

Yea more, let the honoured names of Hartington, Bright, Chamberlain and Goschen be cherished by Britons everywhere, whether English, Scotch, Irish, Canadian, Australian or New Zealander of the Briton type—for assuredly the services of these noble men on the Irish issue have been of incalculable service to the empire of Britain throughout the world. As a consequence of the high motives which inspired their severance from a generation's period of affectionate party fealty and associations upon this issue, it afforded the people in Great Britain food for the greatest reflection. As a still further consequence, a great deal of light has been shed upon the mental condition of the long termed "G.O.M.," who both in the light of moral and mental investigation has suffered a sad fading away and as a disfigured idol, has produced a general removal of idolatrous "one man" worship and mental and moral obliquity on the part of the people of Great Britain: who since the scales have been removed from their eyes, begin to see the true inwardness of the so-called Home Rule agitation, and are hastening to stamp it out. There can be little doubt but that Mr. Gladstone's mental condition is little better than a mere chaos of hysterical elements.

As regards the Irish difficulty, none who have given the constant disaffection and riot, and turmoil which has ever characterized that unhappy land any serious investigation or thought, without prejudice, can arrive at any other conclusion than that the whole trouble originates in one and only one cause, and that—priestcraft. If such were not the case how does it occur that whilst the Celtic Scotch are Protestant, they are even more intensely "British" than the English? If this is not the only true solution, how does it occur that in Ireland itself the Protestant portion of it is peaceful, prosperous, and as intensely "British" in sentiment, and determination to continue as such, as are the English and Scotch? If this is not the only true conclusion and interpretation of the whole difficulty, how is it that whilst the Irish land laws are more liberal than in Scotland or England—in fact so unjustly are the land laws of Ireland strained in the interests of the tenantry that English and Scotchmen would scorn to accept such terms, as insulting in their assumption of the pauperdom of the tenantry—rents are cheaper, land is equally fertile if not even more so; yet, whilst peace and voluntary payment of rents characterises the English and Scotch tenantry—riot, moonlighting raids with the bullet and the torch, and refusal to pay rents characterize the Irish Roman Catholic tenantry—why, I repeat, all this but for priestly causes?

Seeing that the Irish enjoy the same rights and liberties, and a great many more privileges, than the English and Scotch; and are as essentially an integral part of the United Kingdom as the petty German states are of Germany, or as any of the petty States of the adjoining Republic are integral sections of that Republic; and seeing that the only unsettled and revolutionary element is that composed of the priestridden community, who prefer to recognise the Pope of Rome to the British Government in conformity with their priestly teachings, who can doubt where the real trouble arises?

As a consequence of all the ills arising from priestly domination, and a chief consequence in fact, we find ignorance and poverty supreme in the midst of the Roman Catholic centres in Ireland—affording a splendid field for every agitating vagabond, who, as a vulture preys over carrion, plies his trade as an agitator upon the passions and ignorance of a naturally warm hearted but excitable people. Agitators do not thrive in Scotland or in England nowadays; and in fact do not prosper in any Protestant country; but agitators reap a rich harvest in poor old Ireland.

There, any and every vagabond blackguard who seeks notoriety and gain, at the expense of the poor, attains it in the garb of "patriot," or to call a spade a spade, reaps a harvest of poor people's money—as a blatherskite. It is

high time the Government suppressed all the anarchy which has so long prevailed in Ireland, and if necessary it should adopt Cromwellian methods to accomplish it. As to poor Mr. Gladstone, his condition could not be better described than by a witty Irishman at a political convention recently, when he declared that "the old idiot should long ago have been relegated to the cap and gruel!" Assuredly it would have been good for Ireland if he had received such drastic treatment long ago. As for all the claptrap indulged in by party tacticians and press serfs in our country, as well as in the adjoining Republic—there will be a day of reckoning when our people have fully grasped the British Imperial idea, and have taken as true an admeasurement of the true inwardness of the Irish agitation as the people in Great Britain have at last taken, through God, of the mental condition of Mr. Gladstone.

In the meantime Britons everywhere should pronounce themselves in array against the innovations of the common enemy—our old time adversary, the Roman Catholic Church.

ALFRED E. RIDLEY.

#### SONS OF ENGLAND SOCIETY.

The Grand Lodge will meet in Toronto this year, and hold its sessions on 14th February and following days. The present executive officers are Thos. R. Skippon, M. H. Spence, H. J. Boswell, B. Hinchcliffe and John W. Carter.

The attendance of delegates promises to be large. The business on the order paper is confined to amendments to the constitution, but matters of great importance will be brought up during or after the sittings of the Grand Lodge.

ST. THOMAS, January 13th.

Chester Lodge held its first meeting for 1888 with a large attendance. The officers were installed by District Deputy P. R. Williams, after which four candidates were initiated and two applications received for membership. The anniversary dinner committee reported progress, Bro. John Midgley, mayor of the city, will be chairman, with Bro. R. W. Mackay, vice-chairman, at the fifth anniversary of Chester.

Sickness experienced quarterly for 1887: March quarter, 129 days; June quarter, 247 days; September quarter, 185 days; December quarter, 25 days; total number of days for the year, 586 days.

White Rose Degree of Chester Lodge have decided to have a separate night from the Red Rose, and will meet the first Friday of every month in same hall, owing to the increased membership of the Red Rose and its business. The members of the White Rose are pleased with the change, owing to the want of time for advancement on the nights of Red Rose meetings.

#### League of The Rose.

To the Editor:

DEAR SIR,—I am in receipt of your circular *re* the League of the Rose, and may say that I am heartily in accord with its objects, and I am sure that every member of the various branches of the Orange Association has the same feeling. I believe, however, that the policy of some of your members in seeking to restrict the membership to Englishmen only, will have a very detrimental effect, as I think you will agree with me that Scotchmen and Irishmen make as good Protestants and supporters of the unity and integrity of the empire as the most thorough-paced Englishmen. I regret that apparently the League of the Rose is to be so exclusive, and am of the opinion that if Protestants of British extraction, whether English, Irish or Scotch, were admitted, the League would have greater weight, and, if all the purely Protestant societies would work together, an emphatic check would be placed on the extensions and encroachments of the Romish Hierarchy. If the restriction I refer to is removed I should be glad to know it, as I have no doubt many members of our association would be glad to join the League. Wishing the League every success, I am, yours truly, CRAWFORD ROSS, Grand Secretary O.Y.B., Ottawa.

SANDRINGHAM, Norfolk, 6th Nov., 1887.

SIR,—I am desired by the Prince of Wales to thank you for your two communications of the 24th October, and to inform you in reply that it is contrary to the rule which he has established to allow his name to appear in connection with any political body.

I have to express, therefore, His Royal Highness' regret that he is unable to accede to your request that he would consent to become the Honorary Patron of the League of the Rose, or that he would grant permission for one of the "Habitations" to be called the "Prince of Wales Habitation."

I am, Sir,

Your most obedient servant,  
FRANCIS KNOLLYS.