

have given most serious cause of trouble, they have not upset the Ministry or even much shaken it, and the Bright of Canada is still out of office. It was a grievous want of tact on the part of those who secretly pulled the strings to intrust the execution of a scheme so delicate, and so fraught with danger, to hot-headed men of the Flannigan and Robinson stamp. If the Kingston people had been content with showing their own most mistaken and inhospitable feeling of independence, I am told that it is more than probable one or two other towns might have been silly enough to follow their example. But when Messrs. Flannigan and Co. went beyond this, and determined, as at Belleville, to follow the Prince through the other places, and, by the exhibition of their banners, oppose his landing, it wore a very different aspect. The Orange societies of Coburg and other towns preferred deciding for themselves, without the aid or coercion of Kingston. The mass of the Protestants, who, of course, are not Orangemen, were indignant at the determined annoyance with which their Prince was threatened, while the gentlemen connected with the Orange societies found their standing and position in the order overborne by the outcry of a vulgar handful of subordinates. The grief and indignation of the people of Belleville, who had decorated their town with exquisite care, and who saw the Prince turned away from it by the Kingston families, also had its effect. — Above all, every woman in the Province, no matter of what rank or age, of course, took the part of the Prince with such determined energy that popular feeling soon underwent a reaction; all the stronger for its being so sudden. It began to be told how Kingston that had made no preparation or decoration beyond its offensive Orange arch, could well afford to keep the Prince from seeing the nakedness of the little place. But all the other towns, from Peterborough to Sanda, had determined to give him a royal and a most brilliant and almost choked at the idea that their trouble and expense might be rendered of no avail by the act of a few fanatics from another town, who having achieved the disgrace of expelling the Prince, and feeling rather doubtful of the triumph, could only hope to mitigate their humiliation, by getting others to share it by following this disloyal example. The idea, too, of a few hot zealots, like Flannigan the butcher, or a vagrant bar-room orator of the Tom Robinson stamp, suddenly determined to give laws to the whole province, and exclude the Prince from his mother's own dominions, became rather too much for the other societies; so Kingston was voted to have committed a stupid insult, and the Flannigan clique little better than a public nuisance.

There had been great doubts whether the Prince would be able to land at this city at all, for the Kingston men had been very busy, and not without success, among the lowest ranks of the Orange Association. Mr. Helyard Cameron, a solicitor of great eminence and the grand master of the Lodge of Upper Canada, had, it is said, done his utmost to prevent a demonstration, and in this he had been backed by all the respectable members of the society, and, of course, by Protestants of every class. For some time, however, his efforts were in vain. I am told that he threatened to resign, and would have done so forthwith but for the earnest remonstrances of other members of the party, who pointed out the certainty, in case of his doing so, of his place being instantly filled by some one or other of the firebrands of the association, who would be certain to make matters ten times worse than ever. Mr. Cameron, therefore, refrained from this step being supported energetically by all the respectable Protestants who were not Orangemen, and who were determined to risk everything rather than that the Prince should be driven away, the Orangemen yielded. To say truth, whenever it had been understood that these processions must resolve themselves into a question of physical force, the Orangemen have proved as tractable as Quakers. So a sort of compromise was effected, and it was agreed that the Orange demonstration should take place at two o'clock and be over by three, an arrangement to which every one consented, as his Royal Highness was not expected to land before 6 or 7.

Before this decision was arrived at, however, the Orangemen had erected an Orange arch in the main street, under which the Prince would have to pass on his way through the town. It was not coloured orange, being erected to represent the gate of Londonderry; but it had several Orange insignia on it, with a transparency of King William III. crossing the Boyne, with the figures "1688" and the motto, "The glorious, pious, and immortal memory of King William III." These transparencies were placed on both sides of the arch, while the top was surmounted with the usual Orange emblem of a Bible and Crown, and its accompanying motto, "These we maintain."

Except for the unfortunate misunderstandings and ill-feelings to which this arch has given rise, it would scarcely be worth mentioning at all; for even the Orangemen admit with a smile that, as an arch, it is the ugliest obstruction the Prince has seen.

Of course, the Governor-General and the Duke of Newcastle heard of this arch, and Mrs. Wilson, the Mayor of Toronto, was at once written to and informed that the Prince would pass under no party memorials of the kind. The Mayor immediately replied that the Orange insignia would be removed, and that the Orangemen had consented to take down the transparencies of King William with their party mottoes, substituting transparencies of the Prince of Wales. The change in the portraits was to be made accordingly in the night. The Prince was at Coburg, but the Kingston men were in Toronto when this pacific alteration was proposed, and during the night worked upon the feelings of the violent members of the Irish party to such an extent that on the morning the Prince was to land they came to a determination that King William should remain where he was. Mr. Gamble, the city solicitor, took a letter to the Duke from the Mayor, stating that the intended change had been effected, though it had not; and Mr. Gamble himself made no mention of the fact that the Orange arch was as much an

Orange arch as ever, and that it was to represent the gate of Derry. Relying, however, upon the assurance of the Mayor, the Duke at once came on.

While on his way to the Government-house, however, the Prince passed under the Orange arch. His character was not seen by the Duke of Newcastle, who was sitting with his back to the horses, until he had actually passed under it. There were a few "hurrahs" from Orangemen, and cries of "No surrender," as the carriage went beneath it, but this was all. For the rest, all the houses were gaily illuminated, and thousands were in the streets, a great many wearing Orange ribbons and insignia; but the popular feeling being strong in favor of giving the Prince a welcome, independent of partisan feeling of any kind, the St. George's Temperance Society, with one or two other associations of the same kind, joined the procession with their flags and banners, in which I am told, amid the darkness and hurry, a few of the Orange flags were mixed. But of this fact I cannot speak of my own knowledge, for it was much too dark, notwithstanding the illuminations to distinguish anything with accuracy, and all the Orangemen seemed quite content with their victory in having got his Royal Highness to pass under their arch without justly venturing anything further. The greatest blaze of light which was shed on the procession was at the Rossin-house, the principal hotel in Canada, where many of the Royal suite were to stay, and which was illuminated from top to bottom as if it was on fire, and viewing the cortege from this point I certainly could not distinguish any Orange banners in it.

When his Royal Highness arrived at the Government-house the Duke of Newcastle at once had an interview with the Mayor, and in the strongest terms complained of the deceit which had been practised upon the Prince, and of the manner in which, relying upon the Mayor's promise that no party emblems had been erected, his Highness had been entrapped into passing under the Orange arch. The Duke of Newcastle, I am informed, also stated that, if some apology or explanation were not given for such an affront, he would feel it his duty to advise the Prince either to leave the city, or to mark his sense of the deceit practised upon him by declining to receive the Mayor or any other members of the corporation who had been parties to it at his levee on the following day. His Worship requested time to convene the Common Council, in order that a formal answer might be returned on the following morning, and to this, of course, the Duke at once consented.

Saturday, the 31st of September, was fixed for a grand review of the Volunteers, but the weather, as usual, was in the highest degree unfavourable, and as at Newfoundland, as at Halifax, as at Prince Edward Island, at Quebec, at Montreal and Ottawa, at all the resting-places along the route, in fact, the rain came down in torrents. The review of course became out of the question. The rain would have been too heavy even for an inspection of Canadian lumberers, so it was early announced that only the Levee would take place. The Duke of Newcastle waited long in the expectation of receiving some reply from the Mayor of Toronto in the matter of the Orange arch. None came, however, and accordingly his Grace sent the following letter to Mr. Wilson:—

[We need not insert the correspondence as it has already appeared.]

Just before this letter was despatched a note from the Mayor was forwarded to Government-house. It is to this document, which I subjoin, that the P.S. of the Duke of Newcastle refers. By this time it had become more generally known that the arch was built to represent the gate of Londonderry, but as a matter of course such information was not forwarded to the Duke, and among strangers it was thought, on the whole, to be rather a concession on the part of the Orangemen that they had not adopted their party tinge to paint their arch, but had, on the contrary, used common stone colour.

The Levee took place at the time announced in the programme. It was of the usual dull routine style of all the others which have preceded it, though certainly not nearly so numerously attended as those at Quebec or Montreal. Of course, after the intimation conveyed in the Duke's letter, neither the Mayor nor any members of the Common Council presented themselves, and it was soon noised abroad that they had attended the Levee and been refused the honor of a presentation to his Royal Highness because they were Orangemen. The mob never stopped to consider (what mob does?), that had the rule of excluding Orangemen as Orangemen been laid down and enforced, very few would have been presented at all. So the rumour spread that an insult had been offered to the city in the person of its municipality, and all the old Orange animus was revived among the lower orders of the society with greater force than ever. The Kingston emissaries, who till now had found their occupation gone, at once perceived their chance, and improved upon it. While these worthies were expatiating on the wrong done so unjustly to the city the Mayor and Council had met, and the Mayor had written and sent his letter of apology to the Duke, an apology which admitted the deceit practised, which, in fact, stated that it was the first time his worship had ever been guilty of such an act, and which promised, if this offence was overlooked, that he would never be guilty of it again. It was as follows:

[The letters have appeared already.]

In this reply of course nothing was said as to the object the arch was intended to represent, and as no manner of good could then be done by stating it, it was much better kept in the back-ground. Not many, indeed, would have known of it but for the vapouring of the Orangemen, who went about declaring that they had rather the Prince passed under that than any other form of Orange arch they could devise. The blusterers, however, as has been the case all through, were the mere drags of the party—noisy, violent Irishmen, on whom all the leaders looked down with distrust and annoyance. To the almost apologetic apology of the Mayor the Duke of Newcastle replied in a letter, which terminated the correspondence.

This closed the correspondence on the subject between his Worship and the Duke, and it was intimated to the Mayor and members of the Council that the matter being forgiven and forgotten, they would all have the honour of being presented to his Royal Highness before the visit to Toronto terminated.

Yesterday the Prince and suite attended Divine Service at St. James's, the beautiful cathedral church of Toronto, which is situated almost alongside of the Orange arch. By driving round another way, however, his Royal Highness avoided passing under it, and the groups of Orangemen who had collected near it were savagely angry and violent at what they were pleased to call this slight to their memorial. They soon became more exasperated, and their groans and cries of "No surrender," with yellings at the name of Newcastle, began almost to disturb the quiet service of the cathedral, round which the mob gathered. Amid cheers and shouts a large number of Orange banners were brought down and hung all over the arch, while some five or six, carried by the most violent of the crowd, were held near the cathedral door, so that they might be the first objects seen when the Prince issued from church. At the conclusion of the service the Prince and his party passed out through the vestry into the churchyard to avoid the crowd. In this, however, they were not quite successful, as they were seen crossing the enclosure, and there were great groans and hootings at the Duke of Newcastle. None, however, alluded to the Prince, save when he stepped into his carriage, when there was a cry to cut the traces and drag the carriage perforce under the Orange arch.

There were, however, too many police on the spot to make it easy to carry out such a daring affront, and, as I have before remarked, the Orangemen of

Toronto yielded at once when their violence is likely to be repelled in kind. The Prince, therefore, drove away unmolested, and did not pass under the Orange arch after all, though when he was seen to turn in another direction the people yelled and hooted at "Newcastle" with redoubled energy. As a Sabbath recreation the whole scene was certainly not calculated to impress one with the notion that, in a religious point of view, Orangemen are a bit more scrupulous or moral than other Protestants.

The Prince did not go out again that day, but the Duke of Newcastle, with Sir Edmund Head and two other gentlemen, took a short walk through the city. They were recognized in the principal streets, and soon followed by a mob hooting and yelling out the "Duke and the Governor-General." Three or four policemen, however, kept the crowd back and threatened to make some arrests. But for this interference I believe his Grace would have run some risk of sustaining personal violence. Later in the afternoon, by the orders of the various Grand Masters, the Orange banners were quietly taken down from the arch and returned to the lodges, and after this the temporary excitement soon died out.

The Kingston Orangemen now state as an excuse that they never would have made any demonstration at all but for certain offensive resolutions which were passed at a meeting of the Roman Catholics, held in Regiopolis College at Kingston. On the face of it this excuse must be false, as the resolutions were only passed to protest against the Orange procession, which had then been determined on. I can add further, on the highest authority, that none of these resolutions had been received either by the Duke or the Governor-General when his Grace wrote his first letter to Sir E. Head, dated Montreal, August 30. At that time the Duke was only generally aware that Orange processions were contemplated at various towns, and that the intention had at once kindled all the slumbering animosities between the Orangemen and Papists into a fierce flame, which might result in the most serious outbreaks in both Upper and Lower Canada if the movement were not checked instantly. On such general information only did the Duke act, and it was not till after the letter of the 30th had been sent that the protests and resolutions of the Roman Catholics against Orange processions reached him from all parts of the province.

THE PROTESTANT PRESS ON ORANGEMEN.

—From the Protestant Press of Great Britain, we make copious extracts upon the late Orange riots in Canada, and Orangism in general:—

(From the London Times.)

Yesterday we called attention to the unworthy treatment received by one of our countrymen from Prussian officials. But we must not waste all our invective on what M. Guizot calls the "brutality of German manners," or suppose that outrages equally gross may not be perpetrated under circumstances much less extenuating by persons calling themselves subjects of Her Majesty. The conduct of the Orange bullies of Canada, and, we regret to add, of a very high functionary at Toronto, has not much to gain by a comparison with Teutonic inhospitality. The more we hear of it, the more does it appear to be a masterpiece of disloyal effrontery on the part of a few ill-conditioned persons, countenanced by the weakness of the municipal authorities. One who is not only our countryman, but Her Apparent to our Throne, travelling by special invitation, not among strangers, but within his own mother's dominions, was not protected against rudely annoying from men whose affectation of loyalty is phrasical, and this after a positive guarantee from the Mayor of Toronto. The last accounts had led us to suppose that after being hunted from Kingston to Belleville, and from Belleville to Cobourg, the Prince would be welcomed at Toronto without further molestation. Such an expectation was borne out by his reception at Peterborough, Port Hope, and Whitch, and by the assurance conveyed in a letter from the Mayor "stating that the intended change" (of an Orange arch into an unexceptionable form) "had been effected, though it had not," as the Mayor subsequently admitted that he knew. But the Orange spirit was up; by bluster they proceeded to threats, and from threats to something not far short of actual violence. Determined to be conspicuous in spoiling, if they could not succeed in appropriating, the Prince's visit, they fairly beat their Irish brethren at their own game.

History tells us that the most frantic passions may be excited by party colours, and those who have heard of the Blue and Green factions under the Byzantine Empire will not easily be startled by the wild extravagances of Orangism. But it seems that we have hitherto been mistaken as to the nature of the movement. We fancied that it was purely Anti-Catholic, and that the conception of an Orange conspiracy against a Protestant Prince of the reigning dynasty would involve a kind of "bull." We now see that so long as somebody is insulted, and "political capital" made out of it, the Orange leaders are not very fastidious. "The fanatical zeal of the subordinate members of the societies is worked upon by able heads, who simply adopt Orangism as a stepping-stone to power." It probably occurred to no one during the late debate on "Party Emblems" that old colours and tunes of 1690 and 1798 could be turned to any use but that of irritating the Papists, or that Canada could rival and surpass Ireland in the art of dressing up a new quarrel out of old materials. Still less could any Englishman have believed, till a few days ago, that while the French Emperor was sanctioning the servile genuflexions of obsequious Mayors and Prefects, a Prince of Wales, attended by a Secretary of State for the Colonies, would be negotiating in vain with the municipal authorities of a loyal town respecting the omission of some offensive ceremonies. It is positively humiliating to read the excuses made for colonial royalty by our cousins in the United States, and their assurances that the Prince shall not be mobbed and pursued by filibustering fanatics after he has crossed the frontier. When they denounce the un-English spirit of the Canadian Orangemen as alike foreign to the Yankee character and to our own, and father it upon the Celtic nationality, it is difficult not to feel some sympathy with them. But we frankly own that the purely Irish party feelings which recent legislation was designed to check, if more dangerous, are more rational and less base than those which seem to operate in Upper Canada.

It is not singular that the Duke of Newcastle should be selected as the butt of the Toronto Protestants, and that their malignant ingenuity should be taxed to place him in an undignified position. We learn from the latest accounts that their example has not been followed by the towns which the Prince has since visited. Kingston and Toronto do not choose to face alone the feelings which they know will be excited in England when we are told that a paltry clique were allowed to belie our Queen's confidence in the loyalty of Canada. They know well enough that they must account for their conduct somehow to public opinion, and they instinctively turn round on the man who has the most difficult and responsible part to play. We may be quite sure that the most will be made of the slightest indiscretion or want of temper on his part. It is not the first time that devotion to the Prince and hostility to the Minister have been the watchword of a selfish party. But the evasion will deceive no one, or deprive the Duke of the credit due to him for combining firmness with conciliation. If he should be unable to conceal his disgust at the unworthy tactics which have partly marred the pleasure and success of his visit, he may lose popularity at Kingston and Toronto, but he will not forfeit the respect of this country.

(From the Daily News Sept. 21.)

Orange processions are not illegal in Canada, as they are in Ireland. The law allows men to march

through the streets, waving party flags and banners in their neighbors' faces, and playing party tunes. That is a thing for the Canadians, in the enjoyment of self-government, to look to, and not for us to care about. But certainly it was the plain duty of the Duke of Newcastle, as the Minister of the Queen attending the Prince of Wales by command of Her Majesty, to consider whether the Prince could rightly sanction proceedings calculated to annoy a large portion of the Queen's subjects, and which were dear to their promoters precisely because they were thus obnoxious.

(From the London Star Sept. 20.)

Early in his progress through the colony the Prince adopted the resolution of entering no town in which it appeared that occasion would be taken from his presence to make a display of party or religious emblems. This very proper determination has in only one instance been seriously contested, and has been honorably maintained. To Kingston belongs the shameful singularity of having preferred a demonstration of insensate bigotry to the honour of a visit from the eldest son of their Sovereign. The Orangemen of Toronto were, it appears, the first to threaten any serious display of their irrational peculiarities.

Great credit is due to the Duke of Newcastle for the wisdom and firmness he has exhibited under somewhat trying circumstances. There is enough of ultra Protestant feeling in the colony to render the duty of refusing to recognize it no less unpleasant than plain. It is possible there may be people here at home foolish enough to think that the Prince requires some admonition to be faithful and zealous in the cause for which the pretence boys of Derry did such wonders. We have seen newspapers in which column after column was devoted to the contingent perils of an Oxford education of the heir apparent. But we have faith in the growth of a public sentiment more truly Protestant and Christian—a sentiment of cordial good will towards good citizens of every creed, and of confident trust to the ability of religion to maintain itself without the help of princes.

(From Bell's Weekly Messenger.)

We lay to the charge of the Orangemen much of the discomfort and annoyance by which Ireland still perplexes England. It is their meat and drink to provoke a row with their Roman Catholic countrymen. Give them but the shadow of a chance, or either stating them, or being stated themselves, and they will not for their very lives forego that chance. Instance after instance of this is upon record. It is only a few months since that an Orange clergyman in Belfast fomented a quarrel, which was not suppressed until blood had flowed like water, and several lives had been sacrificed. But the most recent manifestation of Orange preponderance is one that ought to make those, who insist upon maintaining those preponderances blush for very shame. The Protestant Irishmen, who have emigrated to Upper Canada, have not left their wrong-headedness and self-sufficiency and intolerance behind them. It has been their misfortune no less than that of the Canadian Roman Catholics, that they came together in the same territory—a consequence which has made the surrounding districts echo with the strife of tongues, and vehemence of action. The Popery of the Orangeman is as bitter as that of the Papist. It will crop out, and the more inopportune is the time for its showing itself, so much the more it is certain to parade its stubbornness and unchristian propensities.

Doubtless these Kingston Irishmen are congratulating themselves upon their consistency, and are loud in their self-laudation at having turned a scene which might have been one of joy and gladness, into gloom and discomfit. Let them make the most of their triumph. It has only covered them with the contempt of all sensible people, and manifested that sectarian bigotry, wherever it appears, can be hurtful to none, but those who yield to it. Good, however, may come out of the evil. The Prince and his suite, have seen with their own eyes, and heard with their own ears, what are the results which spring out of semi-religious-political secret societies. The Duke of Newcastle is a liberal nobleman, and not at all inclined to interfere with the civil and religious privileges of any class of Her Most Gracious Majesty's subjects. But when liberty is converted into insolent licence, as it has been by the Irish Canadian Orangemen, we are much mistaken if the noble Duke does not lay the case before Parliament, and devise means by which Orangism, no less than Ribbonism, may be at once and for ever eradicated. So long as these Societies are permitted to exist, such disgraceful exhibitions as that which was witnessed and disapproved by the Prince of Wales, will occur. The existence of intolerant paritization, on whatever side it appears, must be provocative of angry feelings and violent passions. It is, therefore, high time that the Irish Orangeman, no less than the Irish Roman Catholic, be taught that he is not to insult the representative of the Sovereign, or to attempt to make that representative a participator in his disgusting animosity, and brutal illiberality, with impunity. Nothing that Popery ever exhibited in recent times could be worse than the Canadian Orangemen's misconduct. Like others, however, of their misguided countrymen, they will make nothing by their motion but disgust. They have, indeed, rendered their name only a little more distasteful to mankind than they have for years past been at the pains to make it wherever they have squandered, or polluted a territory by their presence.

(From the Manchester Guardian.)

Such wanton and mischievous ebullitions of mortified vanity and bigotry, repining for the unfair advantage it had lost, required to be firmly and unremittently discouraged. Orangism at home lies under the ban of the Legislature, of the Government, and of all that is wise, temperate, and just in the public opinion of the country. The Irish administration have, for the last three or four years, most properly treated membership of a society framed in so condemnable a spirit, and continuing to exist for such objectionable ends, as a disqualification for the commission of the peace, or any other post of authority. Parliament, in its very last session, adopted an enactment of additional severity against the use of those provocative symbols, in the exhibition of which so large a part of the activity of Orangism is shown. In the presence of these facts, it was clearly impossible that the Secretary of State who accompanies the Prince of Wales and the Governor-General of Canada should allow the progress of His Royal Highness to be disfigured by connection, however remote, with demonstrations of senseless factionism which are so sternly discountenanced at home. Great credit is due to the Prince and his advisers for not suffering the offensive indecorum to be perpetrated under their eyes as a thing of importance; and we trust the lesson they have had to read to the brawling fanatics of Kingston and Toronto will not have been given in vain.

The feature of the affair goes far to mitigate the regret which must be caused by the occurrence of a single disagreeable incident in the Prince's journey. It is fortunate that the rebuke for a contemplated act of misconduct has not been incurred by the Roman Catholics. Had this unhappily been the case, however causeless had been the provocation, and however manifestly unjustly the censure which it called forth, it is easy to see how the mishap would have been turned to account. It would have been discovered to be a proof of want of accord between the British Government and a large section of its subjects, which all men might see as they ran. As the matter stands, the enemies of England within or without the United Kingdom will be puzzled to make anything of the fact that the over-zealous adherents of the faith which is established in the metropolitan country, and professed by the Sovereign, are not permitted to parade their assumed exclusive attachment to the Crown under which they live, and the institutions they enjoy, in a manner which can give legitimate offence to their fellow-subjects.

(From the Morning Advertiser.)

We believe that until the accounts of the Orange demonstrations in question reached us, we were in happy ignorance that the sentiments they reveal had any existence in our Canadian possessions. We knew of course that the people were partly Catholic and partly Protestant; but the bitterness of religious discord which the doings at Kingston and Belleville disclose to us were till now undreamt of. We associated with the Prince's visit the grand idea of a commercial undertaking of magnificent dimensions, whose aim was to spread amongst the whole population the blessings of increased commercial facilities; and we had not the least idea that in the middle of that rejoicing progress which our young Prince was so happily making there would start up the unseemly demonstrations which have shown us that the course even of a Prince's progress is not always smooth, though with the strongest claims on the loyalty of his future subjects.

But the perseverance of this Canadian Orange demonstration is not the least of its unhappy features. It defied the remonstrance of the Governor-General and the warning of the municipal authorities. It persisted in its intentions almost in the presence of the Prince himself: and it refused to be conciliated by his courteous undertaking to lie at anchor from the 2nd to the 3rd September, in order to give the Orangemen of Kingston time to reflect, and an opportunity of abandoning their unwise resolve to insult, for no earthly purpose of good, the representative of the throne to which they professed a peculiar loyalty. Peculiar their loyalty certainly was.—It compelled the Prince to abandon his gracious intentions of visiting their town, and it pursued them to Belleville, and there again prevented his landing. Why? What object had the Orangemen in view?—What wrongs had they which called for redress? They did not pretend any. Out of a spirit of mere wanton intolerance they determined to compel him to recognise their demonstration, and to pursue him from place to place until he did recognise it. Thus far they have failed.

We have suggested in the commencement of this article that possibly this unseemly conduct may have been the result of the recent unwise legislation of the British Parliament. But the fact that there is no law against such demonstrations in Canada weakens the force of our suggestion. Nor, indeed, does it appear that the Orangemen of Canada thought of this point at all. They took their measures simply because they were Orangemen, and because they had an idea that as Orangemen only could they appear before the Prince with becoming loyalty. This sentiment was not, we are glad to see, shared by their fellow-Protestants, who felt that the Prince might be welcomed with perfect loyalty without making his visit an occasion of insult to the members of another creed. The dissidents were right. The Prince, whenever he succeeds to the sceptre, will rule over every variety of creed, and it is part of the bases on which the throne he may one day—far distant we trust—be called to fill, is based. The Duke of Newcastle, therefore, exercised a wise discretion when he advised the Province not to countenance the wanton displays which the Orangemen of Canada attempted to force upon him. And if the Orangemen of Ireland are wise enough to see the absurdity of their demonstrations in the glass which reflects the ludicrous figure their Canadian brethren have made of themselves, the Party Emblems Act will be a dead letter.

(From the London Globe.)

Some six or eight years ago, a numerous Orange conflict took place in the North of Ireland, in which several lives were sacrificed. One of the grand masters or deputy-grand masters afterwards alluded to the circumstances in terms of regret, characterising it as a "little blot" upon an otherwise glorious anniversary. The outrage offered to the Prince of Wales by the Orangemen of Kingston is, we hope, but a "little blot" upon his otherwise gratifying Canadian reception. That is to say, we sincerely trust that the dissipation and disloyalty shown on the occasion may be but infinitesimal in their proportions when compared with the good feeling with which all British North America has come forward to welcome the son of its Queen, and that the insult offered may be considered as merely a more than usually prominent and concentrated manifestation of that floating element of ruffianism from which no people is altogether free. It is unfortunate that that element which in our own country fills the jails and hulks for various depredations and offences against society, should in Canada have called the attention of Europe to its existence by an act involving rudeness, inhospitality, and disloyalty to a very loathsome extent. It shows very clearly that Orangism is pretty much the same wherever it exists, and whether personified by Captain Archdall, M.P., endeavoring to insult the Queen's judges at Euiskillen, or Mr. Flanagan, the rough, trying to snuff and subdue the Queen's son at Kingston, the institution is unsuited to the times in which we live, inconsistent with intelligence, education, charity, and good sense, and directly opposed to political freedom and loyalty to a constitutional throne.

These roughs, Flannigan and his worthy associates, do not appear to have had one atom of excuse for their disgraceful proceedings. Even the institution of the Orange Society itself in Canada is without the plausible justification which its establishment in Ireland is sought to be atoned for. In Ireland the Protestants, who were in an enormous minority, contended that the usual machinery of the law was inadequate to protect them from the attacks and outrages of the Roman Catholics, and doubtless in particular neighborhoods there was reason for the allegation. But in Upper Canada there is not a shadow of an excuse like this. There the population are as Protestants to Catholics pretty much as we are in England, especially in the more important towns. No one contends that Upper Canada is in fear of physical molestation from Lower Canada, where the Roman Catholics are largely in the ascendancy in point of numbers, and equally absurd would it be to say that the small Roman Catholic minority in the Upper Province could be an object of terror to their more numerous Protestant fellow-colonists. It is idle therefore to assume for a moment that there is or ever was any such reason for the spread of Orangism to Upper Canada that there at one time existed for its institution in Ireland. It is unfortunately the case that as the old country transplants to new soils her good qualities—her enterprise, industry, and intellect—so we must expect to find her extending to these countries some of her excesses, which would appear, however, to grow there to an extent far more repulsive, and to assume an appearance much more hideous than is ever attained at home.

(From the London Weekly Dispatch.)

A most exquisite display of impudent blackguardism has been contrived on the occasion of the Prince of Wales' visit to Canada by the Orangemen of Kingston. These fellows determined, if possible, to commit the Prince and his advisers of the Imperial Government to their party by the adoption of their emblems in the procession, and the other manifestations on his arrival; they refused to remove the offensive symbols when they were officially told that the Queen's son would not land if he were to be made the subject of any such faction show. Professing an exclusive, as well as excessive, loyalty, these gentry considered it their right to draw the heir to the throne access to a part of his mother's dominions unless he would pass under the particular forks which they had erected for arches of welcome.

THE RATIO OF HUMAN LIFE ON EARTH.—The average of human life is 33 years. One quarter before the age of 7; one-half before the age of 17. To every 1,000 persons, only one reaches 100 years. To every 100 only 9 reach 75 years, and no more than one in 500 will reach 80 years.