

fair of me if in this paper I condemned the Conservative party for the acts of one of its members or newspapers. I might, for example, say that they were steadily supported by the *great grand* and all the *little grands* of the Orange institution, and that such testimony was sufficient and conclusive that Irish Catholics should have nothing to do with them. I have not done so, it would be neither just nor honourable. I have carefully collated and examined their acts extending over a period of nearly twenty years; and by these acts, and these only, have I judged them. Do likewise, act similarly by the Liberal party, and I have no fear of the result. If they do not come forth from the ordeal pure and of full weight, like fine gold tried in the fire, then condemn them and I will heartily join in the condemnation. I might appeal to facts if necessary to strengthen my argument, to show that Mr. Brown and the *Globe* do not constitute the Reform party. During the first session of 1863, the *Globe* was continually fault-finding with the Liberal Government. Did the Government lose one vote by the *Globe's* grumblings? Not one, and more singular still, Mr. Brown towards the end of the session was returned to Parliament, and when there did exactly what the *Globe* had been all along censuring.

CHANCE OF BASE.

Has any of you ever asked himself how it occurred that on one particular night the Irish Catholics of Canada went to bed *good and staunch liberals*, and on waking the next morning found themselves *fully-fledged Tories*. This anomaly needs explanation. In 1854 the party since known as of *bons principes* coalesced with the Tories of Upper Canada—their former foe. The compact was concise, simple, expressive and intelligible. "The party of the first part covenants, bargains and agrees with the party of the second part, that if the said party of the second part will give and allow the said party of the first part their own way in the management of all matters affecting that piece, parcel or tract of land known as Lower Canada, they, the said party of the first party will let, allow and consent the said party of the second part to have their own way and fling in the management of Upper Canada with all the appurtenances thereunto belonging." In a subsequent clause there was a proviso that the Protestants of Lower Canada were not included in the transfer. But no saving clause for the Irish Catholics of Upper Canada. They were handed over to the tender mercy of Orangeism. A difficulty of getting the people to ratify so shameful an abandonment of principles was foreseen, and must be provided for. A happy expedient was hit upon. European society had just been recovering from the shocks of revolution, anarchy and infidelity. The temporal patrimony of the