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D. M. Lean

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P94

Protestant
THE Protestant Review

A LITERARY AND RELIGIOUS MAGAZINE

FOR CHRISTIAN FAMILIES.

Handwritten flourish

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OCTOBER, 1870.

Murus aeneus consiscentia sana.

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

DOMINION OF CANADA.

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

1870.

ORANGE LODGE NOTICES.

NEW BRUNSWICK.

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

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

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

YORK L. O. L., No. 8, meet at Orange Hall, Germala-street, St. John, N. B., on the first Thursday of every month, at 8.30 p.m.

VICTORIA LODGE, No. 6, meets at Golden Grove, Co. St. John, N. B., on the 2nd Wednesday of every month, at 7.30 p.m.

ST. PATRICK'S L. O. L., No. 10, meets 1st and 3rd Tuesdays in Shediac, at 7.30 p.m. *jan.

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

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

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

RISING SUN, L. O. L., No. 106, meets in Newtown, King's County, N. B., on the 2nd Monday of every month, at 7.30 p.m. jan*

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

DUKE OF BRUNSWICK, L. O. L., No. 132, meets at Elgin Corner, second Monday of each month, at 7.30 p.m. feb*

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

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

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

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

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

QUEEN'S BLUES, L. O. L., No. 25, meets at Newcastle, Queen's Co., on 1st and 3rd Fridays. june*
GOD SAVE THE QUEEN

NOVA SCOTIA.

ROYAL SCARLET CHAPTER, No. 2, meets at Waverley, N. S., on the 14th day of every month, at 7.30 p.m. april

NO SURRENDER, L. O. L., No. 26, meets at Mahone Bay, on the 1st and 3rd Saturdays of the month, at 7.30 p.m. may*

NASSAU L. O. L., No. 27, meets at Lunenburg, N. S., on the 1st and 3rd Wednesday of every month, at 7.30 p.m. may*

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

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

ARGYLE L. O. L., No. 40, meets at Orange Hall, Mognat Uniacke, N. S., on the 1st and 3rd Saturdays of every month, at 7.30 p.m. april

BURNS L. O. L., No. 978, meets at Amherst, N. S., every alternate Thursday, from March 8, 1870, at 7.30 o'clock p.m. God SAVE THE QUEEN! march

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

UNITED STATES.

CAMERON L. O. L., No. 19, meets at Evans' Upper Hall, No. 8, Tremont-row, Boston, Mass., on the 4th Thursday of every month, at 7 1-2 p.m. jan

WIDOW'S SON ENCAMPMENT, No. 15, meets every 3rd Friday, at 193, Military Hall, Bow ry, New York.

CHOSEN FEW, L. O. L., No. ..., meets every 2nd and 4th Tuesday, at 98, Boerum Street, Brooklyn, N. Y., at 8 p.m. God SAVE THE UNION

P. O. BOX, 1549,
Toronto, Ont.



P. O. BOX, 339,
St. John, N. B.

The Protestant Review

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

VOL. III.

OCTOBER, 1870.

NO. 10.

ROME'S OCCUPATION.

A CRY FROM TORONTO.

Protest against Victor Emanuel's Policy—A Plea for the Pope's Temporal Power—Reasons for thus Protesting—Public Meeting in the Cathedral.

We insert this for future reference.

The following series of protests against the occupation of the temporal possessions of the Holy See by Victor Emanuel, has been drawn up by His Grace the Catholic Archbishop of Toronto, together with the subjoined remarks, and is now being signed by the clergy and people of his arch-diocese:—

PROTEST NO. 1.

In our name and in the name of the clergy and faithful of our Arch-diocese, we protest against the usurpation of the patrimony of St. Peter, secured to the Holy See for the dignity, freedom, and support of the head and government of the Church.

REMARKS.

Rome with its preserved monuments of the past, and the magnificent structures of later times, has been built and maintained by the pious offerings of the Catholic world, and donations of the pilgrims of all nations; it is therefore justly the capital of the Christian world. Ancient Rome, grand and powerful as it was once, has passed away leaving but the ruins of its former greatness. As it now stands it is the offspring of Christianity; its masterpieces of art; its public and private institutions have sprung into existence under the guiding influence of Christian genius and the substantial patronage of the Popes. The Popes have been its protectors since they called in the

assistance of Pepin against the Lombard King Astolphus, and since that time, A. D., 755, they have been its only recognized and legitimate rulers. Were it not for their influence time and again, Rome, like its ancient rival, Carthage would have been but an unpeopled waste.

PROTEST NO. 2.

We protest against the usurpation of weaker states legitimately and justly governed by stronger powers, as we would protest against the forcible and unjust seizure of the property and lands of private individuals.

REMARKS.

Therefore we protest against Victor Emanuel's seizure of Rome, for, if he, at the head of his Piedmontese soldiers, had a right to invade the Kingdom of Naples, the Grand Duchy of Tuscany, and all the minor Principalities of Italy, and in fine the States of the Church, that he might make the Italian peninsula one kingdom; then with equal justice, would the United States, in order to make one grand Republic of the North American Continent, have a right to invade and annex to themselves the Dominion of Canada, British North America and Mexico? Then, too, would any power in Europe, if it felt strong enough, have a right to invade England, and carry amongst its happy people war and all its dreadful consequences.

PROTEST NO. 3.

We also protest against the false opinions of certain public writers, who affirm that public men and political events are not to be judged

by the standard of right and wrong, as applicable to individuals.

REMARKS.

There is one supreme tribunal, before which all the great and small must appear, Dignity will be no safeguard, power no shield of defence. All will be judged with respect to private and public acts, by the same unchanging principles of moral rectitude. The doctrine of right and wrong is the eternal law of God, manifested to us by enlightened reason and confirmed by the teachings of the Holy Scripture and the Church. Every man holding a public position will be held as accountable for his votes and acts in the councils of the Government, as is the juror by his oath to give a just decision, and any infringement of right and justice will call punishment on the head of him who will violate God's law.

PROTEST NO. 4.

We protest against the caricaturing and bringing into disrepute the sacred person of the Sovereign Pontiff, our holy Father, and religious rites and ceremonies the Œcumenical Council and its grave debates.

REMARKS.

What time has not been spent, what talent profligated to the work of undermining the respect and honor due to the Sovereign Pontiff. Every engine of communication has been put in motion. In pamphlets, in news and illustrated papers, truth has been sacrificed. But the work has been overdone. Few now, except the very illiterate, or those who are strangers to the events of the day, give credence to the absurd stories propagated through them.

But this does not justify those writers and publishers. They can, as well as lying lips, be called in the words of Scripture an abomination to the Lord. They would long since have scandalized Catholics had they not been fore-warned by our Divine Lord, who said to his Apostles, "Beware of men, you shall be hated by men for my name's sake" Matt. 22nd. The Master was calumniated, the disciple he said was not above the Master. And again St. Matt. 5v, 11. "Blessed are you when they shall revile you and persecute and speak all this evil against you untruly for my sake." "Be glad and rejoice, for your reward is very great in heaven."

PROTEST NO. 5.

We also protest in the name of the God of humanity, against unjust wars in which human lives are wantonly sacrificed without lawful reasons or for dynastic aggrandisement.

REMARKS.

Wars are sometimes lawful, for every supreme power must have a means of protection against injury, and of vindicating its rights. War alone sometimes can supply this means. That a war be just and lawful, three conditions are required:—First, that it be proclaimed by a lawful authority; second, that there exist a weighty and just reason, which will out-balance the inconveniences of the war; third, that it be necessary, for, when just satisfaction is offered to the injured party, it should be accepted; as war without necessity ceases to be just, and, consequently, becomes a wholesale murder.

PROTEST NO. 6.

We also protest against all secret societies and organizations having for their purpose to undermine the church, to overthrow legitimate governments that rule for the common good of the whole people, and not for the good of any particular class or section.

REMARKS.

The gospel inculcates the necessity of obeying legitimate authority. Resistance to lawful governments is certainly not allowable, so long as they do not outstep the bounds of their faculties; but when they do so, their commands, as St. Thomas says, are rather acts of violence than laws. Above the supreme power exist the principles of reason, morality, religion. "Kings, Princes, Magistrates," says Palfax, "all jurisdiction is ordained by God for the preservation of his people, not for their destruction; for defence not for offence." "for man's rights not for his injury." For, as St. Thomas says, "God has constituted kings to rule and govern and to secure to every one the possession of his rights; such is the aim of their institution; but if kings turning things to their own profit should act otherwise, they are no longer kings but tyrants."

Are we to obey the civil power when it commands something evil in itself? Are we to obey the civil power when it interferes in matters not included in the circle of its faculties? We will answer these questions by deductions, drawn from St. Thomas, one of the greatest interpreters of Catholic doctrine.

1. We cannot, under any circumstances, obey the civil when its com-

mands are opposed to the Divine law.

2. When laws are unjust, they are not binding in conscience.

3. It may become necessary to obey these laws from motives of prudence, that is, in order to avoid scandal and commotions.

4. Laws are unjust from some one of the following causes:—When they are opposed to the common weal; when their aim is not the good of the common weal; when the legislator outsteps the limits of his faculties; when—although in other respects tending to the good of the common weal, and proceeding from competent authority—they do not observe suitable equity.

The Church has always favored liberty properly so called; but she condemns all uprisings of peoples against their just and legitimate government; also, all uprising of a people though oppressed who have not a probable and reasonable hope of success, because a non-successful revolution may entail greater misery than oppressive government, as has happened in Ireland and Poland. Thieves, robbers, murderers, adulterers, drunkards and such like, cry out against tyranny when they are prevented from breaking the law or punished for its infraction.

A Government, illegitimate at first, may become legitimate by wise government and by the consent of the governed.

But is it lawful to resist the civil power or the government *de facto*, by physical force. In preaching obedience to the powers that be, the church speaks of such powers as have a legitimate existence. The absurdity that a fact, because ac-

complished, creates right, or that a thing obtained by force, because taken possession of, can be justly held, can never become a dogma of Catholicity. This would legitimize all usurpations. The world would be abandoned to a mere rule of force.

That degrading doctrine is not true, which derives legitimacy from usurpation, which says to a people conquered and subjugated by any usurper whatsoever, "obey your tyrant, his rights are founded on force, and your obligation to him on weakness." It is but a robbery on a grand scale. If it were true that resistance was unlawful in such a case, the highwayman would obtain a right to your purse if he succeeded in taking it by force; it would be a robbery, but this robbery being a consummated fact, you cannot now obtain any redress. It would be robbery to endeavor to arrest the purse from him.

We condemn the doctrine that upholds one law for the weak and powerless, and another for the powerful and strong.

The Scriptures command obedience to the authorities, but illegitimate authority is no authority, and therefore, when the Scripture prescribes obedience to the authorities, it is lawful authorities that are implied. St. Peter tells the early Christians to obey not only the good and gentle, but also the tyrannical.—1 Peter, II, 17. We conclude from that that they must obey even those who are bad, and the fact of a Prince being personally wicked does not give his subjects the right of rebellion against him, as has been asserted by John Huss, Wyckliffe, and others after them. Vice in the person of the

ruler so long as he administers the law equitably does not justify resistance to his authority. The sacred text in enjoining us obedience to the civil power, tells us that it is ordained by God himself, that it is the minister of God himself; and it is evident that usurpation is never vested with so high a character. In order, however, that an insurrection against an unlawful power may be legitimate and prudent, those who undertake to overturn it should be sure of its illegitimacy, should have in view the substitution of a lawful power, and should count besides on the probability of the success of their enterprise. If these conditions are not fulfilled the insurrection has no object. It is a mere fruitless attempt, an impotent revenge, which, instead of being useful to society only causes bloodshed, and can have no other effect than to increase oppression and tyranny.

PROTEST NO. 7.

We also protest against the right of temporal monarchs to interfere with the liberties of the Church, or hinder its beneficent action on the people. The Gospel must be preached. "Woe to me if I preach not this gospel."

REMARKS.

When temporal rulers wish to hinder the Pontiff's in the discharge of their most sacred duties, they must answer with St. Peter and St. John, that it is better to harken to the voice of God than to that of man. "But Peter and John, answering, said unto them. If it be just in the sight of God to hear you

rather than God judge ye: For we cannot but speak the things which we have seen and heard." Acts, II, 19.

We protest against any interference on the part of the temporal power into the Church's administration. We protest especially against any force being used to oblige the Church to administer the sacraments to those whom she considers unworthy of them, or to bury in consecrated ground those who die outside of her pale, or to interfere in any way with her sacred ordinance of matrimony, the keystone of the Christian and social fabric.

In conclusion, dearly beloved brethren, we earnestly beseech you to ask God, whose divine Providence has not invented unjust wars, which come with their fearful engines of destruction from the wickedness of man, for peace and a freedom from the evil which now inundates the world, and for the restoration and preservation of the rights and possessions of the Catholic Church in the person of our Holy Father.

The above protest was endorsed and numerous signed at a public meeting held at seven o'clock last night in the Cathedral. His Grace the Archbishop made a few remarks explaining the object of the protest, which are embodied in his notes to the various clauses as published above. The protest when signed by all the clergy and by a respectable number of the people of the archdiocese, will be forwarded to his Holiness, which will probably be in the course of ten days or a fortnight.

A Roman Catholic Silesian farmer, discussing war matters with one of his neighbors, said:—"The Prussians have got the best of it in

Schleswig-Holstein, and in Austria; but they will never conquer the French until God Almighty turns Protestant."

TO OUR BROTHER ORANGEMEN.—CONTINUED.

It should be our boast as "Orangemen," that one of the great principles upon which our Society was organized in its infancy, which has grown with its growth, and strengthened with its strength; to which it has ever since maintained an undeviating allegiance, which we trust it will continue to do for the future; that which we are proud to say is now the birthright of every British subject, *viz.*, "Civil and Religious Liberty." Were the true principles of our order acted up to by all men who profess themselves Christians, it would not have to be said; at least upon religious grounds, that

"Man's inhumanity to man
Makes countless thousands mourn."

To all our brethern we would say weary not of laboring in the good cause. In your spare hours add to your knowledge of the history, working, and benefits arising from the existence of such a Society; and in your studies and researches keep three objects mainly in view.

"First," that you yourselves may arrive at a better understanding of, and more thoroughly appreciate the great principles and beautiful truths that form the foundation stones upon which the grand superstructure of the entire order is built.

"Second," that you may be the better able to answer the arguments

adduced by the opponents of our cause, and refute the slanders so industriously circulated by our enemies.

"Third," that you may lay before your families, the Christian goodness and glorious deeds of a Walker, Murray, Mitchelburn and Baker; in order that they may emulate the one and admire the other. Though you are far removed from the scenes where they achieved their greatness, and you do not stand on the same ground upon which they stood, or breathe the same air which they breathed, shew to those who are opposed, that the same spirit of attachment to your Religion and your God animates you; the same love of justice and fair play governs your actions; the same devotion to truth and liberty rules within your breast.

Properly celebrate the anniversaries more immediately connected with our order; they keep fresh and green in our memory the remembrance of events, which preserved to us our *Protestant Religion*, pure and unsullied. A proper observance of these occasions serve as landmarks which binds us to the time when these men lived, and moved, and performed the deeds, for which we now delight to honor them.

(To be continued.)

The *Sarnia WEEKLY CANADIAN* gives us the following pat on the back:

THE *PROTESTANT REVIEW*, formerly published at St. John's, N. B., is now published simultaneously in that city and Toronto; Dr. Buch-

anan being the Western Editor, and the Rev. D. F. Hutchinson Eastern Editor, as formerly. The *Review* is a firm advocate of British connection and sound Protestantism, is ably and judiciously edited, and has an extensive circulation.

DEATH WARRANT OF CHRIST.

Chance has put into our hands the most imposing and interesting judicial document, to all Christians, that has ever been recorded in human annals, that is, the identical warrant of our Lord Jesus Christ.

We transcribe the document from a copy of the translation :

Sentence rendered by Pontius Pilate, acting Governor of Lower Galilee, that Jesus of Nazareth shall suffer death on the cross. In the year seventeenth of the Emperor Tiberius Cæsar, and the fourth of March, in the City of Holy Jerusalem : Adams and Caiaphas being present, sacrificators of the people of God.

I, Pontius Pilate, Governor and Prætor, condemn Jesus of Nazareth to die on the cross between two thieves—the great notorions evidence of the people saying :

First—He is a seducer.

Second—He is seditious.

Third—He is an enemy of the law.

Fourth—He calls himself, falsely, the Son of God.

Fifth—He calls himself the King of Israel.

Sixth—He entered the temple

followed by a multitude bearing palm branches in their hands.

Order the Centurion Quintius to lead him to the place of execution.

Forbid any person whatsoever, poor or rich, to oppose the death of Jesus.

The witnesses who signed the death warrant of Jesus are—

First—Daniel Robani, a Pharisee.

Second—James Horhable.

Third—Cabet, a citizen.

Jesus shall go out of the city by gate Strenous.

The above sentences are engraved on a copper plate. On one side is written these words :

“A similiar plate is sent to each one of the tribes.”

It was found in an antique vase of white marble while excavating in the city of Aquila, in the Kingdom of Naples, in the year 1822, and was discovered by the Commissariat of Arts attached to the French armies. At the expedition to Naples it was found closed in a box of ebony in the Sacristy Courtem. The French translation was made by members of the Commissioners of Arts.

[The following song was composed after reading OGLE R. GOWAN'S beautiful song of the “Crimson Banner.”]

The love with which the wanderer
Returns to his native shore,
Such is the love we bear to thee,
The flag that we all adore.
We'll sleep among the Patriot dead,
Or by our strength will maintain,
The folds of the “Crimson Banner,”
Free from a blemish or stain.

There's not a hand, within our band,
If danger threatened that would lag;

We are steady, we are ready,
To defend our “Crimson Flag.”

We'll raise the “Crimson Banner” high,
Spite of the foes we number,
The rights bought by our sire's blood,
We never will surrender.
By memory of the Great and Good,
Each thy honor sacred holds,
We'll hand the stainless to our sons,
Or perish beneath thy folds.

(Repeat chorus.)

O. R. E.

TEMPORAL CONDITION OF THE PAPACY.

When the Italians are installed in Rome the civil administration will be beset with a number of first and perplexing difficulties. The chief one of these will be the matter of public finance—a list of embarrassments with which the King of Italy has already become slightly familiar in Florence. The Papal treasury budget is really in a bad way, notwithstanding the contributions of the faithful during the Council. The civil executive of Rome has not published a regular budget of income and expenditure during the past four years. One of the latest and most reliable exhibits of the Treasury Exchequer Department of his Holiness shows that the annual revenue of the Papal Government derived from the usual sources amounted in 1864 to 25,000,000 francs, or \$5,000,000. The public debt at the same date was stated as follows:

	Francs.
Consolidated.....	150,000,000
Rothchild and Parodi..	

loan.....	110,000,000
Pensions, sundry charges and donations.....	90,000,000
Loan of 1860.....	50,000,000
Consolidated (March, 1861).....	10,000,000
Consolidated (November, 1865).....	30,000,000
Loan of 1863.....	20,000,000
Total.....	460,000,000

So that in the beginning of 1865 the Pope was, commercially speaking, insolvent, if to owe one hundred millions of dollars in gold, and to be unable to pay the interest, deserves to be called insolvency. Besides his territorial revenue income, the total result of five year's collections of Peter's pence was thirty-seven millions of francs, or about five and one-half millions of dollars; or seven millions and a half of francs annually contributed by two hundred millions of Catholics—something less than ninepence sterling a head.

SIGNOR GAVAZZI.—On Wednesday evening a meeting was held in Trinity Church to hear addresses from Signor Gavazzi and the Rev. J. K. McDougall, of Florence, on the evangelization of Italy. Protest Brown occupied the chair, and after a short address from the Rev. Mr. McDougall, Signor Gavazzi was introduced. For more than an hour he held his audience spell-bound by his powerful eloquence. The past and present state of Italy as it regarded the work of evangelization; the infallibility of the Pope;

the progress of Liberal ideas; the necessity of Rome becoming the capital of Italy; the certainty that it would be so; the soon to be heard of flight and consequent fallibility of the pope, were all handled with an eloquence and power of description which frequently called forth hearty approbation. At the close the meeting was shortly addressed by the Rev. Dr. Robertson, and afterwards votes of thanks were awarded to Signor Gavazzi, the Rev. Mr. McDougall and the Chair man.

TERRIBLE CONVULSION AT SEA.

The Bath *Times* says that Captain Preble of the ship *Ellen Goodspeed* of Bath, writes home from Hamburg, as follows, concerning an earthquake at sea in July:—"We were twenty-three days from the channel to the line, and thirty-six from the line to the Cape of Good Hope, having light airs and calms all the way. We came south of Tasmania and up between that and New Zealand. On the 15th instant, made Macauley Island, and at 1:30 felt a very severe shock of earthquake, which caused the ship to tremble violently. It lasted one and a half minutes. We were about eight miles from the Island at the time. At midnight made Raoul Island and saw an active subterranean volcano near the shore in the S. W. Bay of the Island. It

hove up a dense volume of steam and smoke to the height of from 2,000 to 3,000 feet with such force that the wind did not seem to have any effect upon it till it was lost in the clouds. The water assumed a singular appearance. It was almost as black as ink, and looked more like ink than water. It was two days before it resumed its usual color. The steam obscured the heavens for a distance of more than fifty miles each way from the Island, and seemed to affect the wind as to make it blow from all points of the compass toward the Island."

HARPER'S publications are to hand, every page of them, as usual, full up of interesting and useful reading matter.

A REMARKABLE PREDICTION.—The *Tours Constitutionnel* publishes a document of a prophetic character which just at the present moment possesses a more than ordinary interest. We allude to a prediction well known in certain parts of France as "the prophecy of Blois." It was made in 1808 by an Ursuline nun of that city. She foretold that troubles would come upon both Blois and France in 1848 and in 1870. The former part of her prediction has come true; and therefore there is a probability that the latter part of it also may be realized. While foretelling terrible troubles to France in the present year, the nun went on to predict *le sauveur accorde a la France*, and added that he should be a man whom the country did not expect. According to the prophecy, the *grands malheurs* were to begin after the middle of July—it will be remembered that the war dates from just before that time—and before the vintage. The troubles foretold were to affect the capital especially, in which there were to be a fearful fight and very great massacre. "Both good and bad will fall in battles, for all the men will be called out and only the old men left in the place. The time,"

adds the nun, "will be short; for the women will prepare the vintages, though the men will return to complete the work. Meantime no news will be obtained, excepting through private letters. Presently, three couriers will arrive at Blois, of whom the first will bring tidings that all is lost, the second will be in too great a hurry to stop at all, and the third, who will come by fire and water"—probably, that is, by railway—"will be the bearer of good news. A *Te Deum* will then be sung, such as never had been heard before; but this *Te Deum* will not be in honour of him who resigned at the first, but for the saviour granted (*accorde*) to France." The prophecy of Blois ends by a statement to the effect that "the prince will not be there; they will go and seek him elsewhere; and after the prince has ascended the throne, France will enjoy peace and prosperity for 20 years."

One of the vacant places in the Spanish Order of the Golden Fleece is to be given to the Sultan. This order, which is common to Spain and Austria, was founded by Philip III., Duke of Burgundy, in the year 1429.

OPENING OF COUNTY TYRONE PROTESTANT HALL.

(From the Belfast Weekly News, August 27th.)

OMAGH, FRIDAY.

The ceremony of opening this hall was proceeded with in presence of a vast assemblage of the Protestants and Orangemen of Omagh and the adjacent districts. From an early hour large numbers of the brethren began to assemble from the various districts in the neighbourhood. At one o'clock, there could not have been less than 10,000 or 12,000 people immediately in front of the platform, which was erected on the outside of the new hall. The platform was plentifully decorated with flags and banners, whilst in front there were upwards of fifty stand of colours in the field. The Strabane Band was in attendance, and discoursed some fine music. There was a good deal of excitement in the town during the day, but no appearance of rioting or disturbance 500 police had been drafted in from Derry, along with one company of infantry and one company of Carabiniers; but, fortunately, their services were not required.

Wm. Johnston, Esq., M.P., occupied the chair.

Rev. Mr. Flanagan having engaged in prayer.

Mr. Johnston, who was received with loud cheers, said—Brother Orangemen, I am deeply impressed with the sense of the high honour that has been conferred upon me in asking me to come to the County Tyrone, and to preside on this occasion at the opening of the Protestant Hall. (Hear, hear.) You have many worthy and estimable members of the Orange Society in high position and in high rank in this county, but I am sure you had no idea of slighting them in the smallest degree when you invited me to preside, but that you are ready on all occasions to do them that honour to which they are justly entitled for their maintenance of Orange and Protestant principles in this great county. (Hear, hear, and cheers.) At the same time, I cannot but feel indebted to you for the compliment you have paid me, and I take this opportunity of expressing my sense of the manner in which Tyrone, through its farmers, its artisans, and its gentry, has ever upheld the cause of Protestantism, and I trust that it will ever do so to the end of time. We are standing to-day at a most important crisis in the history of our country. We see on the Continent army ranged against army,

Emperor against King, people against people. Day after day the telegraph brings to us sad and melancholy tidings of death by thousands on the battle-field, deserted and ruined homes, all to serve the ambition of one man, who desires, for family or territorial aggrandisement, to wage war against those who desired to live in peace. In this country it is impossible but that affairs taking place on the Continent should be carefully observed and duly pondered; and we meet here to-day calmly and peaceably, not desiring to give offence to any, declaring that in our Protestantism there is no offence, but defence—(hear, hear)—that we, while resolutely determined to hold our own, and to defend our Protestant cause, yet as resolutely determined not by word or deed of ours to give just cause to those who conscientiously differ from us, and who have as good a right to hold their principles as we have to hold ours. (Hear, hear, and cheers.) We stand here once more a Protestant band manning the Protestant cause. You have observed how an audacious attempt was made to interfere with the rights and privileges of the time-honoured celebrations. Now, it is right that I should here to-day express my feelings on the calm attitude, the quiet determination, exhibited under trying circumstances by the Apprentice Boys. (Cheers.) An organized conspiracy, for I can call it nothing else, threatened to put down the celebrations of Derry, and to quench them in blood. The Government of the country, exercising that protective function which it is called upon to do in preserving the lives and liberties of her Majesty's subjects, sent down a force of military and police to preserve life in Derry. At the eleventh hour, just before the celebration, a challenge was sent to me asking me to join in requesting the authorities to withdraw the military and police, in order that those coming there with hostile intentions should be enabled to meet those coming with peaceable intentions, which would inevitably have been attended with loss of life. I should not be a consenting party to any such arrangement. The authorities stopped a special train that would have taken men from Belfast and Coleraine. They stopped a special train that would have brought sympathisers to the Apprentice Boys of Derry; and, this being done, it was their duty to protect the Apprentice

Boys. I believe they were bound to maintain the rights and privileges of all her Majesty's subjects; but that we are not to stand by and tolerate the attempt of any section or any class to crush liberty in this land. (Cheers.) Those who came to Derry on the 18th December to put down the Derry celebrations could not be called supporters of the cause of liberty, and are hostile to liberty in Ireland. (Hear, hear.) We stand to-day enjoying perfect civil and religious equality—(hear, hear)—and I, for my own part, am not one to lay claim to ascendancy. We are fully and resolutely determined that while the Government of England have reduced all creeds and classes to a common platform of civil and religious liberty, we shall never, while there is a Protestant or Orangeman in Ireland, stand by and see Romish ascendancy established in its place. (Loud cheers.) The calm observer of political events must have seen that there is no question at the present time that there is an Ultramontane conspiracy to crush liberty in Europe. The Orangemen of Ireland will show themselves the true friends of progress and liberty by resisting every attempt of this Ultramontane conspiracy. (Cheers.) Recently, in Parliament, a Bill was brought in to put an end to processions and open air demonstrations in Ireland, unless with the licence of the Lord Lieutenant. This Bill we tore up at Lisburn on the 12th day of July—(hear, hear, and cheers)—and I trust the Protestants and Orangemen of Ireland will preserve a calm and peaceable attitude, and, at the same time, a full determination to resist any further infringement on their rights and liberties to the tune of "No Surrender."

A VOICE—Three cheers for it. (Cheers.)

Mr. Johnston—While expressing my gratitude to you for your cordial invitation to me, and your support to-day, you must allow me to say that I would be better pleased if there was no demonstration of firing shots in the field to-day. I have ever protested against armed processions as calculated unnecessarily to irritate; and while we are determined to guard our rights and protect our liberties, we shall while our opponents leave us alone, give no offence to any one. (Cheers.) Naturally, feelings of irritation existed in many Protestant minds towards England, in consequence of her conduct towards Ireland. It is right that the Protestants of Ireland should be indignant at the treatment which they have received in return for their loyal devotedness to Victoria's Crown; but it is not right that the Protestants of

Ireland should give way to these, and play into the hands of the Jesuits' conspiracy, which, under the name of Nationalism, seeks to dismember the British Empire. (Cheers.) We see in this cry of Nationalists but another effort of the Jesuits to separate Protestant from Protestant and brother from brother. [Voices—"Never never."] The grand Empire of England, untrue as it unfortunately has been, through its rulers, to the Protestant cause—if the grand Empire of England could be dismembered; if the brother, Orangemen of Canada could be separated from the brother Orangemen of Ireland the efforts and endeavours of the Jesuits would be accomplished, and the downfall of England would be begun. We must not listen to this cry; we must not allow ourselves to be deluded; we must try and re-Protestantise England, and by that means try to show them what Protestantism means by the enlightened determination of our principles—the principles of the Protestants and Orangemen of Ulster. (Cheers.) We have a grand history looking back upon the past; we have glorious principles to cherish in the present; and we have the God above us, whose I trust we are, and whom I trust we will serve. We will resolutely maintain, with the light of an enlightened conscience, and the teaching of a free and open Bible, those grand principles which are dear to us, which I trust we teach to all our children, and which I hope your clergy of all Protestant denominations impress upon you in the pulpit, which your ancestors fought for at Derry and the Boyne, and which we are banded together to maintain in our Orange lodges, and in our noble Orango Institution. (Loud cheers.) I thank you most heartily and sincerely for your patient hearing. I have often been in the County Tyrone, but I have never been here under more gratifying circumstances. (Cheers.) Recruit your lodges; keep up your organisation; maintain your calm, determined attitude, and let them know—all whom it may concern—that your brethren in Canada are one with you—with us—in Ireland; that the deputation that went out there recently met with a reception worthy, as one of them wrote to me, of a Crown Head, and that they are all asking across the sea what they are doing at Tyrone, Baniskillen, Armagh, Antrim, Down, and, above all, in Derry. (Cheers.) To maintain our principles, which are principles not of hostility to Roman Catholicism, but of determined opposition to the creed that would enslave them, we are

bound together, and, please God, we will stand together till the end. (Cheers.) There is no disunion in the ranks of Orangeism. There is no symptom of our organization going to pieces. It has been protected and preserved hitherto. And now, in conclusion, let me say that I believe our Protestant cause is God's cause. Let us try individually and collectively to live worthy of that cause, and then, whether for time or for eternity, cherish those glorious principles given to us in the Bible; and endeavouring to live up to it all our lives, we shall do honour to the Orange banner, and the Orange cause—the cause of the liberty of man, and the cause of the liberty of all. (Loud and enthusiastic cheers.)

Rev. James Jones, jun., then proposed, in an eloquent discourse, the following resolution:—"That this meeting, rejoicing at the defeat of the recent attempt of the Government to introduce an iniquitous Processions Bill, pledges itself to agitate until the Party Processions Act be repealed, and to use every legitimate means in its power to obtain the restoration of their former Constitutional rights and liberties."

Captain Mervyn Stewart, in seconding the resolution, said—Brother Johnston and brethren I rise with very much pleasure to second the resolution so ably proposed, and in which I most heartily concur. (Cheers.) I am glad to see the chair filled by W. Johnston, of Ballykilbeg, who has always proved himself a worthy, consistent Orangeman; and on his behalf, and as your Grand Master, I would entreat you not to allow anything to mar this glorious meeting; but that you will at its termination quietly return to your homes, and give no shadow of excuse to our political opponents to cast the slightest slur upon this day's proceedings. (Hear, hear.) Brethren, I thank you very much for the kind and cordial manner in which I have been received, and will conclude by seconding the resolution. (Loud and prolonged cheering.)

The resolution was passed unanimously.

Rev. B. C. Donnell proposed the next resolution. He said—Protestant friends and brethren Orangemen, we met together on this day twelve months ago to lay the

foundation-stone of this building, and we have now again come together to inaugurate this hall for the purpose for which it was intended. (Cheers.) Orangemen do not like uncertain sounds, nor that the Protestant trumpet should give forth doubtful notes either to please Irish Roman Catholics, or—what is worse—to please the squeamish feelings of some calling themselves Protestants. (Hear, hear.) The great Dr. Cooke once said that the proper name for a shovel was a shovel, and whether it please judge or jury, the Council or his satellites, whether they will receive or whether they would not, I for one would rather that this hall had been called the Tyrone Orange Hall. (Cheers.) Well, perhaps, the name has been less offensive, and more extensive; but the experience of the last few months is far from a satisfactory proof. They mistake the character of Rome who imagine that any concession will satisfy her or those who are impregnated with her views.

Br. G. V. Stewart also addressed the meeting, after which

The band struck up the "Boyne Water."

Rev. Mr. Flanagan proposed the next resolution. He said it gave him great pleasure to attend that day at the opening of the Orange Hall, the foundation stone for which was laid that day twelve months 'he meeting that day was a great success, notwithstanding all the efforts of the Government to make it a failure, aided by the Ulster Railway Company. This was a grand and a glorious meeting. The rev. gentleman then proceeded to read the resolution as follows:—"That the conduct of the Apprentice Boys of Derry, in celebrating their glorious anniversary, and their determination to adhere to their good old cry of "No Surrender," when threatened by a sanguinary mob, deserves our warmest consideration, and entitles them to the hearty support of the Protestants of Ulster."

Mr. William M'Dade (Belfast) seconded the resolution, which was passed unanimously.

A vote of thanks having been passed to the Chairman for his kindness in presiding. The vast assembly separated.

A private shooting gallery is attached to the office of the *Alta California*. Ability to hit the "bull's eye" twice in three shots, at forty paces, is an indispensable qualification for probationary admission to the reportorial staff.

The peasants in the neighbourhood of Paris seem to have submitted to the inevitable with resignation, and given the Prussians very little trouble. There have been a few cases of telegraph wire cutting, two of which were punished with death.

THE ORANGE ASSOCIATION.—CONTINUED.

No sooner had the news spread, that the Earl of Calerndon's son had joined the Prince of Orange, than hundreds poured into the same standard. Amongst the earliest and most noted were Sir William Portman of Bryanstone, and Sir Francis Warre of Hestercombe. The most important of all, however, was Sir Edward Seymour, whose great dignity, parliamentary abilities, and extensive influence, gave to his adhesion to the Orange cause, an importance it had not before acquired. The following anecdote, characteristic of Sir Edward's sense of his own dignity, is related of his first interview with William. "I think Sir Edward," said the Prince, intending to be very civil, "that you are of the Family of the Duke of Somerset." "Pardon me, Sir," said Sir Edward, who never forgot that he was the head of the elder branch of the Seymours, "the Duke of Somerset is of my Family." This story, which is related by several writers, bears a close resemblance to what is told of the Manriquez Family, who, it is said, took for their device, the words, "*Nos no descendemos de los Reyes, sino los Reyes, descenden de nos.*"

Over sixty Noblemen and Gentlemen of the highest standing in England, had now attached themselves to the Prince's standard; and it was deemed desirable that he should give them a public reception. This **MEMORABLE EVENT** took place at Exeter, on Wednesday, the 21st of November, 1688. It was under those circumstances, and at this meeting, that the Society called **ORANGE** was first instituted. Mr.

Edward Rogers, a member of the Grand Committee of the Grand Lodge of Ireland, at page 18 of his little book, entitled, "**THE RISE AND PROGRESS OF THE LOYAL ORANGE INSTITUTION OF IRELAND,**" printed by John Thompson, at "*The Guardian*" Office, Armagh, describes this event in the following words:

"In order to redress the grievances, the Prince said, he came over to England with an armed force, and that he had no other design, than to procure the full and lasting settlement of the Protestant Religion and the Laws of England. An Association was immediately formed by the direction of the Prince of Orange after his landing, to be signed by all who wished to adhere to his cause; for, said he, till we have that accomplished, we are as a rope of sand. Men may leave us when they please, and we have them under no tie; whereas, if they affixed their signatures to our Association, they would consider themselves bound to stick to us. According to his wishes, the matter was arranged forthwith. A Declaration was drawn up by Bishop Burnet, engrossed on parchment, and signed by all his followers, to the intent, that they would support and defend William Prince of Orange, in upholding the Laws and Protestant Religion, and that if any attempt should be made on his person, it should be revenged on all, by whom, or from whom, any such attempt should be made. This combination, at the time denominated "**THE ORANGE CONFEDERATION,**" had the desired

"effect. The Nobility and Gentry, with one accord flocked to the Protestant standard."

In a letter published by the same author in the course of the year, 1858, he describes the origin of the Society somewhat more fully, though substantially the same, in the following language:

"History informs us that, although the Prince of Orange had landed without obstruction and proceeded without opposition, yet for several days he was not without perplexities and difficulties. Though the people were ready enough to show their joy and good wishes, they were extremely fearful of offering their services and persons. The memory of the severities against the Duke of Monmouth's adherents was yet so recent that every one feared to engage in a like enterprise. The Clergy and Magistrates had not made up their minds, and the Bishop and Dean ran off to King James. He was made to believe that all the Gentlemen of the west would join with him, upon his first landing; but, for a length of time, scarce any person of note had come in to him, and he began to think of returning and publishing the invitation he had received from those lords, as a justification for having come at all. He found that the Mayor and Alderman of the city of Exeter came to visit him rather out of fear than affection, being busied in dubious consultations among themselves. He found that as his recruits increased he wanted money to pay off his men as well as the countenance of great persons; and indeed he began so far to doubt the success of his expedition, that, in a council of war held at Exeter, he

suffered it to be proposed to him to re-embark for Holland. We find also, that, in his reply to some persons from Somersetshire and Devonshire he complained of the way in which he was treated,—“We expected that you who dwelt so near the place of our landing would have joined us sooner. Let the whole world now judge if our pretensions are not just, generous, and sincere, and above price, since we might have even a bridge of gold to return back,” &c.

These gentlemen having given in, their adhesion were soon followed by several others of greater note. After their arrival at Exeter, Sir Edward Seymour sent for Dr. Burnet and asked him “Why they had not got an association, without which they were only a rope of sand, and none would think themselves bound to stick to them?”

The Doctor told him, “It was for want of a man of his authority and credit to support such an advice.” He then proposed it to the Prince, who, with the Earl of Shrewsbury, and all present, approved the motion. Accordingly the Doctor drew up an association, which was laid on the table in the Prince's lodgings, in the deanery, where the lords and gentlemen of his court, and others signed it.

It is recorded as an undoubted fact, that from this time the face of the Prince's affairs was entirely changed. Every day persons distinguished by birth, estates, or employments offered him their services.

The powerful effect which this combination of Protestants had upon the country, and especially on the King, may be seen from the following extract from a letter

which James wrote to the Earl of Feversham upon his departure from England :

“I hope you will keep yourselves (officers and soldiers) free from associations and such pernicious things.”

This important admission from the unfortunate James—the last of the Stuarts—proves how much he dreaded the effects of the Orange Association.

William being now safely placed on the throne, and peace being established in England, we turn our attention to Ireland, where Tyrconnell had turned the Protestants out of all employment and supplied their places with Papists, who had been rebels in the massacre of 1641, or their descendants. The Protestants of Ireland looked upon themselves thus at the mercy of an unprincipled government, and were struck with terror to see a man of Tyrconnell's temper and principles in full possession of the sword. Remembering the miseries of 1641, they determined to unite for their mutual defence, and they did so effectually as evidenced by their bravery at Enniskillen and Londonderry. The objects of this association, which had spread over several counties are fully described, for self-defence, and for securing the Protestant religion, their lives, liberties and properties, and the peace of the kingdom, disturbed by Popish and illegal counsellors and their abettors, resolving to adhere to the laws, to the Protestant religion, to act in subordination to the government of England, declaring also, that if they were forced to take up arms it would be contrary to their inclination, and should be only de-

fensive, not in the least to invade the lives, liberties and estates of their fellow-subjects, no not of the Popish persuasion whilst they demeaned themselves peaceably, &c. That they would admit none but Protestants into this association, yet that they would protect even Papists from violence, while they remained peaceable and quiet, and doubted not but all good Protestants would in their several stations join with them in the same public defence, and that God would bless their just, innocent, and necessary undertaking for their lives, laws and religion. It is not necessary to state that Lord Mount Alexander, Blaney, Kingston, with Chidley Coote and the noble Walker and the defenders of Londonderry, were members of this band of union.

The eventful battles of the Boyne, Aughrim, &c., decided the fate of James and gave peace to the Irish Protestants.

This confederation embraced the members of the House of Commons, who presented their determination to their king in a body with their request,—“That he would order both that and all other associations by the Commons of England to be lodged among the records in the Tower, to remain as a perpetual memorial of their loyalty and affection to his Majesty.” Whereupon the King told them that, “As they had freely *associated* themselves for his and the common safety, *he did heartily enter into the same association*, and would be always ready with them to venture his life against all who should endeavour to subvert the religion, laws, and liberties of England,” and promised “that this, and all other associations

should be lodged among the records in the Tower."

The next day the Commons,
Resolved—"That whoever should by word or writing, affirm that the association was illegal, should be deemed promoter of the designs of the late King James, and an enemy to the laws and liberties of the kingdom."—7 and 8 Wm. III. cap. 27.

The Lords also resolved on forming an association. In fact, the entire population of England freely entered into combination for the defence of the Protestant religion, their lives and properties.

These associations occasioned, among others, two small medals. First, on the face is represented Saul surrounded with his guards, casting a halbert at David, playing on a harp, which is the emblem of Ireland, denotes King William, and by

Saul and his guards are meant King James. The reverse contains a cockade or knot of ribands, on each bow of which is represented a crown, and on the cockade are these words interwoven in English, "Tri-national association for King William III."

The other medal relates to the disappointment of the conspirators. The face represents William's bust. On the reverse stands a column (like our society now), against which arrows, swords, and flint stones spend themselves without doing the least injury.

Harris informs us that the Parliament of Ireland met 27th June, but that no business was transacted except signing the Orange association, conformable to that in England, by every member except the representative for the county Cavan, who was expelled the house for his refusal.

(To be continued.)

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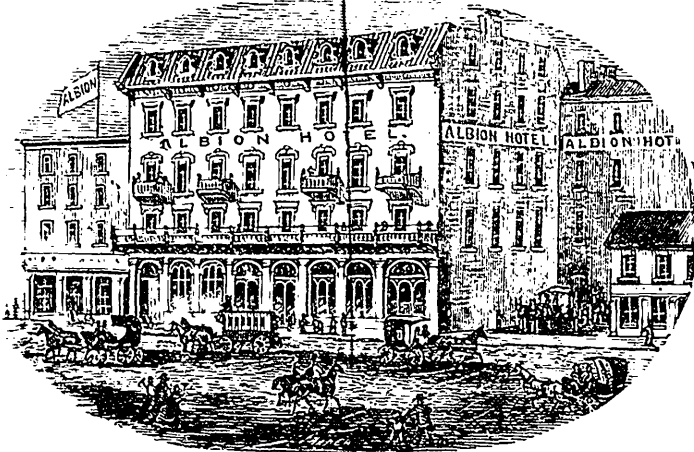
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Has for twenty years past been the favorite resort of the general travelling public in the United States, as well as Canada, when visiting Montreal on business or pleasure. It is centrally located on McGill Street, the great thoroughfare and commercial centre of the City, commanding a magnificent view of the River St. Lawrence, the Victoria Bridge on the left and a full view of Victoria Square and Mount Royal on the right. The Hotel is furnished throughout in a superior manner, and everything arranged with a view to the comfort of guests. It is one of the largest Hotels in the Dominion, having ample accommodation for 500 guests. While kept in first-class style, the moderate sum of \$1 50 per day will be charged as heretofore. The travelling public will consult their own interests by remembering the ALBION HOTEL, when visiting Montreal.

SOBY HOUSE,

Dundas St. Napanee.

JOHN SOBY, PROPRIETOR.

Busses to & from all the Trains.

This House has recently been fitted and furnished rendering it the only first-class Hotel in Napanee. Superior accommodation for Commercial Travellers. Stages leave this House daily for Picton every morning. Livery attached.

ROTHESAY HOUSE,

PRINCE WILLIAM ST.

Oyster Saloon and Dining Rooms

Meals and Lunches at all hours, and served up at the shortest notice. Oysters in every style—Raw, Stewed, Fried, &c. Beef Steak cooked to order. Club or private parties supplied with Dinners or Suppers. Large airy Dining Rooms. Ball parties attended to. Lambs' Tongues and Pigs' Feet always on hand. Oysters sold by the quart, gallon, peck, bushel or barrel, etc. etc. Good Bowling Alleys and Bagatelle Rooms attached in prime order.

The public are respectfully invited to call and judge for themselves.

THOMAS MCOLGAN.

CAMPBELL'S HOTEL,

BROCKVILLE, ONT.

J. L. CAMPBELL, - - PROPRIETOR

Campbell's Hotel, continues to be conducted with the same success that has attended the efforts of the proprietor in the past. The same careful regard will continue to be exercised for the comfort of its guests, under the personal supervision of Mr. Campbell.

INTERNATIONAL HOTEL,

BROCKVILLE, ONT.

JOHN JELLY, PROPRIETOR.

Superior accommodation can be had at the above Hotel for the very reasonable charge of \$1 00 PER DAY. Every attention will be shown to visitors patronising the house.

WOODSTOCK HOTEL,

JOHN MARSHALL, Proprietor.

Pleasantly situated on the bank of the river, immediately at the steamboat landing, and convenient to the public offices.