

THE ORANGE FIGHT AGAINST HOME RULE.

Money and arms are, we are told in the papers, being sent to Ireland from England to help the Orangemen to take the field in the event of civil war breaking out in Ireland. The Orange lodges of Great Britain are hard at work, and now the Orange lodges of Canada have followed suit. The Orangemen of Ontario have started a subscription in aid of the "loyalists." We are glad of it. It will rouse our people to do ten times more than they have done already. In fact, a movement of this kind on the part of the Orangemen was all that was required to make the sympathizers with Home Rule on this continent show how earnest they are in the cause of legislative independence for Ireland. We were having a too easy time of it. We were becoming rusty for want of political friction. Every body was, more or less, a home ruler, and were in danger of becoming apathetic. The arguments were all on our side, and the cabinets of our brain were not in full working order, while our purse strings were in danger of retaining their hold. But now, well now, we shall see. If they will knock their disloyal heads against stone walls, all right. From threats it may come to blows, and if it does it will be so much the worse for the Orangemen. But is it not time for the Catholics of Canada to be doing something to meet the situation? We are more numerous, more wealthy, more powerful, and it should be our pride, and ours alone, to prove to the Orangemen of Canada that they are sowing the dragon's teeth, and that they must reap the whirlwind.

INTERFERENCE WITH CANADIAN SELF-GOVERNMENT.

Sir John A. Macdonald is up to some devilry again. When he was last in England he made a speech in favor of Imperial Federation. Of course he saw "the powers," and that speech was discussed in private as well as in public. And the "powers" said to Sir John: "Look here, we may want closer alliance with Canada very soon. Some years ago you were nobodies, but now that you have that big railroad you can be very useful in sending our troops to China or India. Now, if you want to prove your loyalty, we will give you an opportunity before long." That was about the substance of what the "powers" said. And Sir John returned to Canada. A few weeks pass and Parliament is opened, and now we hear that the "powers" are seriously at work in undermining the independence and subverting the interests of the Canadian people to English purposes. At least, if we are to believe a telegram that appears in a contemporary, that is what has just happened. The case is this:—England conquers Burma. China then makes overtures to England for suzerainty over the conquered country. England makes some kind of an agreement with China, and China accepts on condition that the Parliament of Canada will not pass laws prohibiting Chinese immigration into the Dominion. Now, it does not matter whether we regard Chinese immigration as a curse or a blessing. That is our own business. We are the best judge of what to do in this as in all other affairs which affect our own people. England should keep her claws off our internal affairs, and if the Parliament of Canada is worth its salt it will tell England so. We have nothing to do with Burma, and if there is any sacrifice to make in the matter let England make it, for it is her business, not ours.

CARDINAL MANNING'S DENIAL.

Cardinal Manning has just knocked the bottom out of another anti-Catholic calumny and forgery which have been doing service in such papers as the Montreal Daily Witness, the Churchman, &c. Our readers will remember that about four weeks ago THE POST called attention to a correspondence that was going the rounds of the non-Catholic press, and which correspondence was alleged to have been held between Cardinal Manning and Lord Robert Montagu, a convert, who, disgusted with the results of his conversion, returned to Protestantism. The letter from Lord Montagu denounced the Church, its pastors, its faith, and its practices, while the letter from the Cardinal was equally condemnatory of the Church and all belonging to it. Not pretending to speak for Lord Robert, we had no hesitation to speak for the Cardinal and to deny in his name, until proof was obtained, the authenticity of the letter, and also to repudiate, on behalf of His Eminence, the outrageous sentiments attributed to him by his calumniators. A copy of the alleged correspondence was forwarded to Cardinal Manning, and the following reply has been received from His Eminence:—

ARCHBISHOP'S HOUSE, WESTMINSTER, S.W., February, 20, 1886. DEAR SIR—I thank you much for your attention in sending me the letter in the Toronto Globe. You can hardly need that I should say it is no letter of mine. From the first I contradicted the conviction of my last life and thirty years, which have been spent in thinking God and in bringing as many as I have been able to the only true faith and faith. You may make whatever use you will of this letter. Believe me always your faithful servant, HENRY E. CARDINAL ARCHBISHOP OF WESTMINSTER. (Signed), EDWARD FENLON.

With this evidence before them that the alleged letter from the Cardinal is a forgery and calumny, we hope the Daily Witness and other like organs will have the manliness to apologize for the publication of it, and contradict in some degree the evil created by such publication. Let them have more courage than Rev. Principal MacVicar, who also made use of a forged and calumnious statement against Archbishop Ryan, of Philadelphia, and who has never yet had the decency to either retract or apologize.

WHAT BLAKE WILL DO.

When the Hon. Edward Blake assumes power we expect that we shall have no more Grand Masters or ex-Grand Masters of

Orangeism in the Government. We have had quite enough of that kind of gentry in the Cabinet. The Government of the Dominion can be carried on without them. We are not aware that they have any special administrative virtues which are not possessed by respectable Protestants. There are scores of better men on the Conservative benches than ex-High-Mighty Bowell. It is not creditable, even to the Tory party, that it selects an indifferent man because he is a "Grand" or an "ex-Grand" while it leaves Protestants of refined manners, good education and administrative ability out in the cold. Orangeism should no longer be a passport to office. Sir John, however, has fostered and made it a representative institution. Under his administration Orangeism has become the pivot of Conservative power. Without its aid he would not retain power for a day. If we wish to humiliate Orangeism we must first destroy the government that sustains it, and that is sustained by it. No alliance with Orangeism must be our cry. Give us representative Protestants, men of lofty character, and let them be as sterling adherents of their religion as they please. That is their own business, not ours. But if Hon. Edward Blake wishes to retain the confidence of the Catholics of Canada, the day he assumes office Orangeism must cease to exist as a factor in the cabinet of the Dominion. His great speech on Orange incorporation assures us that he will do this. The Reform party owes nothing to the Orange Order. The Hon. Alexander Mackenzie more than said so when he voted even against the first reading of the Orange incorporation bill, and if the Irish Catholics do their duty at the next election and help to put Mr. Blake in power, Orangeism will get a knock-down blow.

GOLDWIN SMITH'S CONVERSION TO ORANGEISM.

The antics of Orangeism in this Canada of ours are becoming a subject of interest and study to the foreign press, much to the disadvantage and discredit of the Dominion, for the presence of Orangeism means the absence of many social, religious and political virtues in a community. Our Orange resolutions against Papist tyranny and Romish influence; our Orange clamors for Riel's blood and the reconquest of the Province; our Orange protests and petitions to the Queen against Home Rule for Ireland; all these outrageous proceedings of the Orange body in Canada are influencing foreign public opinion against this country, and the question is asked, what kind of a people are the Canadians to tolerate such a venomous and disturbing element in their midst?

An Orange banquet, recently held in Toronto, and at which Prof. Goldwin Smith endorsed the sentiments against "Popery" and Home Rule, and where the Rev. Dr. Wild expressed the belief that "if Ireland was left alone to-day, the one-third Orangemen would sweep the two-thirds of the Irish Catholics into the sea," has attracted more than usual attention. It has been the occasion of the Catholic Review of New York writing an article on the Canadian Orange situation, which is most remarkable for the correctness and fairness of its appreciation of the leading features of the subject. The Review says that "in every corner of the world the political sect of Orangemen has been muzzled and bound to eternal silence and eternal disgrace—in every corner except one. In the Province of Ontario the pestilential order, the very soul of bigotry and fanaticism, a living synonym of hate and mean ignorance, still flourishes. It has been petted by leading politicians until its swelling importance threatens all Canada with disaster. A few months since its murderous fingers strangled the life out of Riel. The approaching success of Parnell's movement has roused its anger and brought it again to the front with hands and banners and orators, and prominent among the orators—the first and foremost man of all the Orange world—is the scholarly and intellectual emigrant, Prof. Goldwin Smith.

It will astonish many good men to hear of the company which Mr. Smith has begun to keep. With all their power in Ontario the Orangemen are looked upon with disgust and suspicion by respectable Canadians. They have the ear of Sir John Macdonald, it is true, and, from their wealth and numbers, are a political power in Ontario, but their ignorance, malice and vulgarity are so well known that very few of the politicians who pet them ever allow themselves to be publicly caught in their company. What prompted Prof. Smith to display himself in the brightest of Orange recently is hard to explain. The downward road is easy indeed, and from an Oxford professorship to the banquet table of Orangeism is a descent of awful blackness and steepness, but it can hardly be believed of the man whose ambition once fixed itself on the place now occupied by Mr. Gladstone.

Until lately the Professor had looked upon the Orange order as a feudal and barbarous relic, but now he acknowledges it has a mission to fulfill, viz., to destroy the "obnoxious influence" of Catholicism, and oppose Home Rule for Ireland. "It has probably," says the Review, "never been suspected by his friends what a tremendous failure the life of this clear-headed, aspiring man had been, but henceforth the meanest can see that Diersell was not so far wrong when he called him 'the wild man of the cloister going about the country maligning men and things.'" He had already been the wild man of his own camp, doing the most unfortunate things at the wrong moment, and covering his own future with the clouds of disaster. With great ability, a splendid and vigorous style of writing, a wide and accurate acquaintance with the world, he has not left the impress of a finger upon a nation's work or history since the days of his connection with Oxford. And now, in his declining years, he puts himself on

record as the friend of the Orange order, an ignominy which has not yet befallen any English statesman. And for what? That the obnoxious influence exercised by Catholics in the Canadian Government may be neutralized and destroyed, and that Home Rule may not be given to Ireland. The professor knows well that Orange influence, though it may stop a hole for Sir John Macdonald, will never prevail in either direction. The Catholic influence in Canada means all Quebec, with its annexation ideas, its dislike of Englishmen, and its contingent in the United States. The Orange influence owes its strength to the timorous and disunited Catholics of Ontario, who could destroy Orangeism to-morrow if they cared to try."

The Review concludes that it looks as if Prof. Smith is anxious to put himself at the head of the war of races, which the Toronto Mail and other government organs have been trying to stir up. But it adds that "the French Canadians, slow and conservative, are tired of the bullying they receive from Orange-tinted Britishism. Insulted in their own province by English journals, their quota to Manitoba immigration is maltreated by Orange settlers and the Canadian Government alike. They propose either to have justice or independence, and the Orangemen intend they shall have neither. Perhaps this is also Prof. Smith's intention, which may explain his sudden conversion to Orangeism."

COLONISATION.

The Rev. Father John B. Nolin, S.J., has just been appointed preacher of colonisation in the diocese of Montreal by His Lordship Bishop Fabre. Father Nolin has been employed in missionary labors since 1877, first in Ontario, then in England, and, lastly, on the Canadian Pacific Railway, along which he helped in the formation of various settlements. His Reverence has thus acquired about colonisation valuable information which, no doubt, he will turn to good advantage in the important work intrusted to him. His aim is twofold: 1st, he has to raise funds for the purpose of opening new roads, building chapels, school houses, etc., in the new Townships intended for settlement, lying mostly northwest of Montreal in Ottawa county. Those Townships are now covered with thick forests of hardwood, but will soon, we hope, be turned into beautiful fields of wheat and vegetables, first-class meadows and rich pasture lands. 2nd, he has to persuade good people to go and take up lands in those new parishes.

In order to raise the necessary funds for the above mentioned works, which must be done previous to any practical attempts at colonisation, Father Nolin has been commissioned to organize the Montreal Colonization Society in every parish, chapel, and school of this Diocese, wherever it has not as yet been officially established, and, then, to do his best to keep it everywhere in good working order.

It will be good to state here that to become a member of the Montreal Colonization Society, approved of by the Local Government in 1880, one must give his name to be inscribed on an official list kept by any one of the officers of the society (that is a list bearing the signature of the diocesan preacher of colonization), and pay a yearly contribution of ten cents to the said officer or organizer of a company of ten members. Such a member has then his share in the colonization mass, which is said every Friday at 6 o'clock at the high altar of the Jesuit Church, Bleury street, for all the living and deceased members of the said Colonization Society, and, moreover, he is entitled to gain many precious indulgences with which His Holiness the Pope has been pleased to endow that society. One may also become directly a member for ten years by purchasing from the Diocesan Preacher a ten years' ticket for \$1.00. Many like to buy such tickets in behalf of their deceased friends to procure for them the benefit of the fifty-two Masses said every year for the deceased members of the Colonization Society.

As to the finding of settlers for those new parishes, it will be done chiefly by means of special meetings and conferences which Father Nolin will hold in the parishes and schools of the diocese, for as soon as people have come to know better what fair chances they have to find a good and happy home, what good prospects for the placing of their children on rich farms in those fertile regions; when the young have been little by little made familiar with those ideas of colonization, it is to be hoped that many will abandon, if not misery stricken houses, at least hopeless situations in towns and villages, and get themselves a home, sweet and peaceful, on fertile lands, which will soon be changed into the gay abode of happy farmers.

Another great advantage which promises to come out of Father Nolin's mission will be that those who have a mind to go and take up lands somewhere in Canada will find in him a competent guide in the very important choice of a place of settlement. We are authorized to state that his reverence, whose only aim is to spread religion and to work for the welfare of families, and thereby of his native country, and whose views are quite free from any local or party interest, will make it his duty to direct those who may wish to get information from him to any one of the centres of Canadian settlements, where he will think it best for them to be according to their taste and circumstances. He will therefore be pleased to receive communications from those who are anxious to draw settlers to any particular settlement. They may address him by letter at St. Mary's College, Bleury street, Montreal.

LABOR IN CONNECTICUT.

The State of Connecticut is taking steps in the direction of regulating labor in factories and elsewhere, especially with regard to

women and children. The need of such regulation is very great in that State, where factories of various kinds are so numerous. Need of such regulation all over the country in which wealth is becoming the dominating influence, without regard to the poor, is evident enough, and hence the growth of agitation on the part of the working classes may be noted as a satisfactory sign of the times. In Connecticut the manufacturer has the name of being a very "thrifty" set. That is a reputation which bears two interpretations. The employed call it "a tendency to exact as much in return for labor given as is possible." So the attempts to regulate the hours of labor start out with the drafting of a bill which has for its primary object the establishment of a law providing that women shall not work for more than ten hours a day, and more especially for the stringent regulation of child labor. It may seem strange that any State of the Union should only now be passing the law in question when almost every civilized country has long since had such regulations as part of the laws of the land. It is more strange that there should be found manufacturers so mean as to oppose it. But still more strange does it seem that a report under no less authoritative signature than that of J. G. Blane should be extant, in which it is shown that the Lancashire operatives are paid better than those of the United States, and that the English operatives work fifty-six hours a week, while the Americans work from sixty to seventy-two. One of the advocates of reform in the Connecticut State Legislature, Mr. Burdeseal, has recently drawn a hideous picture of the condition of children working in the factories. He says: "As a rule, the little ones who fill our factories are born to poverty, and are taught to look upon toil as their only heritage. The parents are often compelled, by the stern necessities that surround them, to begin to calculate on the reward of the child's labor, almost from the day of its birth, and the child in its earliest infancy is taught to look upon the workshop or factory as the place to go as soon as it leaves its swaddling clothes. What must be the physical effects upon children placed in mills under the age of fifteen years? From dawn till darkness toiling for a pittance, then to bed, often in a miserable hut, only to rise again to resume the daily round which must be kept up until its hair is whitened with age and ceaseless toil." He goes on to point out the moral and physical corruption that this factory life brings upon the children, and says:—"I unhesitatingly declare that it would be better for the state if a decade hence were every child under 15 years of age now toiling at our factories supported and educated at public expense, not as a charity, but as a matter of right and justice. I think I see the clearing of a dawn when wise and just laws will secure to the producers a part of the wealth they are now creating but do not enjoy." This is a theory that seems far enough off when all that one of the most advanced States can propose for the amelioration of the condition of its factory hands is a ten-hour law. That it is a step in the right direction certainly, and may be an earnest of what is to come. The labor reform movement is so strong that it is only a question of a short time when it will carry all before it. Hence, the efforts being made in Connecticut—unwilling efforts apparently so far as the manufacturers are concerned—are noteworthy.

REGULATIONS FOR LENT.

From Ash Wednesday until Easter Sunday, every day is a fast day except Sundays. Palm Sunday is not a fast day, though it be a day of abstinence. The use of flesh meat is allowed at three meals on every Sunday in Lent except Palm Sunday. The same is allowed once a day only, on every Monday, Tuesday and Thursday, between the first Sunday in Lent and Palm Sunday.

On these days meat can be used at the one meal only, and no fish allowed at the same meal.

We can only take one full meal on a fast day. In the morning, we may, according to the prevailing custom, take a cup of tea or coffee with a small piece of hard bread.

In the evening we can take a collation, which must not be a full supper, and must consist of light, meagre food.

On days of fast and abstinence we may cook meagre food with dripping, even with pork, but pork itself must not be eaten.

In families where soup is used for dinner, pork, grease or fat can be put in it (no other kinds of meat). If any of this soup remains after dinner it may be used at the evening collation. Pork, lard or grease cannot be used in its natural state.

On meagre days pastry cooked with dripping or fat may be eaten.

Such as are exempted from fasting from their meals through infirmity, age or hard labor may use meat three times a day, when others use it only once.

The above privileges, authorized in the Diocese of Montreal (Circular of Feb. 16th, 1872) facilitate the observance of Lent very considerably; and with a little good will man can keep the solemn fast that the Saviour sanctified by fasting 40 days and 40 nights and that was ever sacred in the Church from primitive Christianity.

The Agents of THE POST and TRUE WITNESS who have received collecting sheet for the Irish Parliamentary Fund, and have not made returns, will please do so at once.

LABOUCHERE'S MOTION.

LONDON, March 6.—The Parliaments voted with the minority on Labouchere's motion in the Commons yesterday. Many Liberals abstained from voting. The majority consisted mainly of Conservatives and prominent members of the Government. The Parliaments received the announcement of the result with loud cheers. Mr. O'Connor exclaimed, "The writing on the wall."

THE IRISH PROBLEM.

LONDON, March 6.—The Daily News, referring to Lord Hartington's speech of last night, says that all politicians approached the Irish problem in the same spirit as Hartington's problem would soon be solved. The Standard says Gladstone did right in taking no account of Hartington, and the latter's speech will greatly inspire both Liberals and Parliaments.

THE HOSPITALITY OF A CANADIAN FARM HOUSE OF THE OLD TIME.

BY JOHN FRASER, MONTREAL.

No. 22.

"Dear lovely bowers of innocence and ease, seats of my youth, when every sport could please. How often have I paused on every charm, the sheltered cot, the cultivated farm, the never failing brook, the busy mill, the decent church that topt the neighbouring hill."—Let us attempt to picture in its primitive simplicity and unbounded hospitality one of those plain old Canadian farm houses as they existed over fifty years ago.

Those old homesteads were to be found at convenient stopping places all over Upper and Lower Canada, and were noted for their hospitality. Their stables were always open for the traveller's horse, and the best from their collars, pantries and poultry yards was spread before the self-invited, but ever welcome guest. Every Lower Canadian had heard of the open houses of the French seigneurs in the old times. It is to be regretted that those old families have been so much broken up and scattered. Those old halting places were not only useful but necessary in early days in Canada when money was scarce and few inns stood by the wayside. The hospitable open farm house was a recognized institution over a century ago in the New England States and along the banks of the Mohawk, by which the farming community extended their hospitality to brother farmers when travelling, and they looked for a similar return when they in their turn had to travel on business or for pleasure.

In those early days when a farmer had to travel from fifty to one hundred miles he could calculate to a certainty his midday halt, or his resting place for the night, and he could also count upon the warm reception he would meet with. There was a kind of Oddfellowship—or something dearer—existing among the scattered farmers of old Canada, by which the visitor and the visited were mutually benefited. This was a means of conveying and receiving the year's news from widely separated friends at very little cost. This was usually done during the winter months.

The old farmers of Canada looked upon each other as of the same family—as brother Canadians. They were proud of the country of their birth or adoption. They had a common aim—to make homes for themselves and their families. A farmer in those early days might travel one hundred miles with his cutter in winter, say, for instance, from the Dutch settlements in and around the Township of Markham, behind Toronto, to visit his friends on the Niagara, without spending five shillings in cash, if he wished, because every farm house on the road was open to him, and it was then considered a slight for a traveller to pass by the open doors and spread tables.

The people of the present generation know very little of the old time hospitalities. The writer can recall many of his early tramps, on foot, over forty years ago, through the Niagara and Home Districts, and, in retrospect, fancy himself again entering some one of those old U. E. Loyalist farm houses of Upper Canada, to make some simple enquiry as to the road. The reception was different then by what it is now. Railways have changed everything in the country parts. The days of Aedean simplicity have passed away and new manners have supplanted the old. All is now changed!

You would be informed on entering such a house:—That it was near the mid-day meal, or that night was approaching, and a pressing invitation would be given to partake of food and rest for the night; or you might be informed by the good wife of the house that the good man was out in the fields, and that he would be greatly disappointed if he missed the news from town.

The country people of those days were anxious to get news about markets, etc., and they extended their hospitality in return. Our old readers will recall those days of primitive Canadian hospitality.

The writer, in one of his early tramps, chanced to visit an old U. E. Loyalist settlement, and met with so kind a reception as induced him to spend a week. It was in the autumn, a charming season. There was plenty of hunting, and being a good shot he enjoyed it to his heart's content, so much so that his sojourn was extended to nearly a month. Deer, partridge, duck, etc., were then plentiful. How often we think of those by-gone days spent in the backwoods of Upper Canada. Besides outdoor sports there were also many inside ones.

Were you ever, fair reader, at a "Husking Bee"? If not, let us give you an inkling as to how such things were done in country parts in the old days. The corn (Indian corn) with the husks on was gathered and piled in a large heap, like a stack, on the barn floor.

The neighbouring girls and boys were invited—or rather invited themselves—to a "Bee," a "husking bee," to husk the corn. Then tea and a dance followed on the barn floor after the work was finished.

There was great sport at these gatherings. The loud glee that followed the finding of a red corn, which entitled the finder to a kiss from the fattest girl, and sometimes a kiss all round, that is if he had nerve enough to do so. This was a standing custom in the country as old as the hills.

We often detected some fair finder slyly slip her prize into the lap of her favorite boy—as much as to say—do your duty. There were also "paring bees," to peel and slice the apples preparatory to stringing them for drying, also, "quilting bees," &c., but we must not forget the old spinning wheel bee.

The young girls—pardon us—the young ladies of the present day know nothing except by hearsay of the "Gossiping Wheels"—the grand old spinning wheels of early Canadian days. We remember the time when from four to six of those old wheels could be found in some of the larger farm houses, and plenty of work they had to do. In those early days in Canada the men wore home made grey and women stuff gowns, all home made. In some of the farm houses the wool of one hundred sheep was carded, spun and woven or knitted at home.

The gathering to a spinning bee would be a novel sight to-day. This was a gathering of the young girls from both sides of the concession road to assist a poor neighbor, very likely a widow. The boys of the neighborhood were sure to invite themselves there for the evening, to close with a dance, or rather what was then called a "hop." It was none of your *lones* and *scrapes*, but real dancing—such as old Scotch reels and other country dances, the girls and boys and even the old men and women could dance a Scotch reel to perfection, but all this is now changed! Fashion, imperious fashion, has discarded those old farm house dances for new ones having foreign names.

Just fancy yourself, fair reader, on a concession road of Upper Canada forty years ago—on a fine autumn morning, you would observe, tripping gaily along, fair girls in neat homely attire with a something strapped on their shoulders. What is it? It is one of those neat little old spinning wheels to be used at the spinning bee, to which the fair ones are wending their way. Do not laugh,

fair reader; your mother or your grandmother, if brought up in the country, would substantiate this.

The fair daughters of Upper Canada—three generations back, generated the old spinning wheel, and were lovely in their home-made stuff gowns. They needed not the aid of foreign ornament, but were, "when unadorned, adorned the most." It was a jolly time to be there in the evening, to meet the youth and beauty of a country side. These country people, with their apparent want of knowledge of the outside world, were the keenest of critics of what was proper. You could not pass or pawn on them the sham for the real in good breeding.

"Ride and Tie," an instance of old time hospitality. The writer found himself in one of his rambles some twenty miles out from the Street Road, and was it curious to watch his way to Toronto. The old farmer suggested a "Ride and Tie" as the only way to do so. This was something novel. A farm horse was saddled, on which we mounted, to ride five miles and then tie the horse to a tree or leave him at a farm house. A farm boy was sent ahead on foot to mount the horse at the end of the first five miles and then to ride five miles and tie.

We walked the next five miles, and then mounted the horse again, and rode the last ten miles to Richmond Hill, leaving the horse at the inn there, with a quarter of a dollar for the boy to pay for his dinner; thus making the tramp of twenty miles in this ride and tie fashion in about three hours. This "ride and tie" through the deep forest of a "concession side-line" was not only a novelty, but very enjoyable. Some of our old readers will recall such another ride.

The old-time hospitality of the farmers of Canada was unbounded; visitor and visited felt themselves mutually benefited. Such were some of the primitive customs then existing in the times so old and in the days of other years in this Canada of ours.

TORONTO ORANGEMEN

HOLD AN EXCITING MEETING TO SYMPATHIZE WITH IRISH LOYALISTS.

PARTIZANS OF HOME RULE PREVENTED FROM MOVING AN AMENDMENT—A SERIOUS RIOT AVOIDED.

TORONTO, March 8.—Seldom has such an excited crowd been gathered together in a public hall in Toronto, as the one to-night in the Temperance Hall on the occasion of the public meeting called to express sympathy with the Loyalists in Ireland. It was convened in the morning that the Irish National League had made arrangements to pack the meeting and the Orangemen, hearing this, sent out a rallying cry. Long before the doors of the Temperance Hall were opened for the meeting, thousands of people, and when the doors were opened the large hall was packed in a few minutes, hundreds of thousands, being unable to gain admittance. Those left outside formed themselves into groups and warmly discussed the object of the meeting. A posse of police were on hand to prevent any forcible demonstration. Inside the hall, however, the scene was never to be forgotten. Almost every member of the league was there, and the remainder would be almost safe to say were Orangemen. Shortly before eight o'clock the chair of Warring Kennedy, opened the proceedings, and from the moment he began to speak to the close of the meeting every speaker was subjected to a constant flow of interruptions. When a loyal sentiment was cheered, the cheers were followed by howls and hisses. This roused an intensely bitter feeling, and in different parts of the hall angry and threatening groups were giving full vent to their sentiments. Prof. Goldwin Smith was the first speaker. He delivered a telling speech opposing home rule, and concluded by moving the following resolution:—"Resolved that as citizens of the British Empire we feel a deep interest in the liberty and greatness; and hereby enter our earnest protest against any measure which would dissolve or weaken the union between Great Britain and Ireland."

Prof. Clark, of Trinity College, seconded the resolution. The Chairman rose to the resolution to the meeting, when Philip Thompson, a member of the League, rose to the body of the hall and said, "Mr. Chairman, I have an amendment to move." This amidst the wildest uproar he made his way to the platform. When he got there an angry crowd gathered round him, some with uplifted sticks, and for ten minutes the scene on the platform and in the hall was indescribable.

IT WAS A CRITICAL MOMENT.

And had a blow been struck there in saying what the result would have been, as the Orangemen were thoroughly aroused. Finally Mr. Thompson was pushed to the rear of the platform and hidden from view till quiet was restored. The resolution was then put to the meeting and carried amidst considerable uproar. Rev. Dr. Wild then addressed the meeting and moved the following resolution, which was seconded by Major Bennett, and carried:—"That by an expression of opinion in favor of home rule emanating from an anti-British party in the community, Canadian sentiment has been greatly misrepresented and that in our opinion the Canadian people generally are heartily loyal to the mother country and would regard anything tending to dismemberment with the deepest sorrow and shame."

Rev. Dr. Potts, in moving the third resolution, was very defiant in his tone, and spoke evidently under strong excitement caused by irritating interruptions. He moved:—"That we regard with the utmost pride and sympathy the brave and patriotic stand made by the Loyalists of Ireland, against heavy odds and amidst much discomfort, in defence of the union, and will cordially afford them any aid in our power at a crisis fraught with the greatest danger, not only to the integrity of the United Kingdom, but to British civilization throughout the world."

James L. Hughes, public school inspector, seconded the resolution, which was carried. The final resolution was one appointing a committee to obtain subscriptions to assist the Loyalists, and amidst great cheering it was announced that Prof. Goldwin Smith had given a cheque for \$500 for that purpose. This brought one of the most exciting meetings ever held in Toronto to a close. It was thought that a riot would take place when the meeting had dispersed, but the presence of a large body of police had evidently the effect of preventing such a contingency.

READ THIS.

FOR COUGHS and COLDS there is nothing equal to DR. HARVEY'S SOUTHERN RED PINE. Every bottle of it is warranted and can, therefore, be returned if not found satisfactory.

The word "pulpit" like "ferryboat" and "outlandish women," occurs once in the Bible. It was Ezra who was in the pulpit.