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THE ALTAR AND THE THRONE.

MONTREAL, APRIL 5, 1871.

No. 5



THE POPE'S LAMENT.

I've had to skeddadle once in my time,
'Tis said I must go now too,
And there's not in this world a single clime,
Where to paddle my own canoe.
The heretics say I must away,
Or Scripture cannot be true;
They have certainly shown I must sink as a stone,
Or paddle my own canoe.

Chorus.—To love my neighbour as myself,
Is a thing that I never could do;
So now I may without delay
Go paddle my own canoe.

Napoleon has taken his men away,
A thing he ought not to do,
And has left me here in a stormy sea,
To paddle my own canoe.
The waves are high and I fear I shall die
Before I ever get through
This terrible gale without a sail
To waft my little canoe.

To love, &c.

They say I've deluged the world with blood,
Well that's all very true;
And that now I must sink in the crimson flood
Or paddle my own canoe.
'Tis also said I never have paid
To Peter his regular due,
So now I must pay without delay,
Or paddle my own canoe.

To love, &c.

The gates of heaven I've kept them long,
Not one I've ever let through,
And must I now give up the keys,
To paddle my own canoe!
I've laid my plaints before the saints,
What more could I possibly do,
Still I'm left in the lurch—the "Head of the Church,"
To paddle my own canoe!

To love, &c.

I've never had wife to bother my life,—
Of children I've had a few,
But they're all gone and left me alone,
To paddle my own canoe.
Oh! children dear, I greatly fear
You've done what you should not do,
In leaving your dad, although he was bad,
To paddle his own canoe.

To love, &c.

O! Mary dear, do pity me here,
For I've nobody now but you,
So lend me a hand or I never shall land,
By paddling my own canoe.
For the billows do roar and I'm far from the shore,
In the midst of a rebelly crew,
Who laugh and shout and order me out,
To paddle my own canoe.

To love, &c.

WHAT CANADA WANTS.

By G. W. Ross, Esq.

Canada wants MEN—not walking effigies,
Who smirk the smile with art polite and sport
The borrowed glitter of their richer friends—
But men of souls capacious, who can plant
The standard of their worth on noble deeds,
And dare respect their conscience and their God.

Canada wants HONEST MEN—men who shall lay
Her empire's corner stone secure upon
The sacred granite of eternal truth,
And build her towers, and all her columns hew
From the deep quarry of a nation's love.

Canada wants PROGRESSIVE MEN—men who
The stirrings of ambition feel, to join
The glorious ranks of those who lead the van
In Freedom's cause, and pour the wealth
Of heaven-born genius at their country's shrine.

Canada wants INDEPENDENT MEN—men who,
Regardless of applause, will speak the truth—
Men who would spurn a bribe and scorn to bend
In cringing self-abasement at the feet
Of titled villainy.—Men who have drunk
From Freedom's sacred fount, and who their necks
Would never bend to wear the bondsman's yoke—
Men from deceit who'd tear the mask, and shew
The knave in all his nakedness and guilt.

Canada wants VIRTUOUS MEN—men with their hearts
Attuned to holiness—men who will take
The Bible as the Charter of their faith—
Adore the God whom it reveals and learn
With gratitude sincere to sound his praise.

Canada wants HEROIC MEN—men who shall dare
To struggle in the solid ranks of truth;
To clench the monster error by the throat:
Hurl base oppression from her seat, break down
Her walls and let the world with peans
Of universal rapture usher Freedom in.

Canada wants NOBLE MEN—not those who trace
Nobility through tortuous channels of
Hereditary blood and boasting of
Ancestral worth, swell with profound conceit,
At every mention of their little selves,
But men of noble souls—men tested well
In life's great struggle, tempered in the forge
Of hard experience, and fortified against
Temptation's wiles by purity of heart—
Men who would dare assert their rights, and do
What duty bids, though all the world should sneer.

Canada wants PATRIOTIC MEN—men who
Can feel their bosoms throb at mention of
Their Country's name—men whose allegiance is
Not based on selfishness, whose honesty of soul
Would scorn promotion's highest seat
If treason was the price—men who will guard
Her soil with sacred care and when she sounds
The trumpet of alarm, will grasp their swords,
Rush to the battle-field with martial tread,
And fearless hurl destruction on her foes.

These be the men, Oh Canada, to spring,
From out thy virgin soil.—These be the men
To wield the sceptre of thy power, extend
Dominion o'er thy vast estate and write
In history the glory of thy name.

A MIDNIGHT RIDE IN '98.

PART I.

Fifty-four years have now elapsed since the Irish rebellion in 1798, and though at that time I made no inquiry into the merits of the quarrel, and knew little of the actors in it, and cared nothing either for them or their motives, I have reason to remember the hot summer of that eventful year, as if it were but yesterday. I was residing in my father's house, Dame-street, Dublin, and was an undergraduate of Trinity College, which I had entered in '97. In the city we heard little of the rebellion and its concomitant miseries, and I seldom spent a thought upon it, except when reminded of its existence by the sight of the various corps of yeomanry, which had been formed by the lawyers and other public bodies. Prisoners were occasionally dragged in by the military, and handed over to the tender mercies of Major Sirr, in the Castle, who dealt with them as to him might seem fitting. "Poor devils!" was the only exclamation either in pity, sympathy, or antipathy which ever escaped me or my companions on meeting with them. Politics, I remember, I considered, "confounded humbug;" and "uniting" as forming a connexion with any of the secret associations of the day was called, the height of folly; but a good dance at an evening party I looked upon as a very serious business, which ought to be attended to in an earnest spirit. My sisters were fully imbued with half sentimental, half traitorous notions so ripe at the time, and watched every movement with painful anxiety, either from some vague feeling of romance, or the instinctive sympathy which most women feel for the weaker side in every quarrel. But I laughed at their notions, and lost no opportunity of heaping such ridicule as I had at command upon the "patriotic" party. Once only were my feelings fairly roused to such a pitch, that I cursed the rebels in my heart, and wished them every one hanged, drawn, and quartered, and that was on the memorable night in May, when the whole Protestant population of the city turned out in expectation of an attack from the south. I had been invited to a ball in Merrian-square, but in consequence of the alarm it was postponed, *sine nocte*. *Hinc illa lacryma.*

I had an uncle living at Wicklow, about nine miles from the town of Rathdrum, upon a small landed property, most of which he farmed himself. He was an old man, and a widower, and his family consisted of one son and two daughters, who had been at school in the neighbourhood of London for nearly three years; but after their mother's death, which had occurred but recently, they had remained at home. Floating rumours of the beauty and accomplishments of my fair cousins had occasionally reached me through my sisters, with whom they corresponded. I remember nothing of them myself, as I had not seen them for six years; but every one knows, and I knew too, what a difference six years make in a girl who has already reached fourteen. From listening to conversation about them, I at last began to join in it, and my interest was increasing day by day, when an invitation to spend the summer with them came from my uncle. Enamoured as I was of the joys of a city life, I felt strongly disposed to accept of it. Not so my father, who feared to allow me to travel in the disturbed state of the country; but his glowing representations of the dangers of the way only roused my ardour, and I was already, in imagination, a victor over hosts of "base lackey peasants," whom I fancied myself leading captive to Crana-Hall, and presenting to my cousins as the first fruits of my valour. My uncle

assured us that his neighbourhood was still very peaceable, and with true Orange fervour, expressed his conviction, that if any disturbances did arise, the loyal yeomanry of the neighbourhood would put them down in a manner that would strike terror into the hearts of all evil-minded persons. Animated by these assurances, I redoubled my solicitations to my father for permission to set out; but when a letter from Lily, the younger of the two Misses Gilbert, expressed the warm desire which herself and her sister felt to see me, my impetuosity knew no bounds. I was not to be denied any longer. "Well, Charles," said my father, after a long controversy one evening, "go, if you will; but if you are shot or hanged, don't blame me. We had better, however, give you as good a chance as possible, and as my friend Captain Hodson is going down to the town of Wicklow with a troop of dragoons, on Wednesday, I will drop him a note, and ask him to take you under his escort thus far."

Nothing could have pleased me better. The following day was spent in practising the broadsword exercise in a hay-loft over the stables; I had no need for practice in pistol firing; I could already snuff a candle at twelve paces. The night before my departure, I was charging, in dreams, in the ranks of the dragoons in a heady fight, scattering the rebel forces

"Like thin clouds before a Biscay gale,"

and was highly complimented by Captain Hudson.

The eventful morning came. My portmanteau was sent over early, and placed on the military baggage-cart. At breakfast I was too excited to eat much, and my attention was, at all events, distracted by the innumerable messages which my sisters charged me to deliver, and one-third of which I never did deliver, and cautions from my father as how I was to demean myself on the way.

At last I started! I was mounted on a "bit of blood" from my father's stables, a little bay mare, which we called "the Lyanna," an Irish word meaning *pet*, or *darling*, and in truth I loved her as my life. She was small—in fact, rather below the middle size, long in the body, and rather hollow in the back, with short symmetrical limbs, broad, but compact, and by no means clumsy hoofs, and possessed great width of chest. But it was in her head that I delighted; it was the perfection of symmetry, and was surmounted by small, delicate, silky ears, that were ever in motion. Her two large, dark eyes beamed with almost human gentleness and docility. She was at this time about six years old. I am thus particular in describing, because, as will be seen presently, she played a prominent and important part in my tale.

Captain Hudson was a man of about fifty years of age, thirty of which he had spent in the field, in every part of the world. His iron-grey hair and moustache, bronzed features, calm but piercing grey eyes, tall, erect, and sinewy frame, and a deep scar on his cheek, made him in appearance the *beau-ideal* of a veteran soldier of fortune. He had commenced his military career in the East Indies, and the only spark of enthusiasm or deep feeling I ever noticed in his conversation, although he was a constant visitor at my father's house, was when he recounted the exploits of Clive, that marvellous man whose wondrous genius and daring made a handful of European soldiers more than a match for countless hosts of the fiercest chivalry of the East. From India he had passed to America, and was there engaged during the whole of the war of independence, often wounded, twice made prisoner, and suffering at times incredible hardships from cold, hunger, and fatigue, but enduring all with a sort of phlegmatic indifference, as if the worst misfortune that could befall him was incidental to his profession, and consequently not to be complained of. He had received a collegiate education, and had been a fellow-student of my father, and still retained a strong love for the Greek and Roman classics, the only tie that bound him to his youth; for all his relatives were dead many a year before his return to Europe. He had been very successful while at the university, and still devoted his leisure hours to study.

On arriving at Rathdrum we stopped for the night. The Captain and I put up at the hotel, and the dragoons were billeted in various houses through the town. On the following morning he resumed his march to Wicklow, where he was to stay for a few days, and if all remained quiet he was to proceed to Hacketstown, a small town on the confines of the counties of Wicklow and Carlow, there to await further orders. Grana Hall was but ten miles distant, in another direction, however, across the hills; so here we separated. He advised me not to set out until the following day, when a corps of yeomanry would be marching part of the way, as the news had arrived a few days previously that a strong body of the rebels, under the command of Holt, had passed Wicklow Gap, and were dispersed in small parties in the vicinity. I promised to abide by his instructions, but after an hour's wandering through the little town, then no better than a hamlet, I felt so lonely and dull, and withal so impatient to reach my journey's end, that I ordered my horse, and despite my landlord's warnings and entreaties, set out alone, leaving directions to have my portmanteau sent on with the yeomanry. This was the commencement of my misfortunes.

For six miles I rode in safety across wild hills and romantic glens, the people on the wayside "clamping" their turf, and moulding their potatoes, and the children sporting in the fields, or lounging at the cabin doors in the sun, the pictures of happiness and contentment. I began to think the rebellion was a sham, and all the stories I had heard about it were lies; and that in short there was no rebellion. About mid-day I arrived at the village of Aughrim, in the midst of a barren district surrounded by grim hills, of savage aspect, covered chiefly with grey rocks, that looked stern and forbidding, as the hot sun gleamed fiercely upon them. Here I fed the Lyanna, and had a tumbler of whisky-punch, an Irishman's beverage at all times, and in all seasons. In summer he drinks it "to keep out the heat," and in winter to "drive out the cold." Thus fortified, we again proceeded. A crowd of the villagers assembled to see me start, observing me apparently with great curiosity, and I noticed that the women shook their heads, and looked at me with a pitying expression of countenance; but nothing was said.

My road now lay along the banks of a mountain stream, amidst the same wild uninteresting scenery, but after about two miles it turned abruptly at right angles into a wide and rather romantic glen. The hills on each side were well wooded, or covered with heather, and rose from the river's brink almost perpendicularly. The water boiled fiercely along, amongst the huge boulder stones which from time to time had rolled down from the mountain side, and the willows along the bank leaned over, waving in the evening breeze, like a lover drinking in the music of his mistress' voice. The road was cut in the side of the hill, and was full of windings, caused by the irregularities of the ground. The long arms of the mountain ash threw their shade across it, save where, here and there, the sun shone in a fostering ray upon green banks covered with bluebells and daisies. He was already sinking in the west, and his light, as it fell athwart the hill side, shed a golden hue on the tree tops beyond the stream, while the clear rich notes of the blackbirds were gently wafted across through the balmy air. There was no extended prospect, I could at no point see more than ten yards in advance: on my right the hill rose perpendicularly; on my left was the river, more wood, and another steep ascent. It was exactly the time, the climate, and the spot for lovers to whisper their vows, or children to sport their gambols.

A sudden and rather steep incline brought the road almost on a level with the river, and at the bottom, the latter was spanned by a small rustic stone bridge, across which a sort of lane led up into the wood on the other side. Lounging in various attitudes at the corner were five or six men, some smoking, but all armed, as I could see the steel gleaming in the sun, while still at some distance. At the first moment of surprise, I felt considerably alarmed, and, "I am free to confess," rather disposed to turn and fly. But further reflection convinced me that my safest course was to advance boldly, as if unconscious of danger, for if the objects of my fear were friends, flight would make me ridiculous; if enemies, it would be useless, as one well-aimed ball would cut short my career long before I could reach

the turn of the road. I rode on; a short thick-set man, with thin pale face, but rather intelligent features, and a black beard of at least a week's growth, advanced, armed with a musket and bayonet, and planted himself in the centre of the road straight in my way, looking at me with the calm, imperturbable air of one who had a duty to perform, and meant to perform it, though it was a matter of no personal interest in the world to him. This was encouraging: these are a yeomanry piquet, thought I, stationed here as a measure of precaution to examine all passersby; but it is curious that they are not all in uniform; ah, perhaps it's not necessary unless at head quarters. It took but a second to console myself with reflections like these. I was roused by a peremptory order to stop. I pulled up, the party on the bridge stared at me with silence, while their companion seized the horse by the bridle, and said in a tone phlegmatic as his manner—

"Where are ye from, an' where are ye goin' to?"

"From Rathdrum last."

"Ye're an Orangeman!"

"No, I'm not: I know nothing and care nothing about orange or green."

"Well, thin, it ill becomes a euenuch that's nayther wan thing nor t'other to be ridin' so nate a baste, when honest min's thrampin' on foot. An' if ye're not Orange yerself, ye belong to the breed anyhow, for how the devil else would ye get into sich a nist o' Tory hunters as Ra'dhrum! Get down, I tell ye;" and suiting the action to the word, he pulled my left foot from the stirrup, and with a smart push sent me sprawling on the road at the other side. I rose, covered with dust and boiling with rage. But what happened afterwards I must reserve for another chapter.

(To be continued.)

"THE ROYALTIES OF PETER."

The oath of Fealty* taken by Romish Bishops to the Pope binds them, *inter alia*, to "defend the Royalties of Peter against all men." Some of these, as explained by the "the Church," are:—

The Pope is "to have a plenitude of power by which he can intringe every law, and act according to his sovereign will."

He is "to be so exalted that it is idolatry to disobey his commands."

He is to be able to say, "We declare, say, define, and pronounce it to be of necessity to salvation for every human creature to be subject to the Roman Pontiff."

It must be believed that "the Pope is the King of Kings, Monarch of the world, and sole Lord and Governor both in Spirituals and Temporals."

"All must acknowledge that the Pope has both the temporal and spiritual swords at his command. But one sword must be under the other, and the Temporal authority must be under the Spiritual Power—whence if the earthly power goes astray, it must be judged by the Spiritual Power."

Kings must be taught that "men cannot offer to God a more acceptable sacrifice than by impugning him who seeks to take the kingdom from God's church."

Bishops, Princes, and People must acknowledge that "Peter and his successors are Christ's true Lieutenants, and whom it is so necessary to obey, that he who doth not obey shall die the death."

In fine, every man must renounce his natural rights and submit to the doctrine that:—

"To the Pope as Sovereign Monarch, by divine sanction of the whole church, appertain Royal prerogatives such as:—

To be Superior to the whole Church, and to its Representative, a General Synod of Bishops. To convocate General Synods at his pleasure; all Bishops being obliged to attend, upon summons from him. To preside in Synods, so as to suggest, promote, obstruct, over-rule the debates in them. To confirm or invalidate their determinations, giving life to them by his assent, or subtracting it by his dissent. To define points of Doctrine, or to decide Controversies authoritatively, so that none may presume to contest, or dissent from his Dictates. To enact, establish, abrogate, suspend, dispense with Ecclesiastical Laws and Canons. To relax or evacuate Ecclesiastical Censures by indulgence, pardon, &c. To void Promises, Vows, Oaths, Obligations to Laws by his Dispensation. To be the Fountain of all Pastoral Jurisdiction and Dignity. To constitute, confirm, judge, censure, suspend, depose, remove, restore, reconcile Bishops. To confer Ecclesiastical Dignities and benefices by Authority, in way of Provision, Reservation, &c. To exempt Colleges, Monasteries, &c. from the Jurisdiction of their Bishops and ordinary Superiors. To judge all persons in all Spiritual Causes, by calling them to his cognizance, or delegating Judges for them; with a final and peremptory Sentence. To receive Appeals from all Ecclesiastical Judicatories; and to reverse their Judgments, if he findeth cause. To be himself unaccountable for any of his doings, exempt from judgment, and liable to no reproof. To erect, transfer, abolish, Episcopal Sees. To exact Oaths of Fealty and Obedience from the Clergy. To found Religious Orders; or to raise a Spiritual militia for the propagation and defence of the Church. To summon and commission Soldiers by Crusade, &c., to fight against Infidels, or persecute Infidels."

For references, *Barrow's Supremacy*, sec p. 21, Edit. 1683; *Romanism as it Rules in Ireland*; *Dens' Theology*; *Westminster Gazette*. February 23, 1867.

*THE ROMISH BISHOP'S OATH OF OFFICE.

"I, N., Elect of the Church of N., from henceforward will be faithful and obedient to St. Peter the Apostle, and to the Holy Roman Church and to our Lord, the Lord N., and to his successors canonically coming in. I will neither advise, consent, nor do anything that they may lose life or member, or that their persons may be seized, or hands anywise laid upon them, or any injuries offered to them under any pretence whatsoever. The counsel which they shall entrust me withal by themselves, their messengers, or letters, I will not knowingly reveal to any to their prejudice. I will help them to defend and keep the Roman Papacy, and the Royalties of Peter, saving my order, against all men. The legate of the Apostolic see, going and coming, I will honourably treat and help in his necessities. The rights, honours, privileges and authority of the holy Roman Church, of our Lord the Pope and his aforesaid successors, I will endeavour to preserve, defend, increase and advance. I will not be in any counsel, action, or treaty in which shall be plotted against our said Lord, and the said Roman Church, anything to the hurt or prejudice of their persons, right, honour, state, or power; and if I shall know any such thing to be treated or agitated by any whatsoever I will hinder it to my power; and as soon as I can will signify it to our said Lord, or to some other by whom it may come to his knowledge. The rules of the holy Fathers the Apostolic decrees, ordinances or disposals, reservations, provisions, and mandates, I will observe with all my might, and cause to be observed by others.

Heretics, schismatics, and rebels to our said Lord or his aforesaid successors I will to my utmost power persecute and wage war with. I will come to a council when I am called, unless I be hindered by a canonical impediment. I will by myself in person visit the threshold of the Apostles every three years; and give an amount to our Lord and his aforesaid successors of all my pastoral office, and of all things anywise belonging to the state of my church, to the discipline of my clergy and people, and lastly to the salvation of souls committed to my trust; and will in like manner humbly receive and diligently execute the Apostolic commands. And if I be detained by a lawful impediment, I will perform all the things aforesaid by a certain messenger hereto specially empowered, a member of my chapter, or some other in ecclesiastical dignity or else having a parsonage; or in default of one of the clergy (of the diocese) by some other secular or regular priest of approved integrity and religion, fully instructed in all things above mentioned. And such impediment I will make out by lawful proofs, to be transmitted by the aforesaid messenger to the Cardinal pro-pontif of the holy Roman Church in the congregational of the Sacred Council. The possessions belonging to my table I will neither sell nor give away, nor mortgage, nor grant anew in fee, nor anywise alienate, no, not even with the consent of the chapter of my church, without consulting the Roman Pontiff. And if I shall make any alienation, I will thereby incur the penalties contained in a certain constitution put forth about this matter. So help me God and these holy Gospels of God."—*Pontificale Romanum*, p. 88, Paris, 1664.

What charges made against Romanism by Protestants are established by this oath? 1. That Romanism is a *Political Corporation* rather than a *Religious Society*. 2. That Papists are made responsible to the Pope rather than to God. 3. That Romish Prelates, if true to their Oath to the Pope, must be the enemies of all civil Governments not in subjection to the Pope. 4. That the Country which encourages Popery must be enslaved by it, and its people utterly ruined.

WORDS OF SOLEMN WARNING.

The Pope claims the right to DESTROY ALL HERETICS, and every Romish Bishop in this country, on taking office thus swears:—*Heretics, Schismatics, and rebels to our said Lord (the Pope) or his aforesaid successors, I will to my utmost power persecute and wage war with.*

Maldonatus, a Standard Work in the "Royal College" of Maynooth, says:—"They who deny that heretics are to be put to death, ought much rather to deny that thieves and murderers ought to be put to death, for heretics are so much the more pernicious than thieves and murderers, as it is a greater crime to steal and slay the souls of men than their bodies."

"It is necessary that the Catholic Religion shall be held as the only religion of the State, to the exclusion of all other modes of worship." *Papal Encyclical*, Dec. 1864.

"The Roman Pontiff cannot and ought not to reconcile himself to, and agree with, progress, liberalism, and modern civilisation."—*Ibid.*

"If ever there was a land in which work is to be done and perhaps much to suffer, it is here. I shall not say too much, if I say that we have to subjugate and subdue, to conquer and rule, an imperial race: we have to do with a will which reigns throughout the world as the will of old Rome reigned once; we have to bend or break that will which nations and kingdoms have found invincible and inflexible. * * * Were heresy (i. e. Protestantism) conquered in England, it would be conquered throughout the world. All its lines meet here, and therefore in England the Church of God (the Papacy) must be gathered in its strength." Dr. MANNING, *Tablet*, August 6th, 1859.

"The Catholic Church is getting to feel its true dignity and right position in this country. What we of course aim at, in God's good time and way, is to be, as we have once been, the DOMINANT CHURCH OF ENGLAND. We had gradually, under the pressure of the penal laws, forgotten our place in the world as God's only Church; we had been snubbed so successfully, that we thought it gain even to make common cause with the sects of yesterday, and pinning ourselves to their sleeve, to get, if it might be, a share in the poor pickings of concession which, with mighty professions and small fruit, were from time to time vouchsafed to us. What can have led Catholics to detach themselves from this ignoble, though profitable alliance, except a growing consciousness of their true strength and nobility?"—F. OAKLEY, *Tablet*, May 14th, 1859.

When it was generally expected that the Emperor of the French contemplated an invasion of England, the *Tablet* in a leading article wrote:—"It will be the most popular act of his life. He will have every Frenchman on his side, with the unconcealed sympathies of every nation in the world. When he sets out upon his campaign on English soil, he need fear no secret societies, or insurrection at home; he will be hailed as the avenger of nations and as the scourge of a race that is unpopular wherever it is known."—*Tablet*, July 16th, 1859.

The Pope, speaking authoritatively through Dr. Manning, in the pro-Cathedral Kensington, on Sunday, Oct. 3, 1869, says:—"I claim to be the Supreme Judge and Director of the Consciences of Men—of the Peasant that tills the field and the Prince that sits on the Throne—of the household that lives in the shade of privacy, and the Legislature that makes Laws for Kingdoms—I am the Sole Last Supreme Judge of what is right and wrong."—*The Times*, October 4th, 1869. See also 1 Kings xviii. 21; Matt. xxiii. 8; Rom. xiv. 10-12. Englishmen, Who is to be Lord—Jesus or the Jesuit?

Grant them the rights of men, and while they cease
To vex the peace of others, grant them peace:
But trusting bigots, whose false Obed has made
Treachery their Duty, thou art self-betrayed.

God will certainly take care of you if you bear your whole weight on Him. He will not do it just in your way; but He will do it. He cannot let one of your real interests perish, or be hurt, without the most dreadful perjury of Himself.

The real man is one who always finds excuses for others, but never excuses himself.

A lady in Hamilton overheard a young gentleman remark to his companion, "By heaven! she's painted." She turned round, and said, "Yes, sir, and by heaven only!" How was that?

"Mary Magdalen had 7 devils cast out of her. I never heard of a man having 7 devils cast out of him," growled an old bachelor in the course of a discussion on the "woman question." "No they are not cast out yet, I believe," was the response of his antagonist.

CONSTITUTION AND LAWS
OF THE
LOYAL ORANGE ASSOCIATION.

(Continued.)

ORDER OF PRECEDENCE.

- 69.—I. Grand Master and Sovereign.
- II. Deputy Grand Master
- III. Provincial Grand Masters, taking precedence in order of appointment, re-election for two or more consecutive terms being taken as a continuation of one term; if two or more claim, by equal term, seniority to be given to Provincial Grand Lodge.
- IV. Past Grand Masters, taking precedence according to order of appointment.
- V. Past Deputy Grand Masters who shall have held office for five consecutive years.
- VI. Past Provincial Grand Masters, taking precedence by same rule as Past Grand Masters.
- VII. Grand Chaplain.
- VIII. Grand Secretary.
- IX. Grand Treasurer.
- X. Grand Lecturer.
- XI. Grand Director of Ceremonies.
- XII. Past Grand Secretaries and Treasurers who shall have held office for five consecutive years.
- XIII. Provincial Deputy Grand Masters, taking precedence by same rule as Provincial Grand Masters.
- XIV. Provincial Associate Deputy Grand Masters, taking precedence by same rule as Provincial Grand Masters.
- XV. Deputy Grand Chaplains, in order of appointment.
- XVI. Deputy Grand Secretary.
- XVII. Deputy Grand Treasurer.
- XVIII. Deputy Grand Lecturers, in order of appointment.
- XIX. Provincial Grand Chaplains, by same rule as Provincial Grand Master.
- XX. Provincial Grand Secretaries, by same rule as Provincial Grand Masters.
- XXI. Provincial Grand Treasurers, by same rule as Provincial Grand Masters.
- XXII. Provincial Grand Lecturers, by same rule as Provincial Grand Masters.
- XXIII. Provincial Grand Directors of Ceremonies, by same rule as Provincial Grand Masters.
- XXIV. Provincial Deputy Grand Chaplains, by same rule as Provincial Grand Masters.
- XXV. Provincial Deputy Grand Secretaries, by same rule as Provincial Grand Masters.
- XXVI. Last Past Provincial Grand Officers (except Masters), in same order, and by same rules respectively as Provincial Grand Officers.
- XXVII. County Masters, taking precedence in order of appointment, re-election for two or more consecutive terms being reckoned as a continuation of one term; if two or more claim by equal term, seniority to be given to the County Lodge having greatest number of private Lodges, and if still equal, seniority to be given to the County Lodge first organized.
- XXVIII. District Masters, as County Masters, reading District for County.
- XXIX. Masters of Lodges, according to number of Warrant.
- XXX. Past County Masters, by same rule as County Masters.
- XXXI. Past District Masters, by same rule as District Masters.
- XXXII. Last Past Masters of Lodges by same rule as Masters.
- XXXIII. County officers in their respective positions, by same rule as County Masters.
- XXXIV. District Officers, in their respective positions, by same rule as District Masters.
- XXXV. Officers of Private Lodges, in their respective positions, by same rule as Masters.
- XXXVI. Private Members, by same rule as Masters.

PROVINCIAL GRAND LODGES.

70. 1 All the parts of the former Province called Upper Canada, lying west of the counties of Durham and Victoria, shall constitute a separate Province to be called the Province of Ontario West.
- 2 All the parts of the former Province of Upper Canada, bounded on the west by the counties of Durham and Victoria (both counties inclusive), shall constitute a separate Province, to be called the Province of Ontario East.
- 3 Lower Canada shall form a separate Province, to be called the Province of Quebec.
- 4 Nova Scotia, Cape Breton, and the Bermudas, shall form a separate Province, to be called the Province of Nova Scotia.
- 5 New Brunswick shall form a separate Province, to be called the Province of New Brunswick.
- 6 The Island of Prince Edward shall form a separate Province, to be called the Province of Prince Edward.
- 7 The Island of Vancouver shall form a separate Province, to be called the Province of Vancouver.
- 8 The Island of Newfoundland shall form a separate Province, to be called the Province of Newfoundland.
- 9 The Island of Jamaica, and all the British Possessions in the West Indies shall form a separate Province, to be called the Province of West Indies.
- 10 All that part of British America lying West of the Rocky Mountains, on the main land, shall form a separate Province, to be called the Province of Columbia.
- 11 All that part of British America, dividing the Province of Columbia from the Province of Ontario, shall form a separate Province, to be called the Province of Saskatchewan.
71. The Provincial Grand Lodge in each of the several Provinces shall meet, elect its own Grand Officers, levy its own dues, divide its territory into Counties, Districts, or other local Divisions, and make such Rules and Regulations for the management of its own local affairs, and the government of its own members, as it may deem just and prudent, and as shall not be inconsistent with the Constitution or authority of the Grand Lodge of British America. Any two or more Provincial Grand Lodges may unite and form one Provincial Grand Lodge, on a two third vote of each of such Provincial Grand Lodges.
72. The Provincial Grand Lodges shall meet within their respective Provinces, annually. (See G. L. Rept. 1869, p. 26, 4th line), in such places as they shall annually determine after their first meeting, at any time not later than one month previous to the annual meeting of the most worshipful Grand Lodge, of B. A. (See G. L. Rept. page 25, line 4), and elect for the year, a Grand Master, two Deputy Grand Masters, Grand Chaplain, Grand Treasurer, Grand Secretary, Deputy Grand Secretary, Grand Lecturer, and Grand Director of Ceremonies, and not more than ten Deputy Grand Chaplains.
73. The members entitled to sit and vote at Provincial Grand Lodges shall be its Grand Officers; last Past Grand Officers, being actual members, who shall have complied with all the requirements of the Order; County Masters, District Masters, Masters of Private Lodges, and Proxies of such Lodges, when the Masters are not present, or where they vote in any other capacity; Officers of the M. W. Grand Lodge as set forth in rule 7, under the head of the M. W. Grand Lodge; all Past Grand Masters of the W. M. Grand Lodge, and all Past Provincial Grand Masters in the Provincial Lodges of which they have been Grand Masters respectively, provided always that such Past Grand Masters, and Past Provincial Grand Masters shall be members in good standing in some Private Lodge which shall have paid all its dues.
74. The District Master that has not made his returns shall not be allowed to vote. (See G. L. Rept. 1869, page 25, line 28.)

MR. GLADSTONE AND THE POPE.

(From the London Times.)

No one can be surprised at the fact that Mr. Gladstone's letter to Mr. Dease on the status of the Pope has been made the subject of anxious inquiry in both Houses of Parliament. When the letter was first published there was a universal feeling of astonishment, if not of bewilderment, at its appearance. Men asked one another what had induced the Prime Minister to deal with so delicate a question at all. English susceptibilities on the matter of the Papacy may be somewhat deadened compared to what they have been even in recent memory, but they are not extinct. And if England is not free from vague alarms, what can be said of the temper of Scotland? Nor is Protestant Ulster behind Scotland in its dread and hatred of the Papacy. These are the passions Mr. Gladstone was rash enough to excite when he wrote his letter to Mr. Dease. Why was there no man at his elbow to stay his hand? What is the use of private secretaries if they cannot step in to prevent such imprudence? Must we be constantly startled by the epistolary eccentricities of Prime Ministers? There are usually some 15 or 16 members in the Cabinet—we hardly know why there are so many, seeing how well the country got on during the Recess without any of them; but since there are 15 or 16 they might do some service if told off in sub-committees to revise the letters of their Chief. As it is we are never safe. Lord Russell was constantly alarming his friends by his explosive notes. It was not the least damaging characteristic of Mr. Gladstone's letter to Mr. Dease that it was slightly unintelligible. Some severe critics affirm that the Prime Minister is always unintelligible when he puts his thoughts upon paper. More kindly men explain that if he is at times obscure, the explanation of the fact is that his abundant genius constantly tempts him to wrap an atom of matter in endless swathes and bands of words. Certain it is that it was difficult to make out exactly what Mr. Gladstone meant in writing to Mr. Dease, and those whose apprehensions were most excited naturally feared the words. It was evident that Mr. Gladstone meant to say something kind about the Pope; he even spoke of him as "the Sovereign Pontiff," and the expression was enough to send a shudder of alarm through a vast number of most excellent persons, such as they had not felt since they found Dr. Cumming addressing the head of the Apostate Church as "His Holiness." Not a few reasoned that it was impossible for any man to call the Pope the "Sovereign Pontiff" who was not himself a Roman Catholic, and Mr. Gladstone's perversion, long suspected, became indisputable. But the Prime Minister did not confine himself even to these dangerous words. He declared that the Government were concerned in all that related to "the adequate support of the dignity of the Pope." What could this mean? The phrase "the adequate support of dignity" is common enough; it occurs in the messages the Queen sends from time to time to Parliament, announcing that a son has reached man's estate, or a daughter is about to be married, or that she has conferred some title in recognition of distinguished services to the country which must be sustained by a befitting endowment, and she relies upon the loyalty of her people that due support shall be forthcoming. Could Mr. Gladstone mean to tell Mr. Dease that the Government were prepared, if necessary, to apply to Parliament for a vote to sustain the dignity of the Pope? Are we in danger of a new Maynooth controversy, only more embittered than the one now happily set at rest? We know that Mr. Gladstone could never have meant this, but so much was the purport of his words. Men who were unable to understand that his language required a liberal construction might well be troubled in spirit. We have not all the desecrating genius of Mr. Arthur Kimbird. Luckily for the peace of many disturbed breasts, that skilled interpreter did not wait for the assembling of Parliament, but hastened to teach Mr. Gladstone the exact significance of his own words. Keenly dividing sound from substance, sifting chaff from wheat he reduced the letter of the Prime Minister to a set of harmless common places, and asked him whether that was not the meaning he intended to convey. At least Mr. Kimbird put his name to the bottom of a letter thus explaining the communication made to Mr. Dease, and, if stating the fact in this way implies any doubt whether Mr. Kimbird did really compose the letter he signed, we may be pardoned the scepticism when we find that the most devout of men may nowadays suggest without a suspicion of impropriety the post-dating of a public memorandum. However it came to pass—whether Mr. Kimbird or Mr. Gladstone was the prime mover in the matter—we are now assured that Mr. Gladstone meant nothing more than that the Ministry thought the Pope ought to be free to discharge his spiritual functions without let or hindrance from the temporal power of the King of Italy, and that if they found the Government of Victor Emmanuel did anything to interfere with the giving away of red hats or the convocation of the Sacred College or the bestowal of the blessing *urbi et orbi* so far as it might be consistent with public order, they would use their influence to put an end to such interference.

It must ever be a puzzle why, when Mr. Gladstone's meaning was so simple, he did not express it in words as plain. The status of the Pope is indeed a matter of interest to some millions of British subjects and on this very account the support of the dignity of the Sovereign Pontiff may be safely left to their care. They are neither so poor nor so weak in zeal as to require aid or stimulus. The Pence of the faithful will be forthcoming to supply the wants of the Successor of Peter. The freedom of the Pope is another matter. It was somewhat unlucky that at the moment when he was credited with one of the attributes of Deity he should be doomed to descend to the level of a citizen—an honoured citizen but still a citizen—of the Italian kingdom. It is right that he should be free, always supposing that he conducts himself as becomes a citizen—that he does not conspire against the authority of the State, or incite to insurrection against it. If, too, the Italian Government did not allow him full liberty while observing these conditions, the English Ministry, as representing its Roman Catholic fellow-subjects, would be entitled to remonstrate with it on the subject. There we should stop. We should never interfere by force of arms, whatever course the Italian Government might see fit to pursue; and although this is not distinctly stated even in Mr. Kimbird's interpretation of Mr. Gladstone's letter, the full truth is not spoken unless and until it is plainly avowed.

THE CLERGY OF ITALY.

[FROM THE SATURDAY REVIEW.]

The common parochial clergy of Italy have little hold even on the religious sympathies of the people. Nothing can be more unlike an English clergyman's conception of his work than that entertained by an Italian curé. He has no work to do outside his church, and little work to do inside. He says mass every morning, and he is ready to offer these masses on behalf of any that will eke out his miserable stipend with a fee. He has no parochial schools to visit; he does no sick-visiting; he administers no relief to the poor. He is not troubled with preaching; a few minutes' talk on the Gospel on a Sunday afternoon is all that is expected, the actual preaching being reserved for the "Month of Mary," and conducted by Capuchins or other friars specially delegated by the Bishop. He accompanies a funeral only to the outskirts of the town, and suffers the poor corpse to be tumbled into its grave in the desolate "Campo Santo" without a word of farewell. Even the confessional gives him little trouble: the dispossessed monks "have large sleeves," as the characteristic Italian proverb runs, and are the popular confessors. In parish administration he plays second fiddle to the "Confraternità" of the Church, a sort of conglomerate of our vestry and district-visitors, in whose hands all charity and poor relief are concentrated. He is for the most part a good-tempered ignorant fellow, wretchedly educated, and with a knowledge of matters outside his professional duties which lies in a very small compass indeed. England, for instance, he knows as a country to return to the Catholic faith through the agency of people called "Posaistas," from their habit of trying to assume a Catholic attitude. Such men can have little influence even on the ignorant devotees who attend punc-

tually at Sunday mass. Over Young Italy, the generation that is growing up under the new conditions of a free country, they have none at all. His one great dread is of the conscription, and yet, absurdly numerous as the army is, and oppressive as seems the burden of taxation which it entails, it is to it that the wiser and more thoughtful Italians look for the moral regeneration of their country. No instrument has proved so effective in breaking down the narrow provincial jealousies that have been the ruin of Italy in the past. The Tuscan, the Venetian, the Neapolitan, once enlisted under the national colours, learns to feel equally with the Piedmontese that he is above all, an Italian. The education given alike to the officer and the common soldier converts the army into a vast school for the people. And education is just now the great need of Italy. Two-thirds of its population, if we are to trust the recent report of Mamiani are utterly without instruction. The efforts of the Government have been energetic enough, the number of the schools created in the South since the annexation of Naples shows the earnestness with which Italian statesmen have devoted themselves to the task. The scheme, too, of education, modelled as it is on the French system, is admirable enough. But the teaching is lax and the attendance utterly inadequate. Whatever may be the objections to compulsion in countries accustomed to self-government, its absence in a land where governmental action is omnipotent is a great obstacle to educational progress. Extensive changes have, however, been announced in the school system, and it may be that the introduction of compulsory attendance will be one of them.

ORANGE ITEMS.

ENGLAND AND IRELAND.

ANTRIM.—At the monthly meeting of the Masserene True Blue Loyal Orange Lodge, No. 201, the chair was occupied by the W. M., Br. Wm. O'Neill, and the vice-chair by Br. Peter Hannan. The following resolution was moved by the W. M., and seconded by Br. John McGrahey:—"That we, the members of Loyal Orange Lodge No. 201, entirely agree with our brethren in Belfast, who, at an influential meeting held in the Ulster Hall on 12th January, once more renewed their undiminished confidence in Br. Wm. Johnston, M.P., whom an ungenerous Press had attempted to slander: and we are at the same time glad to see that the Orangemen of Belfast are still as alert as ever in maintaining their glorious and time-honoured Orange principles, which every brother Orangeman has a perfect right to protect."

DERRY TRUE BLUES, 538.—The annual reunion of this flourishing lodge was held in Agnes Street Orange Hall, Belfast. The chair was occupied by the W. M., Br. Stokesberry. After the charter toasts, the W. M. proposed the "Prosperity and unity of the Protestant Churches." The Rev. A. Gray, responded, and urged them to cultivate unity and Protestantism. The W. M. next proposed, "The Protestant Defence Association." Br. Lorimer responded.

MAGUIRESBRIDGE LOYAL ORANGE LODGE, No. 1524 held a special meeting in the house of Br. J. Elliott, for the purpose of raising three brethren to the Royal Arch-purple. The chair was occupied by Br. W. G. Elliott, W. M., and the vice-chair by Br. Joseph Hoey, D. M. Amongst the toasts were "The Queen, and may she have better advisers;" "The Glorious, Pious, and Immortal Memory of Wm. III., Prince of Orange;" "Wm. Johnston, Esq., M.P., for Belfast."

THE MANCHESTER ORANGEMEN.—At a meeting of the District of the Loyal Orangemen of Manchester, the following resolution was unanimously passed:—"That we call upon every true Protestant to support Mr. Newgate in his endeavours to get a committee to inquire into the conventual and monastic institutions of our country, as we believe that they have been built in defiance of the law and are detrimental to the interests of morality and religion."

LIVERPOOL LOYAL ORANGE ASSOCIATION.—The Olive Branch Loyal Orange Lodge, No. 1016, held their monthly meeting at Brownlow Hill. The chair was filled by Br. John W. Ballard, late Deputy and Deputy-District Master; and Br. John Elliott occupied the vice-chair. The W. M. addressed the meeting at length on the extension of Orangeism, and the duty of Orangemen. The W. M. concluded by proposing, "The health of Wm. Shortis, Esq., P. G. M.," which was responded to by the brethren with every mark of respect.

ORANGE SOURCE AND BALL.—On Friday evening, the 24th, the brethren of the Chichester Loyal Orange Lodge, No. 1104, met in the Protestant Hall, Randalstown. Br. James McManus, W. M., occupied the chair; Br. James Hughes, D.M., the vice-chair. Grace having been said by the Rev. Mr. Luther, the company partook of tea, served up by Mrs. Harper. A lengthened address was delivered by Wm. Long, Esq., in which he advocated Protestantism. After tea, the brethren, with their wives and sweethearts, adjourned to the ball-room, which was tastefully decorated with flags and evergreens.

ORANGEISM IN TYRONE.—On Friday last Capt. Alexander O. S. McCausland, Drummakilly House, Omagh, invited the members of 850 (No Surrender Temperance Orange Lodge) to meet him at his mansion, in order to assist in the initiation of twenty-four new members in the lodge of which he is Worshipful Master. Some short time ago the gallant captain was initiated in 850, and was much struck with the good order and discipline of that lodge.

BALLYMONEY ORANGE LODGE, No. 956.—At the monthly meeting of Loyal Orange Lodge No. 956, held in Miss Henery's hotel, Main Street, Ballymoney, there was an excellent supper prepared on the occasion of the departure of Br. Robert M. Nelson from Ballymoney to Enniskillen. Br. Brice Gilmore, 791, occupied the chair, and Br. Hugh Johns the vice-chair. The Chairman called on Br. John Ferguson to read the address, after which Br. Robert M. Nelson read his reply. Br. Brice Gilmore proposed the health of Wm. Johnson, Esq., M.P. The toast was received with great applause. The toast of "Stewart Blacker, Esq.," was responded to by Br. Hugh Fulton. Br. Thos. McDowell proposed the health of the Rev. Jas. O'Hara, which was drunk amidst applause. Br. Robert Kane proposed "Success to the Apprentice Boys of Derry," which was seconded by Br. David McGlelland. Br. Nelson gave the health of J. Leslie Beers, Esq. Br. Wm. Dalziel proposed the health of the proprietors of the *Evening Telegraph*, and success to that paper. Br. George McCullough responded to the toast.

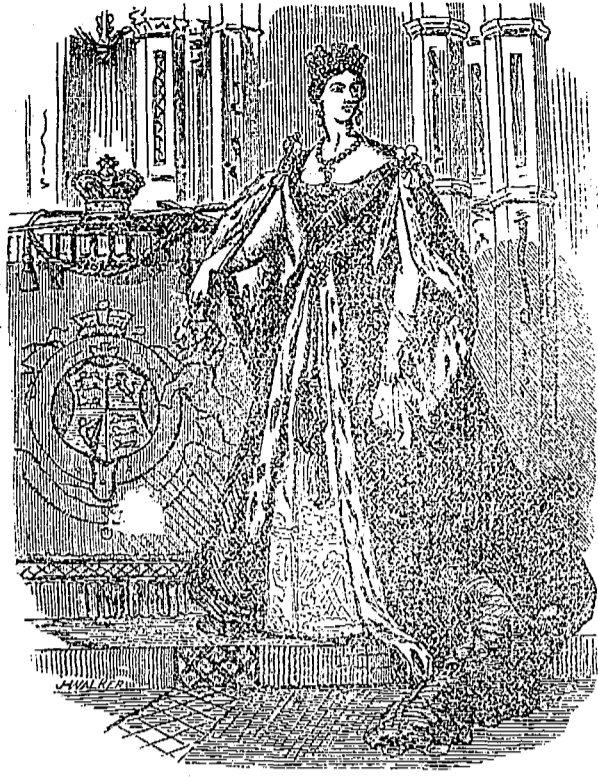
BALL AND SUPPER.—An Orange Ball was held at the house of Mr. Allan, Aghabrague, on Friday last, when there was a very large attendance of the brethren of the Omagh district. Mr. Joseph Beatty, D.M., presided. This ball is allowed to have been the largest which has ever been held in the Omagh district. The district is largely increasing under the able management of its much respected Master, George Vessey Stewart, Esq., who has always endeavoured to advance the welfare of Orangeism and the cause of religious and civil liberty.

UNITED STATES.

ORANGEISM IN NEW YORK.—Enniskillen Lodge, No. 29, of the American Protestant Association, held their weekly meeting on February 4, at No. 2, Cottage Place. Br. John Clark, past Master, took the chair. The brethren received the Rev. Mr. M'Licce, D.D., Presbyterian minister, into the first degree of the Order. This lodge is in a very flourishing condition, with over 100 names on the roll-book.

CANADA.

ORANGE FUNERAL.—The funeral of the late Mr. George Coulter, whose sudden and melancholy death we mentioned in our last, was largely attended by his brethren of the Orange Order, by whom he was much and deservedly esteemed. The Band of the 46th Battalion headed the mournful procession to the place of interment, St. John's Church Burying Ground. The impressive funeral service of the Episcopalian Church, was read by the Rev. Dr. O'Meara, and that of the Orange Order by Bro. R. W. Smart, District Master of Port Hope. *Port Hope Times*.



The Altar and the Throne.

MONTREAL, WEDNESDAY, APRIL 5, 1871.

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

THE VOLUNTEERS.

There is no class of the community has a stronger claim on the consideration of our legislature than the volunteers—men who have made great sacrifices for their country, and have received as their reward, what?—ingratitude.

No one, except those who are, or have been in the volunteer service, has any idea of the time that is expended, or the privations that must be undergone by those who discharge their duties aright. The knowledge of these duties is not easily acquired, is not acquired without hard study and close application, but these are considerations which are not properly weighed in the balance, and this because those who superintend the scales are generally found—not in the ranks or at the heads of companies—but in the staff, where the *ornamental* is, generally speaking, of more importance than the useful.

We have known instances within the last few years, where men who had thrown their whole souls into the cause, men who had gained the confidence and admiration of those under their command, who had devoted themselves not only to the acquisition of the soldier's profession, but to the imparting of it to those enrolled under them, we say we have known such men put aside, to make way for those with greater outside influence but less prestige as soldiers. In fact we have only to glance at our volunteer force of to-day, or rather at what is called our volunteer force, and compare it with that of the spring of 1866, and what a contrast presents itself! The Officers are changed, the men are changed, Officers and men between whom there was a strong link of esteem and affection.

We ask why is this? Is it not because every thing has been sacrificed, not to the good of the country, not to the requirements of the volunteers, but to the whims of a few.

It behoves our legislators to inquire carefully and fearlessly into the cause of this change in order that the virus which is spreading its pestilential air throughout the land may be discovered and exterminated.

In drawing attention to this question, we draw attention to one affecting every Orangemen in the community, for of whom is the bulk of the volunteer force in Canada composed but of Orangemen! It may be that in this lies the fact that discouragements are offered to our present volunteers. It may be that the prevailing counsels in our Cabinet see in our volunteers a power dangerous to the pretensions of Rome—pretensions of *supreme ascendancy on this continent*.

That the whole volunteer force has been discouraged no one of candour or honesty can deny—and it becomes a question of sincere consideration for the people of Canada, why this discouragement has been tolerated? Men and brethren! to you the bone and sinew of this country do we appeal, and we implore you in the name of liberty to ponder well this matter. In a few short months you will be called upon to render your verdict, after a trial of five years, on the conduct of your representatives, and it behoves you to calmly and dispassionately consider NOW what you will do THEN. Do not wait for the excitement of an election to overtake you, for you will then be assailed with the blandishments of political tricksters who will, by their eloquent assurances and appeals to your passions and feelings lead you from the questions of importance which should receive your consideration and induce you to support them in preference to their opponents.

We do not address you on behalf of any political faction, but we shake out before your eyes the broad folds of our banner,

whereon you read: "*The Protestant religion and the liberties of England I will maintain.*"

It does not follow that because we condemn those who now represent us that consequently we approve of those opposed to them. No such thing. We condemn those who pretend to represent us, for neglecting us. It is the privilege, nay the duty of the elector to select the man worthy of his confidence and to elect him. The man who seeks your suffrages uninvited, has something else besides your interests at stake.

Scan your own ranks and select from your midst unflinching friends of religious liberty men who will not hesitate to go to work to endeavor to cleanse and purify the halls of our Legislature from the corruption with which it now abounds. While we are conservative in politics, we are not in favor of keeping in office men who are unfaithful to us and to our principles.

We want in our Councils such men as Lord ELDON, true Protestant defenders, men who are neither afraid nor ashamed to advise their Sovereign to withstand Popery and Romish influences.

We have been led to make the foregoing remarks from a consideration of the present sad state of our volunteer force, and also from the application of the old adage "straws tell which way the wind blows" to information received by us, to the effect that recently Major GEORGE FURVOYE, Q.C., &c., Deputy of Minister of Militia, reprimanded one of the Clerks in the Militia Department for attending an Orange dinner, thus exhibiting that cursed intolerance which always characterizes the defective intellect under the control and power of others. Orangemen we say to you SEE TO THIS.

MANITOBA.

How deplorable is the news from Manitoba, the scene of poor brother Scott's murder! and how thoroughly *jesuitical* were the replies of the Minister of Militia, Sir George Etienne Cartier, Baronet, member for Montreal East, to the questions asked by members in the House of Commons. Deplorable, however, as the news is, it is nothing more than might have been expected when it is considered that the Attorney General of Manitoba, Henry J. O'Connell Clarke, Q.C., the Hon. Sir George's *beau ideal* of the Irish Bar in Montreal (save the mark), was selected as the first Law Officer of the Crown for that adjunct of this great Dominion. Although we do not justify the course of the volunteers at Manitoba any more than we do the French Canadian Rebellion of 1837, which, doubtless, Sir George has not forgotten, yet we must remember that the Ontario Battalion of Volunteers are men of spirit and of feeling, men who, from their very birth, have been taught to resist tyranny and to maintain that which is noble and free, to breathe that freedom which is the spirit of the British Constitution, that freedom which makes tyrants tremble and gladdens the captive's heart.

Men loyal to the faith of our fathers, loyal to our country and Queen have looked on Bishop Taché with dark suspicion as having been the secret mover in the sad tragedy of Scott's death, and his nominees and his favorites are not entitled to anything better than he.

The Manitoban difficulty is but another proof of the dangerous power the Church of Rome exerts in the Councils of our country, and is another protest against the time serving Orangemen and Protestants who by their support sustain in power the tools of that Church, which has already on more occasions than one brought disgrace on the British Crown.

Can it be that in the whole conservative party of Canada, men cannot be found less corrupt than those now piloting our ship of state, driving it on a shoal which will not only endanger its cargo but every life on board?

If such be the case, is it any wonder that the blood of Scott cries aloud to us for redress in vain? Is it any wonder that our rights are trampled on? Is it any wonder that a sneer and a doubt are openly thrown by a Roman Catholic Priest in this city at the fame of "that flag that's braved a thousand years the battle and the breeze," a sneer that wins the admiration of an Irish throng? a sneer thrown out by the guest of a sectarian association, whose loyalty has long been suspected—an association which sails under false colors, by giving out to the world that it is the society of Ireland's national saint, while it excludes from membership all Protestant Irishmen.

Is it any wonder that the British Ensign was hoisted on last St. Patrick's Day on the towers of the Parish Church of Notre Dame of Montreal, upside down, and this not for the first time?

The time has come, and now is that those who respect the rights and liberties they enjoy, rights and liberties bought with the blood of their fore-fathers, must awake from their lethargy ere these be taken from them. Orangemen, remember that Rome hates you, that she will use you as long as she can, and when nothing further can be obtained from you, she will crush you if in her power. Rome will not grant you any concessions, then why should you allow her counsels to prevail against you? Remember Scott! Was he eulogised by her press? Was not rather his murderer almost canonized as a saint, and this because Scott was an Orangeman?

Between Orangemen and Roman Catholics there should be no distinction. Equality should exist; each should be allowed to worship his Maker as he thinks best; a man's religion is a question between himself and his God, one for which his fellow man has no right to call him to account.

The full enjoyment of this right should be secured to each; and that Church which seeks to interfere in the government of

a country, whose inhabitants are of mixed creeds, should receive the curse of every law-abiding citizen.

England is a Protestant nation; the occupant of the crown must abjure Roman Catholicism before assuming that crown, and yet were the Church of England to seek to influence the government of the country, would not a terrible fiendish cry be uttered by the Church of Rome at such an act?

In the name then of our Protestant religion, in the name of WILLIAM, of pious, glorious and immortal memory, in the name of M'Eachern and those who fell with him at Ridgeway, and of poor THOMAS SCOTT, whose cruel death our Canadian government have treated with contempt, we implore you to ponder well your duty to YOUR GOD, YOUR COUNTRY, AND YOUR QUEEN, and to TAKE CARE that while you render unto Caesar the things that are Caesar's you do not forget TO RENDER UNTO GOD THE THINGS THAT ARE GOD'S.

ST. JOHN, N.B.

Our correspondent writes us as follows:—

The Grand Lodge met on the 21st and 22nd February last, at Woodstock. There was a large number in attendance, some coming from a distance of 200 miles. After the usual business of appointing committees, reading address and reports, general business was proceeded with.

The report on correspondence shews a great amount of prosperity and satisfaction throughout the whole Province. The Finance Committee reported the finances in a prosperous condition; that whereas four years ago we had not sufficient to meet the payment of our incidental expenses, without the Most Worshipful Grand Lodge dues, we have now not only paid these dues but we have, after payment of all our incidental expenses, a surplus of \$145, which of itself proves a great change for the better.

There were several resolutions adopted, viz.:—
One relative to a uniform certificate on parchment, for the use of the Lodges in the Province.

Another to adopt a form of credentials for signature before entering the Grand Lodge, similar to those used by the Most Worshipful the Grand Lodge of British America.

A third to have petitions signed to lay before the Legislature praying for an Act to Incorporate the Loyal Orange Association in this Province.

The following was also adopted:—

Resolved:—"That, in the opinion of this Grand Lodge, it is desirable that in the present political condition of this Province, every member of our Association should feel it incumbent on him to give his hearty support only to such Candidates for the Legislature as will support and advocate Protestant principles." It was further resolved "that the Grand Secretary have copies of the above resolution printed and circulated among the brethren."

At the hour of half-past eleven, p.m., the Grand Master received the following telegram:—

"MONTREAL, 22nd February, 1871.

*The Grand Lodge of the Province of Quebec,
To the Grand Lodge of the Province of New Brunswick,*

GREETING.—Remember SCOTT. Call upon the Most Worshipful Grand Lodge to ask Governmental action to bring his murderers to justice."

The reading of this despatch produced a great sensation; and the following resolution was read and carried:

Moved by Bro. A. G. BLACKSLLEE, Seconded by Bro. A. H. ANDERSON, and resolved

"That a committee be appointed to draft a memorial to the Most Worshipful the Grand Lodge in concurrence with the terms of the telegram from the Grand Lodge of the Province of Quebec; and further that the Grand Master, the Grand Secretary, Bro. HOLDER and Bro. BLACKSLLEE be such committee."

An answer embodying this result was sent to this telegram on the following morning, it being too late that night to reply, as the telegraph office was closed.

I may mention that our Deputy Grand Master, Bro. JAMES BAKER, is connected closely to the family of our late Brother SCOTT, their mothers being cousins.

WHICH? ENGLAND OR ROME?

Having had a larger number of applications than we could supply for the number of "*The Altar and the Throne*" containing the review of the "Guibord burial case," we have published it in pamphlet form, so that those who failed in getting copies of the paper can now procure the review at any of the following bookstores:—Alphonse Doure & Co., Notre Dame Street; E. Pickup's, St. Francois Xavier Street; Clarke's and Dawson Bros., St. James Street; Riddell & Co., Notre Dame Street; E. Grafton, St. James Street.

THE BRIGHTON ENSIGN.

Such is the title of a new journal hailing from the County of East Northumberland, Ontario, the third number of which is before us. It is well printed and contains much useful information for the family as well as for the business man.

We look upon the increase of journals as a good sign of the times, and trust that the loyal and true men of all shades of politics and creeds in Ontario are prospering in proportion to the number of newspapers published amongst them, now numbering 260, and increasing in number every week.

The Grand Lecturer of the Province of Quebec is desirous of visiting each Lodge in the Province, and will be pleased to hear from the different Secretaries of such Lodges as wish such visits, in order that timely arrangements for the same may be made.

All communications respecting this matter should be addressed: Dunbar Brown, Montreal.

EXEMPTION OF ECCLESIASTICAL EDIFICES FROM TAXATION.

Considerable discussion has taken place of late respecting the exemption of nunneries and ecclesiastical edifices from taxation, and we promised a correspondent to say something on the subject.

Municipalities require a certain sum to meet their expenses, and for this purpose an assessment is imposed. Now it matters little to the municipality whether the whole property within its limits or only half of it, be subject to assessment, because the rate of assessment is in proportion to the number of properties taxed, but although it may be a matter of indifference to the municipality, it is by no means regarded in the same light by the proprietor, for in proportion to the number of properties assessed is the amount payable by him increased or decreased.

Now if nunneries and ecclesiastical properties are exempt from taxation, it follows that the remaining proprietors must pay an extra rate of assessment to make up for a deficiency that would otherwise occur, and this extra rate must be paid by other proprietors whether they like it or not. This, therefore, savors of injustice, for were all properties assessed as they should be, the adherents of each particular Church would have to make up the required amount, and the burden would fall on the proper shoulders, whereas under the existing system wealthy corporations are allowed to hold large and valuable tracts of land which are as much benefitted as other properties by the operations of the municipality, but being Roman Catholic nunneries forsooth they are exempt, and this in a dependency of a Protestant Government. The sooner this is altered and the burden of taxation equally distributed and placed on the proper shoulders the better.

But the Church of Rome must be consulted before such a change can be contemplated!!!

ALDERMAN RODDEN AND MONTREAL WEST.

We promised not long since to comply with the request of a correspondent and express our views of Alderman Rodden's qualifications to represent Montreal West in the Local Legislature. We have had the pleasure of Alderman Rodden's acquaintance for several years, and believe him in many respects eminently qualified to fill this important position. He is in the first place a man of independent means, a very necessary qualification indeed, but he does not exhibit that independence which we should wish to see in one representing so important a constituency as Montreal West. In fact were it not for his disposition to coquet, or rather to use an expressive phrase, "watch which way the cat jumps," we know of no man who, in our own opinion, would be better suited for the Local Legislature than Alderman Rodden, for he possesses financial and general ability, keen perception, research, and integrity. We want in the Local Legislature unflinching representatives, men who will neither be cajoled nor bullied, men who will sacrifice anything and everything rather than their constituencies; for the Local Legislature is really the battle ground of our civil and religious liberty.

We now come to the only opponent whose name we have as yet heard as likely to enter the lists against Alderman Rodden Marcus Doherty, Esq. This gentleman is an Irishman by birth, as is also Alderman Rodden. Mr. Doherty is a Roman Catholic, (while Alderman Rodden is a Protestant,) of liberal views, a lover of civil and religious liberty, and an advocate of toleration in matters of religion and speech. He is an advocate by profession, and although not an independent man, is nevertheless not without property. He is a man of classical education and is not by any means a poor speaker. He is frank and straight-forward and the most implicit reliance can be placed in his promises, qualifications which we fear however will not have their proper weight with his co-religionists.

Should the election be therefore between these two candidates, we are sure of a pretty good representative.

THE OLDEST ORANGEMAN IN CANADA.—On the 18th ultimo, William Clarke, of the Township of Morris, was consigned to his last earthly resting place, at the venerable age of 101 years. Deceased was born in Fermanagh, Ireland, and at the time of the rebellion, in 1798, was a Non-Commissioned Officer in the yeomanry. He has been a member of the Orange Institution since 1795, consequently at the time of his death he had been a member of the Society for upwards of 76 years.

SOCIAL ENTERTAINMENT.—We have been requested to announce that Dominion L.O.L., No. 1263, will give a Social Entertainment in the Lodge Room, No. 81 St. James Street, at 7.30, on the evening of Tuesday, the 11th instant, being Easter Tuesday.

The perusal of the Rev. Mr. Chiniquy's letter, to be found in another column, will prove highly interesting. We have received the translations referred to, which we shall endeavor to reproduce at an early date.

We trust our friends will turn their attention to the great missionary enterprise, in which Mr. Chiniquy has embarked, and that they will help him to rebuild the Church and College, recently destroyed by fire. Any contributions sent to the proprietor of this paper will be acknowledged in our columns and duly forwarded. To those inclined to assist the undertaking, who have not yet decided to do so, we would only say—

BIS DAT QUI CITO DAT.

PLAGIARISM.

We have not the slightest objection to having our articles copied by our confreres of the press but we must request that credit be given us for them. We shall never intentionally copy original articles without giving credit to the authors. In our last number we inserted a composition entitled "Brother Jonathan's Lament," which we copied from a Western paper, but from what paper we cannot now state, as we read it in several of the same date and knew that it could not be original with each of them. *The Ontario*, of Belleville, claims the authorship and is exercised over this matter, but as we have never even seen that paper, we could not have copied from it. We have been informed that *The Belleville Ontario* raises a howl because we, in common with a few other journals, have copied, without acknowledgment, some of its original poetry. We should be among the very last to practice or to justify literary piracy; but to entitle a paper to accuse its contemporaries of this offence, it matter should be original, and not, as in this case, itself the fruit of plagiarism. In *The Hastings Chronicle*, also published in the town of Belleville, of January 11th, we find the following stanzas, which, as the *Ontario* has, we find that the ideas, phraseology, and even the rhymes, have been appropriated "without acknowledgment" by the "original" poet of *The Ontario*.

In Yankee-land lived Uncle Sam,
And Sam he was an odd fish;
And up the coast he swore he'd sail,
To steal Canadian Cod-fish.

But John Canuck was not to be;
Thus of his rights defrauded,
So right along that coast of his,
A three mile line he draw did.

And every Yankee fishing craft,
That fish'd within that line, sirs,
He'd clap the captain up in jail,
And make him pay a fine, sirs.

And then he'd sell his boat and nets,
And every thing he had, sirs;
Which made sententious Grant exclaim,
"By Jove, but that's too bad, sirs."

And then 't was Butler took the stump,
And raved, and roared, and ranted,
And swore a row with Canada
Was just the thing he wanted.

And that from Britain's sheltering wings
The scamps he soon would drive, sirs,
And if they would not join the States,
He'd chew them up alive, sirs.

And then he talked a lot of stuff,
And said, the navigation
Of the St. Lawrence should be free
To the glorious Yankee nation.

Well! so it is: they're free to sail,
Its tide by day or night, sirs,—
But if they want to use our works
We'll stand upon our right, sirs.

So up the rapids they may sail,
Or down Niagara Falls, sirs;
But day or night, they have no right
To sail through our Canals, sirs.

ANSWERS TO CORRESPONDENTS.

D. M., CORNWALL.—We shall in future adopt your suggestion; heretofore it would have occupied too much space.

O. F. W., ST. CATHERINES.—William III, and Mary were crowned on the 11th of April, 1689. Queen Mary died 28th December, 1694; after which, King William continued to reign alone, until the date of his death, 8th of March, 1702, when Queen Anne ascended the throne.

T. H. A., QUEBEC.—There is no difference in the rate of postage, whether papers are sent to one address or not. By paying postage quarterly in advance to your postmaster, he will commute it to five cents per quarter instead of one cent a number.

EDITOR'S TABLE.

We have received the following blue books, viz. :—
The Annual Report of the Minister of Inland Revenue, for the year ending 30th June, 1870.

The General Report of the Minister of Public Works, for the same year.

The Annual Report on Fisheries and Marine; a most interesting book.

The Estimates for the present year; and Parliamentary Papers to date, for all of which our thanks are tendered.

We are prepared to receive orders for every description of Job Printing, which will be executed with neatness and cheaply.

We invite the attention of our readers interested in the Boot and Shoe trade, to the advertisement of the Montreal Boot and Shoe Company in another column; and we recommend intending purchasers to pay them a visit, or write to them for information.

ORANGE LODGE OFFICERS,—1871.

GRAND LODGE, PROVINCE OF NOVA SCOTIA.
Wm. Caldwell, G.M.; Jacob Bowser, O. McLean, M.D., and David Ross, D.G.M's.; Rev. Edwin Clay, M.D., G. Chaplain; Richard Abbott, G. Treas.; Harry Caldwell, G. Sec'y.; P. J. Chisholm, Deputy do.; Rev. John McLeod, Rev. A. C. McDonald, Rev. Joseph Gaitly, and Rev. Samuel Archibald, Deputy G. Chaplains; W. W. McLellan, G. Lecturer; Samuel Chittick, G. Tyler.

DISTRICT LODGES.

COUNTY OF CORNWALL.

Caledonia.—John J. McCuaig, (Skye), W.M.; Finlay McRae, (Dunvegan), D.M.; D. McDermid, M.D., (Athol), Chaplain; Henry J. Blaney, (Fenaghvale), Sec'y.; Henry J. Bradley, (do), Treas. Philip Downey, (do), D. of C.

PRIMARY LODGES.

COUNTY OF CORNWALL.

Lunenburg, Osnabruck, Ont., No. 25.—James Collins, W.M.; Henry Raymour, D.M.; Jonah Coulthart, Chap.; John Gillespie, Sec'y.; John Bride, Treas.; James Duvall, D. of C.; James McGill, James H. Duvall, Thomas Lytle, Henry Raymond, Hiram Bush, Committee.

Aultsville, Ont., No. 458.—James F. Anderson, W.M.; John H. Smith, D.M.; Francis Anderson, Chaplain.

Roxborough, Ont., No. 623.—James Blair, W.M.; Donald Cameron, D.M.; Donald McMillan, Chaplain; Angus Grant, Sec'y.; Isaiah Shanks, Treas.; J. McKenzie, D. of C.; Duacan McRae, John Britton, Alexander Sutherland, William Montgomery, Edward Blair, Committee.

Osnabruck Centre, Ont., No. 879.—Joseph Baneroff, W.M.; Jas. Rutley, D.M.; James Stein, Chap.; Josephus Weir, Sec'y.; Hiram Rutley, Treas.; Benjamin Baker, D. of C.; Joseph Dunston, Jacob Rombergh, David Rutley, John McLean, Stephen Baker, Committee.

CORNWALL, ONT.

No. 880.—Gieger Mattice, W.M.; James McConnell, D.M.; Jas. Kilgour, Chap.; D. Monroe, Sec'y.; Henry Silmsier, Treas.; Adam Elsie, D. of C.; C. J. Mattice, Wm. Leitch, David Silmsier, Wm. Flemming, George Crites, Committee.

OSNABRUCK, ONT.

No. 926.—Joel Adams, W.M.; John J. Adams, D.M.; Augustus Blackburn, Chap.; Hiram W. Wood, Sec'y.; Benjamin Adams, Treas.; James McPherson, Jr., D. of C.; James McPherson, Sr., Gideon Adams, Ephraim Mattice, Silas Winters, Thomas Amo, Committee.

OSNABRUCK CENTRE.

No. 923.—John Pitts, Sr., W.M.; Charles Duvall, D.M.; John Pitts, Jr., Sec'y.; Charles Rivier, Treasurer.

ST. CATHERINES.

No. 720.—William Brownlee, W.M.; Herman Jacobi, D.M.; Robt. Boyd, Chap.; B. Dingle, Sec'y.; T. R. Brownlee, Treas.; Joseph Gross, Wm. Moors, B. H. Howard, John Kirkpatrick, John F. Reece, James Crawford, Committee.

No. 117.—Wm. Cooke, W.M.; Eli Higgins, D.M.; Samuel Reid, Sec'y.; Wm. Boles, Treas.; Rev. Thomas Rumph and Rev. George Bridgeman, Chaplains; John Swanson, Jr., Wm. Magness, Joseph Flummerfelt, James Thorndell and James Wilson, Jr., Committee; John Swanson, Sr., Tyler.

COUNTY LODGES.

Cornwall, Ont.—John J. McGilivray, (Skye), W.M.; Malcolm McSweyn, (Laggan), D.M.; Malcolm R. McCuaig, (Kirkhill), Chaplain; James Clarke, (Notfield), Sec'y.; Benjamin Gordon, (Curran), Treas.; Finlay McRae, (Dunvegan), D. of C.

ROYAL SCARLET CHAPTERS.

Ottawa.—Jacob Halfpenny, K.C.C.; Edward Bothrell, D.K. C.C.; Wm. Moore, Chaplain; Nicholas Garland, Treas.; Thomas Spronle, Scribe; Thomas Coombs, Herald; Richard Stevens, Tyler.

AS OTHERS SEE US.

(From *St. Catharines Constitutional, Ont.*)

"THE ALTAR AND THE THRONE."—The first number of this weekly paper has been received. It is published in the interests of the Orangemen of the Dominion. Its says: "Our journal is designed to furnish information respecting the principles and objects of the Orange Association to those who have not enrolled themselves under the broad folds of a banner on which is inscribed the motto of King William III. 'The Protestant Religion and the Liberties of England' will maintain, and this with a view of removing the prejudices which have been raised up against it by its crafty opponents." Deprecating personalities, "we shall at all times uphold the principles of toleration and free speech," and "as to our politics they are strictly Orange." The paper is neatly got up in quarto form, and judging from the first number we cheerfully hail it as a co-worker in the labor of consolidating and perpetuating British power and British liberty in America. The *Altar and the Throne* is published every Wednesday; subscription, \$2 a year in advance, and can be obtained by addressing Dunbar Browne, 25 St. Gabriel street, Montreal.

(From the *Bruce Reporter, Kincardine, Ont.*)

The *Altar and the Throne* is the name of a new weekly paper published in Montreal in the interest of the Orangemen of the Dominion. It contains a handsome engraving of Her Majesty the Queen, and is well got up. We have no doubt but the paper will be well supported by the fraternity throughout the Dominion.

(From the *Bobcaygeon Independent, Bobcaygeon, Ont.*)

THE ALTAR AND THE THRONE.—This is the name of a new paper lately started in Montreal in the interest of the Orangemen of the Dominion.—It contains eight pages, is well printed on good paper, and will no doubt have a large circulation amongst those whose principles it is intended to advocate. The subscription price is \$2.00 and it is printed by A. A. Stevenson for the proprietor, Mr. Dunbar Browne.

(From the *Windsor Mail, N. S.*)

NEW PAPER.—The *Altar and the Throne*, is the name of a new paper of eight pages just started in Montreal. It is to be in the Orange interest, is moderate in tone, and makes a very respectable appearance.

CORRESPONDENCE.

ST. ANNE, KANKAKEE Co., ILL., 23rd March, 1871.

(To THE EDITOR OF "The Altar and the Throne.")

Allow me through your so interesting journal to satisfy the reasonable enquiries of many friends who request me to give them the very texts of the bloody laws of Rome which we have forced the Bishop of Chicago to translate into English.

You seldom offer to your readers a more important document. You have no idea how the Roman Catholic Bishops and Priests fear that these laws should be known by the Protestants. They have exhausted the

stores of their most ingenious lies; they have even made thousands of false oaths to persuade the Protestants that those laws were abrogated and are now never thought of. When O'Connell, at the head of the Irish rebels, obtained the act of emancipation, the Bishops and Priests of Ireland had to perjure themselves to make the Protestants their dupes on that subject. They swore that the Popes, who approved those laws, were not infallible, and that, therefore, no Roman Catholic was obliged to obey them. But, now, that through that "ruse de guerre," they have gained their object, the "legal right to rule you," they throw their mask overboard, they proclaim that their Popes are infallible! and that they were as infallible as God himself, when they proclaimed "that every heretic must be exterminated—that no heretic, no Protestant has any right to his honor, his good and his life! that every Catholic has the right to persecute you. but you have no right to persecute them!"

Now, that they begin to be the strongest in many places, they bravely tell you that these laws, being enacted by an infallible authority, are infallibly just, equitable and holy! that they have never been, they shall never be repealed!

Protestants of Canada! this is the Church with which so many of you want to live in peace—the Church before which so many Protestant members of Parliament in England, Canada, and the United States, bow their knees; the Church into the hands of which, sooner or later, you will be betrayed, if you shut your eyes to the dark clouds which are rising everywhere on the horizon.

You listen with too much complacency, to the honest but deluded writers and orators who tell you that, because the Pope has lost his temporal power, the Church of Rome is a dead thing, that you have nothing to fear from her. I have been long enough in that Church to see and deplore your fatal illusion.

The loss of the temporal power may damage that Church in some ways, but not to the extent you think. Do you not see already, that from that very loss, the Roman Catholics have grown more impudent, they shew a greater activity, they work with a new energy.

As a giant who had received a serious flesh wound, in the breast, throws himself upon his foe with a more terrible rage, and strikes his most deadly blows; so the Church of Rome is evidently preparing herself, all over the world, to make a last effort to grasp her lost power, paralyse the general aspirations of liberty, and give you a most deadly blow. The breast is bleeding... yes! we see the wounds... yes! But the mind has lost nothing of its diabolical malice; the arms of the giant have lost nothing of their fearful power, he prepares himself to renew the conflict with an energy which ought to tell you that you must redouble your vigilance, gird your loins, and be ready for the most desperate conflict the world has ever seen.

By losing Rome, have the Roman Catholics lost anything of their hatred against liberty of conscience, and against those who fight under its sacred banners? Have they lost anything of their impudence and hatred against you? Are they repentant for the laws they passed to exterminate the heretics? Do they prepare to blot out from their theological books, those bloody laws? Do they give you the hope that they will not continue to teach their children that they must exterminate you, because you are a band of heretics, if they be strong enough and that mother Church tell them to do it. Read the sworn testimony which the God of the gospel has granted us to force the haughty Bishop to give, and you will have the answer to these questions.

The first thing that the Bishop and Priests did, when the stronger, was to shed the blood of a Protestant, a most Protestant man, an Orangeman! Be not fools enough to believe that the Roman Catholic Bishops who rule your Dominion under the name of Cartier and Co., will ever punish the murderers.

Punish them!... yes!... By raising them to some high dignities and loading them with honor and money for having so well understood and executed the holy laws of the Church against the heretics.

Perhaps some people at this warning of mine will say "why is Mr. Chiniquy at work to trouble the good intelligence which ought to exist between the Roman Catholics and Protestants? Can they not live in peace in the future, as they have done in the past?" To this, I reply: No man desires more than I do to see every class of citizens live in peace with each other, provided that peace should not be a treacherous peace, through which one party prepares the weapons to strike and exterminate the other at the first opportunity. Let the Roman Catholics confess that their Popes were fallible when they declared that it is the will of God that every heretic should be exterminated; let them publicly blot out from their laws the sweeping condemnation to death of every heretic:—let them burn the books of St. Thomas and Liguori, on that question, as they burn the Bible; and it will be possible, christian and wise to live in peace. But, I ask in the name of common sense, is it not a cruel irony to invite the Protestants to live in peace and perfect security with the slaves of Rome, as long as those blind slaves will be taught by their infallible Popes that one of their most sacred duties, is to exterminate the Protestants! There is only one way to secure a lasting peace with Rome, it is to conquer her... it is to bring to the feet of the Lamb, who alone can humanise and save them, the multitudes which Rome keeps at the feet of their idols in order to trample you down at the first opportunity; the best way to live at peace with Rome, is to wrap up your country so well in the shining lights of our Christian virtues that no room will be left for the dark errors of Popery. The best way to be at peace with Rome is to fight and beat her, not with the carnal weapons of persecution but with the sword which Christ has put into your hands—the Holy Word of God.

Support everywhere the soldiers of this Cross who are fighting your battles against Rome. Cheer up their hearts, strengthen their arms; make it your duty, your most sacred duty, to do all in your power to weaken Rome by converting the poor blind slaves of the Pope, and the great Captain of our salvation will give you such a victory against the implacable enemy of his Gospel that you shall have nothing to fear from it.

And here allow me to thank and bless the Christian friends who have sent me direct, or by the Rev. Mr. Reid, about \$450. This is a very noble gift, if we consider the few who have turned their heads towards these so promising though so sorely tried missions. But how many true servants of Christ who have not done anything yet for this missionary field and whose noble Christian minds are yet uncertain if they will or will not do anything for us. Several of them have lately written me very kind and fraternal letters, to tell me why they have not yet done anything. And though they are visibly sympathising with us in this terrible calamity, they are not yet prepared to give us the helping hand we want, because they fear that by so doing they will cause these new converts to loose that manly and christian self-reliance, without which nothing good can be expected from them.

As it has been impossible, under the pressure of business which is upon me, will you allow me to give those very kind and Christian friends the explanations they want.

I am nearly sixty-two years of age, and I dare say that I have never seen a more self-relying people than the one by whom I am surrounded, and the cause of whom I plead in the name of our common Saviour. No people probably this last century had to pass through so constant and terrible trials for the cause of the gospel than these people, and have borne them with more courage and manliness. . . . Without fear, they have heard the so much dreaded thunderings of Rome, roaring and bursting over their devoted heads; they have most heroically borne the curses of their dear mothers and fathers, their cherished sisters and brothers and friends, for Jesus' sake; they have gone through three years of a real famine, with a most admirable resignation; they have bravely stood by me in all my trials; without paying any attention to the considerable costs of travel and loss of precious time; many of them have left their farms for whole weeks to attend the sessions of the Courts and protect my home, and even my life, when I was dragged, without mercy, as a criminal, by the Priests, before the civil tribunals; many have lost their whole inheritance and their last cent without a murmur, to leave the errors of Rome and follow Christ; numbers have gone to Canada, at the expense of hundreds of dollars, in order to preach Christ and Him crucified to their deluded relations and friends; and they always considered the loss of money, in this circumstance, as a real gain; for they knew for whom they were suffering that loss: they have been abused and slandered and persecuted without mercy and limit by the revengeful Church of Rome, and even sometimes by Protestants, and they have borne all those things with a most admirable patience for Jesus' sake; they have lately subscribed more than \$1500 to rebuild their ruined College and Church. In a word, very few christian people have more completely spent themselves for the cause of the gospel than this people. The years 1869 and 1870 were most disastrous to them; having lost all their crops and many cattle by a real deluge in 1869. And, before they could recover from that calamity, they saw their fine College and their dear Church destroyed by the cruel hand of Rome in the dark, and never-to-be-forgotten nights of the 1st and 15th of September.

Now that people is shedding their silent tears on the smoking ruins of their dear Zion! unable, absolutely unable, if left alone, to repair those ruins, raising their supplicating hands for help to the Lord.

It is my privilege to be the pastor of that people; tell me, brethren, can I refrain my tears when I see their desolation? Is there a Minister of Christ among you, is there a single humble servant of the Lord Jesus who could see that desolation without feeling his heart broken and without mingling his tears with ours? Can it be a shame for me, after I have bowed down in the dust before the "Great Master," to implore his mercy? is it a shame for me to respectfully raise again my voice and ask you to come to our help? Is there a single one in your so prosperous and so blessed and christian society who will not feel it a real privilege to come again to the help of those new brothers and sisters whom Jesus has given you here? Have I been imprudent in beginning to rebuild with the hope that your christian sympathies could not fail us in such circumstances? Would you not be sorry to hear that this so promising missionary field would soon fall into the hands of the Jesuits by your fault? Would not the few shillings, dollars and pounds that you could so easily give, without feeling it, have a voice of reproach at the end of the pilgrimage, if by keeping them, you would cause the Church of Rome to count a new triumph over the gospel cause?

Al! I know enough of the sincere piety, the ardent zeal, the christian self-denial which exists in all the ranks of the soldiers of Christ, to be sure that if the evangelical work which is going on here were known, and if the terrible difficulties and dangers by which we are surrounded were understood, there is not a single pastor who would refuse to make an eloquent appeal to his people; there is not a single christian who would refuse to give his helping hand.

There is great danger to-day that we shall be prosecuted, for the notes we had given to the amount of nearly \$4000 are becoming due, and many of our creditors are pressing hard, for they want their dues. Oh! what a shame for me if I have to fall into the hands of the Sheriff, for having too much relied on sympathies which do not exist. What a joy for Rome, what a triumph for that great enemy of the gospel! I tell it to you frankly, big drops of sweat flow from my brow and becoming tears roll down my cheeks, when I think of that possible contingency, then I fall down on my knees, and, with Peter, I cry to Jesus: "Lord, save me! I perish!"

O dear brethren, continue to be the blessed instruments of the mercy of our Heavenly Father towards us. Do not consent that we should perish without making an effort, an unanimous effort to save us! Our dear Canada Church, with which we are connected, having to raise \$25,000 for the missionary work of Canada is unable to give us the help we want. It is towards you, Orangemen! that we turn our hopes; it is from you, by the great mercy of God, we expect to be saved from the wreck. . . . Come to our help. Brethren! our cause is your cause; our shame is your shame; we are fighting under the same glorious banners, and enrolled in the same holy army. . . . we are marching under the same Captain, to the conquest of the same blessed Land! We cannot be destroyed here, without bringing upon you a share of our disgrace. The ruin of this so promising evangelical work will cause Rome to raise a cry of joy all over the world, and everywhere she will proclaim her victory, the disciples of Christ will have to cover their faces through shame; for it will be because we have not been helped in the hour of need that we will be destroyed. We are fighting at the front—it is upon us that the thunders of Rome have fallen;—it is towards our breasts that the daggers of Rome are pointed;—it is on our shoulders and our arms that the murderous weapons of Rome have struck;—it is our fine College and our dear Church that Rome has destroyed, Rome has no vengeance against you; you keep yourselves at a safe distance in the great conflict which is going on against modern Babylon, while we hold her here by the throat. We do not complain that the Lord has chosen us to fight at the post of danger, for it is also the post of honor. With the help of God, we are determined to fight to the last. But are you not also the soldiers of Christ, and obliged to rush to the help of those who are in peril? Will you let them be destroyed without trying to save them?

To the rescue, brethren! and to your sacrifices add your fervent prayers to the Throne of Grace, that we may have the victory; and you will be blessed in your hearts and souls in the few days of the pilgrimage, and in the eternal Jerusalem!

AMEN, AMEN,

C. CHINIQUY.

A Boston woman said she would do anything to make her husband happy, and the next day she took a dose of laudanum and died. It had the desired effect, as he said he never enjoyed a funeral so much in his life.

"George," asked the teacher of a School class, "who above all others shall you first wish to see when you get to heaven?" With a face brightening up with anticipation, the little fellow shouted, "Gerliah!"

HOUSEHOLD CORNER.

LEMON DUMPLINGS.—Mix with ten ounces of fine bread crumbs, half a pound of beef suet, chopped fine; a large table-spoonful of flour, the grated rinds of two small lemons, or one very large one; four ounces of pounded sugar, or more, if wished sweet; three large or four small eggs beaten and strained. Divide those into four equal portions, tie in well-floured cloths, and boil an hour.

APPLE FRITTERS.—Pare and core some large apples, and cut them into round slices. Soak them in wine, sugar and nutmeg for two or three hours. Make a batter of four eggs and a table-spoonful of milk; thicken with enough flour, stirred in by degrees to make batter that it may be light. Heat some butter in a frying-pan; dip each slice of apple separately into the batter, and fry them brown; sift powdered sugar, and grate nutmeg over them.

THE CHEAPEST FOOD.—The cheapest and most nutritious vegetable used for food is beans. Professor Liebig says that pork and beans from a compound of substances are peculiarly adapted to furnish all that is necessary to support life. A quart of beans costs say fifteen cents; half a pound of pork ten cents. This, as every housekeeper knows, will feed a small family for a day with good strengthening food. Four quarts of beans and two pounds of corned beef, boiled to rags, in fifty quarts of water, will furnish a good meal to forty men at a cost of one dollar—two cents a man.—C.C.

ICING.—This elegant finish, is made by beating the whites of two eggs to a very stiff froth, and adding, little by little, fine pulverized sugar, till quite thick. Flavor with essence of Vanilla, or a mite of cream tartar. Lay it on with a broad knife, and smooth with another knife dipped in water. Set it in a cool oven with the door open to dry. If you wish figures or flowers, break up 2 eggs reserving a third till the cake has become dried after icing, then insert a clean new glass syringe into the remainder, and direct it as you choose over the iced cake. Dry again. It is said that ripe fruit, such as strawberries, &c., may be laid on the icing when about half dry, with a very pretty effect.

Save a little icing out, dilute with rose-water, and put on when that first done is dry to make it smooth and glossy. This is more trouble however.

VIRTUES OF BORAX.—It may not be generally known how very valuable borax is in various purposes of household use. We find the very best cockroach exterminator yet discovered. One half-pound costing but fifty cents, has completely cleared a large house formerly swarming with them so that the appearance of one in a month is quite a novelty. The various exterminating powders puff and advertised have been found not fully effective, rather to make the roaches crazy than to kill them. There is something peculiar, either in the smell or touch of borax, which is certain death to them. They will flee in terror from it, and never appear again where it has once been placed. It is also a great advantage that borax is perfectly harmless to human beings; hence no danger from poisoning. It is also valuable for laundry purposes. The washerwomen of Holland and Belgium, so proverbially clean, and who get their linen so beautifully white, use refined borax as washing-powder instead of soda, in the proportion of a large handful of borax powder to ten gallons of water. They save soap nearly one half. All the large washing establishments adopt the same mode. For laces, cambrics, &c., an extra quantity of the powder is used; and for crinolines (requiring to be made stiff) a stronger solution is necessary. Borax, being a natural salt, does not in the slightest degree injure the texture of linen. Its effect is to soften the hardest water, and therefore it should be kept on the toilet-table. As a way of cleaning the hair, nothing is better than a solution of borax in water.—*Manufacturer and Builder.*

We have tried borax as a cockroach exterminator, and realized all that is stated above. *Ed. Altar and the Throne.*

SLEEP AS A MEDICINE.—The cry for rest has always been louder than the cry for food. Not that it is more important, but it is often harder to get. Of two men or women, otherwise equal, the one who sleeps the best will be the most moral, healthy, and efficient. Sleep will do much to cure irritability of temper, peevishness, uneasiness. It will restore to vigor an overworked brain. It will build up and make strong a weary body. It will relieve the languor and prostration felt by consumptives. It will cure hypochondria. It will cure the headache. It will cure the heartache. It will cure neuralgia. It will cure a broken spirit. It will cure sorrow. Indeed, we might make a long list of maladies that sleep will cure. The cure of sleeplessness requires a clean, good bed, sufficient exercise to produce weariness, pleasant occupation, good air and not too warm a room, freedom from too much care, a clean stomach, a clear conscience, and avoidance of stimulants and narcotics. For those who are overworked, haggard, nervous, who pass sleepless nights, we commend the adoption of such habits as shall secure sleep; otherwise life will be short and what there is of it sadly imperfect.—*Herald of Health.*

THE USE OF GLUE.—A correspondent writes to the "Coachmakers' Journal" as follows:

"To do good gluing, the work must be well fitted. We use a scratch plane and file, in fitting work for gluing. The shop must be warm, the parts to be glued well warmed, and a kettle of good glue in readiness, well cooked, and brought to the proper consistency. Badly tempered glue is one great point of failure. If the glue be too thick or too thin the work is ill done. It is most frequently used too thick. In gluing panels for carriage work, etc., the work should be well run over a few times with the glue brush, until the pores of each part are well filled, and if the work be well warmed, the glue hot and of the right thickness, the first coatings will frequently strike in, or be absorbed by the pores of wood.—This striking into the pores is what gives a glued joint its great strength and durability. Now, having clamps, hand screws, etc., ready, put together immediately, bringing the parts firmly together, no body of glue between, but do not get in a hurry. If you wish to hurry, do it in getting everything ready and at hand before you put on your glue. If we do a bad job at gluing, screws will not cure it; a bad job at best will give out sooner or later. When glue joints open, they begin at corners or ends, and work in by degrees. Screws at those points may stop the openings for a while, which is the most they can do. They are of but little use in panels to carriage bodies.

JEWELLER'S CEMENT.—The following is a receipt for a strong cement, used by some oriental nations, for the purpose of attaching precious stones to metallic surfaces: Take six pieces of gum mastic, the size of peas, and dissolve in the smallest possible quantity of alcohol. Soften some isinglass in water, and saturate strong brandy with it, till you have two ounces of glue; then rub in two small pieces of sal ammoniac. Mix the two preparations at a heat. Keep well stoppered. Set the bottle in hot water before using. It is said by the Turks that this preparation will unite two metallic surfaces—even polished steel.—*Scientific American.*

A British scientific publication gives the following letter: "Many of your readers have doubtless had more or less trouble, at some period of their lives, in repairing water pipes where the water could not be shut off conveniently at the fountain head or some intermediate point. In going to my office a few days since my way led past a place where a man was repairing a lead pipe, which had been cut off accidentally in making an excavation. There was a pressure of water of more than fifty feet head. His plan seemed to me to be novel and ingenious. The two ends of the pipe were plugged, and then a small piece of broken ice and salt was placed around them; in five minutes the water in the pipe was frozen, the plugs removed, a short piece inserted and perfectly soldered, and in five minutes more the ice in the pipes was thawed and the water flowing freely through."

THOUGHTS ON DEFENCE.

From a Canadian point of view.

BY A CANADIAN.

(Continued.)

To recapitulate, we have from the mouth of the St. Lawrence to Montreal an uninterrupted navigation for the largest class of sea-going vessels through Canadian territory of 986 miles and from Montreal to Cornwall, or St. Regis, a combined navigation by river and canal of 67 miles, 1053 miles in all perfectly defensible. Defensible, in summer season, by a judicious exhibition of gunboats, directed against an enemy which, on those waters, possesses no corresponding resources, or the means of creating them. The configuration of the "north shore," from the Island of Orleans to Lake Ontario, suggests the idea of a gigantic natural fortress of which Quebec, Montreal and Kingston are three huge bastions, moated by the St. Lawrence, which forms the intermedial curtains, armed by the guns of an ubiquitous flotilla. Until the enemy can, with a superior force, breach this barrier, the whole north shore of the St. Lawrence is unassailable. The south shore may suffer but the suffering will be short. The vain, costly and profitless character of the contest will soon develop itself, and the enemy will cool down, calculate chances, retire discreetly, and, to us a familiar phrase of his own, will "foot the bill."

The series of the St. Lawrence canals recommences at Cornwall, and extends upwards in four divisions connected by navigable reaches, the united length of canal is 32 miles, the whole distance from Cornwall to Kingston 108 miles. The locks on these canals, including the Beauharnois, are 200 x 45, with 9 feet of water on the sills. They are all subject to the same inconvenience, but not the same reproach. In time of war they are liable to quick destruction, but on the upper canals there was no choice of site, the evil was unavoidable. On the Beauharnois canal the remedy was within reach. They were built to subserve commercial purposes and have done their work as is evidenced by the progress of the country. In the event of war, they would be useless. In preparing for a war we must use them as best we may. They may be considered to be opened for navigable purposes between 1st May and 20th November.

There is, however, another line of water communication between Montreal and Kingston lying to the north of the St. Lawrence, and not directly exposed to annoyance or interruption in case of war. It is composed of the Ottawa and Rideau canals, which ascend the River Ottawa to the capital and from the capital extend to Kingston. The whole length of this interior line, from Montreal to Kingston is 246 miles. These works were constructed for military and defensive purposes fifteen years before the St. Lawrence canals were commenced. Although inferior in capacity and convenience, the dimensions of the locks being 134 x 33 and 5 feet water on the sills, they are of great importance as a subsidiary line of defensive transportation, and, failing the St. Lawrence, would be of immense value.

Thus it will be seen that we possess a line of interior defence, re-inforcing our frontier, of peculiar strength and capability, which extends from the ocean to Cornwall, a distance of 1053 miles and a further line from Montreal to Kingston by way of Ottawa, of 246 miles, impenetrable to an enemy. He can put no war ships on our waters below Cornwall and without aid such as this, he could not transport an armed force across the St. Lawrence. Even presuming that he possessed the command of Lake Ontario, and could use the dockyard at Sackett's Harbour without interruption, he could no more run down the rapids above Cornwall under our guns than we could ascend them under his. It must be obvious, therefore, that under these conditions of offence and defence, the north shore of the St. Lawrence, for a distance of 1053 miles, is, as has before been said, unassailable.

From Cornwall to Kingston, and from Kingston to the Sault Ste. Marie, on Lake Superior, the waters of our rivers and lakes divide the frontiers of Canada from those of the United States. From Cornwall to Pointe aux Iroquois the coasts on both sides of the river are equally protected from a descent, by rapids, with intervals which could hardly tempt a predatory excursion by the prospect of a safe return. From Prescott to Kingston, and from Kingston to the entrance of the Welland Canal, at the western extremity of Lake Ontario, these inland waters are navigable by the largest ship that floats, without let or hindrance, beyond an adversary of superior strength and the superiority will rest with the party which can show its strength first.

"If you intend to hold Canada you must command the lakes," was a *dictum* of His Grace the Duke of Wellington, uttered some 50 years since. But 50 years have made a great change in Canada, and the lessons of wisdom, even though wisdom still, admit of some qualification now. The command of the lakes, although of great importance, is not indispensable to the defence of Western Canada, nor would the loss of it, at the first outbreak of a war, be regarded as irremediable or irrevocable. Railways and turnpike roads now-a-days, supply far greater facilities of communication and conveyance than existed by water way in 1812. Then, any interruption of water communication above Kingston threatened

the soldier with starvation. He might and actually did, march from 300 to 500 miles with his kit on his back and three days provision in his haversack, but when his store was exhausted how was he to advance, how retire, unless replenished. The wild forest, and the war path through the wilderness, offered no supply of food. Stores, therefore, had to be provided beforehand and at given distances, and to be renewed when reduced and his provision could be secured, in sufficient quantity, by water communication alone. Hence we may be able to appreciate the value of the command of the lakes at this time.

But circumstances have changed, and the same importance does not attach to the command of the lakes which was justly assigned to it fifty years since; supplies and conveyance abound, independent of water communication, and, admitting any superiority in the American marine at the first outbreak of war, a brief space would equalize numbers. The first iron-clad gunboat would redress the balance. The operation so skillfully conducted by the French Emperor during the late war in Italy could be easily renewed in Canada. Gunboats could be placed as expeditiously on Lakes Erie, Huron and Ontario as on the Lago di Garda. All that is required to accomplish this object, when the time comes is due preparation now. An invasion of our lake shore by means of shipping, by the employment of a fleet of transports, is made doubtful, by the fact, that the American coasts offer neither ports nor harbors of sufficient capacity to shelter a fleet adequate in number, and sufficiently protected at the point of embarkation; such an invasion would compel combinations, open the separate attack, and to the risks entailed on detachments. Such combinations would be costly and hazardous. They would, indeed, hardly be attempted, superfluously. Nature points out unmistakably the lines of advance upon Canada, and teaches her people how and where to meet them. They are now just the same that they have ever been. Buccaneers expeditions may be made to be repulsed and punished, but our lake shores are protected from expedition in force, by the disability to make them in sufficient strength and with sufficient concert, and by the power of resistance to be found on our coasts, and in the natural defensibility of their approaches. We may also add that the power of modern artillery, and the defensive ingenuity which devised the torpedo, all combine in the present advanced school of civilized warfare, to strengthen artificially such parts of our coasts, as nature has not already fortified.

(To be continued.)

OUR AGENTS.

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JOHN HENDERSON, Princess Street, Kingston.
HENRY MALOTT, Kingsville.
WM. PARKHILL, King.
JAMES BIGHAM, Tyrone.
JOHN MACARTHY, Queen Street, Ottawa.
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INSOLVENT ACT OF 1869.

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

IN THE MATTER OF
WILLIAM JOHNSON,

An Insolvent.

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

WILLIAM JOHNSON
By J. & W. A. BATES,
His Attorneys, ad litem

Montreal, 7th March, 1871.

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THOS. PORTER, W.M.

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

This Lodge will hold its next Regular Meeting on THURSDAY, the 13th day of April, at 8, p.m.

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

The Regular Monthly Meeting of this Lodge, will be held on FRIDAY NEXT, the 21st inst., at 8, p.m. in the Lodge Room.

ELDON L. O. L. No. 304.

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

DUNBAR BROWNE, W.M.

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

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

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as a thing to be desired in order to advance the spe-
cial merits and enhance the usefulness of each by
making them an auxiliary one to the other, has decided
upon combining both together in practice and in one
Studio, under his direct superintendence, in the hope
that from his position as an Artist, his acquaintance
with Photography from the time of its inception, and
the employment of experienced assistants, to merit the
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their support in his efforts thus to serve them in the
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meantime of his endeavor to satisfy and maintain
throughout his establishment that courtesy and con-
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