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And Protestant Vindicator.

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

VOL. I.

BYTOWN, (C.W.) FEBRUARY 15, 1850.

NO. 16.

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 Socrates 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. Meyruicis' 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

has not been ill-bestowed. That point will depend on the validity of a document he puts forth as a certificate of marriage, which, if I am correctly informed, is not calculated in any respect to satisfy the law in Rome, or in England, if he be a naturalized British subject."

I shall not take notice of what is said about the probability of Dr. Achilli's liberation, as that is an affair to be settled with the French Government, and respect to that Government requires that the duty of France should not be argued by Dr. Achilli's friends in the papers before the matter has been formally laid, with all the evidence, before the President of the Republic.

I will not speak of the fairness or justice of public accusers giving to the correspondent of a public journal a list of charges which have never in any form been communicated to the prisoner himself; and I leave it to others to judge of the generosity of giving publicity to charges under such circumstances. On the statement itself, however, I have a few words to say.

It is incorrect to say that the "charges relative to the assassination of the nun at Viterbo are abandoned," because they never were entertained. The whole story is a pure invention, without the slightest foundation, or shadow of foundation; it was never heard of in Viterbo, and was merely rumored about in Rome as soon as England and France inquired about the prisoner. The rumor was not believed at the time, even by Achilli's enemies, but by getting it circulated in the columns of the *Times*, they gained the desired end of paralyzing for a time the efforts of his friends, and of hindering the active steps which the late French Cabinet were prepared to take in behalf of a man suffering for conscience' sake alone. A murderer could not be judged.

The Abbe Guidi, chef du Bureau des Affaires Etrangères at Rome, informed Mr. Petre (attached to the British Legation at Florence, and resident at Rome without being accredited) that Dr. Achilli was arrested by the Vicariat, and is now being tried by the Holy office, solely on the grounds of religious apostasy, and the immorality of having contracted a marriage, he being a Roman priest and an ex-friar. The Abbe Guidi further added that he had indeed been accused of some *delitti tenui*, slender crimes (which could never have included the seduction and assassination of a nun,) but these accusations had not been sustained. M. de Courcells also informed me, in the presence of General Baraguay d'Hilliers, that *soupcions* had been entertained against him, but of these it *est absous*. No, he was never even accused of this crime. How unjust, how cruel, how like the Inquisition, to find means to circulate in England every idle rumor against a man who is not allowed to speak a word in self-defence; while meanwhile they are trying him secretly—his liberty, his life, being at stake.

The Abbe Guidi stated that the *processo*, or secret trial, was on the point of being concluded, the prisoner never having been examined or heard in any way, or even apprized of the counts against him. All is conducted in secret, by written depositions, from concealed witnesses; when this mock process is ended, a sentence will be passed, and it will be carried into execution with the same secrecy. At any moment we may hear that our dear brother is no longer in the Castle St. Angelo, and vain then will be all endeavours even to trace whither he has been carried.

Yet all this the Pope is *dans son droit*; these are the legitimate and legal tribunals of Rome?

A word about the marriage. Dr. Achilli was married on the 24th of June to the daughter of a British officer, according to the ritual of the Church of England, by virtue of laws of the then existing Roman Republic. The service was performed by a converted Roman priest, whose signature, with those of the contracting parties and of three of the witnesses present, I have seen attached to the formal registry, which is preserved in a safe and fitting place.

I may add, that Dr. Achilli was arrested by Roman sbirri indeed, but in the name of the French Prefect of Police, M. Rouxan, chef de brigade; that he was carried to the Inquisition by a corporal's party of *Chasseurs de Vincennes*, who came from the prefecture, where their battalion was doing duty. This latter circumstance we learned from the lips of some French officers who witnessed the scene, being quartered with their company in the house where Dr. Achilli lodged, and the corporal who commanded the party can of course easily be found out.

I remain yours very truly.

LEWIS H. J. TONNA.

To Sir Culling E. Eardley, Bart.

THE NEW COLLEGES.—ALTARS TO DEISM.

TO THE CLERGY OF IRELAND.

BRETHREN, Since I last addressed you, a strange scene has been exhibited at no great distance from the street in which I dwell. A large body of men, who have received authority from the government, took possession of a spacious and ornamental building, which had been prepared for them. Of these some were clergymen and others laics—all clever and all learned. They proclaimed a solemn assembly, appeared in robes of dignity, and having invited a thousand spectators, those of them holding office appeared in their robes of honour. Before this great assembly an address was delivered, marked by the absence of one Christian sentiment, and throughout the whole proceedings, though the word Christianity was sometimes named, the words and deeds of deism were openly manifest. Thus, parents are invited to send their children—and they and others are invited to become auditors, on the solemn understanding, that if they will entrust themselves and their children into the presence of these teachers their ears shall never be assailed with the Bible—that the Hebrew language shall be proscribed, and moral philosophy cast out! And in the presence of that great and showy assembly—ministers and public functionaries applauding—this compact was sealed, and Christ and his gospel repudiated. It is in vain for men to deny that this is substantially true: "atheists may become professors, for no test is to be applied to such, and lectures must be deistical, for auditors may be antichristian!

Brethren, no time is to be lost: keep yourselves pure from the unhallowed, Christ-denying institutions, for since the day when the gods of reason was worshipped in the Camp de Mars, no such scenes have been witnessed in Christendom as Cork and Belfast have now witnessed in these deistical inaugurations.

Let us not be deluded by the pompous pretences that deans of residences render these unchristian proceedings less odious or perilous. Let us not flatter ourselves that lecturers for respective sects, render these things less offensive in the eyes of God. If the age will be infidel—if the government will erect altars to deism—let us bring no pretended modification but real co-operation

to them. Why should we, who have in many instances suffered the loss of all things, and repudiated the National Board, bow down with the sheriffs and councillors to this golden image which the mob has set up? God grant that the prelates, and other wealthy and able and generous persons who have lent their names to this abomination, not knowing what its full-grown evils would be, would now release us from the opprobrium already fastened upon us. Little one good and munificent man knows what a fearful has been made of his honoured name to entice persons to participate in the irreligious, prayerless, and godless doings of the recent inauguration in the town of Belfast;

Yours, very respectfully,

THOMAS DREW

THE POPE OF A SUNDAY.

A Romish wit of the present day, defined a "saint," as "one who will do anything at all of a week day, and nothing at all of a Sunday." The satire was not intended for the *Tartuffes* of the Cof and Rosary, who generally hold it religion to treat the Sabbath with irreverence; and, least of all, is it applicable to that Great Saint of Saints who, according to Doctor MacHALE, is now "suffering for justice' sake"—Saint Pro Nono.

Nobody can say that he will do nothing at all of a Sunday, after the sixteen hours of ball practice with which his invited legions of Gaul stimulated the devotions of the Roman citizens on Sunday, the 3rd of June instant, in honour of the Blessed Trinity. During the whole of that high day the round shot never ceased—as if every bombardier in the service were a Jesuit priest, and

"Had a Mission

To preach the faith with ammunition"—

to inculcate the very wholesome doctrine of the shortness of human life, and remind the people of their latter end. Talk of "sermons in stones," indeed! What are they to exhortations in cast iron, repeated and enforced from the mouths of innumerable "pieces of thirty-six?"

Would any one have believed, six months ago, that a Christian Bishop, calling himself the servant of the servants of the earth, and, at the same time, assuming to be the vicar of "the Prince of Peace," commissioned as such to deliver and expound His message of reconciliation and of universal pardon, would, in this enlightened age of the world, employ or sanction such means of turning the hearts of those who were disobedient to his own temporal sway? Would it have been believed that a Pontiff, affecting to reverence the institutions of religion, could, even for shames' sake, hold confidential intercourse with the reckless violators of that most ancient and sacred ordinance, when the outrage was committed, if not before his eyes, at least within his hearing; for it is impossible to believe that the devotion of his Holiness should not have been disturbed on that "Sabbath of the Lord," at Gaeta, by the incessant reverberations of the cannon which battered down houses and churches about the ears of his faithful people.

A portion of the exploits of the invaders on that day is described *com amore* by the correspondent of the *Times*, who boasts that he is the special guest as well as the unlimited admirer of Mons. OUDINOT. It consisted of an attack upon a church—the church of St. Pancrazzia—in which a number of the citizens had sought an asylum on that holy day from the attacking columns of the French, "A desperate attack (we read) was commenced by them on the French,

but the spirit of the latter prevailed, and the church and the two villas fell into their hands The loss in these affairs was considerable; and I calculate that, between both, a thousand men, French and Romans, were put hors de combat."

A pretty Sunday morning's work truly, while the Pope was at prayers!

It is no slight aggravation of such horrors, that they were perpetrated not only in marked contempt of the Divine command, but in perfidious violation of the solemn promise of the French General, who had engaged his honour not to commence operations in any case before the Monday morning.

But the Pope does not appear to be in any degree the worse friends with the leader of the brigands on that account. The question of "honour" is personal to that respectable chieftain. If he is satisfied, who has a right to complain? But as to his treachery, Pro Nono may be well excused if he adopts a good Popish maxim; and here it is—

Utiliter nobis perfidus ille fuit

So well he liked the service, that M. D' Harcourt was afterwards despatched on that private message to which we alluded in a late publication, and which resulted in the "playing of several pieces of 36 upon the town." Playing, quotha! If such be a fair specimen of Papal sports, it would puzzle the refractory Republicans to decide, whether they should like his Holiness most when he plays or when he prays.

But the pious, the "quid nuncs," the genuine Tartuffes, who compile authentic information for the *Tablet*, and, through that smooth source for the *Freeman's Journal*, and other channels of truth, sacred and profane, touching this crusade, complain that "Mass has not been celebrated in public at Rome for the last twenty days." That is strange, to be sure, considering that the Holy Father stands hovering over the suburbs, with myriads of acolytes, ready to assist and make the office a "real sacrifice" with a vengeance.

Another device of the *Tablet*, to divert popular animadversion from the atrocities enacted under the Pope's sanction, is the old one of "enormous lying" about the slaughter of priests, and of all who harbour them in the city of Rome. So exactly opposite is this to the truth, that the ceremonies of religion still continue to be administered with all the usual pomp, except the ringing of bells, which is interdicted during the siege, in order that when they do ring the people may not mistake the sound for any call but a call to arms.

A somewhat hardy conjecture is tacked to these monstrous fabrications, to account for the want of overt proofs of the massacres said to be perpetrated upon the proscribed order. "The number of clergy who have been murdered," says the respectable correspondent of the *Tablet*, "is, I fear, very great. They are taken to a certain house, lately a convent, and there secretly murdered." Surely the late Palace of the Dominicans, behind the *Basilica*, cannot be indicated in this mysterious statement. The accommodation for secret murder which that edifice contains are indeed perfect in their kind; but the *genii loci*—those who used to officiate as executioners—are barred out from those confines, while their supreme patron continues to "suffer for justice' sake" at Gaeta.

Had it been our part to throw a veil, as the Popish journals at both sides of the channel have studiously done, upon discoveries recently made in the halls and cells of that edifice, candour itself would scarcely have

tempted us to hint at a certain house convenient for secret association. But—

"Murder, though it have no tongue, will speak
With most miraculous organ;

and the necessity of inventing or putting forward a good lie, to cloak the bloody hand which the Pope is laying upon his people, has betrayed our zealous contemporaries into an admission that such dens of slaughter do exist in Rome.

A LEGEND OF FLORINS.

We see there has been a terrible piece of work with Queen Victoria's last baby of the Mint, the Florin. Never in the memory of the oldest money-lender, has there been such a disturbance among the coin. And for this reason—Miss Florin has appeared in terrible *deshabille*. Quotum sit to keep company with respectable, pious coins, with all the proprieties about them. But then, Miss Florin was introduced to society by a Roman Catholic Master of the Mint) how unlike Sir Isaac Newton—master sent from the moon and stars to test guineas and crowns!) and besides what was wanting about the head of Miss Florin, besides the absent *Dei Gratia* and *Fid. P. f.*, the curious eye, with a decent pair of spectacles, could discern in the royal arms, in the obverse, a papistical gridiron quartered with leopards. However, the pockets of mankind are not to be trifled with. Coin has curious sympathies. No sooner was the first Florin dropt in the till of a distinguished banker—no sooner did the new coin mingle with her elders—than she was smelt and read, and turned over by her associates. The till was dark, but what of that? Does not money see and sometimes work in the dark? Has it not been known to pray in the dark? Therefore, wonder not that the bright comer, the illustrious stranger of the Mint was, at a glance revealed to her companions.

"Eh? what—what? Florin—florin? One tent of a Pound? What—What? Florin—Florin!" rapped out George the Third, staring, and with a very swelled cheek, making violent speeches from a five shilling piece, and almost threatening the young lady. "Victoria, Regina, 1848! Very good—very good! But where's *Dei Gratia*? where's *Dei Gratia*? Inside, eh? inside?" and then the George the Third Dollar with the unseemly tip of his pigtail raised, cried "Bad money! Bad money! No Defender of the faith! Wicked money! won't go! won't go!"

Another evidence, Sir, of the impiety of the times? Thus spoke George the Fourth from a Half-crown smiling a thousand smiles, with the sweetness of the first smiler of Europe. "Yes, my worst fears are realized.—The sainted Eldon foretold it, when I granted Catholic Emancipation."

"Very bad—very bad! horrid—horrid! Coronation oath," cried the Third George's Dollar. "Gone to Hanover first! Gone to Hanover!"

"When I was coerced into that abhorred measure—"

"I'd have lost my head—lost my head," said George the Third.

"I ought to have stipulated that no papist should have been allowed at the Mint. "No Sir," said George the Fourth another sickly smile upon his silver cheek, "there is upon the Florin no *Def. Fid.*; no Defender of the Faith. Alas! my country! Miserable land, when religion has departed even from the coinage!"

"Avast there!" cried William the fourth from a Shilling. "Yes avast and take a turn in that. Victoria Reg.—well I think it a very pretty thing. And if dear little Vic.—bless her little eyes—if dear little Vic—"

"Clarence," said George the Fourth, "I'm afraid your religion's of the cockpit. Your manners always smelt of onkum. It's a matter of history, Clarence, that you always had the vulgarity of the family."

"Belay there, George, about history. I'm a swab, it—if you're up at Charing Cross—you ain't most-head in history, and your grog stop."

As for this new Florin that we're all to go with—"

"Never!" exclaimed the Half-crown of George the Fourth, jumping with indignation at the thought, and coming down with a clunk among the silver companions. "I will never go with such an irreligious piece of metal!"

"Very right—very right! good boy—good boy!" said the Dollar of George the Third.

"I will—yes, I will be melted first," cried George the Fourth. "To omit *Def. Fid.*! To leave out defender of the faith! What, what will my dear friend Henry the Eighth say?"

"Henry the Eighth! Know him, George? Know him?"

Asked George the Third. "I had the happiness, Sir," replied George the Fourth, in the Half-crown—"the great pleasure to pass five years with him in a cabinet, since scattered. A fine, noble gentleman. But then, I always had a great sympathy with Henry the Eighth."

"Well, and he was promoted to be Defender of the Faith? Wasn't he?" asked William's Shilling. "And arter that, what did he do!—Why, didn't he go and blow up the ship?"

"Clarence," said George the Fourth, "your ignorance is dreadful Sir" and the Half-crown turned to the dollar, "Sir, I have made up my mind. My principles—my morals—strengthen me in my determination. I will not go with that irreligious Florin."

"Very right—very right," said the Third George's Dollar. "Very right—no Christian will take it."

"No!" cried the Guldenus shilling. "Oaly just try it in the fleet on pay days."—*Punch*.

SHUTTING THE GATES OF DERRY.—18TH DECEMBER, SIX O'CLOCK, P. M.—The anniversary of this glorious event has not passed over without a becoming celebration of this day. At midnight, a salute of heavy artillery, from the Royal Bastion, proclaimed the approach of the commemoration; and, at early dawn, another salute was fired, when the Royal standard was hoisted, and the banner of the Hon. Irish Society floated from the walls. The virgin banner was on the Cathedral, and the city flag on the Testimonial, from the summit of which a remarkably fine effigy of the traitor Lundy was then suspended. The usual cannonading commenced at eight o'clock, and was continued for a considerable time. Shortly after eleven o'clock, the procession of the Apprentice Boys proceeded to the Cathedral. It comprised the Apprentice Boys of Derry Club, and the Juvenile, Walker, and Murray Clubs, of Apprentice Boys, with crimson banners, the colours of the *Maiden City*. The desk service was read by the Rev. B. B. Gough, Rector of Urney, and the anniversary sermon was preached by the Rev. George Smith, the senior Curate of the Cathedral. The text was taken from Isaiah, xiv. chap., 28th verse; and the discourse, which was a lengthened one, embraced a recapitulation of God's mercies to the Israelites of old, and the successive tokens of His providence in the affairs of this united empire. After the sermon, the procession left the Cathedral, and, shortly after, proceeded to the walls with their cannon, and observed the customary formula of rejoicing. Lundy was committed to the flames at half past three o'clock, in the presence of some thousand spectators. The influx of strangers into the city, from the surrounding district, has been very great, and, notwithstanding the great addition to our ordinary population, this anniversary has passed over, like all those which preceded it, in the kindest good-will and perfect peace.—*Derry Sentinel*.

We direct the attention of our readers to an article in our columns to-day, signed "Vox in Deserto." It will be found well worthy of an attentive perusal.



BYTOWN, (C. W.) FEBRUARY 16, 1850.

Since we issued the last number of the *ORANGE LILY*, we have received the most flattering assurances of encouragement from our Brethren; and we beg leave now to assure our friends that in future, they will have no cause to complain of any irregularity in the publication of our paper. In order that we may be able to do as we would wish, and to make the *LILY* every way worthy of being the organ of the Orange Body in America, we look for the continued and warm co-operation of our Brethren. We call upon the Masters of Orange Lodges throughout the country to exercise their official influence in endeavoring to increase the circulation of the *Lily*, by commending it to the attention of their Brethren, and impressing upon them the necessity of being prompt and regular in complying with our terms. The annual subscription to the *LILY* is small. We made it so, with the view of enabling every one desirous of subscribing, to do so; and our subscription list at present, bears ample testimony to the fact, that the cause we advocate has no lack of zealous supporters in Canada; so that we may now assert without any fear of contradiction, that the *Orange Lily* has found its way into localities and families where other papers, less marked by name and character, have failed. It has not been found too exclusive in name, or too uncompromising in principle for those to whom we address ourselves. It has been found out by Protestants of every branch of the Christian Church, from what we have advanced, to the best of our abilities, from time to time, that Orangeism and Protestantism are one and the same thing; and we rejoice to state that we have the names of many good and loyal Protestants on our subscription lists, men who are neither afraid, nor ashamed, to take, pay for, and read the *Orange Lily*—worthy men, many, very many of whom, we are firmly convinced, will ere long become respected and efficient members of our Association. These men are not Orangemen in name and profession; yet they are the friends of Truth, and we hail them as Brethren of the same faith, though not so distinctly characterized, as those with whom we meet, and “take sweet counsel together” in the Lodge-room: still, as Protestants, they feel themselves identified with our cause, and as Protestants they lend their aid in disseminating the principles of religion and Truth.

THE *LILY* has been hailed by the Brethren in all parts of Canada as a publication long expected and long required, and it has been, and we trust will be patronized accordingly. Every Association, and particularly the Orange Association, requires an organ of the Press, thro’ which the views, wants, and the wishes of the fraternity can be expressed fearlessly, and firmly—such, the *Orange Lily* professes to be; and through evil and good report, according to the spirit which animated us at the

outset of our career, we shall always be proud to stand forth as the Advocate of Protestant Truth, and the unswerving champion of the Orange Institution. The consequences we are not afraid of—we are willing and prepared to stand or fall by the truly Protestant principles of Orangeism, and so long as we have a hand to wield a pen, that pen shall be engaged in the cause of Truth; and while we have a voice left us, we will shout “No Surrender!!!”

For many reasons, known to our readers, an Orange paper has been long required in this country. To expose and refute the slanders and calumnies of the Popish enemies of the cause, such a publication was necessary—to soften down and remove the unfounded prejudices of those who should be our friends it was required; and we are happy to say that results can bear testimony to the fact that the *Lily* has borne its part in the good and glorious work assigned it.

Another reason why the Orangemen of this country should have a paper devoted to their interests as a body is, the depressing and retarding idea that Orangeism has something connected with it that will not bear the light of public opinion—that it is an Association banded together for purposes inimical to the interests of those without its pale. By no means can such a false and slanderous idea be exploded than through the columns of an organ devoted to the cause. So far as our humble abilities would allow, we have at all times endeavored to pursue such a course as, in our opinion, would tend most to advance the best interests of the Institution; and the fact that we have met with the approbation of the vast majority of our Brethren, thus far, is a sufficient guarantee that we have acted right.

There is nothing in the principles or working of Orangeism that will not bear the test of scrutiny and minute examination—nothing that any Orangemen should be ashamed of; and we confess ourselves completely at a loss to discover why any really conscientious Orangeman should shrink from letting the world know that he is identified with the principles he has sworn to support and defend. So far as we are personally concerned, we must say that we always, since we joined the Society, considered it an honor to be an Orangeman. We are free to acknowledge that there was a time when we had our prejudices—unfounded as they were—against the Association. We had no opportunity then of becoming acquainted with the principles of the Society, and its noble objects, and like many others, we judged the Institution, not by the conduct of its exemplary members, but by the thoughtless actions of some few of those who bear the name of Orangemen only to bring the fraternity into disrepute. The time we speak of is past. We have studied the nature of Orangeism, and found it to be worthy of our warmest support and most energetic advocacy; and we sincerely hope the day will never come, that we shall either be ashamed or afraid to avow our adherence to its principles. The Orange Association is composed of an

honorable and influential body of men. Its principles are glorious and ennobling—its objects are pure and patriotic; and to be an Orangeman in the present day, is, to be a man from whom is expected all that is recognized as constituting a good member of society, a loyal man, and a lover of civil and religious liberty. We are not ashamed then, to revere the memory of William III, as our great deliverer—we are not ashamed to avow, as publicly as may be, our adherence to Protestant principles—we are not ashamed to acknowledge the Orange name—nor afraid to declare enmity to superstition and idolatry, and war with the errors of Popery. Through good and ill, in light and darkness, we shall endeavor always to keep principle in the ascendant, and whether it advances our temporal interests or not, we shall in public and in private, adhere to the Orange Flag, and advocate the Protestant cause.

“*Meddle not with them that are given to change.*”

The above significant Scriptural quotation, bears expressly upon those who are agitating to effect an unconstitutional change in the Government of a country. The solemn advice, to Fear the Lord and the King, or the Sovereign, and to have nothing to do with those that are given to change, we consider as especially directed to Orangemen; and at no period of our colonial history did this command demand so imperatively their attention, as it does at present. The agents and emissaries of Republicanism are prosecuting their seductive and corrupting trade in every part of Canada. The base and traitorous hirings of democracy are venting their poisonous dogmas, and polluting our British atmosphere with the breath of political pestilence; and it well becomes loyal Orangemen to remember their faith and their duty, and arouse themselves to action in order that they may overturn and annihilate the wicked machinations of the enemies of their country and their creed. In such a state of things, it behoves Orangemen, as the friends of monarchy—and the advocates of Scriptural Institutions, to stand aloof from the scattered and motley crew of degenerate traitors who are endeavoring, through the corrupt agency of the most base and deceitful means to disseminate principles inimical to the existence of those time-honored Institutions which have made the British Empire what she is, the Queen of nations! We refer to the Annexation movement, which was first generated in the mind of some discontented Yankee, and has since met with its support from the American portion of our population. It is said, and we believe it to be truth, that some of the turncoat Annexation organs in Canada, are receiving support from New York, from the fund that was raised in that city to aid the Irish rebels in 1848. This is most certainly a characteristic and appropriate mode of applying the money subscribed by an unscrupulous people to assist the Pike-men and incendiaries of Ireland in their fruitless attempt to overthrow British influence, and extirpate the Protestant religion in that

country. We will not contaminate our columns by mentioning the names of those abandoned prints which once stood on the side of loyalty and British connexion, but when interest called them, basely sacrificed their once professed, but never felt, principles, at the shrine of dollars, cents, and mills—they are unworthy of notice, and should be scouted at, and despised by every Briton.

To men devoid of principle or political honesty, it is quite a matter of business to fall in with any new and extravagant idea that promises a mercenary remuneration in its pursuit. The loyalty of such men is in their pockets, and they are always ready to barter their services to the highest bidder, no matter how inconsistent and discreditable may be the work they are called upon to perform—such men, we verily believe, would turn Turks or Heathens or anything else, if they were paid for doing so. Out upon the degenerate Mammonites! Let no conscientious Briton aid them in making a Sodom of the land.

Before we conclude this article, we would say a few words to our Brethren respecting the British League, an association which has been extensively organized in Canada, many of the members of which are Orangemen. As understood by us, this Association was first founded on British principles, one of its main objects avowed, being the maintenance of British Connexion, and the accomplishment of those rational reforms of colonial government which no loyalist could find cause to dissent from. Although this was primarily the ostensible object of the formation of the League, we regret to say that there are men connected with it who apparently have a leaning towards republican Institutions; and who, that they might become, as it were, the leaders of a great organic change in the Government of the country would sacrifice every principle of honor and consistency and sling to the winds the last vestige of British feeling they possessed. Britons! shun such men, and where and when you can oppose and overcome them. One of the nostrums recommended by the political quacks we allude to, is the election of public officials, such as Legislative Councilors, &c. This is but one of the first steps towards Republicanism. Grant them this, and they will have accomplished one of the main objects of their crusade against British Institutions, and planted a starting post from which may be dated the decline of British feeling in Canada. Let no Orangeman lend his name and his influence to such a scheme. We warn our Brethren seriously against allowing themselves to be duped by the specious representations of the unprincipled demagogues of such a conspiracy against the principles and institutions which they, as Orangemen, are bound, not only by their obligation, but also by their constitutional predilections to support and defend. Do not fraternize with, or shew favor to the men in whose pockets the jingling of Yankee cents drowns the voice of conscience—the men, who never yet, except as a matter of form and expediency, could shout "God save the Queen!"

We have regarded the order of the "Sons of Temperance," with suspicion, as we have found it in many cases to be chiefly supported by Radicals; but we were not prepared for the announcement made by the following correspondent of the *Intelligencer*. Long ere the present we believed the Society to have a political bearing, which by the association of a philanthropic object would assist in accomplishing the end sought by those who first introduced it into Canada. It is perfectly characteristic of Popery and Radicalism to exclude anything like christianity from every system they have any thing to do with—and we are not at all surprised to hear that the Papists and Radical sons of Temperance in Belleville have abolished the office of "Christian Chaplain" in one of their divisions. We like Temperance; and we trust that Teetotalism will always find in us a consistent supporter, but we have no friendship or affection for republican associations subject to the unhallowed influences of Radicalism and Popery.

To the Editor of the *Intelligencer*.

"SONS OF TEMPERANCE" AND
"POPERY."

MY DEAR SIR,—It is with very unpleasant feelings that I take up my pen to inform the public through your protestant paper, that the principles of Radicalism and Popery in general, have taken a deep hold in the ranks of the Sons of Temperance of the Hastings Division No. 8 of the Town of Belleville. A few amalgamating politicians with certain haters of the Bible, in order to please some Roman Catholics or Papists, and to the entire dissatisfaction of every true Christian Gentleman, have recently voted the office of Christian Chaplain into oblation, and have FORBIDDEN HIM HERE-AFTER, IN THEIR NAME, TO INVOKE THE BLESSING OF GOD UPON THE DIVISION! This information Sir, I have received from such gentlemen as are entitled to my confidence and respect, and with this known fact before the public I need hardly say that every enlightened and Loyal Protestant must immediately see his duty.

Without any further remarks at present, allow me to subscribe myself,

A PROTESTANT.

Belleville, Jan'y, 30th 1850.

How does it happen that Roman Catholics, who are generally speaking poor in circumstances, can afford to build such costly chapels, and erect such princely palaces for their clergy? This is a question we have often heard asked by those unacquainted with the nature of Popery, and the rapacious character of Popish Priests. It is easily accounted for. The Priests of Rome are not only the most insinuating and polished mendicants in the World, in their intercourse with unsuspecting Protestants; but in addition to this, they are a Brotherhood of holy plunderers, who live like Freebooters upon the substance of their deluded flocks, and give them nothing in return but the questionable benefit of Latin Prayers and unmeaning superstitions. The more sin a man commits, so long as he attends the ordinances of the Church, the better papist he makes; because he has to pay more for forgiveness, and go oftener to confession; and as a matter of course, it will take a much

larger sum after he die ordinary office. pays the most a Papist, and the addition to all the papists for indulgences & other methods practised by the raise the wind." For instance creation of chapel bells, and magnificent ceremonies common faith. We remember to hear of priestly cunning in this respect seldom been surpassed by the persons of the present day. A collection was to be taken for a special purpose; the decoration perhaps, or something of that nature reverence to make sure of a good person announced that he would send round a person with the collector, who, with a pencil would mark down the amount which each one put into the box. The scheme, we were told, was completely successful. The congregation dreading the displeasure of the Priest, or ashamed to allow their names to appear for a small amount, handed out as much, and many of them, no doubt, more than they could spare, the padre was satisfied, and in the evening at his fat supper chuckled over the success of his trick, and rattled the money in his capacious pockets. It is by the practice of numberless little pious frauds that the Popish clergy accumulate the money, which enables them to erect such splendid edifices. The superstitious dread inspired by the despotism they exercise over their flocks enables them to rob them with impunity; and where they have a good field to exercise their talents, to live like Kings.

The following choice piece of intelligence we commend to the special attention of annexationists. Perhaps some of the Montreal leaders will make it a text for an address on the valedictory ticket, at the next meeting of the annexation Society. The Yankee spirited sages of the ex-metropolis rave falsely, a great deal, about commercial "ruin and decay." The moral "ruin and decay" indicated by this extract is worthy of notice. It may be that the annexationists of Montreal will see fit to send delegates to their brethren of the state of Massachusetts to congratulate them upon their latest move and to assure them of their hearty support, particularly as the last clause gives hope that the petticoated gentry, or old women of Annexation, many yet hold office.

THE SHADOW OF COMING EVENTS.

The *Boston Liberator* informs us that the inhabitants of the State of Massachusetts have prepared a number of petitions to be presented to the Legislature of that State now in Session, praying, first, for the secession of Massachusetts from the union, and the immediate dissolution of the confederacy, on account of the immorality of the present union with slaveholders, secondly for the especial abolition of the Sabbath day, and the restoration to every man of the liberty to select any day in the week for his own particular Sabbath; thirdly a petition is to be presented for the entire abolition of the penalty of death; and the last and most curious, is that which asks for the extension of the elective franchise, and eligibility of holding office, to the female sex.

and of Popery, in a large space. An interesting question is, what is the period, as the word of God, at which the world has now arrived—what are the times? Scott, a very judicious commentator, remarks that, although he has written many works on prophecy, he is in the future, although the events are shadowed out in the past, we must not be presumed that we know the exact "form and pressure of the Spirit of God" to the past the promise and the future shall find. To the careful readers of Scripture, the future, is, indeed, a field in which the candid inquirer will find the fulfillment of prophecy, and the pious & Godly men have not spent their labor in vain in elucidating this part of sacred writ. Among many eminent laborers in this field, we find that illustrious man of whom it was said:—

"Nature, and Nature's laws lay hid in night
God said, let Newton be, and all was light."

Among the most distinguished of modern commentators, on prophecy, is Keith. That writer endeavors to shew, and what he says, to me at least, is very convincing, that the pouring out of the seven vials of the wrath of God on the earth as foretold in the sixteenth chapter of the Book of Revelations, commenced with the first French Revolution; and that the fourth vial ended with the fall of Napoleon, and the re-establishment of the Pope—what is said in Keith's work of the fifth vial wants, I think, the same clearness of demonstration. He seems to think it was then (about 1829) in course of fulfillment, and that the sixth vial had also begun to be poured out. The calamitous events which had shortly before that time befallen the Turkish Empire, viz: the battle of Navarino, and their wars with Russia, and the Pacha of Egypt, naturally led to the idea, that the train of events, viz: the great reduction of Mahometan powers—signified by the drying up of the "great river Euphrates"—had commenced. This may be the case; for the pouring out of the fifth and sixth vials may be partly simultaneous: yet it may be observed, that of late years the Turkish Empire, by the reforms of its late and present sovereign, has been rather renovated than otherwise.—But to return to the consideration of the fifth vial; whatever difference of opinion there may be as to the exact period of its commencement, it is scarcely possible for those who believe that the rise, progress, and fall of the Papacy is foretold in Scripture, to avoid coming to the conclusion, that it is now being poured out. And here it may be useful to have the exact words of Scripture immediately under our eye, viz: the 10th and 11th verses of the XVIIth chapter of Revelations—"And the fifth Angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds."

Let us now consider the state of Europe for the last two years. How graphically do the above few lines depict it, or if inclining to the opinion that the pouring out of the vial commenced with the downfall of Napoleon, and restoration of the Pope, as Keith supposes, we take a retrospect of Europe for the last 30 years, how descriptive of the state of every Popish country throughout the world are the above words of Scripture. The kingdom of the beast everywhere has, indeed been "full of darkness"—spiritual darkness and super-

stition—"darkness has indeed covered the nations, and gross darkness the people." It is quite unnecessary to cite proofs of this; every reader of history, every observer of the times, unless he is a partaker of the darkness, must be sensible that the kingdom of the beast is indeed dark. Nay, even Protestant countries, and more especially their rulers, have laboured under a sad blindness, as it respects Popery. Viewing that hideous monster—the beast with seven heads and ten horns, as in a twilight, they have had no clear idea of his portentous form and savage nature. Hence their unceasing and vain attempts to make Romanism an element of social order, which, if order is to be combined with liberty, it never can be. The Romish Church, if not dominant, is a ceaseless agitator—if dominant, a systematic and merciless tyrant, having the cunning and address, however, of making the civil power the ostensible instrument of her tyranny. Such has been the case everywhere under Popish rule—No wonder, therefore, that men have been driven to the desperation, signified by "gnawing their tongues with pain"—no wonder that where all is darkness, the God of heaven is blasphemed. Alas! how can they hope for deliverance from their political pains, and sores, while they repent not of their deeds, and what are those deeds? In the 20th and 21st verses of the IXth chapter of the Prophecy we are considering, we have but a too truthful description of them. When the Eastern Roman Empire fell, the rest of the men which were not killed by the plagues then poured out, repented not of the works of their hands, that they should not worship devils, (demons, or departed spirits) and idols of gold, and silver, and brass, and stone, and of wood; which can neither see, nor hear, nor walk—neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts. Here we have Popery, as it was when the Eastern Empire fell, and as it is at the present day painted to the life, and until men repent of these deeds, they may set up this constitution or that constitution—but it will all be in vain—men may fancy they can so frame political systems, that if only the due mixture of monarchy, aristocracy, and democracy be attended to, in their concoction, they will stick together with any kind of religion, as a cement, or with no religion at all. But were they to succeed in such an attempt, they would accomplish what has never yet been achieved since the world began. Civil government, that is, any government that has ever had a few months' existence, has been connected with some religion good or bad—and the practical working of the civil polity has been good or bad accordingly. One solitary attempt during the French revolution, or, at least one of the French revolutions, was made to found a government on Atheism, and we all know how it ended.

The United States are not an exception to the rule. The tie between the Government and Christianity may seem to be slight. But it must be remembered that that Christianity is chiefly Protestant—that the great bulk of the People were from the first Protestant, and still are so, that the Protestant Church was and is firmly established and well endowed by the liberality of individuals, that Protestant principles pervade the people, the general and States' Governments, it is to this circumstance, notwithstanding the strong democratic cast of their civil system, that they owe that portion of liberty and civil order which they enjoy. In short politicians begin at the wrong end, when they endeavor to form constitutions first, and establish religion afterwards—or what is still worse, leave religion out of their schemes altogether. It is as true in respect to nations, as it is in respect to families and individuals, that "godliness has the promise of this life as well as of that which is to come."

Let us look at the various nations of Europe

during the late commotions, and we shall see, that just in proportion as the religion of the great body of their people has been Protestant, have they enjoyed internal peace. If we look back to the memorable epoch of the Reformation, we find that the Countries in which liberty was established and still continues to flourish, were Protestant ere that liberty could find a congenial soil. Their religion was reformed first, and then their governments. It is needless, to cite facts in proof of this; every reader of history knows them. But in modern times, though we have plenty of reforms, a reformation in religion is the last thing we hear of, if we hear of it at all. "Men gnaw their tongues for pain and blaspheme the God of Heaven because of their pains and their sores, but they repent not of their deeds, nor of the work of their hands, that they should not worship devils, and idols of gold and silver, and brass, and stone and of wood, which neither can see, nor hear, nor walk, nor of their murders (of the pure worshippers of God) nor of their fornication, nor of their thefts."

Throughout the whole of that part of western Europe, where Popery is still dominant, and which formed part of the ancient Roman Empire, and subsequently, in scripture language, "the kingdom of the beast," we have seen attempts to establish free governments, but no attempts whatever to abolish the established forms of idolatry and superstition. Had success attended these efforts in any one instance, we must have sought for the fulfilment of what is said respecting the fifth vial in some other way, and at some future period. The ruin of the liberal constitutions of Rome and Venice might, perhaps, easily have been foreseen; but who, without the aid of the prophetic word, could have foreseen the sudden reverse which befell the Sardinian King in his attempts to break the chains of Austrian tyranny in Lombardy. Then again, look at Hungary. It was hoped, and there seemed to be some reason to hope, that the tree of liberty had taken firm root there, and that Hungarian heroism would have been able to protect it. But alas! it was rotten in the core, and the axe was at its root, the establishment of the pure religion of Christ formed no part of the plans of Hungarian patriots—and yet there are a million & a half of Protestants in Hungary—how long will men of every denomination strive to build constitutions on sand, instead of founding them on the solid rock of religious principle. No wonder that so much treachery and selfishness has been evinced by some of the Hungarian leaders; and such a readiness to cast off their faith, or at least the profession of their faith, and to embrace the religion of the false prophet, when they supposed there was no other way of escape from Austrian and Russian tyranny. Was not this literally "blaspheming the God of Heaven because of their pains and their sores?"

As it regarded Hungary, all seemed to be going on prosperously for her brave people, notwithstanding the fearful odds against them—sympathy was evinced on their behalf in every generous heart throughout the civilized world, and in Britain more especially, where sympathy is never wanting for the brave and the oppressed. Public meetings were held, where Magyar heroism was warmly and justly applauded, nay even ministers of the Gospel spoke of the piety of Kossuth; and in proof of it cited a prayer in which alas! the Saviour's name is not to be found. Patriots, nay even dead patriots, seemed to be the only Saviours on whom the Hungarian leader relied. Not that bravery and patriotism are to be despised. No! they are too valuable for that; but they are splendid virtues, and are rewarded by the applause of man. From generation to generation, notwithstanding the fight which Protestantism must have emitted in Hungary, the second commandment "Thou shalt not make unto thee any graven image. Thou shalt not bow down thyself to them" was broken, and under the permission of a righteous and jealous God who visits the iniquity of the fathers on the children when the children have filled up the measure of their fathers, the vial of wrath has been poured out in our day. Oh! that "when the judgments of God are abroad on the earth, the inhabitants thereof would learn righteousness

The conclusion we may come to, I think, is, that the vial began to be poured out either at the commencement of the troubles in Switzerland caused by the Jesuits, or when, in the words M. Thier's Pius IXTH gave from the summit of the Vatican the signal of political and social reform to the Italian princes." It might have been so understood, but it was never so intended by the Pope. A reforming Pope is a moral impossibility—were he sincere, the Church of Rome know how to get rid of him. Pius was the instrument of his own punishment, the vial was poured out on the seat of the beast; from thence the torrent of wrath deluged the whole of Roman Catholic Europe, in scripture language the kingdom of the beast, and we now see men in Hungary, and in every Popish country, gnawing their tongues for pain—but alas as yet repenting not of their deeds; and France, so long, and even now the right arm of Popery has become the executioner of God's vengeance on guilty Rome. Thus the rare word of prophecy is fulfilled, and thus although the countries forming the Kingdom of the beast are indeed full of darkness, is there a light shining in a dark place, whereunto men would do well to take heed.

VOX IN DESERTO.

We copy the subjoined extract from an article in the *Belleville Intelligencer*, a paper of the right stamp. It refers to the miseries inflicted upon the world by the errors of Popery. In no land on earth have those miseries been more severely felt than in Ireland. Where has Popery ever flourished, that mental and moral slavery, poverty and degradation were not its attendants? Look at the Protestant, and then at the Papist inhabitants of any country; and is it not always the case that superiority, in point of wealth, respectability, and intelligence, belongs to the former? There is something in the very nature of Popery which enslaves, degrades and debases the mind, checks its aspirations, and binds it down to the footstool of superstitious error; while Protestantism in its essence teaching men to look upward, and to spurn the cunningly devised shackles of material and Priestly tyranny, diffuses a spirit of independence over the mind, and brings with it all the blessings of light, intelligence and prosperity.

Rome has been convulsed to its centre—she has felt the iron grasp of a foreign foe, and that foe has used every means to stifle her breathings after liberty. The "Sovereign Pontiff" stands at the gate of the "Eternal City," begging admittance, but the reply seems to be, when fairly interpreted, "TOO LATE!" The Bible has found its way to the stronghold of the "false Pretender" and with its introduction a stronger desire has grown up for liberty and light. We impatiently wait to hear the glorious Protestant rallying declaration—

"No peace with Rome," let each reply,
Be still our war-cry "No Surrender."

Hungary has felt the iron heel of a proud Autocrat, who now stands shaking his rod of iron over Turkey, proclaiming the "end is not yet!" What the end will be, God only knows; but we hope to see free institutions established in the stead of the old altars of heathen superstition and idolatry.

We have only room to add a few more observations, and these we must devote to our Mother Land—the home of the free and the brave, the philosopher, statesman, christian teacher, and classic lore—all these are hers, and more, but alas! Popery has found "nurses" even in the Government of Britain! As though she had not endured enough of the cruelties of Popery in years gone by, and we had fondly hoped, never to return. Let her turn her eyes towards Ireland for a short time, or to that unhappy country, and behold the misery, desolation, and confusion, which runs down

the streets,—furies of the street the mill have I in one order the sun has it prevail for the future, Her Most SAC to be called, Her Most SAC is an evident duty for Prot opposed to every thing we must oppose popery manfully. ly. Do Radicals do this? Let ment they support and their County answer. But, we have not tend our remarks further, and close observing that,

We'll bar out all that could offend the
And shout the watch-word "No surrender."

THE JESUITS IN CANADA.—First in establishment, and beyond all compare foremost in importance, among the religious orders in the Colony, was that of the Jesuits: to their particular care were intrusted the education of youth and the Indian missions. Here, as in all other countries where that mysterious and once terrible brotherhood had taken root, the traces of their vampire energy were plainly and painfully visible. We cannot, however, but regard with admiration the courage and unquenchable zeal of these extraordinary men; their union of strange and contradictory qualities astounds us—the strong will of the tyrant, the enterprise of freemen, and the discipline of the slave. With variety and versatility of power, but singleness of purpose, they pursued their appointed course—whether warping the minds of their civilised pupils in the chill tranquility of the cloister, or denouncing idols among the fiercest of the heathen, ever devoted and unwearied. The mission of the Jesuit priests was to bring the savage, on any terms, within the pale of the visible church; not to advance him in civilisation, but to tame him to the utmost possible docility. They overleaped the tedious difficulties of conversion, and proselyted whole tribes in a single day. At times they even adapted the forms of catholicism to the ferocious customs of the Indians: on one occasion, when the Christian Hurons were about to torture and slay some heathen Iroquois taken in battle, the missionary, by bribes and prayers, gained permission to baptise the victims, but made no intercession to save them from an agonising death: while under the torments of the fire and the knife, they recited their new creed instead of chanting the last war song. The Jesuit historian of this dreadful scene calls on his readers to rejoice in the providential mercy that brought the captured Iroquois within the blessed fold of the church, in the triumph of Christianising the heathen, he despised the task of humanising the Christian.—*Warburton's Conquest of Canada.*

We have not yet received, from the Secretary, the Report of the County Meeting of the Orange Association, held on the 4th inst., in the village of Richmond. However, we may state that Brother James Bell, of Orange-Hill, was re-elected to the office of County Master, by the unanimous voice of the meeting, which was the largest one of the kind ever held in this County, notwithstanding the extreme severity of the day, and the fact that many of the Brethren who were present, had to travel distances of from 20 to 30 miles to the place of meeting. Brother Francis Abbott, W. M. of L. O. L. No. 126, was elected to attend the annual meeting of the Grand Lodge at Hamilton, as a Delegate from the County, as well as to the office of Deputy County Master. Brother John Hodgins, W. M. of L. O. L. No. 246, was re-elected County Treasurer; and the Secretary for the past year was continued in office.

The Gattineau, as well as the Gloucester

friends to st. For the s paid us their su tic. wh paid us their su tions for the presen year, we shall in our next, commence the publication of a list of the names of those who have paid, in which list we hope, before it is finished, to include the name of every subscriber to the "Lily." Our Brethren will please to remember that single subscriptions are five shillings, and any one sending us the names of TEN SUBSCRIBERS, accompanied with TEN DOLLARS, will be entitled to one copy of the LILY, for one year, gratis.

DISTRICT MEETING.

At the regular District meeting, for the District of Escott, the following Brethren were unanimously elected to office for the ensuing year.

Brother David Hamilton Master of L. O. L. No. 331, was re-elected District Master.

Brother John Morris of L. O. L. No. 13, was elected Deputy District Master.

Brother William Molton Junr. was elected District Treasurer.

Brother Henry Molton Secretary of L. O. L. No 331 was elected District Secretary.—*Communicated.*

TO CORRESPONDENTS.—The following Communications came too late for insertion in this number—our Editorial columns having been closed before we received them—they will all appear in our next: "J. M." W. M. of L. O. L. No 6, Kingston. proceedings of District meeting—"J. M." W. M. of L. O. L. No. 352, and County Secretary; proceedings of County Meeting—"A visiting Brother," Edwardsburg; proceedings of County Meeting.

TOWN LOTS FOR SALE.

FOR SALE, Lot No. 10, situated on Kent Street Upper Bytown, near Mr Chitty's, with a wooden dwelling-house erected thereon—title, Fee simple. Also Lot No. 14, corner of Kent and Victoria Streets, subject to a yearly rent of one pound Sterling, lease renewable every thirty years, with a large block dwelling-house, fronting Victoria Street, also a two story frame house fronting Kent street, on the premises. Application to be made to the Subscriber.

BENJAMIN RATHWELL
Gloucester, February 15th, 1850.

WANTED IMMEDIATELY,

BY THE SUBSCRIBER, ONE THOUSAND SAND SKINS of Young Lambs not exceeding a month old.

—ALSO,—

THREE THOUSAND MUSKRAT,
ONE THOUSAND MINK,
FIVE HUNDRED MARTEN,

A N D

ONE HUNDRED OTTER SKINS.

For all of which the highest cash prices will be given.

JAMES PEACOCK.

Rideau Street,
Bytown, Feby., 15th 1850.

ORANGE SASH RIBBONS,

As Cheap as the Cheapest, and as Good as the Best, at the OLD STAND at the foot of the hill.

Rideau Street, Lower Bytown, Dec. 15, 1849.

PARTNERSHIP.

THE Subscribers having formed a co-partnership, the business will hereafter be carried on under the firm of THOS. & WM. HUNTON, in the premises formerly occupied by Thos. Hunton, adjoining the Byewash in Rideau Street.

THOS. HUNTON,
WM. HUNTON,

Dec. 1, 1849.

All persons indebted to either of the undersigned, by note, book account, or otherwise, are requested to settle the same on or before the 1st day of January next, as after that date all accounts will be placed into other hands for collection.

THOS. & WM. HUNTON.

FRESH ARRIVALS

1849.

THE SUBSCRIBERS beg leave to inform their friends and the public generally, that they have received per Ships "Toronto," "Belona," and "Favorite," from Glasgow, an extensive assortment of STAPLE & FANCY DRY GOODS; which together with their New York Goods, forms one of the best stocks in town; and from their determination to sell as low as any other house in the trade, they invite the attention of intending purchasers.

GROCERIES.

- 5 On hand, and for sale low—
- 100 Chests fresh Hyson Twankay.
- 10 Hhds Muscovado Sugar.
- 2 ditto Loaf ditto.
- 20 Boxes Cavendish & Honey-dew Tobacco.
- 20 Bbls. No. 1. North shore Herrings.
- With a general assortment of other Groceries.
- 500 Bbls. Liverpool Lt.

HARDWARE.

A general assortment of Shelf and Heavy Hardware, Nails, Canada Plates, Glass, Putty, &c. A large lot No. 7 Cooking Stoves, on Consignment.

CROCKERY, GLASSWARE, AND CHINA.

25 Hhds. & crates just opened, consisting of Dinner, Breakfast, and Tea sets, complete in Kaolin, white and printed-ware, a large assortment of common goods, Cut and Plain Decanters, Tumblers, Wine-glasses, Glass dishes, Sugar-Basins, Jelly-glasses and Custard cups, also a few sets China.

LEATHER, &c.

- 200 sides Heavy and Light Sole Leather
- 150 pair Lasts.

ROOM PAPER.

1000 pieces Room Paper, Bordering &c. The Subscribers will be prepared to pay the highest price for any quantity of Pot Ash or But.

T. & W. HUNTON.

Lower Bytown, Dec. 1, 1849.

BYTOWN:—Published at the office of the *Ottawa Advocate*, (for the Proprietors,) on the 1st and 15th of every month, at 5s. per annum, payments to be made invariably in advance.—All letters enclosing remittances and communications intended for the *LIT.*, sent through the Post Office, must be prepaid, otherwise they will be sent to the dead letter office by the proper authorities.

SONS,

Expelled Masons,

Master.

W. SUTHERLAND,
City of Kemotville Lodge.
No. 29th, 1850

**W. SUTHERLAND
HATS & CLOTHIERS.**

Next Door to Graham's,

LAWRENCE HOTEL,

RIDEAU STREET, LOWER BYTOWN. 15-1f

**THOMAS ROBINSON
HOUSE, SIGN, AND SHIP
PAINTER,**

GLAZIER, PAPER-HANGER, &c., &c.,

Banners, Flags, and Emblems

EXECUTED WITH NEATNESS AND DESPATCH,

HEAD OF COLBORNE STREET, KINGSTON.

Orders thankfully received, and strictly attended to. 16-4f

SASH RIBBON,

HONOR 4s. 6d. per yard, at the HAT, CAP AND FUR STORE of JOHN FRELIGH.

The highest prices paid for POT and PEARL-ASH, BLACK SALTS, and ASHES.
The highest prices paid for raw FURS.

JOHN FRELIGH.

Rideau Street, 15th November,



PRINCE OF WALES HOTEL

MAIN STREET, PRESCOTT.

BY GEORGE LEATCH

Good accommodation for Travellers.

Prescott, Dec. 14, 1849.

FURS! FURS!!

JAMES PEACOCK begs leave to return his sincere thanks to his friends, for the liberal patronage he has received since his commencement in business, and respectfully intimates that he has received his

FALL AND WINTER

stock of FURS, which comprises every variety in general use; and he is now prepared to furnish his customers with articles of HIS OWN MANUFACTURE, of a first rate quality, and at a

CHEAPER RATE

than any other establishment in the town.

J. P. begs further to intimate, that he will dress and make up to order, FURS of every description, with which he may be furnished, in the best and latest style of fashion.

Cash paid for furs, and furs of all kinds repaired at the shortest notice, and on the most reasonable terms.

N. B.—Next door to the store of George Patterson, Esq., Rideau Street, Lower Bytown.

Bytown, November 15th, 1849.

... might have
In an eternal, h
She said her faith
Sweet incense to her memory.

And should the scoffer in his pride
Laugh that fond faith to scorn,
And bid him cast the pledge aside
That he from youth had borne;
She bade him pause and ask his breast,
If he, or she, had loved the best.

A parent's blessing on her son,
Goes with this holy thing;
The love that would retain the one
Must to the other cling.

Remember! 'tis no idle toy—
A mother's gift—Remember, boy.

**Life Assurance.
CANADA LIFE ASSURANCE
COMPANY.**

Medical Referee, Dr. HILL.
Agent for Bytown,

G. P. BAKER.
Bytown, February 1850. 42-1f



LARGE IMPORTATIONS

AT THE

**WHOLESALE & RETAIL
TEA AND COFFEE
WAREHOUSE,**

SUSSEX STREET, LOWER BYTOWN.

THE Subscribers have just received per "Silicia," from Glasgow, a choice supply of Port, Sherry, and Madeira Wines, of the best brands. Martell's and Hennessy's Brandy, Holland's Gin, and Islay and Campbellton Whiskey, direct from the Distillery. A large lot of Bottled Leith Ale and London Porter, in Pints and Quarts, per "Lyra," from Glasgow.

An extensive supply of TEAS, &c., per "Abercrombie," from Liverpool.

A large assortment of CROCKERY & GLASSWARE. And from New York, their usual supply of SUGARS, COFFEE, RICE, TOBACCO, &c.

They will also keep a complete assortment of every article in the Grocery line, which will be disposed of cheaper than ever before offered in Bytown. Purchasers will find it to their advantage to call and examine the articles and ascertain prices.

JAMES McCRAKEN, Jun., & Co.

Bytown, Nov. 24, 1849.

P.S.—The highest price paid for Pot and Pearl Ashes, Butter, &c.