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THE

# Protestant Review :

A LITERARY AND RELIGIOUS MAGAZINE

FOR CHRISTIAN FAMILIES.

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MARCH, 1871.

Murus eneus consiscentia sana.

TORONTO, ONTARIO, AND ST. JOHN, N.B.,  
DOMINION OF CANADA.

PRINTED AT THE LEADER STEAM PRINTING HOUSE, 63 KING STREET EAST,  
1871.

## ORANGE LODGE NOTICES.

### NEW BRUNSWICK.

GENERAL WOLF, L. O. L., No. 45, meets at Orange Hall, Johnsten, Queen's County, N. B., 1st Wednesday every month, at 7 p.m. april

DOMINION LODGE, No. 141, meet on the first Monday in each month, at the Orange Hall, Portland. april\*

VERNER L. O. L., No. 1, meets at Orange Hall, Germain-street, St. John, N.B., on 1st and 3rd Tuesday, at 7.30 p.m. may\*

YORK L. O. L., No. 3, meet at Orange Hall, Germain-street, St. John, N.B., on the first Thursday of every month, at 8.30 p.m.

JOHNSTON, L. O. L., No. 24, meets at Orange Hall, Germain-street, on 1st and 3rd Monday of the month, at 7.30 p.m. feb\*

ROYAL BLUE, L. O. L., No. 87, meets at Sallsbury, N.B., on the 1st Monday, at 7.30 p.m.

LONDONDERRY HEROES' LODGE, No. 91, will meet every 2nd and 4th Wednesday, at Orange Hall, Londonderry, Hammond, King's County, N.B., at 7.30 p.m.

PRINCE OF WALES, L. O. L., No. 130, meets at Hopewell Cape, N.B., on the 1st and 3rd Saturday at 7.30 p.m.

DUKE OF BRUNSWICK, L. O. L., No. 182, meets at Elgin Corner, second Monday of each month, at 7.30 p.m. feb\*

MORNING STAR L. O. L., No. 185, meets at Lewis' Mountain, N.B., on the 1st and 3rd Monday, at 7.30 p.m.

EASTERN STAR, L. O. L., No. 139, meets at Albert Mines, on every second Saturday, at 7.30 o'clock. feb\*

KINGSTON CHAMPION'S L. O. L., No. 65, meets at Clifton, N.B., on the 3rd Saturday of every month, at 8 p.m.

ROTHESAY, L. O. L., No. 44, meets at Rothesay, N. B., on the 2nd Wednesday of the month, at 8 p.m. may

ST. JOHN ROYAL SCARLET CHAPTER, meets in the Orange Hall, Germain street, on the 14th day of every month, at 8 p.m. june

QUEEN'S BLUES, L. O. L., No. 23, meets at Newcastle, Queen's Co., on 1st and 3rd Fridays. june\*

GOD SAVE THE QUEEN

### NOVA SCOTIA.

BALMORAL L. O. L., No. 30, meets at Waverley, N. S., on the 2nd and 4th Mondays of every month, at 7.30 p.m. april ly\*

THE BRANCH L. O. L., No. 30, on the 1st Thursday, at 8 p.m.

BURNS L. O. L., No. 978, meets at Amherst, N. S., every alternate Thursday, from March 3, 1870, at 7.30 o'clock p.m. march

TRUE BLUE, L. O. L., No. 46, meets at Pugwash River, Cumberland County, N. S., 1st and 3rd Monday of each month. july



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# The Protestant Review

TORONTO, ONT., AND ST. JOHN, N.B.

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VOL. IV.

MARCH, 1871.

NO. 3.

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## SPECIAL ANNOUNCEMENT.

We take pleasure in announcing that we have made arrangements with Mr. Charles Fallis, by which he becomes our agent in the Province of Ontario. He has already commenced work, and will, we doubt not, be the means of largely increasing our circulation, and of bringing us more closely in connec-

tion with our Brethren in all parts of the Province. We congratulate ourselves on having secured so good and efficient an agent, and trust that our friends will continue to us their generous support.

Mr. Charles Fallis, Agent in Ontario for "PROTESTANT REVIEW" and "MASONIC WARDEN."

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## GRAND LODGE RESOLUTIONS.

The resolutions passed by the different Grand Lodges, with respect to the Scott murder, have already been published. We purpose reproducing those of the two Provincial Grand Lodges of Ontario, in order that our readers may judge which is the less pompous, but more simple, and truthful expression of Orange feeling. We here give that passed by the Grand Lodge of Eastern Ontario, held at Brockville, on the 21st and 22nd of February, 1871:—

*Resolved.*—That the Grand Orange Lodge of Ontario East regrets that the murderers of our late Brother, Thomas Scott, at

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

*Resolved.*—That a copy of the

foregoing Resolution be forwarded by the Grand Secretary to such papers throughout the Province, for publication, as the Right Worshipful Grand Master may direct.

And now that the contrast may be all the more striking, we give those passed by the Grand Lodge of Western Canada.

Moved by Bro. Bennett, seconded by Bro. D'Arcy Boulton—

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

By the same mover and seconder—

“*Resolved*—That, while this Grand Lodge gives full expression to the feelings of every member of the order in reference to the atrocious outrage named in the preceding resolution, it hesitates not to denounce all parties who seek to make political capital for mere

party purposes out of an act so barbarous and inhuman, and whose sympathies were withheld when needed to bring the equally guilty and rebellious murderers of Colonel Moodie and the other brave and loyal men to justice in 1837, thus evincing, by their sympathy for law and loyalty in the one case, and their want of it in numerous others, the hypocrisy of their professions, and the rank deceptions used to mislead such loyal and confiding men as may be blindfolded by devices so artfully contrived and so pertinaciously reiterated.” Carried.

Mover and seconder the same:—

“*Resolved*, That this Grand Lodge, in adopting the foregoing resolutions, has two objects, and two only, in view; first, to impress upon the Dominion Government and upon the Government of Manitoba, the urgent necessity, as well as the justice, of vigilantly watching the perpetrators of the murder of Bro. Scott, to the end that they may be brought to suffer the just penalty which the laws of God and man award to their inhuman barbarity; and secondly, that in thus speaking out our full sense of horror at the crime, our act may not be attributed to or be identified with political schemers, who seek rather to exalt party than punish crime.”

We do not propose at present to enter upon any lengthy consideration of the above, but in our next will review them at length, in connection with one or two points for which we have not space at present.

## ANNIVERSARY OF THE SHUTTING OF THE GATES.

*(Continued.)*

The Rev. THOMAS L. SCOTT, A.M., ascended the pulpit, and preached the anniversary sermon. He took his text from St. Luke, xiv., 31, 32. —“What king, going to make war against another king, sitteth not down first, and consulteth whether he be able, with ten thousand, to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.” I think, brethren, you and I can conceive an answer to this question. We know a monarch who did not sit down first to compare his own strength with that of the king who came against him. If he had, he would never have entered upon that war which has uprooted his dynasty, devastated his country, and filled her plains with blood and ruin. Then, I think, we can conceive the value of this question. “The beginning of strife is as when one letteth out water.” There is nothing at first but a little moisture oozing through the bank; then nothing but a few cracks here and there; but by-and-by there comes a trembling, and then one long shiver, and then the whole bank crumbles before the wave which, dark and terrible, leaps out and down upon its career of desolation. In the first few days of the threatened war it is still possible to recall the hasty words—it is still possible to atone for the wrong, or the discourtesy; but, when once the two armies have rushed together, the chance of peace is lost; there must be victory on one side, defeat upon the other—

perhaps humiliation: upon both. Again, I think we can conceive the difficulty of the problem which that monarch tries to solve. Who is there who can foresee at the first outset, when the passions rise so high, and the blood runs so fast, the whole cost of the coming war—all the guilt of those who cause it—all the chances which may bring defeat—all the ills and humiliations which must follow such defeat? Do you suppose, for example, that those thirteen, who shut the City Gates on the 7th of December long ago—do you suppose that when they did that deed there was actually before their minds the whole suffering which it involved—the long conflicts with their treacherous and vacillating leaders—the bitter alternations of hope and fear—and the deadly trials of those last long months before the boom was broken? Do you suppose that they had counted all the cost of that one act? Not all the cost, not all the suffering; but the issue proves that there was something more and deeper than the mere recklessness of youth. If there had been nothing else it must have been crushed and utterly annihilated before the terrible reality of the siege. But were they crushed? No! Their hearts at times might quail, their hopes leap up for one short moment and then die, all but die away; still, with desperate endurance they held out; against hope they still cherished hope, and God at last gave victory to their patience. I do not think, therefore, that they had counted all the cost; and, what is more, I think that if men always

realised at the outset the entire sacrifice, and cost, and suffering, and privation which would follow, we should have few great, or noble, or heroic actions to record in history. But God in mercy to our weakness, veils the future from us. The sorrows, the trials of our lives, meet us only singly, one by one, or our poor faith and courage would be crushed beneath their accumulated weight. No; there was only one, one only hero, one only man, the Man Christ Jesus, who went forth to the deadly strife, "knowing all things that should come upon Him." This sitting down, therefore, to weigh the chances of the coming struggle is not in the expectation that we can calculate all the cost, but in the assurance that we may decide the vital question, whether we shall surrender or whether we shall resist. That question, whatever some may think, it is not idle, it is not base, to investigate and weigh well. Because there are circumstances under which surrender would be most base, and there are also circumstances under which the refusal to surrender would be a crime. Every one of us, I suppose, will be agreed that, when right and might are both upon our side, surrender would be base with the most aggravated baseness; but that, when right and might are against us, then the refusal to surrender would be a crime. But we must go further, and say that, if might is with our forces, and right and justice are against us, then it would be heroic for us to yield. To hear the strong man apologise to the child, the master confess to his own servant that he was in the wrong, such a surrender

would be noble. But for the poor to cringe before the rich, just because he has some shillings to bestow—for the weak to yield their conscience to the strong, just because the strong may crush them if they go forward—that is the baseness of the surrender which we despise. Once more; there are rights which we shall best preserve by their surrender, and these there is no cowardice in yielding. The thief is not a coward because he restores the stolen goods, nor the wicked when he gives up his guilty life. When there has been nothing more than a mere sentiment of our own, or the temporal comforts or natural lives of ourselves or others entrusted to our care, then it is quite conceivable that there may be cases in which to surrender would be our duty. If, for example, the enemy were generous and trustworthy, and if our resistance were really hopeless, entailing only misery and death upon the besieged, then it would be wise and honorable to surrender. For a general or statesman to sacrifice his own personal fame or personal popularity in order to save the lives and interest of his countrymen, I can conceive cases in which such surrender might rise to the noblest height of heroism, and in which refusal might be the very basest of utter selfishness. But we must never forget that ever against such rights and interests there are eternal principles of right, and truth, and freedom, more precious than men's lives and fortunes—rights which only exist while they are maintained, and which perish in surrender. These, the brave man neither must nor does surrender.

When it is, indeed, no merely personal comfort or personal sentiment, but deep eternal principles of right and equity, which are at stake, then no might and no bribe, no terror and no death, must drive us to surrender. We can understand, therefore, the heroism of those three youths who looked undaunted on the fiery furnace, and then upon the tyrant's face, and nobly answered that they would not serve his gods nor worship the golden image which he had set up. And, at the same time, we can also understand that the grandest deed which the world has ever seen was that of Him who first knelt down in the mountain garden to consider the bitterness of the cup which was given Him to drink, and then, with the full knowledge of the legions at His command, and the agony which lay before Him, went forth to meet His foes, and suffered no blows to be struck in His defence. The great majority of you, brethren, are worshipping today in this Cathedral rather than in the churches of the neighborhood, because you commemorate, this eighteenth of December, the shutting of our City Gates by the thirteen Apprentice Boys. If, therefore, this service were, as in other years, arranged specially and peculiarly for such commemoration, I should devote the rest of my time to applying these principles of "Surrender" and "No Surrender" to that resistance to the troops who then required admittance, and to the wise and honorable reception of Lord Mountjoy a little later. But I dare not forget that this is also the day of Jesus Christ, and that there are others here beside who

come up to be comforted and strengthened in their daily struggle. I cannot forget that among these others there are young hearts who plan this week to surrender themselves afresh to the Lord Jesus, and to renew their baptismal pledge to take up arms once more against Christ's enemies. I turn away, therefore, from the past to the present and the future. I apply the lesson of my text to that great and glorious warfare to which our Lord himself applied it—the warfare in which we are each and all concerned. "What king, going to make war against another king, sitteth not down first, and considereth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace." Why is it, brethren, that we ask our young candidates for confirmation to come week after week through a long course of preparation before we invite them to proclaim themselves Christ's soldiers? It is because we would have you count the cost. We want you to do something more than merely issue a wordy proclamation, which you will never be able to carry out. We want you gravely and earnestly to proclaim war, but to proclaim it with the solemn determination never to surrender, never, God helping you, to yield one inch of holy ground to your terrible opponents; never to lose heart, however hope sinks—not though there be traitors within and enemies without—not though your true Sovereign seem silent and slow to the rescue—not, never to throw open the once



closed gate until He comes to your relief, and the enemy is destroyed. We have again a second reason for asking you to sit down and count the cost before you proclaim this war against the enemy. It is that you may consider whether you can, with your little strength, contend with him that comes against you. There are, indeed, moments of enthusiasm when you almost think you can. Perhaps, when you kneel at the communion rails, you feel the fatherly hand upon your head, and hear the solemn prayer for the grace of Heaven, and God's defence by the everlasting spirit—perhaps at that moment you may feel as though Heaven were very near, and earth distasteful. You feel as if you could withstand temptation—as if you could resist your companions' ridicule, shun vice in word and act, and keep down all the storms of passion. Oh, remember, that that holy glow will fade and pass away—that holy enthusiasm will die out; but your enemies will be ever strong and ever watchful, evil spirits leagued against you, men of the world conspiring with them, your own hearts playing you false. How shall you be able to meet the thousands that are against you? How, but by ever realizing your own utter weakness and utter worthlessness, and by leaning always and only upon the arm which is almighty and the love which is infinite? Has the strong man risen up against you? Blessed be God, there is a stronger than he, and if we do, indeed, range ourselves among His soldiers, we shall be more than conquerors through the might of Him who loved us. Sit down first, therefore, and count the cost; but

if your heart fails you at the thousands who are against you, and the weakness and treachery within, oh, lift your eyes to the King of Kings, throw yourself entirely on His unspeakable compassion, throw away all self-reliance, all armour forged in earthly armouries, and “take unto you the whole armour of God, that you may be able to withstand in the evil day; and, having done all, to stand.” Once more, we would have you count the cost, because we would have you see how right, and honour, and true manliness are on Christ's side. You cannot choose the side of treachery and fraud, and base, unmanly sloth and selfishness. You know that God has not deserved that you should turn against Him and desert Him; not now, at least, in these last days, when so many play the traitors and desert His cause. Now is the time to show that you at least have courage to say no, and have gratitude to Him who died. What has Satan done for you that you should serve him? Is drunkenness so very noble? Are the wages of sin so very princely that you can really sacrifice all hope, and love, and happiness for ever, just to gain the base degraded joys of sin. Oh, surely your soul, with all its wonderful capacities and powers and immortality, is far too precious to be handed over to satan—to be given up to destruction—to be cast down to the blackness of darkness and desolation and absence of God for ever. If sinners entice thee, if the world or thine own heart allure thee, sit down first and consider “what shall it profit a man if he gain the whole world and lose his own soul, or what shall a man give

in exchange for his soul." But there is yet another battle, and another warfare than that which is waged against sin. Another battle, which far too many have taken in hand; and, as if they too were kings, prepare to wage war against the King of Heaven. There are those among us here and now who, instead of fighting against sin, instead of resisting the suggestions of Satan, the example of the world, the desires of their own heart, are actually fighting against God. They are trying to drown the still small whisper of their conscience, the conviction of their heart, the summons of God's Word and Spirit. This is to fight against God, to resist Him, to drive him away. Brethren, I beseech you to sit down first and count the cost; consider whether you are able with your puny strength to meet Him who comes against you with His everlasting might. Think what must be the issue if you do obtain the victory. What is it but the most utter, and crushing, and everlasting defeat? What but the loss, the everlasting loss, of God? Think yet once more whether it is honest to keep back from God that heart for which He was content to pay so large a price; whether it is really noble to put out our strength to resist Him who, that He might win you, put away the might with which he could have crushed you, and stands now before you, not as a warrior to demand admittance, but a supplicant to entreat that you would let Him in. "Behold, I stand at the door and knock, if any man will hear My voice and open the door, I will come in and sup with him, and he with Me." Brethren, whatever else

you do, you will not close that gate. You will not shut Him out who comes only to His own; His own home which He has made and purchased, which he has adopted and sanctified to be His dwelling-place and temple; a home far too poor and lowly, and only really honored when it surrenders and takes Him in. Here, brethren, here at last where surrender to our God is all one with resistance against His enemies; here true heroism is in surrender. Have you—any of you—the citadel of your affections still closed against your only Friend and rightful Sovereign? Then, however or wherever you may have been enlisted in His ranks, you are still practically against Him—you have not yet struck one good blow against His enemies. Remember the lesson of the Advent: He is coming to be our Judge; the world is waxing old; the day is far spent; the night is at hand; send an ambassage to the great King; desire conditions of peace. Nay, rather throw down your arms; surrender without conditions. For "whosoever he be of you that forsaketh not all that he hath, he cannot be Christ's disciple." Yet He has pardon and a welcome for us if we yield to His gracious summons, for He "receiveth sinners and eateth with them." Come then, brethren, let us commemorate this day with the noblest of all earthly celebrations. Let us surrender the citadel of our hearts to our rightful Sovereign and lawful Governor; open the everlasting doors of our hearts and the King of Glory shall come in; put down now and for ever all rebellious passions; cast out now and for ever all treacherous intentions. And

in the same moment that we surrender to our King we must shut the gates against His adversaries; set a watch upon the door of our lips; take sword and spear and stop the way against them that would hurt our souls; withstand in the evil day, that, having done all, we may stand at last victorious and triumphant before His throne.

The BISHOP then pronounced the benediction, and as the people were leaving the church Handel's Hallelujah Chorus was played as a voluntary by Mr. Horon, the efficient organist of the Cathedral.

PROCESSION FROM THE CATHEDRAL TO CORPORATION HALL.

The procession reformed outside, and through the upper gate into Bishop street, passing through Bishop-street within, the Diamond and Shipquay-street, and returned to the Corporation Hall. Several brickbats were thrown among the processionists near the foot of Shipquay-street, and there was some hooting. Colonel Millier, who was close at hand, gave orders to the mounted constabulary to charge the mob. This was done, and a slight melee ensued, in which the horse of one of the mounted men fell, throwing his rider. Several arrests were made. The carbineers and police lined the streets as the procession passed along, uninterfered with by "the magistrates" who had issued a proclamation against all assemblages, either with or without flags or banners.

Mr. JOHN G. FERGUSON, Governor, briefly addressed the Apprentice Boys body in the Corporation Hall. He advised them at once to divest themselves of every badge or other insignia of their order and go quiet-

ly home. He cautioned them not to be led away by any taunts from the vulgar herds congregated about the gates. He thanked them for quiet and reverential demeanour during the service in the Cathedral. The eyes of the Protestants of the kingdom were upon them, and much depended on the way in which they conducted themselves. If their deportment was becoming during the remaining of the celebration, the verdict of the Protestants of the entire kingdom would be in their favour. (Hear, hear.) They would all now retire quietly from the Hall, and he was sure they would conduct themselves in a manner becoming the sanctity of the Lord's day. He would now only ask their punctual attendance at one o'clock on Monday, to resume the celebrations, which were only beginning.

Mr. WILLIAM CADMAN, a native of Derry, but a resident of Glasgow for twenty-five years, who had arrived by the boat that morning to take part in the celebrations, also addressed a few words to his brother Apprentice Boys. He advised them to be guided by the excellent advice of their Governor, for the eyes of the people of Glasgow, of Greenock, of Liverpool, of Manchester, and every other large town in the kingdom, were watching their conduct on the present trying occasion.

The Apprentice Boys, then divested themselves of their sashes, and quietly dispersed.

We should have mentioned that Lord GORVAGH, accompanied by John Guy Ferguson, Esq., Governor of the Apprentice Boys, occupied the front rank in the procession, both going to and returning from the Cathedral.

## THE FOYLE COLLEGE STUDENTS STOPPED.

The arbitrary conduct of the Government was carried still further. The students of Foyle College were stopped on their way to the Chapel-of-ease, where, owing to the crowded state of the Cathedral, they wished to attend Divine service. The entrance to the Church is from the Wall. The scholars were accompanied by their masters, and walked, as usual on Sundays, in procession. When they arrived at the steps at Society-street they were encountered by the armed policemen stationed there, and their ranks were broken before they were allowed to go upon the Wall. The proclamation was so loosely worded that it was, in fact, broken by the procession through the streets from the College to the Chapel-of-Ease.

The city was very quiet up to six o'clock, when a party from the Bogside, composed principally of juveniles, paraded through the streets inside the Walls, giving occasional cheers. There were immense masses of people in the streets, but the police allowed no crowds to collect, and no disturbance occurred. The Apprentice Boys acted strictly in accordance with the instructions given to them by their Governor, and did not allow themselves to be betrayed into a riot, which the Bogside party appeared so anxious to create.

## MONDAY'S MEETING IN CORPORATION HALL.

The celebration proceedings were resumed yesterday. The morning was very wet, and there was little stir in the streets, except what was occasioned by the marching to and fro of the constabulary. A report of the discharge of a cannon was

also heard at an early hour this morning. One o'clock was the time that had been appointed for the meeting of the Apprentice Boys in Corporation Hall, and at the hour mentioned they met in considerable force. A consultation took place between Colonel Hillier, the Resident Magistrates and the leaders of the Apprentice Boys. The result of the interview was, that the virgin flag was brought to the entrance door of the Hall by the Governor, who claimed the right to carry it, as on former occasions, through the streets. Colonel Hillier caught the flag, read the Riot Act, and declared that he could not permit any procession, although one had taken place on the day before without any interference on the part of the authorities. The flag, which was still retained by the Governor, was then taken from the entrance door, and deposited in the assembly-room of the Hall. The Apprentice Boys simply contented themselves with the assertion of their right to carry their usual flags and banners. Lord Claud John Hamilton, M. P., arrived during the day, and by this time he has a fine stock of notes for use in the House of Commons.

## RAID BY THE BOGSIDE ROWDIES.

About two o'clock a number of the roughs from the Bogside entered the city through Butcher's Gate, some of them armed with sticks, and were marching up Butcher-street, when a number of mounted police charged, and hunted them back through the gate.

## MEETING IN THE HALL.

Mr. J. G. FERGUSON, after various conferences with the Resident Magistrates, took the chair in the Hall, which was densely crowded by the

Apprentice Boys and their friends. He then stated the result of those conferences, which was, that he had been told by Colonel Hillier that if they attempted to march in procession, or carried out their programme, they would be dispersed at the point of the bayonet by the overwhelming force of military and police under his command. He said he had been told that if they showed their flags out of the windows an armed raid would be made upon them by the bayonets of her Majesty's troops. He had protested in the most emphatic manner against the infringement of the right of public meeting. He had also been told that if either of the bands played a single tune, except a list of them was submitted, an armed raid would be made upon them. (Loud cries of "We defy them.") They would all utter a protest now against this arbitrary and unconstitutional act that would make the land ring again. (Loud cheers.)

Rev. RICHARD BABINGTON then moved the following resolution:—"That we protest against the self-constituted authorities, who have taken upon themselves to issue a proclamation against our time-honoured celebrations, and in the most unconstitutional manner to trample on our rights."

Mr. THOMAS MOONEY seconded the resolution, which was passed by loud acclamation.

Mr. ROBERT P. SAWERS moved the next resolution, as follows:—"That we hereby determine ever to commemorate the heroic deeds of our ancestors, performed within these Walls, and to help as heretofore, the great civic celebrations on the 12th of August and 18th December."

Mr. ROBERT THOMPSON seconded the resolution, which also passed with acclamation. Mr. JOHN REA (Solicitor,) Belfast, then moved the following resolution:—"That, in consequence of the attempted usurpation by some stipendary police magistrates—removable from office at the pleasure of the Executive Whig Government—of the authority of the now Worshipful Joseph Ewing Miller, Esq., M. D., Mayor of the City of Londonderry, we do hereby adjourn the celebration proceedings until one o'clock on the afternoon of Wednesday week next. And we direct our Governor, John Guy Ferguson, Esq., at our charge to take the opinion of Isaac Butt, Esq., as the Queen's counsel reputed to be in Ireland most independent of Government influence, on all the questions involved, and especially on the point as to whether the authority of the chief magistrate is, or ought to be, paramount within his jurisdiction, and during his term of office." Mr. Rea spoke at great length, and with his usual force and eloquence.

Mr. WILLIAM HANNA seconded the resolution, which was agreed to.

#### THE BURNING OF LUNDY—ATTACK OF THE POLICE ON THE HALL—THE FLAGS DEFENDED BY THE APPRENTICE BOYS.

At the conclusion of the meeting the Britannia and Maiden City Bands played, in turn, the following airs:—"No Surrender," "The Glorious First of August," "The Protestant Boys," "The Boyne Water," &c. The effigy of Lundy was then lighted in front of the Hall, amidst deafening cheers from those inside. Shortly after the

lighting of the effigy, two bodies of police, with fixed bayonets, forced the entrance door to the large Hall, and also that leading to the gallery. The police scrambled in, putting their bayonets to the breasts of the people, and attempting to capture the flags. A scene of the most indescribable confusion occurred. The Hall was densely crowded, and each policeman, pointing his bayonet at the breasts of the people, who could not get back, endeavouring to grasp a flag, or some of the band drums. At one time a flag was taken and retaken. At another, a policeman's rifle and bayonet was carried off as a trophy, amidst tremendous cheering and uproar. The police officer in charge of the constabulary stumbling, fell over a form, cutting his hand on the bayonet of one of his men. His worship the Mayor soon appeared on the scene, and ordered the withdrawal of the troops. Slight wounds were received by some of the parties in the Hall.

#### IMPRISONED IN THE HALL.

The large assemblage in the Hall, on attempting to leave the building, found the doors guarded by a strong force of police, who refused to permit either man, woman, or child to leave. Our reporter was among the persons detained. A request for his release was made to Colonel Hillier, but that gallant officer thought proper to detain him until the Mayor interfered on his behalf. This interference with the freedom of the Press caused us great inconvenience, and prevents us from reporting as fully as we would wish the proceedings in the Hall.

The effigy of Lundy, as we have observed, turned up at the eleventh

hour. At four o'clock it was launched from the top of the Corporation Hall, in presence of a large body of police and military. The Diamond was filled with Bogside roughs, and their disappointment at the unexpected sight was evident. They made several attempts to raise the Corporation ladder to the effigy, but their efforts were altogether unavailing. The "traitor" burned vigorously amid cheers from the immense body of Protestants assembled in and around the Hall. The ladies who occupied the windows in the vicinity also clapped their hands and waved their handkerchiefs for joy. It was evident that the Government officials were greatly chagrined. They ran hither and thither, and seemed puzzled as to the orders which should be given. At length the Hall was surrounded by military and police, who took possession of the building in the manner above described. No one was allowed to pass out without being searched. It appears that the authorities made several arrests as a set-off for the breach of the illegal proclamation on the part of the Apprentice Boys, although the magistrates allowed it to be frustrated on the previous day. It is worthy of remark that the effigy was burned over the Star-chamber in which the proclamation was concocted by Captain Keogh, and that a copy of the document was pinned to Lundy, and was consumed along with him.

Sub-Inspector O'Shee, who was the officer in charge of the small force on the side door of the Hall, stated, in reply to a request from the representatives of the Press, that he had orders from the County In-

spector not to allow any one out. Subsequently, Captain Keogh, passing the Hall on horseback, was interrogated by Mr. Rea as to the cause of the detention. Captain Keogh replied that he was not acting individually, but would go and consult with his brother magistrates on the subject. He went, but did not return. About an hour afterwards, by order of the Mayor, the prisoners were released, but not before undergoing a search which occupied a considerable time.

Shortly after the occurrence above described, the Hall was searched for arms. The hall-keeper, in obedience to an order from the Mayor, facilitated the search, which was entirely fruitless. The authorities might have been a little more successful if they had directed their attention to the Bogside party, who were supplied with 5,000 patent revolvers before the last election.

THE ARREST OF MR. REA AND OTHERS—  
NO CHARGE STATED.

John Rea, solicitor, Belfast, John R. M'Neely, jun., and James Heaney, were brought before his Worship the Mayor in the Crown Court, shortly after six o'clock, in custody of Constable James Neill, to whom they were given in charge.

Constable James Neill, in reply to his Worship, said he had no warrant for holding the prisoners in custody. He had no orders given to himself, except that Sub-Inspector Joyce ordered them to be arrested.

Was Mr. Rea handed over to you by Sub-Inspector Joyce?

Constable Neill—No; he was handed over to me by a Head Constable, whom I don't know. Colonel Hillier has been sent for. I got him in charge between four and five

o'clock. I got John R. M'Neilly, gentleman, in the same way, and James Heaney in the same way.

After some further examination,

Mr. REA said that, after the Constable's statement, if he was not aware that he would bar his right to a civil action, he would now ask leave to swear information against Colonel Hillier for a common assault.

The Mayor then sent a written message for Colonel Hillier, stating that he was sitting in open Court, and required his attendance.

Mr. REA—I think it is most material that Col. Hillier be sent for at once; for, if the magistrates and he get time to plot with Dublin Castle, they may manufacture a charge never heard of. I always understood that, if a man was arrested without the charge being stated to him, he had a right to use even deadly weapons to free himself. I have reason to believe it was because I had the hardihood to request Colonel Hillier to hold his tongue, while I was addressing your Worship, that I have been arrested. I have now been in custody three hours without a charge being stated.

Mr. M'NEELY (another prisoner) here, rose, and applied to his Worship, as he was now sitting in open Court, to discharge him from custody, as there was no charge against him.

JAMES HEANEY (a prisoner)—I claim the same privilege from your Worship.

Complaints were then made to his Worship, that even his own Clerk could not get into the court, which was guarded by military.

THOMAS CHAMBERS, Esq. (Sub-Sheriff,) said he had been asked to allow the police to have the Hall of

the Court for a guard-room, which privilege he had obtained for them.

The Mayor ordered the admission of several who were waiting outside.

Mr. FERGUSON, Governor of the Apprentice Boys, complained that the military had taken possession of the Hall, which was given to him for the evening on the payment of £5 of a deposit.

Colonel Hillier arrived in court in company with John Charles O'Donnell, Esq., R.M., and took his seat on the bench beside his Worship, Mr. O'Donnell, R.M., standing behind him.

His Worship then asked Colonel Hillier to prefer his charge against Mr. Rea.

*(To be Continued.)*

#### THE ORANGE ASSOCIATION.—(CONTINUED.)

No. 1. Charles Talbot, twelfth Earl and first Duke of Shrewsbury, of one of the most illustrious Families of England, was born in 1660, and succeeded to the first title at a very early age, his father having been killed in a duel with the Duke of Buckingham. The Duke seduced the Countess of Shrewsbury; her Lord challenged his Grace and he fell. Some said that the abandoned woman witnessed the combat in man's attire; and others, that she clasped her victorious lover to her bosom, while his shirt was still dripping with the blood of her husband. The Talbot family was at the time Roman Catholic; but the young Earl embraced the Protestant faith in the year 1679, under the instruction of that Reverend and able Divine, Dr. Tillotson. Having embraced the doctrines of Protestantism from thorough conviction and after long and careful examination, he soon gave proofs of the sincerity of his conversion in preferring, after the accession of James the Second, to incur his displeasure, rather than to reconcile himself to the Church of his Fathers. The same conviction led him to oppose the measures of that Monarch

for the re-establishment of the Roman Catholic worship; and he was among the foremost of those who invited the the Prince of Orange. As early as May, 1687, we find a letter of his, conveying professions of his zeal for the Prince. And Monsier Grimblot states that, "he was likewise one of the illustrious seven, who signed the celebrated Association in June, 1688," (*Vol. 1. page 25.*) Lord Macaulay states also, (*vol. 2. page 319.*) "that he was one of the seven chiefs of the Conspiracy," who signed the invitation to the Prince, to invade England. Convinced of the necessity of an immediate Revolution, he even mortgaged his Estates and repaired to Holland, offered his purse and his sword to the Prince of Orange. He accompanied William to England, and while the Prince remained in suspense at Exeter, Lord Shrewsbury was one of the Nobles in whom he chiefly trusted, and by whose advice he drew up the famous Declaration. Immediately on the establishment of William and Mary on the Throne, he was nominated one of the Privy Council, appointed Secretary of State, intrusted with the Lord Lieutenancy of the Counties, and raised soon after to



a Dukedom. The services of the Duke of Shrewsbury, his amiable character and his talents for business, endeared him to William; and so polished, engaging and conciliatory were his manners, as to make him loved and trusted by all parties. King William used to call him "THE KING OF HEARTS," and Lord Bolingbroke, who was his enemy, says of him, "I never knew a man so formed to please and gain upon the affections." The Church of England

welcomed the illustrious convert with delight: his popularity was great, and it became grater when it was known, that Royal solicitations and promises, had been vainly employed to seduce him back to the superstition he had abjured. For this he was deprived by James, of the Lord Lieutenancy of Staffordshire, and the Colonelcy of his Regiment.

(To be Continued.)

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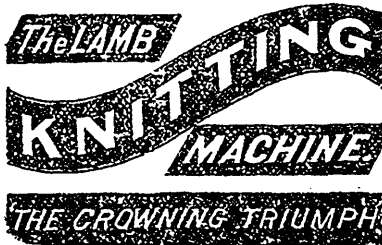
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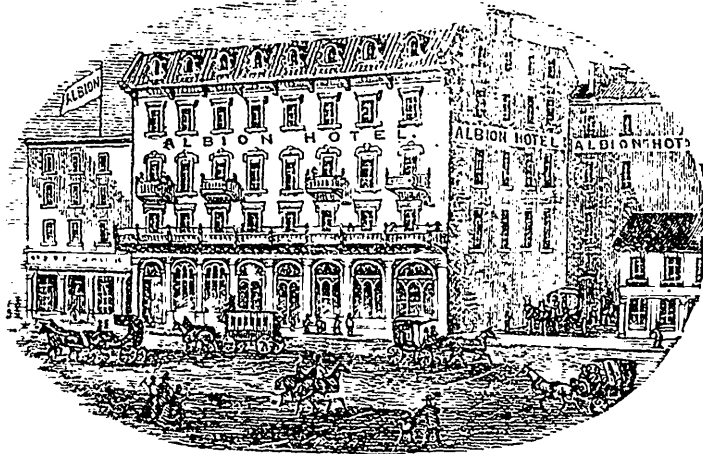
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