

A number of candidates were initiated, and the officers installed after which short addresses were delivered by Bros. Marshall and Buchanan, and the Lodge adjourned at the time fixed in By-laws, namely, half-past nine o'clock.

The selection of our esteemed Brother Marshall as Guardian of this Lodge is a guarantee that these youths will not bring discredit on the organization. We shall always be pleased to hear of their progress, and hope that Brother Marshall and the brethren associated with him will long be spared to faithfully discharge the important and onerous duties they have assumed as Guardians of the future Orangemen of Port Hope.—[Editor *Altar and the Throne.*]

IRELAND.

ORANGE DEMONSTRATION IN THE METROPOLITAN HALL (From the *Belfast Telegraph*)

Last evening a public meeting in connection with the Grand Orange Lodge of Ireland, was held in the Metropolitan Hall. The attendance was numerous, every part of the large hall being crowded. Several of the leading members of the Orange Institution occupied seats on the platform. On the motion of Mr. J. Nunn, seconded by Mr. C. R. Barton, County Leitrim, the chair was taken by Mr. Thomas F. Caldwell, J. P. Grand Master of the City of Dublin Grand Lodge. The proceedings were opened with devotional exercises, which were conducted by the Rev. Mr. Flanagan and the Rev. Mr. De Butt. Mr. William Johnston, M. P. Ballykilbeg, who was received with the greatest enthusiasm, proposed the first resolution, which was to the effect that—"Having seen with indignation recent attempts to infringe on the liberties of the citizens of Derry, made on the part of the Executive, at the dictation of a tyrannous mob, this meeting feels called upon to express, in the strongest possible terms, its condemnation of these attempts; more especially of the last attack on the privileges of our fellow-Protestants on the 18th December, 1870; that it had been the custom almost uninterruptedly since the revolution annually to commemorate the shutting of the gates and the relief of Derry; that it was the bounden duty of Government and Parliament to defend the freedom of Irish Protestants, and that this meeting desires to accord to the Apprentice Boys of Derry their warmest sympathies, and pledged themselves to support them, by every rightful means, in their maintenance of civil and religious liberty." In the course of his observations Mr. Johnston remarked that while Protestantism was cherished and honoured amongst them—while there was love of freedom in the land—they would be unworthy and ungenerous sons of noble sires if they would forget the closing of the gates of Derry on the 7th of December, 1688. It was not to insult their Catholic fellow-countrymen, or to seek to obtain over them an ascendancy, that they cherished the memories connected with the siege and relief of Derry, and were determined to commemorate them in time to come. They should tell the Government and the Parliament that it was the firm determination of the Protestants and Orangemen of Ireland to stand by Derry in her danger, and if it were necessary to form themselves into a "Crimson Banner Defence Association," they would rather again man the walls of Derry than see the flag of the Maiden City trampled in the mud. (Loud cheers.) Mr. R. B. Tooker, Cork, seconded the resolution, which was passed. Mr. Stewart Blacker and the Rev. S. G. Potter, then addressed the meeting at some length on the subject of their deputation to North America in July last. On the motion of Mr. W. J. Gwynn, Antrim, the thanks of the meeting were accorded to Mr. Blacker and the Rev. Mr. Potter, for having undertaken the important duty of representing the Orangemen of Ireland at the triennial meeting of the Imperial Grand Council in the city of Toronto on the 12th of July 1870; and thanks were also voted to the Orangemen of Canada for the reception given by them to the deputation from this country. A vote of thanks having been passed to the chairman, the meeting separated.



ORANGE LODGE OFFICERS,—1871.

COUNTY LODGES.

Prescott.—J. M'Conag, (Skye), W. M.; Malcolm M. Sweyn, (Haggan), D. M.; Malcolm R. M'Cuag, (Kirkhill), Chaplain; Jas. Clarke, (Notfield), Sec'y.; Benjamin Gordon, (Curran), Treasurer; Finlay M'Vey, (Dunvegan), D. of C.

HOUSEHOLD CORNER.

HINTS ON HEALTH.

FACTS ABOUT CLOTHING AND SHOES.—Next in importance to a thoroughly clean skin is the preservation of the organ from the injurious action of sudden changes of temperature. The necessity for artificially maintaining the animal temperature is thus forcibly put by Dr. Evory Kennedy:

"Strange as it may appear, clothes are used equally in cold climates to retain the natural heat, and in warm climates to isolate the body from the surrounding highly elevated atmosphere and burning rays of a tropical sun."

Between the layers of clothes there are strata of air kept at equable temperature, which but slowly conduct alterations in it from within or without; and as they are confined by the dress they do not freely allow of the admission of colder air. It is for this reason that, in going from a warm room into the cold, we should put on our extra clothing some time previously, so as to heat this protective stratum of air, which is actually a non-conductor.

Linen, which is so great a favorite in temperate climates, is an objectionable material for dress on account of its high conduction and radiating powers, in consequence of which it feels cold and does not freely distribute heat. It is also attractive of moisture, which it retains, and thus keeps a damp instead of dry medium around the skin.

In warm climates cottons or thin woollens are entirely substituted for linen garments, and the only objection to them is their rougher surface, which occasionally irritates sensitive skins. Notwithstanding this objection which habit will overcome, there is no other medium so fitted for a variable climate as it is, since it preserves the warmth of the body during great cold, and prevents the conduction of intense heat.

When linen is put on a perspiring skin the moisture passes through it, and evaporating, still produces cold. Flannel, on the contrary, absorbs the moisture and gives out the heat. Its non-conducting power is clearly useful on the cold winter's day. The wearing of flannel shirts, or those of merino, which contain about one-third of cotton, during winter or summer, is so useful in England as to realize Boerhaave's maxim, that the winter clothing should be taken off at the end of midsummer's day only to put it on the following morning. Woollens, however, should be more frequently washed, as they absorb so much perspiration.

Since the more general adoption of flannel underclothing the number of deaths by bronchial complaints is very much lessened. John Hunter's receipt for rearing healthy children was "plenty of milk plenty of sleep, and plenty of flannel." It has been stated on reliable authority that woollen clothing is a preventative of malaria. Flannel drawers reaching high on the abdomen, and a long flannel shirt, so that two layers may cover that region, are regarded as a great safeguard against cholera.

The color of dress is important. This was demonstrated by Benjamin Franklin. He placed pieces of various colored cloths on the surface of snow, and found in a given time that the snow under the black was most melted, that under the white the least. From this can be judged the proper shades for winter and summer wear.

Water-proof clothing, made, for instance, of India rubber, should be avoided as checking perspiration. Thus is illustrated by Breschet's experiment. He shaved rabbits and coated them with impermeable varnish, and found that they perished in an hour or two of cold and suffocation.

Competent authorities have suggested that the reason gout so often attacks the feet is that their natural cutaneous action is impeded by the boot or shoe now in use, stating also that among the Romans those parts were less often affected, as the sandals only partly covered them. Such a covering for the foot, though not permissible by the fashion of the day, is undoubtedly the most natural, as it will allow a free perspiration for the foot and render frequent washing needful.

The Countess de Noailles has lately written an able "Apology for Bare Feet," in which she contends that if the wretched boots the poorer children wear were cast away, the feet and ankles would become stronger, would be kept cleaner, and there would be much less liability to colds and illness among girls.

Dr. John Brown, the well known author, remarks that it is amazing the misery the people of civilization endure in and from their shoes. Nobody is ever, as they should be, comfortable at once in them; they hope in the long run, and after much agony, and when they are nearly done, to make them fit, especially if they can get them once well wet. Frederick the Great kept an aide-de-camp to wear his shoes till he could put them on, but he sometimes wore them too long, and got a kicking for his pains.

The square-toed boot and those with the inner edge straight, not curved upwards, are the most natural, as they allow the expansion of the toes—a matter seldom allowed for by the bootmakers, especially as they measure the foot when lifted from the ground. Great comfort is often obtained by having a last carefully shaped for oneself. It is said that the Duke of Wellington, being questioned as the most essential requisite for the soldier's clothing, replied, "A good pair of shoes." What next? "A spare pair of good shoes;" and even thirdly—"A spare pair of soles." Most men can speak with bitter recollections of a tight and ill-fitting boot; how completely it has destroyed their pleasure in the brightest scenes of enjoyment, and how it has unhinged them both mentally and bodily.

We remark, in conclusion, that in both the extremes of life, when heat-producing power is most feeble, additional warm clothing is clearly demanded. It is the same with the young as with the old, and and it is pleasant to see this truth more recognized than formerly in the fact that children are not left half dressed, from the erroneous notion of making them hardy, or to follow the dictates of an arbitrary fashion. —*Prælector.*

CURE OF DYSPEPSIA.—If Sara will take five pounds of loose-waistedness, four of short-skirtedness, three of bodily clean mess, and warmly clothedness, and with these take a stomach moderately full of unseasoned fruits and vegetables, and unbolting, unfermented bread two or three times a day, with nothing between excepting occasionally a gill, or half a gill pure soft water, mix well with out-of-door exercise, pure fresh air, and plenty of sunshine for both soul and body, she will be cured of the dyspepsia, or almost any other ill that flesh is heir to, without "aloes," "alco. ol.," or any other poisonous abominations.

Efficacy of Onions.—A writer says: We are often troubled with severe coughs, the result of colds of long standing, which may turn to consumption or premature death. Hard coughs cause sleepless nights by constant irritation in the throat and a strong effort to throw off offensive matter from the lungs. The remedy I propose has been tried by me, and recommended by me with good results, which is simply to take into the stomach before retiring for the night, a piece of raw onion, after chewing. The succulent in an uncooked state is very heating, and collects water from the lungs and throat, causing immediate relief to the patient.

RAISED CAKE WITHOUT EGGS.—In these wintry days, our hens often refuse to supply us plentifully with eggs, so that we are forced to use recipes which require but few, or better still, none at all. We have found the following a toothsome cake: Stir together a large coffee-cupful of light brown or white sugar, and half a cupful of butter; add to it half a pint of sweet milk and half a pint of warm water. To this mixture stir in flour enough to make a thick batter, and half a cupful of home-made yeast; set it to rise over night. Next morning stir in a cupful of chopped raisins or currants, and a teaspoonful each of cinnamon, cloves and nutmeg. Put it into two baking-pans; let it rise until perfectly light, then bake three-quarters of an hour.

LEMON HONEY, to serve on Tarts or on Jelly Cake.—Take one pound of loaf sugar, six eggs, the juice of three lemons, the grated rinds of two, and a quarter of a pound of butter. Put the sugar, butter and lemons in a saucepan, and melt slowly over a gentle fire; when all are dissolved, stir in the eggs which have been well whisked; stir rapidly until it is as thick as honey. It will keep twelve months at least, if it is kept from the air, and is very nice on either cake or pastry.

SELECTIONS.

HARD TO BE GOOD.—"Henry said I to one of my most weary scholars, "you have been a very good boy. I hope you will do as well all the term." "I'll try, teacher," said Henry, with an audible sigh; "I'll try, but it's awful hard to be good." "Ah, Harry," thought I, as he turned away, "you are not the first one who has found this out. To be good is uphill work for all, and the hill is so high and so steep that no one can climb alone. If you try ever so hard you will fail." "Who will help me?" says one. "Who can help me better than myself? Why not depend upon myself in this as in other things?" Because you cannot do this alone. Because there is One who will help you to do good, who longs to help you if you will but ask Him. Jesus your Saviour, is His name. He says, "Without Me you can do nothing." (Nothing good.) It is hard to work without Him, but go to Him, and you will find His yoke easy and His burden light. It will not be so "hard work to be good."

Of all the diversions of life, there is nothing so proper to fill up its empty spaces as the reading of useful and entertaining authors; and with that, the conversation of a well-chosen friend.

WIVES' SISTERS.—Writing to the *Pall Mall Gazette* "of Wives' Sisters," a correspondent inquires:—"To what end is it generally that a sister-in-law hants her brother-in-law's house? That she may put and spoil the children; or that she may almost imperceptibly help the wife to rule the husband; or that she may enable the wife to neglect the children; or that she may turn her brother-in-law into a husband-hunter for herself; or that finally, she may make her sister jealous and cause dissension and separation, as has been known to happen, even under the existing state of the law, between husband and wife?"

Fortune is within every man's grasp; honesty and perseverance will enable you to hold it.

All the sense in the world is useless to him who has none; he has no views, and can't be profited by another man's.

CHARACTER AND HAIR.—Coarse black hair and dark skin signify great power of character, along with purity and goodness. Stiff, straight, black hair and beard indicate a strong, rigid, straight-forward character. Fine dark brown hair signifies the combination of exquisite sensibility, with great force of character. Flat, clinging, straight hair, a melancholy but extremely constant character. Coarse red hair and whiskers indicate strong animal passions, together with a corresponding strength of character. Auburn hair, with a florid countenance denotes the highest order of sentiment and intensity of feeling, purity of character, with the highest capacity for enjoyment or suffering. Straight, even smooth and glossy hair denotes strength, harmony and evenness of character, heart affections, a clear head and superior talents. Fine, silky supple hair is the mark of a delicate, sensitive temperament, and speaks highly in favor of the mind and character. White hair indicates a lymphatic and indolent constitution; and we may add that besides these qualities, there are chemical properties residing in the coloring matter of the hair tube, which undoubtedly has some effect on the disposition. Thus red-haired people are notoriously passionate. Now red hair is proved by analysis to contain a very large amount of sulphur, while black hair is covered with pure carbon. The presence of these matters in the blood points to peculiarities in the temperament and feelings which are almost universally associated with them. The very way in which the hair flows is strongly indicative of the ruling passions and inclinations, and perhaps a clever person could give a shrewd guess at the manner of a man or woman's disposition by only seeing the back of the head.

LEARNING TRADES.—There is the soundest of common sense in the following paragraph from the *Manufacturer and Builder*:—

"Why is it that there is such repugnance on the part of parents to putting their sons to a trade? A skilled mechanic is an independent man. Go where he will, his craft will bring him support. He need ask favors of none. Yet foolish parents—ambitious that their sons should 'rise in the world,' as they say—are more willing that they should study for a profession, with chances even heavily against them, or run the risk of spending their manhood in the ignoble task of retailing, dry goods, or of toiling laboriously at the accountant's desk, than learn a trade which would bring them manly strength, health and independence. In point of fact, the method they choose is the least likely to achieve the advancement aimed at, for the supply of candidates for positions as 'errand boys,' dry goods clerks, and kindred occupations, is notoriously overstocked; while on the other hand, the demand for really skilled mechanics of every description is as notoriously beyond the supply. The crying need of the country to-day is for skilled labor; and the father who neglects to provide his son with a useful trade, and to see that he thoroughly masters it, does him a grievous wrong, and runs the risk of helping, by so much, to increase the stock of idle and dependant, if not vicious members of society. It is stated in the report of the Prison Association, lately issued, that of 14,596 prisoners confined in the penitentiaries of thirty States in 1867 seventy-seven per cent, or over 10,000 of the number had never learned a trade. The fact conveys a lesson of profound interest to those who have in charge the training of boys, and girls too, for the active duties of life."

WIT AND HUMOR.

A RABBINICAL CASE OF CONSCIENCE.—A Jewish gentleman, well known to the scientific world, and moreover a lover of ancient romances had often luxuriated in the descriptions of the splendid banquet of the "peacock," so famed in the romances of chivalry. In an hour of fancy he had a peacock killed; the skin was carefully taken whole from the body, and when the bird was roasted and richly spiced with aromatic spices, the skin was nicely replaced, and it was served up with its gorgeous plumage. A religious scruple suddenly haunted his mind that the flesh of the peacock was forbidden aliment. The Israelite despatched the brilliant fowl to the house of a neighbour, the Chief Rabbi, for his inspection. He told his tale, the Rabbi alternately looking on the gentleman and on the peacock—at length the oracle! First, he solemnly observed that there were some things of a doubtful nature, among which was the eating of peacock. He opined that this bird was among the forbidden meats. "Be it so!" exclaimed the romantic Jew; "I have not transgressed. It was the fancy of a moment, and I have only lost a splendid bird. Since it is killed, I will send it as a curious dish to my neighbour, who, being a Christian, is not perplexed by so difficult a ritual as our own. He may partake of the feast of the peacock." "I would thank you for it myself," said the Rabbi. "For what purpose?" "To eat it!" rejoined the master of sentences. "How, if forbidden meat for me!—you understand the consequence?" The Rabbi, fixing his eye on the Ritualist and holding his finger up, as we mark our interjections in writing, said solemnly, "Eating the peacock is, as I told you, among the doubtful things; one Rabbi is of one opinion, and another of another. You have required my opinion as your Rabbi: you are bound to abide by it. I opine that it is unlawful to be eaten. My father was of a different opinion, and therefore it may be eaten by me, because I act on my father's opinion. I accept the peacock, but I must not ask you to participate in it." The bird was lost to the Ritualist, and went to the Rabbi's table.—*D'Israeli's Genius of Judaism.*

A young woman's conundrum—Who is our favorite Roman hero? *Marius.*

Best locks for a barn in winter—*Bul-locks.*

The Rev. Mr. M'Tavish, late pastor of Inverchullen, on the Cowal shore, had chosen for a subject for several Sabbaths in succession the miracle at the Pool of Siloam. On the conclusion of one of these exhortations, and after the church had "scaled," Mr. M'Tavish asked an elder, one Donald Brown, what he thought of his sermon that day. "Atweel, sir," said Donald, "ye ha been stirrin' at the Pool o' Siloam for a guid mony Sabbaths noo, but in ma opinion ye hav'na got the length o' a spurtle in't yet."

HOSPITALITY.—A story is told in Washington of a well-known senator who is notorious for taking two cocktails in succession before breakfast. One morning, while the senator was practising at the "Metropolitan Bar," a friend put to him the pertinent question, "Senator, why do you take two cocktails as a custom? Won't one tone you?" The senator drew himself up:—"I will tell you why I take two cocktails. When I have taken one it makes me feel like another man. Well, you see I am bound by common courtesy to treat that man so I take a second."

DR. MACLEOD ON PSALMODY.—The Rev. Dr. Norman Macleod has just presided at a service of sacred music in the Mission Church, Glasgow. He made a few remarks on Psalmody, in the course of which he said that people might utter certain sounds—groans, grunts—(laughter)—and other unearthy combinations, and think they were praising God, but they would be mistaken; and, if they could not do better, he would advise them not to attempt singing, because it was not God's wish—it would be more proper to stand up and utter the words of praise without music at all. If people could not sing—had not the gift of tune—he would beseech them not to attempt what they couldn't do; they ought to be silent.

Two good natured Irishmen, on a certain occasion, occupied the same bed.

In the morning one of them inquired of the other:

"Dennis, did you hear the thunder last night?"

"No, Pat; did it raily thunder?"

"Yes, it thundered as if hiven and airth would come together."

"Why in the devil thin didn't ye wake me for ye know I can't slape whin it thunders?"