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THE
PROTESTANT REVIEW.

A Literary and Religious Magazine

FOR CHRISTIAN FAMILIES.

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FEBRUARY, 1870.

Murus aeneus conscientia sana.

**ST. JOHN, N. B.,
DOMINION OF CANADA:**

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1870.

MONTHLY REVIEW ADVERTISER.

ORANGE LODGE NOTICES.

NEW BRUNSWICK.

- VENNER L. O. L., No. 1,** meets at Orange Hall, Germania Street, St. John, N. B., on 1st and 3rd Tuesday, at 7 p. m. *Jan*
Secy: N. Holder, Secretary, 60 British Street.
- YORK L. O. L., No. 3,** meets at Orange Hall, Germania Street, St. John, N. B., on the 1st Tuesday every month, at 8 p. m.
- VICTORY LODGE, No. 5,** meets at Golden Grove, Co. St. John, N. B., the 2nd Wednesday of every month, at 7 p. m.
- ST. PATRICK'S L. O. L., No. 10,** meets 1st and 3rd Tuesdays in Smedley Jan
 7.30 p. m.
- JOHNSTON, L. O. L., No. 21,** meets at Orange Hall, Germania Street, on 1st and Monday of the month, at 7.30 p. m. *Feb*
- THE BRANCH L. O. L., No. 30,** on the 1st Thursday, at 8 p. m.
- ROYAL BEUL L. O. L., No. 37,** meets at Salisbury, N. B., on the 1st Monday at 7.30 p. m.
- LONDONDERY HEROES' LODGE, No. 31,** will meet every 2nd and Wednesday, at Orange Hall, Londonderry, Hammond, King's Co., N. B., 8 p. m.
- RISING SUN L. O. L., No. 106,** meets in Newtown, King's County, N. B., the 2nd Monday of every month, at 7 p. m. *Jan*
- PRINCE OF WALES L. O. L., No. 130,** meets at Hopewell Cape, N. B., the 1st and 3rd Saturday, at 7.30 p. m.
- DUKE OF BRUNSWICK L. O. L., No. 132,** meets at Elgin Corner, Secy Monday of each month, at 7.30 p. m. *Feb*
- MORNING STAR L. O. L., No. 133,** meets at Lewis' Mountain, N. B., on 1st and 3rd Monday, at 7.30 p. m.
- EASTERN L. O. L., No. 139,** meets at Barr Mill, N. B., every second Saturday, at 7.30 p. m. *Feb*

God Save the Queen!

NOVA SCOTIA

- ROYAL SCARLET CHAPTER, No. 2,** meets at Waverley, N. S., on the 1st day of every month, at 7.30 p. m. *April*
- HORNET L. O. L., No. 24,** meets at Orange Hall, Bridgewater, N. S., on the 1st, 2nd and 4th Wednesdays of the month, at 7.30 p. m. *May*
- DERRY L. O. L., No. 33,** meets in Truro, N. S., every 1st and 3rd Wednesday of the month, at 8 p. m. *April*
- NO SCREWDRIVER L. O. L., No. 26,** meets at Mahone Bay, on the 1st and 3rd Saturday of the month, at 7 p. m. *May*
- KARIBU L. O. L., No. 27,** meets in Lunenburg, N. S., on the 1st and 3rd Wednesday, every 2nd, at 7 p. m. *May*
- BALMORAL L. O. L., No. 36,** meets at Waverley, N. S., on the 2nd and 4th Mondays of every month, at 7.30 p. m. *April*
- SCOTIA L. O. L., No. 48,** meets at Lunenburg, N. S., on the 2nd and 4th Tuesdays of every month, at 7.30 p. m. *May*
- ARGYLE L. O. L., No. 40,** meets at Orange Hall, Moncton, N. S., on the 1st and 3rd Saturdays of every month, at 7 p. m. *April*

God Save the Queen!

UNITED STATES

- CARLETON, L. O. L., No. 12,** meets at Evans' Upper Hall, No. 5 Franklin Row, Boston, Mass., on the 4th Thursday of every month at 7.15 p. m. *Jan*
- WYTH'S SON LODGE, No. 15,** meets every 2nd Friday, at 100 Murray Street, New York.
- CROSS FIVE L. O. L., No. 1,** meets every 2nd and 4th Tuesday, at 93 Broadway, New York, at 7.15 p. m.

God Save the Union!



The Protestant Review.

III.

FEBRUARY, 1870.

NO. 2

EXPULSION OF THE BIBLE FROM ENGLISH SCHOOLS.

THE natural corollary to the Church Disestablishment Act, will be another for excluding the Bible from the English schools. The principle of "religious equality" inaugurated by Mr. Gladstone, and supported practically by the bishops of Canterbury and York, who declined to vote against the Bill on the second reading, exhibited themselves in full armour behind the woolsack, while all the other peers and prelates manfully voted for one side or the other—this principle, we hold, will yet banish the Bible from English schools, abolish our national Christianity, fling open the gates of the Throne to Papists, sink England to a fifth-rate power among the nations, unless the Protestants of England bestir themselves without delay. How can the Bible be preserved in our national schools when the

British State has turned its back on the Christian religion, and even endeavoured to trample it out of existence in Ireland. In that country, Popery, Judaism, Infidelity are put on a level with Protestant Christianity; and the carrying out of the same principle here would lead to those false religions, with several others superadded, such as Rationalism, Ritualism, Mormonism (which have scarcely an existence in Ireland), being all placed in the same position of favour or disfavour as the religion of the Lord Jesus Christ, revealed to us in the Sacred Scriptures. The superiority and supremacy of God's Word in the education of the youth of the country—which the British State had renounced many years ago, in the case of Ireland—is now likely to be nationally rejected for England also; and we have all grown so time-serving, spiritless, and cowardly, that we

scarcely breathe a hope or even wish that the Bible may not be flung contemptuously out of our English schools, as being offensive to Papists and Infidels!

Assuredly there is no safety unless we arouse the nation to return to first principles, and make a vigorous effort to find out the old paths, and walk in them.

The overthrow of this Gladstone Administration we take to be one of the first steps to the recovery of a lost position. And we must compel the Conservative leaders, if they really mean to preserve the Church and Constitution, to show fight for their principles, and prove their earnestness and determination, as was done of old by former statesmen, who professed to hold the same principles in regard.

Leaders of the Lord Cairns' stamp, who labour to make things pleasant for their enemies, and to clear the way for them, are an utter absurdity. Leaders like Lord Salisbury, who supported what he knew to be a vicious measure, in the hope of making it a little less so—in which he was defeated in the end—are utterly unreliable, worthless and unfit for these times. We want Christian men to lead a Christian party in national upholding Christ's religion, and making God's revelation to man the rule of our national policy, as it is the charter of all our hopes for eternity. Surely there ought to be enough of Christian people in the United Kingdom to make their power felt in this direction, and to bend Governments and Legislatures to their will. Sneaking the truth of God, with the highest of all

authority, they would not only demand, but maintain for that truth a rightful ascendancy; and the cause itself, going home to the hearts and consciences of myriads of the people would, through the Divine blessing, make such progress, that the advocates of falsehood and expediency would quail before them.

But it will be said that all classes of religionists pay taxes, and are *entitled to have their religious views respected by the State*; so that if any of them wished the Bible, as the Upas-tree of Christianity, to be expelled from the schools of the country, and to deprive those who desire a Bible education of that priceless boon, their wish ought to be gratified!

On the same principle, if any sect, sects or parties in the State demanded it, the sacredness of the marriage tie should be abolished, the observance of the Lord's Day disregarded, and no preference to any sort of religion nationally manifested. *Infidelity* or *Popery* should be the god of the nation's idolatry; and we should all have to pay homage at its shrine!

We deny *in toto* that all sorts of religion should be *respected*. It is a question even whether they should be *tolerated*. We do not tolerate now the burning of Hindoo widows as a religious sacrifice; we have not yet legalized the polygamy of Mormonism. We still punish men for violation of the Lord's day—even Jews who have in their own way scrupulously observed their own Sabbath—we have laws against the existence of jesuit institutions in the country,

and against papal processions in our streets, and against the usurpation of territorial titles by the nominees of a foreign lordly ecclesiastic. These, and many other laws, prove that restraints are necessarily put on certain developments of false religions, but for which anarchy and confusion would prevail.

A religion that is at variance with God's law, and, as a consequence, with the best welfare of the people and nation, is a thing not to be revered, sanctioned, or supported, but to be exposed, refuted, and, if possible, extinguished. Dealers in quack medicines, that can injure the body only, are discountenanced, and sometimes punished; but the distributors of soul-poison—a far more obnoxious class—are absolutely petted, fostered and encouraged, and at *their* bidding, forsooth, the Word of the living God, the source of all life, light, and blessing, without which the whole nation would be in a state of moral darkness, far worse than that of Egypt of old, is to be trampled in the mire, and the grossest possible insult offered to the Majesty of Heaven.

Yet this is precisely the position into which we are, as a professedly Christian nation, hopelessly drifting. The allied foes of the Protestant Reformed religion are aggressive, insolent, overbearing; its professed friends are lukewarm, inactive, and despondent. The faith that could cast mountains into the sea seems to be a thing of the past; and there is scarcely a sufficiency of energy to look things in the face, and strike a blow for the honour

of our God, and the well being of the country.

It is with a deep sense of pain, and not in a fault-finding spirit, that we write thus. We are coerced by duty to speak the plain truth, which is, that our Christianity will be only a lifeless profession if we do not make a valiant stand for it before the world. If our people were true to God and themselves, no matter in how small a minority, their power would be soon felt, and they would be both respected and feared; but a time-serving, pusillanimous line of conduct will be not only fruitless in the end, but expose them to scathing ridicule and obloquy.

Surely, if there be any one principle on which all Protestant Christians who have any regard at all for God's laws should be agreed is this, that the children of a Christian land should be brought up in the nurture and admonition of the Lord. "Suffer little children to come *unto Me*," said our Divine Master. "and forbid them not." Woe to England if she forbids them. "Kiss the Son, lest He be angry," is a Divine injunction full of tenderness and mercy to mankind, and it behoves us, nationally as well as individually, to obey the precept. "It is a fearful thing to fall into the hands of the living God."

We call upon the Christianity of this nation to arouse itself, and to be very jealous for the Almighty, as Elijah was of old. Be convinced that, in doing battle for the honour of our God, we are contending also for the truest interest of our country. England is fast filling up the

cup of her national apostacy, and we should all endeavour to dash it down from her guilty hands, and restore her to her right mind. The deposition of God's Word from its place of authority in our national seminaries would be a crime as great as the overthrow of the Irish Church; and we may be assured of it that for such an iniquity God would bring us to judgment. But, as we have before said, unless we set ourselves to the recovery of lost ground, we shall be driven on headlong to destruction. Would that, as a nation, we were to return like the repentant prodigal, and say, "Father, we have sinned against Heaven, and before Thee, and are no more worthy to be called Thy children;" and having thus confessed our sin, prove the sincerity of our penitence by the earnestness of our efforts to make amends for it.

We believe in a hereafter—in

a judgment—in eternity. We believe in the revelation of God's will to man—the Holy Bible. We believe this Sacred Volume to be the true fountain of all wisdom—religious, moral, social, political. The very simplest one who acts upon it is a philosopher of the highest stamp. The wisest worldly-minded man who rejects it is a fool of the lowest order. "The fool hath said in his heart there is no God." If the multitude will not pay heed to these things it is their fault, not ours. God has given to us a heritage of blessing, and woe to us if we sell it for a mess of infidel pot-tage!

We ask our readers to unite with us heartily and prayerfully in our testimony (however feeble) for the truth of God, and against the heresies—religious, social and political—which abound in these degenerate days.

THE "FREEMAN" AND THE POPE'S COUNCIL.

It is not a little amusing to notice the recent columns of the *Freeman* in relation to the doings and workings of the Pope's Council, now assembled at Rome. The eight hundred paper mitres and the clownish tomfoolery of the poor vain and silly old men who compose the assemblage, is only calculated to excite the pity of an enlightened Christian public, were it not for the supreme contempt which all must necessarily feel for the miserable sinners, who so unconcernedly expose themselves to the wrath and curse of God, in

making merchandize of the poor deluded subjects of their Priestcraft.

How can an enlightened man view these Bishops in any other light than as deceivers, when he considers the wicked trade they carry on in a purgatorial deception, and which we all know they themselves believe about as much in as Protestants believe in the virtue of holy water. They simply carry on the infamous trade in order to supply their tables with costly wine and brandy, and other luxuries. Witness the recent report of the

public press, of the gluttonous preparations made for these Bishops during the session of the present Council in Rome, and yet they find fault with us if we do not regard them as the true ministers of the Lord Jesus.

The *Freeman* almost wishes himself at Rome while the Council is in session. He discourses to his readers most eloquently of the unity of the Council, and the Church they represent, but, he also ought to know, by this time, that there is not a banditti of robbers, pick-pockets and cut-throats in existence that do not exhibit as much unity as the Roman sect who, we are free to confess, are united in deeds of darkness.

The *Freeman* politely informs the public that the meeting of the Pope's Council is a *secret* meeting, and he sneers at the idea of Protestants and Infidels knowing anything of its *secret* proceedings. Then surely, if the *Freeman* be correct, the Pope's minions in this country who, from time to time publicly denounce *all secret Societies*, simply from the *secretness* of their character, must be the veriest knaves imaginable, if they themselves declare their own Council one of the most *secret* of all societies in existence, so *secret* that the *Freeman* tells us it is impossible for Protestants and infidels to know what is passing there. So much then for the honesty of Romish Bishops and Priests in their denunciations of all *secret societies*.

But what is this boasted unity of Rome? In hardly one thing are they all united, only in deception. Not, surely, in doctrine matters,

for the fact is only concealed from the ignorant, that where Protestants of all denominations differ on ONE point, the Romanists differ on TEN! Who are the Jesuits? Who are the Augustines? Who the Dominicans? Who the Francescans? and a host of other Societies, but so many sects in the Roman communion, all differing from each other in doctrine and discipline. Have we calvinistic predestinarians among us? so has the Pope! the Augustines are all predestinarians! Have we Arminians among us? so has the Pope! The Jesuits are all Arminians! Why, as the *Freeman* must know, the Roman sect is not agreed even on the infallibility itself. The Jesuits holding that the Pope is infallible, others denying it. Some asserting that the Council is infallible, others again denying it. It is only among the *illiterate* that their boasted assertions of unity can do them any possible good.

At Rome, just now, they have a nice little squabble over the infallibility. The Pope insists upon it that whoever errs he cannot—the Jesuits agree with him in the foolish assertion, but in the Council there are hundreds who disagree with them both, and out of the Council there are thousands of Romanists to be found who deny in positive terms that the Pope is infallible. Infallibility, we acknowledge, they all profess to believe in, but they are at a loss to know where to fix it. Some say one thing, and some another; and we heretics can come to no conclusion upon the subject until the *faithful* Romanists agree among themselves.

The *Freeman* has the candor to

compliment Protestants by saying that they and the infidels misrepresent the Council, but, surely, the Pope's "allies" the infidels would not do that intentionally! for they know that Poper; is downright infidelity, and the men must be thoughtless who does not discover a sameness in the two systems. The Pope hates the Bible, so do the infidels. The Pope would destroy it if he could, so would the infidels. The Pope has confiscated it in his own territory, and has caused it to be burned in ours; the infidels say that is just what it deserves. The Pope and

his people unite to have the blessed book banished from our common schools, so do the infidels, and but recently in Cincinnati, Ohio, Infidels, Jews and Papists united and banished it from the common schools of that city. Surely, then, his brother infidel would not willingly misrepresent *His Holiness* in the matter of his present Council, and the *Freeman* must, therefore, be mistaken. For every infidel in the land knows that the Romanists are their best friends, most heartily uniting with them in their opposition to the sacred ends of inspiration.

THE ORANGE ASSOCIATION.—(Continued.)

First.—Mary Queen of Scots came into England in the tenth year of the reign of Elizabeth, that is to say, in May, 1568. In that year two "plots" were discovered: one to marry Mary, as the next heir to the throne, to the Romish Duke of Norfolk.

Second.—The second was carried on by Robert Ridolph, a Florentine, employed by the Pope as a factor in London, to animate the Roman Catholics of England to an insurrection.

Third.—In the following year (1569) there were three "plots" discovered: one against Cecil, Queen Elizabeth's Prime Minister.

Fourth.—Murray's conspiracy with Norfolk.

Fifth.—The Rebellion in the North.

Sixth.—The next ensuing year (1570) developed three other Romish "plots." The most impor-

tant of these, as exercising the most extensive influence, as laying a base for all future conspiracies, and to which, as Sir Edward Coke stated in his celebrated speech, they may be all imputed, was the bull of Pope *Pius Quintus* against the Queen to deprive her of her dominions.

Seventh.—The rebellion attempted in Norfolk.

Eighth.—The rebellion in Ireland.

Ninth.—The year 1571 ushered in two "plots": one, the conspiracy of the Duke of Norfolk, to set at liberty Mary Queen of Scots, and

Tenth.—Dr. John Story's, to encourage the Popish and cruel Duke of Alva to invade England.

Eleventh.—The next year bro't with it two other Romish "plots": one, the conspiracy of Barnes and Mather to kill certain Lords of the

Council, and deliver Norfolk out of the Tower; and, the other, the

Twelfth.—The rebellion in Connaught, in Ireland.

Thirteenth.—The year 1573 brought the “plot” of the Bishop of Ross, and also great commotions with the Romanists of Ireland.

Fourteenth.—1574 exhibited the negotiations of Sir Francis Englefield for the Popish interest in the Court of Spain.

Fifteenth.—The year 1575 was distinguished by the Border tumults and the Scots invasion.

Sixteenth.—The next year (1576) ushered in the secret tampering of Meredith, a Romish priest of Lancashire, and also great tumults in Ireland.

Seventeenth.—1577 disclosed the “plot” to marry Mary Queen of Scots to Don John of Austria, as also the Treason of the Rev. Cuthbert Maine, a Romish Priest.

Eighteenth.—In 1578 was the design of the Pope and the Spaniard to invade England; and also the English fugitive Stukely’s expedition.

Nineteenth.—The year 1579 brought out the rebellion in Ireland, raised by the Pope and the Spaniard.

Twentieth.—The year 1580 was distinguished by the arrival in England of Father Parsons and Campian, with Bulls from the Pope.

Twenty-first.—In the following year, 1581, several Jesuits and Priests were executed for Treason.

Twenty-second.—In 1582 there were several other Romish Priests and Jesuits executed for Treason.

Twenty-third.—The year 1582

brought with it the “plot” of Somerville to murder the Queen.

Twenty-fourth.—The next year introduced the Treason of Thockmorton, &c., and of Mendosa, the Spanish Ambassador.

Twenty-fifth.—1585 brought out the “plot” of William Parry against the life of the Queen.

Twenty-sixth.—In the year 1586 was the “plot” of John Savage to kill the Queen; also the “plot” of Ballard, &c., and also of Babington, &c., upon which was the trial and death of Mary Queen of Scots.

So long then, as it was expected that Mary Queen of Scots would shortly come to the Throne, so long were the Roman Catholic subjects of Elizabeth quiet and reserved; but so soon as the hope of Mary faded away, so soon did their “plots” burst forth, and not a single year passed over without dragging some of them to light. The multitude of the “plots” at length created a necessity for more stringent legislation in order to do justice to the safety of the nation and the preservation of its Monarch and established institutions.

James the First, after his mother’s death, was continually solicited to change his religion and become a Roman Catholic; and numerous indications were made to him that his right of succession depended upon his conforming to the Romish Church. When he refused compliance with the suggestions made to him, his hereditary right was declared void for heresy. To set up a Pretender, Father Parsons wrote his “Doleman” or Conference about the

next succession to the Crown of England; to exclude the Scots title, and assert that of the Spanish Infanta. Cardinal Farnese was also encouraged by him to set up his pretensions to the English Crown, as appears clearly from the letters of Cardinal D'Ossat to the French Court. (*Vide* fol. 1620, pages 545, 546 and 552.) The Jesuits wrote books against the Queen's right; and at last the Pope himself sent over his mandates to inhibit the admission of any successor who would not swear to defend the Roman Church and Faith. On this declaration of the Pope, as "the Vicar of Christ upon earth," Catesby, the great projector of "the Gunpowder Plot," openly declared, that he thought the will of His Holiness to be sufficiently signified in these Bulls; for if it were by them lawful to refuse or repel an Heretical Prince, it was just as lawful to cast one out. Garnett, who was the chief manager of the "Plot," stated in effect the same thing. In 1601 Pope Clement the Eighth sent over to Garnett, Provincial of the Jesuits in England, two Briefs or Bulls, one to the Clergy, *Dilectis Filiis Archiepiscopo et Religiosis Clero Anglicano*. The other to the Nobility, *Dilectis Filiis Principibus et Nobilibus Catholicis Anglicanis*. *Et quodcumque contigerit miseram illam foeminam ex hac vita excedere—non admittent quantumcumque Propinquitate Sanguinis interentis, nisi ejusmodi essent, qui fidem Catholicam non modo tolerarent sed omni ope ac Studio promoverent, and more majorum jurejurando se id*

prestituros susceperent. The full import of these important documents may be judged correctly by reading Sir Edward Coke's speech at the trial of the "Gunpowder" traitors. In Cardinal D'Ossat's letter to Henry the Fourth of France, dated at Rome the 26th of November, 1601, after an account of the Pope's setting up two Pretenders to the Crown of England, the *Duke of Parma*, and his brother, *Cardinal Farnese*, who should marry the Lady Arabella, he tells his Majesty, that His Holiness has lately sent to his Nuncio in the Low Countries, three Briefs to keep in his own hands, till he should know the Queen of England was dead, and then to send them into England; one to the Ecclesiastics, another to the Nobility, and the other to the Third Estate; by which the Three Estates of the Realm of England were admonished and exhorted by His Holiness to unite together in order to receive a Catholic King, whom His Holiness should name to them, for the restoration of the Catholic Religion, &c., &c. The same Cardinal D'Ossat, in a letter to Monsieur Villeroy, dated at Rome the 30th of December, 1602, declared it to be the resolution of that Court, that the King of Scotland should succeed in England if he would turn Catholic, otherwise it must be some other person. And Father Watson, in his "*Quodlibets*," imprinted in 1602, confesses that the Jesuit Parsons made the observation, that they would all follow and prosecute the King of Scot's title if he would become a Catholic; but if he would not they would all

die, one after another, against him, (*Vide*, page 150.) It will easily be seen, then, that the true source of the "Gunpowder Plot" was at Rome—that the Head of the Church sanctioned the bloody design—that fanatical zeal for that Church urged on the perpetrators—and that the merciful decrees of an overruling Providence alone saved the nation from the meditated destruction. Whatever noise, therefore, may be now made by a party, or by partizans, about loyalty to Hereditary Right, it is plain that the end and aim of all their movements is the good of the Church and obedience to the will of its Ecclesiastical rulers. The Roman Catholic Church never yet asserted the right of a Protestant Heir to any empire or kingdom where Popery obtained a footing. That Church has ever acted upon the one invariable principle, that every ruler should be for their cause and of their Church. If this were not so, how could any Church or people hesitate an instant to discountenance a project so infamous as the "Gunpowder Treason?"

An attempt to murder secretly, even though it was only a private person, and no matter what the pretense for it, is abominated by all mankind. To assassinate a public magistrate is held to be still more horrible; and justly so, because the latter crime not only includes the former, but also adds to the guilt of taking away human life, contempt for the office and position of the party slain. Here then is not only the guilt of an attempt at individual murder and individual pub-

lic and private wrong, but here was a "plot" of destruction, by treachery and surprise, of the King, the Queen, the members of the Royal Family, the Nobility, and the whole Commons of England,—in fact, it may be said, the whole nation, so far as it could be struck off by one blow. Nor can this horrible crime be placed to the account of a few inconsiderate zealots only. The heads of Orders in the Romish Church were consulted upon, and decreed the lawfulness of it; and there appears every just reason for believing, that it not only received the approbation, but even the benediction of the Pope himself.

Charles the First succeeded his Son, James the First, in the year 1625. He entertained the most unconstitutional notions of the Royal Perogative, and a fierce Civil War set in. Charles being defeated by his Parliament, was taken prisoner, and beheaded in the year 1649.

Oliver Cromwell, or as he was usually called, "the Lord Protector," rose from the lowest estate, to the highest office in the realm. He reduced Ireland to obedience—zealously supported the Protestant Reformation—caused the English name to be feared and respected abroad—and triumphed over all opposition. He was said to be "a zealous hypocrite," and in one of his addresses to his Army, originated the somewhat remarkable saying, to this day so common, "*put your trust in God my Boys, but keep your powder dry.*"

Richard Cromwell, succeeded his Father, Oliver, in September, 1658:

but in two years, gave way to an absolute and capricious Monarch. Charles the Second ; who ascended It was during his reign, that Algernon the Throne in 1661. Like the non Sydney and Lord William whole race of the Stuarts, he was Russell suffered.

(To be Continued.)

(For the Protestant Review.)

WAKE, PROTESTANTS OF ENGLAND!

Wake, Protestants of England,
 Awake! the time is come;
 The Popish foe is prowling round,
 Why are your voices dumb?
 Let not your Church be thus o'erthrown,
 Your pleasant vine be fell'd;
 Rise up and speak, or your sons must
 fight
 For the faith your fathers held.
 'Tis a faith for which your sires so oft
 In stubborn battle stood;
 'Tis a faith they guarded with their lives,
 Cemented with their blood.
 'Tis a faith for which they pluck'd the
 crown
 From off a monarch's brow,
 To hand it to their sons unhurt—
 Will ye desert it now?
 Brave yeomanry of England,
 Oh! listen to my call,—
 Do you not hear the demon's voice
 That dooms your Church to fall.
 And shall the foe—the Popish foe—
 Again triumphant be;
 Oh! woe to merry England
 If that bitter hour she see.
 Deep woe to merry England—
 No longer merry then—
 Should the Scarlet Queen again arise
 Out of her swelt'ring den.
 Think upon Mary's bloody days,
 And your martyrs cruel fate,
 And let such thoughts rouse you up to
 speak
 Or e'er it be too late.
 Ye peasantry of England,
 Speak from your latticed bowers;
 Let once again your voices sound,
 As in more ancient hours.
 Already is one barrier past—
 One bulwark overthrown; [sound
 Shout loud, and long let them hear the

That would their clamor drown.
 Silence their hideous threats,
 And their discontented cry;
 Let them not say, we have silenced you,
 And you stand voiceless by.
 But let your clear-toned voices sound
 From hamlet and from cot;
 From hill and dale, from bower and
 town,
 E'er your faith be thus forgot.
 PROTESTANT Peers of England,
 To whom in time of need
 We look to as the *guardians*
 Of our fathers' church and creed;
 Of our Queen, of our Constitution,
 Of all our hearts hold dear,
 Treasured by ancient memory
 Of many a bygone year;
 Ye true, when some unfaithful proved
 And traitors to their name—
 You to whom England shall award
 Her brightest meed of fame:—
 Oppose again your patriot breasts
 To this ever rolling tide;
 Support again the glorious faith
 For which your martyrs died.
 What are the claims they speak of,
 Have they not what they ought—
 Free leave to worship as they will,
 Free mind, free speech, free thought.
 What want they more—the road to
 power—
 Oh! be their wishes vain;
 Wake! Protestants—I say awake,
 Let not the Papists reign.
 Speak for your God, your Church, your
 Queen;
 Shout thousands—let them hear
 That you know their spite, that you
 know their hate,
 But that you do not fear.

SPECIAL NOTICE.—The *Church Warden* is the name of a theological sheet which we publish on the third Thursday of every month. Price per year, 50 cents. Any person sending us \$1.00 will be entitled to receive a copy of this Magazine, and the *Church Warden* for one year

THE PRESBYTERIAN LETTER TO THE POPE.

HOW IT IS REGARDED BY ROMAN CATHOLICS.

The November number of *The Catholic World* reviews in a kind and courteous manner the letter addressed to the Pope by the Moderators of the two General Assemblies. It compliments Presbyterians for having a government more vigorous than that of any Church except the Methodist, and a doctrinal strictness which surpasses all other large societies; besides being "the first denomination as regards respectability, taking the country generally, in all periods of its history." The Presbyterians Assemblies in replying to the Pontifical letter, it thinks, have shown more courtesy, and more self-respect, than either the Eastern patriarchs or the Protestant Episcopal bishops. With respect to the letter itself, it says:—

"The tone of the document is remarkably dignified and courteous, and it will undoubtedly be so considered by the prelates of the Council and the Holy Father. We would suggest to the gentlemen whose signatures are appended, the propriety of making an authentic translation of the document into the Latin language, and of sending this, with the original in an official manner, properly certified, to Rome. The editor of *The Evangelist* seems to apprehend that the addressing of this letter to the Pope might be deemed officious or impertinent. We can assure him, however, and all other persons concerned, that this is by no means the

case. The address of the Pope to all Christians not in his Communion, was no mere formality, but perfectly sincere and in earnest. The Nestorian and Eutychian, as well as the Greek bishops, were invited to present themselves at the Council, although these are far less orthodox on the fundamental doctrines of the Trinity and Incarnation than the Presbyterian Assemblies have proved themselves to be, by their full confession of agreement with the faith of the Roman Church on these articles. It is true that the above mentioned bishops were invited on a different footing, not merely as Christians but as bishops. The reason of this is, that their episcopal character is recognized and does not need to be proved. Therefore, all they have to do is to purge themselves of heresy and schism in order to be entitled, *ipso facto*, to take their places as constituent members of the Council, with right of voting, which will most certainly not be otherwise conceded to them. The Protestant bishops could not be invited as bishops because their episcopal character is not recognized. If some of them should appear to put in their claim, we have no doubt, from the tenor of the letters published in the English Catholic papers, that they would be received with great respect and consideration, and be allowed to argue their cause either before the Council or a special

congregation. It is not yet too late for some of them, who have sufficient courage and confidence in their cause to do it, and we hope they will. Presbyterian Protestants make no claim to episcopal succession or ordination. Consequently they, by their own admission, must be regarded by the Council, and by all who adhere to the hierarchial principle on which the first six councils were constituted, as destitute of any right to a position above that of laymen. Nevertheless, they are the heads and teachers of large and respectable societies, equal in point of fact, in our judgment, to those who call themselves bishops or presbyters in episcopally governed Protestant societies, and, therefore, entitled to respect and consideration. No doubt they would receive all this, were they to be present at the

Council as representatives of their religious societies."

The writer, however, thinks that if any Presbyterian should appear at the Council, it must be in the attitude of "persons asking for an explanation of the Catholic doctrines, and of the motives on which they are based," but that the Council will not consider questions already defined by previous councils. The hope is expressed that at no distant period, there may be other councils convened at which greater latitude of discussion will be permitted; and which may be attended with the happiest results in promoting Christian union. In the meantime it regards the statement why so respectable a body of Christians remains separated from the Catholic Church, as possessing "very great interest and great weight."

ZADKIEL'S PROPHECIES—1870 A YEAR OF TROUBLE.

Zadkiel informs us that 1870 is to be a "year of trouble." Zadkiel is one who knows, or if he knows not he has been the peculiar favorite of Fate, for the majority of his predictions have come true for some years past. Particularly was this the case during the past year, when his calculations as to earthquakes, tidal waves, etc., have proved wonderfully correct. Zadkiel is a resident of London, where he annually publishes the results of his horoscopic castings. He is, according to general report, well versed in meteorology, hieroglyphics and other eastern science. He has, with the general public, become an authority as to the destinies of the future, and by no class of society are his predictions received but with the greatest respect. His prophecies as to many great events in the past have proved marvellously true. The Crimean War, the Indian Mutiny, and the trouble between Prussia and Aus-

tria were pointed out as probabilities. On each of the occasions on which attempts were made against the Emperor Napoleon he was warned to "Beware." Bereavement for the British Royal Family was foretold for the year in which the Prince Consort died, and since then the Queen of Spain was warned to be watchful of her people, as there was danger some where. The "Sick Man"—the Sultan's attention was directed to Egypt, and since then he has had trouble and misunderstanding with the Viceroy. All these, and many others are wonderful coincidences, and entitle Zadkiel's prophecies to some consideration, if only as a matter of curiosity to watch whether any of the events really happen, whose shadows are cast before on the horoscope of the Prophet. It may be said that the stars or planets have nothing to do with individual or national destinies, but he must certainly be a clever man who,

even arguing from the anagoly of the past, predicts the future with such precision and certainty. We take his prophecies for the first six months of the present year, and append them. Looking at them from every point of view, as humbugs, or otherwise, they are worth reading.

JANUARY.

This year, the three score and tenth of the century, opens with the mighty Jove *stationary*, in exactly 11 degrees of the sign Taurus. This bespeaks many advantages for Ireland and other parts ruled by that sign; which was not lessened by the Sun being in trine to the great benefic. On the 5th, we find Mars entering Aquarius, wherein he afflicts Russia, Bavaria, and some parts of Germany. On the 22nd he passes the 13th degree of the sign, where he affects the ruling powers in London, on whom some sudden trouble falls. Old Saturn creeps slowly on in the last face of Sagittarius, where he works much trouble and mischief in Spain, and in London also; quarrels and vile actions abound. On the 26th the square of Mars to Jupiter brings evils for the nonce in Ireland, where blood is shed. All persons born the first of May will flourish at the opening of this year and enjoy good health. Those born on the 21st January will be liable to injuries, and may break a leg or meet with other accidents.

FEBRUARY.

The sextile of Venus and Jupiter last month will greatly benefit Ireland, and the King of Sweden also derives benefits from these positions. On the 6th of this month Saturn will square the Sun, in the figure of the Imperial Prince; and as Mars is going through his ascendant let the King of the Netherlands beware of colds and keep his chest dry and warm; also let him avoid some rather serious hurt, or accident to his leg, about the time mentioned. All persons born on or about the 3rd of May will now enjoy good health and prosper in their affairs. Those born from the 16th to the 20th of December, or from the 16th to the 19th June, will suffer in health and by old persons.

MARCH.

The King of Italy, if now living, will have the Sun to the opposition of Mars

—40 deg. 50 min.; hence we may expect all martial affairs to go wrong with him. This will be felt as early as the fourth day, when Mars will transit his Moon's place. These are very threatening aspects, and denote great danger to life! The King of Saxony, if now living, will suffer also about the 10th day, from Mars. Let him take care of himself and not engage in any martial strife. Jupiter still steadily moves on in Taurus, wherein he benefits Ireland in various ways. Saturn in Sagittarius still troubles Spain and Hungary; and about the 19th he will bring accidents by crowds, railway injuries and serious fires in London. Uranus still retrogrades in Cancer; and he there brings strange and sudden mischief on Holland, Scotland, Manchester, &c. On the 16th day Mars, joined with the Sun, will give trouble to all persons who are or were born on that day. Let them guard against scalds to the feet, especially; and other dangers by water. Those born on the 15th February will prosper in all Venus matters about the 15th of this month.

APRIL.

Mars is now flaming in Aries, wherein he excites the people of England, Germany, Denmark, Syria, Naples, Marseilles, Birmingham, &c. We may hardly hope to escape some turbulence and serious accidents, especially when Mercury joins Mars on the 8th day. On the 15th, too, Mars squares Uranus, whence some strange accidents and riotous proceedings in England. Troubles also to the King of Denmark that day, as Mars passes the place of the Sun in his nativity. All persons born on or near the 20th of June or 20th of December, any year, will require care to avoid the influence of Saturn stationary on or in opposition to their Sun's place. Let them not speculate or change their residence.

MAY.

Jupiter quits Taurus on the 9th, and we perceive that Mars has entered the sign. The latter planet will excite the people of Ireland; and we shall hear of acts of violence and some bloodshed there before the month be grown old. Mercury, stationary in Gemini, denotes abundant activity and general success also for London and Londoners. Nor will Egypt or the United States of Ame-

rica fall to feel these good effects. All persons born in the third week in May will now prosper and gain in their trade, &c.

JUNE.

Mars leaves Taurus on the 10th and Venus is therein. This leaves Ireland in a less excited condition. Mars, Jupiter and Mercury have now possession of Gemini, which rule, among other places, the city of London. Some exciting scenes will occur therein, and in the west of England. These events will fall out near the middle of the month and about the 25th day. Let the fire engine men be on the alert, for mischief will certainly ensue. In the

United States and in Egypt there will be many troubles also, and many serious fires also. Sardinia, Belgium, and other places, partake of this very troublesome influence. The Sun in opposition to Saturn, on the 16th day, will add to these troubles and bring danger to schools and places of public amusement. The 18th is also a very evil day, in the above named places. All persons born on or near the 15th (including Zadkiel himself) will have to beware of these Saturnine influences at this time and during the next year of life. They bring losses, colds, vexation by elderly people, and in general a very weak state of health.

THE BIBLE IN SCHOOLS IN THE UNITED STATES.

In Cincinnati the School Board lately passed an order to exclude from the public teaching of that city the Bible, religious books and sacred music. The ground of this action, of course, was to get rid of the difficulty about separate schools, by excluding from the teaching any thing that could be objectionable to any class of religious thinkers. The Board was divided, the majority being twenty-two and the minority fifteen in number. Of the majority there were ten Republicans and twelve Democrats; of the minority twelve were Republicans and three Democrats. The religious professions of the two parties were as follows:—For the exclusion, three Protestants, ten Catholics, eight Free Thinkers, and one Jew.—Against the exclusion, thirteen Protestants, one Free Thinker, and one Jew. The respective leaders were both clergymen, the Rev. A. D. Mayo, Unitarian, was for the retention of Bible reading; and the

Rev. Thomas Vickers, *more* Unitarian, as we suppose, was the champion for rejecting it. We do not see any statement as to whether the Catholics who made up the great bulk of the majority vote were ready to accept the exclusion of religious teaching as a settlement of the question of separate schools. If they did their vote was a reasonable one from their point of view; if not, one can hardly see why they should have acted as they did. It seems, however, that the question is not yet settled, inasmuch as an injunction has been obtained, restraining the Board from carrying out its resolution. The ground of this application is a clause in the constitution, or perhaps its preamble, affirming that religion is essential to good government. This declaration of the constitution is held by the petitioners to create a barrier to the execution of the resolution. The decision has not been given.

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SUNSHINE.—The Rev. George Griscom, D. D., of London, recently delivered a lecture on Sunlight, in which he demonstrated how carbonic acid gas is deleterious to human life by exhaling into a bottle the air from his lungs, and then placing a light therein, which was at once extinguished. The life of a living insect, the doctor said, would have been extinguished as quickly. The oxygen which is necessary to life is derived from plants through the operation of the sun's rays—the yellow ray—and the vegetables in return absorb the poisonous carbon exhaled from the human lungs. Both these operations take place only in the sun's rays, hence the impropriety of sleeping with plants in our room. With man the sun's rays play a part very important. Under their operation continual change is taking place in the human system; a constant chemical process is in operation. The act of death was a mere chemical operation, produced by the incapacity of the system to inhale the necessary oxygen and exclude the poisonous carbon of the system. To preserve this condition in a healthy system, as well as the development of the mental powers alike in old and young, a due proportion of sunlight is necessary.

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