. It is for the electors to decide whether the result shall redound to their credit or disgrace. The merits of each candidate are clearly before them. A record already black enough with bad votes condemns one of these candidates; while a willingness to serve faithfully, and a manly refusal to spend money or make special exertions of his own,—deeming that his future services, if required, will be a full equivalent for the honor of being chosen—recommends the other. The contest will, doubtless, be a severe one, but let the friends of honest legislation and the welfare of the city only do their duty without delay and their success is sure."

And yet forsooth with all these qualifications so superior to those of his opponent, Mr. Smith would not have had the support of the *Witness* had he been an Orangeman. Grand consistency, doubtless, according to the ideas of consistency entertained by the *Witness*, but such consistency! is a disgrace to any one bearing the name of Protestant, and it is such consistency! that brings Protestantism into disgrace, and drags it through the mire. "Charity covers a multitude of sins," but this is a covering which the *Witness* never intended to wear, and therefore it is that it exposes, in all its nudity, its narrow-minded bigotry and prejudices.

The Constitution of the Orange Association is open to every one, whether friend or foe, and while we invite the closest scrutiny, we challenge our enemies, the *Witness* among the number, to point out anything to warrant their unfounded prejudice and cowardly assaults.

The *Witness* has at times endeavoured to use the Orangemen, it has even endeavoured to stir up the passions of its members, and its want of success and baffled efforts have deprived it of its judgment, its honesty and its decency.

It has frequently been written of the *Witness* that it has tendencies of a disloyal character which will so develop themselves at an opportune time, and if this be true, it is no wonder that Orangemen are the bane of its existence, in fact its very nightmare.

To be a member of the Orange institution, is no disgrace to any man. We glory in the fact that to the Orange institution under the blessing of Almighty God, may be traced the toleration and civil and religious liberty which is enjoyed at the present day under "that meteor flag of England

That's braved a thousand years the battle and the breeze."

Toleration and civil liberty which the *Witness* would annul if it could.

We would ask the *Witness* the following questions:—

- 1st.—Have you ever read the Constitution of the Orange Association?
  - 2nd.—Can you point out anything in that Constitution which is contrary to the teaching of the Holy Bible?
  - 3rd.—Is not the faithful carrying out of the objects of that Association conducive to the spread of Protestantism and sound christian faith?
  - 4th.—Do you see anything objectionable in the qualifications of an Orangeman as laid down in the Constitution?
  - 5th.—Can you point out a single objectionable word in the general declaration of the Orange Association of British America?
- Awaiting the replies of the *Witness* we would add, that every Orangeman

Should fear God, honour the Queen, and love the brotherhood.

We are obliged to defer until our next week's issue the Guild burial case, Mr. Kerr's Review of the Fishery question, and a long list of Lodge Officers.

THE ORANGE CONSTITUTION.

Some of our brethren do not approve of the publication by us of the Constitution—being of opinion that such a course ponders to idle curiosity. To these we would reply that the Constitution is open to the whole world, there is no reserve except as to the signs and symbols by which we know each other, and as this is the declaration of the *Loyal Orange Association of British America*, the highest authority we recognise, we think that in adopting it we cannot make a serious mistake. But apart from this we have another reason for publishing it, and that is that, many who might otherwise be deterred from enrolling themselves under our glorious banner, will have their prejudices removed and will see for themselves that there is nothing objectionable to true loyal Britons, and that by joining us they will realize that

Union is strength!

ST. LAWRENCE WARD.—We understand that MARCUS DOHERTY, Esq., Advocate, has been requested to allow himself to be nominated for the representation of this ward in the City Council, for the vacancy created by the appointment of Alderman Devlin, as City Attorney. We have had the pleasure of knowing Mr. Doherty for many years, and believe him to be a man of strict integrity, straight-forward, liberal and independent; we hope his services will be secured. Mr. Doherty has a real interest in the ward, as he resides and owns property therein.

CONCERT.—The Grand Lodge of the Province of Quebec was entertained by *Edmon, L.O.L.*, 304, on the evening of Tuesday, the 21st instant. The W.M. Brother Dunbar Browne occupied the chair, and delivered an address of welcome. The Grand Master, Bro. George Smith, the Deputy Grand Master, Bro. Joshua Breadner, and Bro. Dawson, W.M., of *Victoria, L.O.L.*, 350 were on the platform.

Addresses of an appropriate and interesting character were delivered by the two latter brethren; and songs, anthems, and recitations were then given. To particularize would be ungracious and therefore we will only refer to the singing of Miss Isaacson, which was loudly and rapturously encored. Her popularity as a singer is too well known to require further notice. The evening's amusements were wound up with the national anthem, and cheers for the Queen, and also for our highly popular Grand Master, George Smith.

At the annual meeting of the Grand Orange Lodge of the Province of Quebec, held in this City, on Tuesday and Wednesday, 21st and 22nd instants, the following resolution was adopted:

Moved by Bro. J. D. Armstrong, (South Durham); Seconded by Bro. A. D. Bostwick.

"That this Grand Lodge of the Province of Quebec, hereby declares its fullest approbation of the publication called *The Altar and The Throne*, published at Montreal, in the Orange interests, whose title it endorses as emblematic of the Association, and it hereby commends its worthy proprietor, Brother Dunbar Browne, for the manly, noble and independent stand which he has taken on behalf of our glorious Institution and of civil and religious liberty; and while this Grand Lodge fully endorses the views promulgated by him, it deems it appropriate to call special attention to the articles on "Scott," and "the Released Femans," and calls upon our brethren and all loyal Protestants to materially support this laudable undertaking."

EDITORS TABLE.

We have received the Public Accounts for the year ending with June, 1870.

We have also received the Trade and Navigation Returns, and Parliamentary papers to date, and a Return of Correspondence between the Government of the Dominion and the Imperial Government, on the subject of the Fisheries with other documents relating to the same, laid before the Honorable the House of Commons, for which the Clerk of the Legislative Assembly will accept our thanks.

We are indebted to Bro. R. M'Brice, of Oil Springs, for a copy of the *Orange Melodist* for 1870, as also for a new song on the Fenian Raid of 1870, to which we will refer hereafter.

Mr. John Rhyuas has our thanks for a copy of the *Hearthstone*, a handsome publication devoted to life assurance.

FERGUS EXPRESS.—The *Express* is a new journal published at Fergus, County of Wellington. The first number contains a large amount of excellent reading matter, local news—as it ought—occupying a prominent place. We wish the publisher of the *Express* every success in his undertaking.

At the Annual Meeting of the County Lodge of Prince Edward, Ont., the retiring County Master, Bro. Wellington Boulter, of Pleasant Valley, delivered the following appropriate address:—

To the Worshipful County Lodge of the County of Prince Edward, Ontario.

BRETHREN:—Under Divine Providence again it is my pleasing duty to meet so many Orangemen of this county to-day. It has pleased our kind and Heavenly Father to bless our land with peace and plenty during the present year. It is, therefore, with heartfelt satisfaction that I am able to congratulate you all on the increasing prosperity of our glorious cause throughout the length and breadth of this our young and noble Dominion of Canada. There has not been in our own county probably, as much increasing of our own numbers as we would devoutly wish, still I think it has been the aim of all our private Lodges to raise the standard of our Order, in the estimation of all, and to make Orangeism as it really is, and ought to be, the bulwark of civil and religious liberty, and that the name of an Orangeman to be worthy of the highest respect, and entitle him to all the confidence of being a member of so noble a cause.

Brothers may we never forget that to the glorious cause of Orangeism we owe through divine Providence all those privileges of being able to worship God under our own vine and fig tree, none daring to molest us nor make us afraid; Priostly order promulgating doctrines repugnant to the well thinking Protestant community. A great many of us probably do not contemplate all the blessed privileges of Protestantism, as promulgated by our noble order situated and surrounded as we are by peace and plenty, but remember that for those privileges our forefathers in days gone by fought and bled and suffered untold privations that the blessed cause of Protestantism might be handed down to us unimpaired, for example, the heroic deeds of the noble Prentice Boys of Derry, shutting the gates of the noble old city and refusing to surrender to a popish army that had besieged them, and reduced them to the greatest straits, when anything in the shape of food was eaten. I say when called on to surrender those principles and privileges afterwards secured to them by the ever memorable battle of the Boyne by the glorious and pious King William the third, prince of Orange they shouted the now ever memorable watch word. No Surrender.

Brethren, may we still be animated by the same spirit of enthusiasm and loyalty, and ever be ready to sustain those privileges and assist to work up to the highest standard our noble order and never bring discredit upon those colors that we have been allowed to wear over our heads and especially brethren when we assemble on public occasions we should show to the outside world that we revere those principles of Orangeism, and are determined to hand them down to our children unimpaired. I may at this moment refer to the last 12th of July celebrated at Belleville. It was certainly a cause for congratulation to see so many of our brethren assemble to celebrate the victories of Orangeism over an intolerant and Papist foe—The largeness and respectability of our numbers, and good order and quietness of all, certainly had its beneficial effects upon the outside world showing to them that our enthusiasm to the cause unabated, however much has been done by unprincipled parties to sow the seeds of discontent amongst us and to use our noble order to further their own selfish ends.

Brethren let us more firmly unite together, and maintain a standing in our country that our rights and privileges so nobly striven for in days gone by may be respected by those in authority and that we will resist even to death, any attempts to weaken our order or dismember us. Let our watch word be the time honored "no surrender," and that we will show to those in authority—that if they dare to trample on our rights—that the spirit is still in us as of old and that our cause is nearer and dearer to us than the recovering of royalty amongst us if brought to us by such a person as the now notorious Duke of Newcastle. Brethren it is enough to make our Protestant blood boil to think of the indignities that have been tried to be heaped upon us by those in power, particularly at the time in 1860 when our own loved Queen's son was visiting us and we wished to receive him as a protestant community, and were denied that privilege unless we would take off our Orange colors, and take down our Orange arches at Kingston and Belleville, and the noble stand taken by the Orangemen of this and adjacent counties when a descendant of our noble and ever to be remembered King William, and who but for the success of him in crushing out from the throne of England the detestable Popish Religion might, I say, never have thought to aspire to sit and govern at the head of the mightiest nation on the face of the globe. Brethren even if time has elapsed since these events have transpired, you should recollect them and also that the vindictiveness of the church of Rome is still the same as in 1688 and if we wish to preserve the Protestant religion in all its purity, never relax our vigilance nor let Popery get a foothold amongst us no matter how mild a form it may come in. In regard to events that have transpired lately, that of Red River, is still fresh in our minds how poor brother Scott was shamefully, and cruelly murdered by that prince of popish devils Riel, for daring to assert his rights as a British subject and an Orangeman and who lost his life rather than to succumb to that vain ignominious villain and his so-called detestable provisional Government, but the Orangemen of Ontario as soon as they heard the infortunate news that a brother had been foully murdered, rose in their strength and demanded that justice should be meted out to those villains and through their exertions a force was sent that soon restored order there and caused the villains to fly to the adopted country south of us, the hot bed of Fenian cut throats, and I only regret that our brave volunteers were denied the privilege of cutting them out from amongst us and revenging poor Scott's death. However, I am now informed that an Orange Lodge is formed there and I hope that our glorious cause will bloom and flourish and spread as it has done amongst us. You will pardon me brethren for speaking so strongly, but justice and our cause needs it. Since I had the honor of being your County Master, as directed by you I have attended the Provincial Supreme Grand Lodges at Belleville and Kingston. By the reports which I have sent to your Lodges you will see the actions taken by their representatives, I hope they will merit your approval. Time forbids me to dwell upon all the events, I will only mention a few leading events that transpired. I am happy to state Bro. Michael Bowell was re-elected Provincial Grand Master, and there was one of the largest representations I ever witnessed at our Grand Lodge. The next session will be held at Brockville, to which I would call your attention in view of sending your future County master and other delegates, and that I am prepared to furnish blank certificates sent to me by our Grand Secretary entitling the bearer to one-half fare. The Grand Lodge of British America, met at Kingston, in June last, and was well represented from nearly all parts of the Dominion. I am happy to state that Bro. M. Bowell was unanimously elected Grand Master, in place of the Hon. John H. Cameron, and I must state that the appointment gives universal satisfaction as I believe that the worthy Brother is entitled to the high and honorable position he now occupies, and that he will in the future as in the past, always maintain and strive for our privileges and rights to the last, and never falter in time of need as evinced by his actions in Parliament. At the meeting of the Grand Lodge, delegates were appointed to meet the influential Delegates that were sent out from the mother country to meet us at the Imperial Grand Council held in Toronto, on the 13th of July last. I had the honor of being chosen as a Delegate and went to Toronto, and attended the Council, the reports of which you will see in the Grand Lodge reports. I also attended the reception given to them at Belleville, and was well pleased with their eloquence. I hope that the advice, &c. given to us will not be lost and that our society will be benefited. I presented the Delegates with an address the copy of which I have here for your inspection. I would only state that it was got up in a short time, not knowing that we should have the privilege of meeting them in our county town. I only regret that I did not prevail upon them to step over and address us for I am sure it would have done us all much good, and assisted our cause in this county. I would also state for your benefit that we have been able to open a Preceptory of the Royal Black Knights of Ireland for this county. It is held at Demorestville, and is in one working order, the charter members of which have received all the degrees in that order and that we will be happy to receive all worthy members of our order who have been six years a Royal Arch Marksman and a member of the Scarlet Chapter. I have a copy of the rules and regulations of the Grand Black Chapter of Ireland, here for your perusal. I expected to have our own By-laws ready to distribute amongst you, but was disappointed in not getting them all printed. I would state that we met on the first Wednesday on or before the full moon in each month, and the price of admission is five dollars, and the degrees one dollar each. I would only state that as I have got to the top of the ladder in this order that I can recommend it to you all. In conclusion Brethren, I thank you all for the honor you reposed in me in electing so young a person to hold the high and honorable position of County Master for this my native County, and I hope that my conduct has met your approval. I would beg your indulgence for not having visited all the Lodges through the county as I was not aware of the nights of meeting, no report having been sent to the county Lodge. I have sent the Blank reports to your District Masters, and hope that each Lodge has secured them and made its returns accordingly. I also hope that you will use good judgment in the selection of your officers for the current year, brethren who will take pride in maintaining our order and look carefully at its interests.

I am Brethren yours, in Union Love and Truth,

WELLINGTON BOULTER,  
COUNTY MASTER, PRINCE EDWARD

Pleasant Valley, Feb. 7, 1871.

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

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

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

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

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

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

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

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

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

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

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

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

(Signed on behalf of the Grand Orange Lodge,)

EDWARD WALLER, Chairman, D.G.M.

Dublin, 2nd Feb., 1871.

## AS OTHERS SEE US.

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

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

(From *the Embro Review, Ont.*)

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

(From *the Observer, Bowmanville, Ont.*)

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

(From *the Advertising World, Cobourg, Ont.*)

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

(From *the Courier, Morrisburg, Ont.*)

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

(From *the Saturday Review, Bathwell, Ont.*)

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

(From *the Uxbridge Journal, Ont.*)

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

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

(From *the Waterloo Chronicle, Ont.*)

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

(From *the Meaford Monitor, Ont.*)

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

(From *the Owen Sound Chronicle, Ont.*)

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

(From *the Beaverton Expositor, Ont.*)

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

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

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

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

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

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

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

(From *the Peterborough Examiner, Ont.*)

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

(From *the Whitby Gazette, Ont.*)

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

(From *the Weekly Review Woodstock, Ont.*)

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

(From *the Cornwall Gazette, Ont.*)

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

(From *the Glencoe Mail, Ont.*)

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

(From *the Canadian Post, Lindsay, Ont.*)

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

(From *the Waterford Express, Ont.*)

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

## ORANGE ITEMS.

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

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

## WIT AND HUMOUR.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## THOUGHTS ON DEFENCE.

From a Canadian point of view.

BY A CANADIAN.

(Continued.)

Woodstock, on the St. John's River, and Fredericton, the beautiful capital of New Brunswick, offer just the positions wanted. An entrenched camp at the Grand Falls would maintain and protect the communications on the left bank of the St. John's, between the mouth of Madawaska and the cities lower down the stream. Here, earthworks and intrenchments, with which the siege of Sebastopol has made us all familiar; planned before hand, and ready to rise at the magic touch of patriotism, would rapidly cover a population, handy with the axe and spade, and marksmen with the rifle. These men, trained systematically, but simply, as recommended in the Annual Report of the Adj. General of Militia for 1869, p. 11, par. 15, and armed with the best weapon, would be able to hold their own against tenfold odds, until diversions reduced numbers, and General Frost, the leader of our winter array, poured "iron sleet in arrow shower" on the retreating and discomfited foe. Fredericton and Woodstock are both so situated that an easy communication could be maintained with the left bank of the St. John's River, securing re-inforcements and supplies, and means of retreat, if ever required, to stronger positions in a more difficult country, while a glance at the map will show that so long as Fredericton is held strongly, no sane enemy would dare to advance on the city of St. John by the coast line, with British steam cruisers on his right flank, and exposed to attacks from Fredericton on his left flank and rear. To secure the real prize, the city of St. John, he must invest formally both Woodstock and Fredericton, and by the time he had expended thousands of men and millions of dollars, on a few miles of the great Canadian frontier, he would begin to appreciate the value of his investment. Consult the map again, and it will be seen at a glance that Fredericton and Woodstock and St. John must fall, and the entrenched camp at the Grand Falls must be brushed aside, before an enemy could with impunity attempt to invade Lower Canada by means of the cratur sprung in our line of defences by the Ashburton Treaty. Into the top of this ugly chasm debouches, at the Little Falls, the River Madawaska, flowing out of Lake Temiscouata. Both are bordered by a noble Provincial road, an engineering work of great merit, which leads without interruption to the Riviere du Loup on the Riv. St. Lawrence, and which offers an inviting entrance to an invader, by placing him at once among the populous French settlements on the line of the Grand Trunk and Intercolonial Railroads, intercepting also railway communication between Quebec and Halifax. But the whole road is a defile 80 miles in length, coiling through a most difficult country, and is easy to be defended or destroyed. No general, worthy to command an army, would venture on such an advance with an unsubdued foe in his rear, knowing well that, even if he found a passage, he would, on emerging in a shattered and exhausted state, encounter, on the shores of the St. Lawrence, the accumulated force of Lower Canada proper, the strength of Quebec gunboats on the river, and an auxiliary force from Gaspé and New Brunswick debouching on his right flank and rear by the line of the Metapédic.

To make this more plain, attention is again invited to a good map, and to the grand inner line of water communication between Halifax and Quebec afforded by the Gulf and the River St. Lawrence. This line of communication will be supplemented hereafter by the Intercolonial Railway, now under construction; but the connection between Canada and New Brunswick on the Laurentian frontier is maintained at present by the Metapédic Road, like its twin sister of Temiscouata, an honor to the civil engineering skill of Canada. This road, descending the Restigouche, reaches Dalhousie, at the head of that noble estuary, the Baie des Chaleurs.

Dalhousie, as yet but little known, is destined to be a place of importance. It commands a capacious harbour safe at all seasons, and possesses great natural strength of position. It is 342 miles from Quebec and 359 miles from Halifax—nearly equidistant—and a most valuable intermediate depot, where arms and ammunition could be stored for the supply of the militia of the country, open to reinforcements from Quebec, and to the support of gunboats from Halifax. It will be seen at once that this scheme of defence for the Maritime Provinces interposes New Brunswick between Nova Scotia, Lower Canada and her enemy, and would admit of the concentration of the forces from the three Provinces on the line of River St. John. 100,000 good, resolute men, as good soldiers as any which could be brought against them, would hold their own on this line of defence, until diversions operated elsewhere, or the approach of winter, would relieve them from pressure.

We believe that the River St. John, backed by the reinforcements to be found in Halifax, and by the resources which may be accumulated between Quebec and Dalhousie, would offer a line of defence, which no enemy would dare to attack, except with an army of men and material very superior to the defending force, or to approach, except with great caution. On this Continent and in

this climate, time rules inexorably all military operations; to delay an invasion is to defeat it. The enemy we are likely to encounter will not fail to take into his calculations: the delays and the difficulties of the situation, and the cost of maintaining it; and the balance of profit or loss will weigh in favor of those who fearlessly show that they are prepared for resistance.

Thus having disposed of the first 200 miles of our frontier, and having protected our communications between Quebec and Halifax, we will proceed from the point where the Ashburton wedge cleaves into Canada, to the line 45, to Lake Champlain and thence along the frontier of the State of New York to St. Regis, on the St. Lawrence, opposite to Cornwall in the Province of Upper Canada, a distance of 400 miles. For the first 250 miles the line of the frontier follows the sinuosities of what is known as the "Height of Land," that is to say, the rocky and mountainous ridge which divides the streams which fall into the Atlantic from those which fall into the St. Lawrence. This rugged ridge is in military parlance "very difficult," the roads are few, narrow, and at certain seasons, impracticable. Vast forests still extend for many miles on both sides of the frontier. Any traveller who can recall the peculiar features of the country on the Grand Trunk Railway between Coaticook, in the Eastern Townships, and Island Pond, in New Hampshire, will be able to form a fair opinion of the general characteristics of the whole line. It is admirably adapted for partizan warfare, a war of guerillas, for such a resistance, as a sparse, yet resolute, population could best offer. It would be impossible to move a large army with its impedimenta through such a country. Burgoyne tried it ninety-four years ago and was destroyed; a small force would be wasted in the attempt. The invader, too, would advance, without the apparent excuse of a military purpose, simply as a destroyer, the tramp of his footstep would pass through the ashes of burnt homesteads, and over the desolated "clearings" of the hardy frontier settler. A warfare of this nature would excite the strongest passions, the deadliest thirst for vengeance, and exasperate the vehemence of resistance; while the defender of the soil would be moved by the knowledge that a brave defence cannot fail to be a successful defence, and that success, at the end of the war, will secure to him, and from the pocket of his enemy, the full reimbursement of all his losses.

But this part of the frontier will always be free from attack so long as there exists close by, and upon the same line, an easier and more inviting access to the heart of the country. Where this Height of Land strikes the line 45°, it subsides into an open country, populous, highly cultivated, where the roads are good and railroads and canals facilitate human intercourse. The Grand Trunk Railway penetrates into Vermont through the Height of Land, and might there, easily be destroyed, but to the West, from Stanstead Plain to the waters of Lake Champlain, no natural obstacles exist of sufficient moment to impede military operations. The Valley of Lake Champlain has been from olden time an open portal into Canada. No enemy will attempt to force our mountain fastnesses while the best road into the country is to be found at their feet.

Lake Champlain, running north and south, divides the State of Vermont from northern New York, and by a further rectification of our unhappy frontier, under the provisions of the Ashburton Treaty, the Americans have acquired upon it a fortress, which covers them and uncovers us. An expedition prepared without let or hindrance, in the ports of Lake Champlain, could be disembarked, without interruption, at Fort Montgomery, on the very verge of our frontier, and within forty-five miles of the commercial heart of the country, the City of Montreal. Railroads, on either side of Lake Champlain, converge on the same point. A railroad from Rouse's Point, two miles south of Fort Montgomery, runs side by side with our frontier line, to Ogdensburgh, on the St. Lawrence.

It would be idle to ignore the fact, this much of our frontier, 150 miles in length is, as a frontier, difficult to defend, and, being penetrable at many points, exposes the south shore of the St. Lawrence, from Point Levi, opposite to Quebec, to St. Regis, to the incursions of a powerful enemy; but to occupy it, and hold it in force, will tax all his power, he will occupy what he holds and no more, his advance will have brought him face to face with the real bulwark of the country, and the mighty St. Lawrence will teach him, "thus far shalt thou go and no farther." But with the men and resources at his disposal, an incursion at this point must be regarded as a foregone conclusion. Entering Canada, from either side of Lake Champlain, he would descend the River Richelieu to St. Johns, and, expanding, fanlike, seize the Grand Trunk Railway and the port of Sorel, thus securing communication with Quebec by land and water, and could, at the same time, and by the same lines of communication, aided by the St. Lawrence and Lake Champlain Railway, appear before Montreal. All this presumes that no opposition can be profitably made, and that non-resistance, to a certain extent, would be our policy at this early period of the contest. But, between Quebec and Montreal, and the south shore, rolls the River St. Lawrence, averaging at the least, one mile in width and absolutely impassable in its whole length, in the face of the gunboats which could be brought to bear upon its waters. The recent construction of the fortified

lines of Point Levi has rendered Quebec itself unassailable from the south shore. Nothing short of a renewal of the exploits of the immortal Wolfe, and a fresh battle on the Plains of Abraham could imperil Quebec, and under the conditions of modern warfare, the whole *insula* of Quebec, from Cape Diamond to Cape Rouge, could be made an impregnable refuge for the population, the flocks and the herds, the supplies and resources of the southern, eastern and northern counties. The whole strength of the lower Districts of Quebec could be assembled within that *enceinte* if required for its defence, with ample space to live and move and have their being, covered by intrenchments which three times their number would assail unsuccessfully, even presupposing that the flag of England had first been swept from our waters, and an assault made possible by the co-operation of the American navy.

So long as the war-ships of England command these waters, the north shore of the St. Lawrence is safe; but to secure this superiority beyond peradventure we must also hold fast to the port of Sorel. This is the only port of construction and of safe winter refuge between Quebec and Montreal. It is 45 miles below the latter city, and being at the mouth of the River Richelieu, would in the hands of the Americans, become a dockyard and a fortress at the same time. Water communication between Lake Champlain and Sorel is, in the summer, open and good; stores, both naval and military, could be transported to this point, whence the navigation of the St. Lawrence may be obstructed by batteries, and where an armed flotilla might be prepared under shelter. It is well to know, that this most important point has been, for long, under the careful eye of our Royal Engineers, that the lines have been planned, and a system of defence projected, which, on the first rumour of war, could be realized, and would make Sorel strong, whether for defence or for offence, in connection with a similar system of fortified outworks, devised and provided for the protection of the City of Montreal.

The reduction of Montreal would be a heavy blow and sore discouragement; more than any other conceivable casualty, it would jeopardize the independence of Canada. Situated, as this city is, in the centre of the Dominion, a centre at once of commerce and manufacture, at the head of the ocean navigation and at the foot of the chain of lakes, and canals which connects it with the boundless West, containing 125,000 inhabitants, replete with resources and wealth, intelligence and enterprise, and destined to a development beyond thought, the fall of Montreal would shake the land to its foundation; but there need be no apprehension of any such catastrophe. Montreal is naturally of great strength, a strength fortified by abounding supplies of men, material, and provisions. It could hardly be reduced by famine. Properly cared for at the first outbreak of a war it would stand a siege as long as that of Troy. We speak not of the city alone, but of the whole Island of Montreal. The city itself, backed by Mount Royal, is almost impregnable, but the inhabitants will never be driven to seek refuge in this, their last stronghold, so long as they improve wisely the natural defences which encircle their island, and defend them, as brave men are wont to defend all that they hold to be most dear.

The defence of Montreal consists in the network of rivers, rapids, shoals and other natural obstacles by which the island is surrounded. This island is as large as, and very much of the shape, of the Isle of Wight. Its own resources are great, but the supplies from a hundred miles round might be poured into it by a provident Government, and would there find shelter and sustenance, and furnish food for the large force which could be brought together for its defence. The men of the north shore would all be available for this purpose. The men of the south shore, burning with anger and the rage of resistance, would fall back slowly on Montreal, covering their retreating families, their herds and household goods. Thus, there might be concentrated to this point a force of 80,000 men, very angry, and fired with every incentive to defence.

(To be continued.)

## OUR AGENTS.

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

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1st March, 1870.

## Orange Lodge Directory.

Montreal Lodges meet at 81 St. James Street.

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

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

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

This Lodge will hold its next Regular Monthly Meeting on FRIDAY, the 3rd day of March, at 8, p.m.

ELDON L. O. L. No. 304.

The next Regular Monthly Meeting of this Lodge will be held on TUESDAY, the 7th day of March, at 8, p.m.

DUNBAR BROWNE, W.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 8th March, at 8, p.m.

THOS. PORTER, W.M.

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

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

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

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

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

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

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