



And Protestant Vindicator.

"I have set Watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night."

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TWO HUNDRED THOUSAND ORANGEMEN MUST KNOW THE REASON WHY.

When the reward for loyal deeds is punishment and shame,
And foemen dare to cast a slur upon the Orange name;
When truth and freedom are assailed, and tyranny draws nigh,
Two hundred thousand Orangemen must know the reason why!

When justice to oppression yields, when self-defence is crime,
When foes would rob us of the rights, blood-bought in olden time;
When falsehood, fraud, and perjury are each enthroned on high,
Two hundred thousand Orangemen must know the reason why!

If noblest spirits in the land shall be degraded now,
And ribbon-traitors wear the wreath of glory on their brow;
And if the Church must be o'erthrown, God's vengeance to defy,
Two hundred thousand Orangemen must know the reason why!

If Bills of Rights and Statute laws are to be trodden down,
And if the blood-stained Antichrist must share Victoria's Crown;
If glorious deeds and memories in dust and shame shall lie,
Two hundred thousand Orangemen must know the reason why!

Oh! if the noble martyrs' gore for us was shed in vain,
And if our country's sacred soil her best sons' blood shall stain;
If rebel banners o'er our heads exultingly shall fly,
Two hundred thousand Orangemen must know the reason why!

If Church, and home, and fatherland, be placed beneath the sway
Of priestly knaves and hypocrites, who long to burn and slay;
If justice, truth, and righteousness be banished for a lie,
Two hundred thousand Orangemen must know the reason why!

If chains for freemen shall be forged, if England's throne must fall,
If our beloved Irish land the Pope shall keep in thrall,
If we must wear his iron yoke, with bent neck and sunk eye,
Two hundred thousand Orangemen must know the reason why!

If we must live mean-hearted slaves, or as brave heroes die,
Let our bright banner once again wave in the azure sky!
And "Put your trust in God, brave boys, and keep your powder dry!"
Two hundred thousand Orangemen will know the reason why!

A SOUTHERN.

WHAT A SERMON SHOULD BE.

It should be brief; if lengthy it will steep
Our hearts in apathy, our eyes in sleep:
The dull will yawn, the chapel lounge doze,
Attention flag, and memory's portal close.

It should be warm: a living altar coal,
To melt the icy heart, and charm the soul:
A sapless, dull harangue, however read,
Will never rouse the soul or raise the dead.

It should be simple, practical, and clear;
No fine-spun theory to please the ear;
No curious lay to tickle lettered pride,
And leave the poor and plain unedified.

It should be tender and affectionate,
As His warm theme who wept lost Salem's fate;
The fiery laws, with words of love allayed,
Will sweetly warn and awfully persuade.

It should be manly, just, and rational,
Wisely conceived, and well expressed withal;
Not stuffed with silly notions, apt to stain
A sacred desk, and show a muddy brain.

It should possess as well adapted; race,
To situation, audience, time, and place;
A sermon formed for scholars, statesmen, lords
With peasants and mechanics ill accords.

It should with evangelic beauties bloom,
Like Paul's at Corinth, Athens, or at Rome;
While some Epictetus or Seneca caetera,
A gracious Saviour is the gospel theme.

It should be mixed with many an ardent prayer,
To reach the heart, and fix and fasten there;
When God and man are mutually addressed,
He grants a blessing, man is truly bless'd.

It should be closely, well applied at last,
To make the moral nail securely fast;
"Thou art the man," and thou alone wilt make
A Felix tremble, and a David quake.

ASON.

F. R. ACHILLI.

To the Editor of the Evening Mail.

Sir Culling Eardly presents his compliments to the editor of the *Evening Mail*, and requests the immediate insertion of this letter and of the enclosed. If the representations from Rome had related to a man at liberty and able to defend himself, his friends would not have anticipated the appearance in regular course of the explanation; but Dr. Achilli being a prisoner solely for conscience sake, at the instance of a tribunal, the very name of which ought to win the sympathy of every man of honour, and Dr. Achilli having been assailed behind his back and defenceless, with persevering imputations of immorality, it is necessary that an immediate reply should appear.

Torquay, Dec. 19.

My dear Sir Culling.—On my return from Rome I see an article by the Roman correspondent of the *Evening Mail*, in the paper of the 13th, wherein it is said:—

I understand that the Cardinal Triumvirate have given a final answer in the case of Mr. Tonna's return to England, convinced of the fruitlessness of any further efforts that he can make to procure an exception from the general course of the law in favour of that individual. I offered, on hearing of Mr. Tonna's and Mr. Meyrucci's arrival to publish any documents favourable to Dr. Achilli which they might think proper to communicate, but they have not thought it prudent to avail themselves of that facility; and therefore I suppose the information obtained has not been favourable to their client. So far as I can learn, the charges relative to the assassination of the nun at Viterbo are abandoned, and those alone which relate to Dr. Achilli being a Roman subject, a recreant priest, a disseminator of religious books prohibited by law, with a general accusation of leading an immoral life, are persisted in; and on these the tribunal is determined to bring him to trial. . . . With regard to leading an immoral life, I trust he will make out a case which, if not satisfactory to the court may convince his friends in England that their sympathy in his behalf