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AN ORANGE PRONUNCIAMENTO

WILD AND FANATIC RAVINGS.

CANADA'S WORST ENEMY.

Home Rule for Ireland Violently Denounced —"Up With Orange Ascendancy"—A Degrading Alliance Between the Orangemen of Ontario and the Catholic Tories of Quebec.

Let all Canadians read and meditate upon the following resolutions just adopted by the Orange lodges in Ontario. These resolutions will give one a fair idea of the fanaticism, hatred and bigotry which fill the breasts of Orangemen, and will show how they are a curse and a danger to the people of this "Canada of Ours":—

Moved by W. County Master Lyman Westover, seconded by P.M. 563, Eli Whitsell, and resolved:—

3. In Ireland, already too much petted by partial laws to tenants, a cry for home rule is raised, that demagogues may flourish, whilst a bogus sympathy for it is expressed in some quarter in this, our own country, that certain politicians may gain what would, at best, prove only a temporary advantage, although at the sacrifice of truth and political morality.

6. That this District Lodge of Loyal Orangemen, comprised of Conservatives and Reformers, hereby repeats its well-known principles of loyalty to the British throne and Protestant religion, the only religion which can ennoble a people and secure equal civil and religious liberty to every citizen.

7. It declares its utter hostility to what is called Home Rule in Ireland, for it can never consent to hand over the Protestants of that country to the certain persecution and outrages of the so-called Nationalists. The past history of that country, coupled with the secret assassinations, poisonings, dynamiting, boycotting, and other wicked acts of to-day, and the atrocious language of Archbishop Walsh, which, in effect, "threatens dynamite and the dagger of the assassin" if Home Rule is not granted, must convince all honest men who read and reflect, that Home Rule there means misery and death to the loyal people of that island.

8. Belfast is a fine, noble, and enterprising city. The Presbytery of the Presbyterian Churches there, which must be a large, intelligent, and influential body, deems the dangers of Home Rule so great and imminent that it has taken a most unusual step, that of issuing a manifesto declaring "that the adoption of Home Rule, at any time impolitic, would now be disastrous and criminal."

9. When a learned body of Protestant divines, eye-witnesses, are so alarmed by the threatening danger of being placed at the cruel mercy of a relentless, savage, persecuting majority as to step outside their regular path of duty to issue a manifesto of warning, it is quite sufficient to outweigh all the blatant assertions of certain sympathizing Canadian newspapers, one of which ventures to say "that Ireland demands Home Rule and shall have it, however it may affect British interests!"

10. The Reformers in this District Lodge believe that these and like papers will entirely fail to drag the loyal Reform party of this Dominion in front of Parnell's juggernaut car to crush out Protestant freedom in any portion of the British Empire, and more especially when it is considered that these newspapers are actuated by the base political object of obtaining the votes of a certain party. No truly loyal Canadian Briton can advocate Home Rule in Ireland.

11. Our brethern in Ireland have, through their Grand Lodge and other ways, announced the threatened danger. They have called upon their brethern in England for aid, and we, speaking for ourselves, and doubtless for every other loyal Canadian Briton, hereby declare our determination to stand by them and render them all the support in our power. We are confident that two hundred thousand Canadian Orangemen "will ask the reason why" if any attempt is made to oppress loyal men in Ireland in the manner threatened.

12. We rejoice to believe that the great Liberal party in England will refuse to follow Mr. Gladstone in his supposed Home Rule policy, and that their chiefs will now see to it "that the tenants shall not be allowed to confiscate the property of their landlords," but must be made to pay their rents and carry out the terms of their leases.

13. The Irish Nationalist has now no cruel grievances as Mr. Gladstone has stated. His cry for Home Rule is to obtain power to oppress the loyalists; and any Canadian, who supports them, is not only interfering beyond his business but is basely aiding in an attempt to oppress the loyal Irish people.

14. This lodge also expresses its sympathy for our brethren in Newfoundland, and hopes they will remember their flag and principles as Britons. Rights of conscience and protection of life and property are our mutual inheritance; and in case of any attempt to deprive us of them we will unite as one man to protect the assailed in any part of the British empire.

15. Finally, whilst passing by for the present other important matters this lodge declares it to be the right of every Briton to choose his politics and party according to his best judgment and conscience; and it is a violation of British principles as well as of common decency to hold up to scorn and ridicule any man or any body of men for exercising such right. It is true that the majority of the brethren of our order are conservatives; but for political opponents to publish almost daily assaults upon our Order, or upon leading members of it, for the above purpose, is un-British, unfair, and tends to embitter political strife. Orangemen glad to give Britons freedom, and it ill becomes any man, enjoying the shelter of that freedom, to assail the fathers of true liberty or their successors and representatives, whilst perhaps these defamers are doing so merely to pay court to a certain party for their votes!

16. Our country is a goodly heritage. Our Queen is the equal protector of all her subjects. All men, Protestants and Roman Catholics, are equally entitled to the protection of the law. Their personal liberty, lives and property are all equally entitled to be held sacred against every wrong. This is the freedom for which Orangemen contend. They are as much bound by their obligation to protect a loyal Roman Catholic, his family and property, as a fellow Orangeman and his family and property. The close political union, the harmony and accord that have prevailed in Canada for so many years between prominent members of our Order and the Roman Catholic members from Quebec are surely a sufficient guarantee to controvert any and every charge against Orangemen of intolerance and hostility to those who differ from them in religious faith, and this lodge is satisfied that every such charge, and every other attempt to breed hostile feelings between loyal Protestants and loyal Roman Catholics will utterly fail.

19. Let us then seek for the blessing of God upon our labors; ever study the Bible, and follow its precepts; do our duty fearlessly as good citizens, always remembering our instructions "to be slow so take offence, offering none," and to maintain the faith to the end of life.

The above resolutions were passed unanimously, and ordered to be sent to the *Sentinel*, *Globe* and *Mail* for publication.

Leamington, Ont., Jan. 19th, 1886.

CALEB P. SIMPSON, District Master, D. N. R. C. E.
DAVID LOWE, District Sec'y, D. N. R. C. E.

SO-CALLED "CHRISTIANS" VERSUS "THUGS."

To the Editor of the POST *and* TRUE WITNESS.

SIR,—I noticed some days since an editorial in the *Daily Witness* reading the POST out of the ranks of respectable journals on account of your advocacy of the use of scientific resources of civilization as a *means to force* tyrants to let go their grip on their victims.

Five years ago England spent something like two hundred millions of dollars in an aggressive and entirely unprovoked war upon the Afghans and Boers.

This money England screwed out of starving East Indians, Irishmen and millions of English workingmen, who could scarcely get food enough to live decently.

There was at that time famine in Ireland, and if there was the shadow of justice in the claim of England of the right to rule Irishmen, then the tax for this wicked aggression would have been remitted to them; that was not done, but it was left for Canada, Australia, and Irishmen in the United States to feed the starving in Ireland. England did not as a fatherly government donate a single dollar. The Queen of England gave $100. The editor of one paper in New York raised $100,000 for them. England had hundreds of millions to spend in murdering foreign people without a single advantage gained to humanity at home or abroad; but not a single dollar for her starving subjects. Is that a Christian government? Is it a Government that men who believe in Him who declared: "For I was a hungered and ye gave me no meat: I was thirsty and ye gave me no drink: I was a stranger and ye took me not in: naked and ye clothed me not: sick and in prison and ye visited me not. Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away to everlasting punishment." Is it a government they can endorse, uphold, and say Godspeed to? And yet, all over the world, men who style themselves Christians, and newspapers which are put forth in the name of, and with the avowed purpose of teaching the principles of Christianity—either are silent, or applaud these habitual aggressions as the march of a great Christian power in its conquest of the world. Pause, O ye thoughtless ones! Is not this the abomination of desolation spoken of by Daniel the prophet?

Where is the man, be he Christian, Pagan, or Jew, who has a spark of nobility in his soul, who would raise a finger to stop these oppressed people from hurling back their oppressors, even with dynamite? Long has the spirit of truth been crushed to the earth in Ireland. She will rise again. There be men—allies of the oppressor—all the world over, who, with simulated horror, cry out when the downtrodden victim blows up a building in London. Do they cry out in horror when the oppressor murders and starves his hundreds of thousands? Oh! ye hypocrites! ye have bowed down to mammon so long that every spark of humanity is eliminated from your hearts. Ye have regard for a little property, but ye care nothing for men's lives and souls.

"The mills of the gods" are grinding, grinding, grinding. Governments have no souls, and they get their punishment for their evil deeds in this world, and the evil men who uphold and execute their evil acts must all come under the condemnation—"And these shall go away to everlasting punishment."

Is it too much to expect that in the last great day of judgment some of those pure spirited men who have been styled "thugs" by hypocritical Christians, who because they will not bow down to mammon, who have hated hypocrisy and tyranny, who taking their lives in their hands for sake of the millions of down trodden in Ireland have gone into the lion's den as David met Goliah? Is it too much to expect that in that last great day they shall be surprised to hear the words—"I was ahungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; I was sick and ye visited me; naked and ye clothed me; *I was in prison and ye came into me!*" And all the oppressed of Ireland will answer Amen! and all the oppressed of other nations will answer Amen!

NOT AN IRISHMAN.

PARNELL AND THE CABINET.

WOULD THE IRISH LEADER FORFEIT CONFIDENCE BY ACCEPTING OFFICE?—WHAT IRISH-AMERICANS SAY—REASON FOR AND AGAINST.

NEW YORK, Jan. 30.—Among all classes of sympathizers with Ireland's fight for legislative freedom the present position of affairs was the all-absorbing topic of discussion. From among the many—bankers, merchants, professional men, politicians, representative men of every calling—the following expressions of opinion are selected as voicing the various views entertained.

Mr. Eugene Kelly, the president and treasurer of the Irish Parliamentary Fund Association, was one of these very cheerful men. In answer to the *Herald* reporter's questions, he said:—

"As to Mr. Parnell's becoming a member of the Cabinet I am quite convinced that he will not do so. It would kill him dead if he did. But he is not the man to accept anything within the gift of the Crown. That is the game that the Government has always played when it ran against an antagonist possessing the talent which Mr. Parnell has displayed. Even if Mr. Parnell were considering the question of going into the Cabinet in the hope of being able to accomplish more for Ireland, he knows very well that despite any pledges made by Mr. Gladstone he could not rely with certainty upon accomplishing anything. But, as I have said, he is not that sort of man."

Ex-Chief Justice of the Court of Common Pleas Charles P. Daly is not "an Irishman born," but his father and mother were born in Ireland, and he has been an active sympathizer in the recent struggle for home rule. He said:—"As you ask for my opinion, you are welcome to it for what it is worth. I think, in the first place, that it would be a

WISE THING FOR MR. PARNELL

to go into the Cabinet if the position were offered to him. To be sure, some of his present admirers might construe such a step into a desertion of the cause for his own benefit. The Irish people have been kept in a state for so many years that they are naturally suspicious, and might be inclined to regard with a suspicious eye any man who went in to form a part of the English government. Of course, there would be no ground for any such fear in the case of Mr. Parnell. He is so thoroughly a parliamentarian, so thoroughly acquainted with the machinery of the British government, that he would be an influential man anyhow, whether as a member of Parliament or of the Cabinet, and holding both positions he might exercise very much greater influence. He is not obliged to continue in the Cabinet if the course of the Cabinet is not what he expects. If he sees he can accomplish nothing he can leave it. Of course, the man who becomes a Cabinet minister and has had his say in its deliberations and measures is bound to sustain them while he remains; but he can leave the Cabinet, just as Mr. Bright did in the course of the Egyptian war, in which step Mr. Bright was certainly right. But I think it very doubtful if he would accept a Cabinet position. His present position is a very strong one, and I imagine that he would prefer to continue it. At the same time, if he went into the Cabinet, I don't think there would be any ground of complaint."

HE WOULD HAVE AN INSIDE VIEW.

"What could he hope to accomplish there?"

"He could accomplish this:—He could ascertain whether they were sincere in desiring to give the Irish people what they want. If he found that they did not intend to do that he would be under no obligation to remain, and his position in coming out would be just as strong as before. You can easily see that going into the Cabinet the acknowledged leader of a powerful body in the House of parliament would be a very different thing from accepting an office under the British Government. The Irish people have a right to distrust men who, after seeming to be warmly interested in their behalf, take office under the Government—I mean an office of emolument. But a position in the Cabinet is quite another matter. There is no pecuniary benefit to the individual there, but a simple recognition of his influence and ability.

IT WOULD WEAKEN HIS HOLD.

A group of Irish-Americans were discussing the situation in the Astor House rotunda when the *Herald* reporter happened along. They were particularly interested in the question of the advisability of Mr. Parnell entering the Cabinet if the offer were made to him. "It would seem to me particularly unfortunate if he took such a step," said Mr. James J. Coogan, "because while it would be very clear to the majority of the people that in doing so he could only be prompted by consideration for the best interests of the movement, yet I fear it would weaken his hold upon the people. Just now he is regarded with a semi-adoration that is a potent factor in the success of the struggle. He is followed, not blindly of course, but with such an abiding faith and confidence as was extended to General Grant when the fate of the nation seemed to rest upon him. Without going into the question of whether he could be more powerful for their good in the Cabinet than out of it, there can be little question that the moment he said 'I will accept a position in the British cabinet' that moment doubt would come into minds of the people, and with doubt possible disintegration. So that at a time when it appears that all that is requisite to the complete success of the agitation is a vigorous continuance of the methods that have brought such success thus far, and when the good to come from a seat in the Cabinet is only problematical, it certainly would seem an unwise step for Mr. Parnell to take." Those who listened seemed in thorough accord with the sentiments of the speaker.

Mayor Grace is an Irishman, and one who has found time, despite the multifarious duties of his office, to take an active interest in the labors that the people here have been contributing towards home rule. He said last night:—"I should imagine it would not suit Mr. Parnell to accept any position in the Cabinet until such time as the ends that he is working for are accomplished. It seems to me that the old policy of O'Connell in that respect should still be followed by Irish agitators, not to accept office under the English government until a measure of justice was done to Ireland. You know Ireland has suffered a great deal from electing men to Parliament who afterward took office, and, although the circumstances have changed very materially, yet I should think it would be the policy of Mr. Parnell that not none of them should take office until the English government had given a guarantee of good faith by passing laws giving a measure of local self government to Ireland.

NOT A NOVEL PROPOSITION.

Mr. Morgan J. O'Brien, who is a member of the Executive Committee of the Irish Parliamentary Fund Association, said:—"It is a novel proposition, that of Mr. Parnell going into the Cabinet, and I think the novelty is about all there is to it. If the British Government could induce Mr. Parnell to accept such a position it would be a great stroke of policy. As to whether he could be induced to do so, Mr. Parnell is a man who would not shrink from the responsibilities of his position if that was coupled with it. But for any other purpose than to bring home rule to Ireland I don't believe he could be got to accept it."

THE HISTORY OF THE FRENCH IN CANADA.

THEIR ARRIVAL—THEIR FRIENDSHIP TO THE INDIANS OF THE VAST INTERIOR—THEIR RELIGIOUS EFFORTS IN THE NORTH-WEST—THEIR FRIENDSHIP TO POPULAR GOVERNMENT.

SIR,—I have had it on my mind for some weeks, now that it has become so fashionable in some quarters among Tory newspapers to abuse the French Canadians, to write a few letters on the subject of the French in Canada for the past two hundred and seventy odd years. It was very well as long as the French Canadians (Bleus and Rouges) were not hostile to the Government of Sir John Macdonald, and as long as the Bleus, or rather their leaders, support that gentleman's corrupt and high-handed political measures in the Dominion, to flatter and make use of them, but as soon as they show any national spirit or independence of his rule, then his organs, especially the *Mail*, are told to flaunt in their faces, "the bloody shirt," and to threaten them with the dire abrogation of their privileges, secured by treaty a hundred years ago and upwards.

Such treatment by the Tory party (or rather by their leaders) is very disgraceful, simply because they asked the Ottawa Government to spare the life of Riel. It must be remembered that the French Canadians have very ancient rights in Canada, that they were its first civilizers and settlers, that they were the first to introduce Christianity in its vast wilderness, in the sixteenth and seventeenth centuries, that they were the first to introduce civilizing laws and literature into it, and that their beautiful language was the first to be spoken in its great wilds, and their songs were the first to be sung on its broad lakes, rivers, prairies and streamlets; that their sprightly manners, their joyous laughter, their gay assemblies, their church bells and religious services, were the first ever sung, seen, heard or enjoyed, in the desolate lands of Canada, during the century from 1608 to 1708 and upwards. It must be remembered that their missionaries traversed the great St. Lawrence and Ottawa rivers, and the chain of lakes to the head of Lake Superior, and crossed to the mammoth Mississippi, and then down its course to the Gulf of Mexico, before any other white men dared to do it. The gentle voices of these missionaries spoke of the love of Jesus and of God to the Indians, and strove to elevate them into civilized habits. Such things are not to be forgotten, nor are the solemn promises of the British Crown guaranteeing certain rights, religious and civil, to be treated with that contempt, uttered some time ago by the *Mail* (the organ of Sir John Macdonald), because the execution of Riel took place, (as a majority of the *Canadiens* thought), in a hasty cruel manner. It must not be forgotten that the *Canadiens* under Papineau from 1820 to 1838 showed themselves to be truly progressive and liberal men in political matters, and rather than yield their undoubted political rights to Lord Gosford's arbitrary rule, even rose in arms in 1837, and although for a time overpowered, yet succeeded a few years after under La Fontaine and Morin and others in obtaining the grant of Responsible Government, which Mr. Baldwin, under Lord Elgin, fully carried out and established. It must not be forgotten that for doing this the Tories, under McNabb, Draper, Sir John Macdonald, and such like Tories, caused the Parliament buildings to be burnt in Lord Elgin's day, and insulted that Governor in the streets of Montreal, loyal as they pretended to be. It is nothing new for the Lower Canadians to be Reformers, and the only thing to be regretted is, that, under Sir George E. Cartier, and since his time, they have forgotten their better days: their old renown, the persecutors of Papineau's day, and the slaughter of their patriots under Sir John Colborne. A great deal could be said as to the shameful misgovernment of the North-West for the past seven or eight years, of the infamous neglect of the rights of the Metis and of the poor Indians, of the flooding of the North-West with land sharks and Government speculators, thereby alienating the loyalty of the Indians and Halfbreeds, at last culminating in the death of Riel. Suffice it to say that the *Canadiens* and their politicians are not without cause for their anger at Sir John and his Ministry. They, and the Ontario public, cannot forget that this same Riel was made use of for political purposes by Sir John and his then political ally, Sir George E. Cartier, long after the rebellion of 1870, and money was given by this same Premier to Archbishop Tache, to be given to Riel to get him out of the country, in connection with which a private letter was written by Sir John Macdonald to Archbishop Tache, marked "private and confidential," which has lately been published in your paper, and was read by Mr. Edgar at the Stouffville Reform meeting a month ago, a proceeding very disgraceful at the time. It is certainly a strange thing that this little Dominion, having only some five millions of people, should be a hundred-fold more vindictive than the United States, which pardoned thousands of rebels so called, after the close of their great rebellion. The cruel nature of Riel's death consists in holding out to him hopes of commutation of his death sentence, respiting him, and then hanging him. It is no wonder Sir John ran away from the country suddenly in view of the whole transaction. It is quite certain the Americans would not have acted in this way, nor would the English Government, looking at the facts of the case. The Lower Canadians remembered that Riel had been politically made use of by Sir John Macdonald and Sir George Cartier in 1870-72, and gave way to the latter, causing him to be elected for Provencher. They thought when large numbers of petitions were sent for his reprieve, and the majority of their race all over America wished his life to be spared, this leniency should have been shown. There is little doubt that Riel could have escaped, and having, as it is said, told his men to spare the life of General Middleton at Batoche, and then surrendered to him as a prisoner of war, the *Canadiens* think such facts should have weighed in the application for his reprieve. But returning to the history of the French in America, we cannot forget who saved the armies of Washington when struggling against English troops for their liberty, not only against English troops, but hired Hessians from Germany. It was the French under the great General La Fayette, who came to the rescue, and caused the ultimate success of a noble race of struggling patriots, against the tyranny of George the Third, who could not see the injustice of his war although told of it by Lord Chatham.

We now see the mightiest Republic that ever existed, which will in our generation have its hundred millions of freemen, existing on this continent, and the French helped to make it so. We see this same French nation maintaining in their own old land a Republic notwithstanding the envy and dislike of European monarchies. England, our mother land, and the mother land of these Americans, has been greatly benefitted by the freedom of America, and every generation is becoming more democratic and liberal. Yes, England has learned many things from her successful offspring, which Lafayette helped to liberate from her then tyranny, and England now is not sorry for it. I have spoken of the wilds of Canada blossoming as the rose with French civilization, of her sons and daughters and inhabitants settling on the wooded St. Lawrence, in Quebec, and Montreal, in Kingston (then Frontenac), in Toronto even, and far away up on the lakes to the Mississippi, and could greatly enlarge, and may in another letter, on the beautiful memories connected with the *Canadiens*. It has been lately the fashion, and I have lately seen aspersions of the character of Louis J. Papineau, to speak disparagingly of this great man. Nothing is more improper, for I believe him to have been one of the greatest patriots that ever lived, or were born in this old land of Canada. I had the pleasure (honor I might say), of an introduction to him and his lady, and of conversation with both at Albany in the spring of 1839. He was then stopping in that city, and in the company of the highest judges and lawyers of the State of New York. I found him to be one of the most gentlemanly men I ever met, and his wife was a beautiful woman and a perfect lady. I saw him at the house of the then Judge Nelson of the Supreme Court of New York, afterwards Chief Justice of the United States Supreme Court at Washington. Now Quebec had the honor of educating Papineau, of listening to his patriotic appeals in favor of liberty and the rights of the people, and there is no reason why this province may not have other patriots among her sons who will now arise in this crisis, and with Mr. Blake and manly Upper Canadians, redeem this great Dominion from the corrupting influences and misrule of Sir John Macdonald's Ottawa Government.

CHARLES DURAND.

Toronto, Jan. 25, 1886.

FORSAKING THE WORLD.

During the imposing ceremony which took place on last Wednesday morning at the Convent of the Holy Names of Jesus and Mary, Hochelaga, Miss Katie McVey, in religion Rev. Sister Mary of the Redeemer, daughter of John McVey, Esq., and sister of Mr. W. P. McVey, of this city, pronounced her vows. This estimable young lady some eighteen months ago bade adieu to her loved family, home and friends to follow her Lord, doubtless to heaven, where the vows she pronounced will necessarily lead her and unite her to her Lord forever. As she approached the altar the joy that illumed the bright happy face told that the long and ardently desired day had arrived and that she regretted not the sacrifice she had made. As the sweet music ascended through the incensed air she turned from the altar in a heavenly rapture, for she understood the full meaning of the title bestowed upon her—a bride twice blessed of Our Divine Lord.

OBSEQUIES

OF THE LATE MISS KATIE WHELAN.

The funeral of the late Miss Katie Whelan, whose sudden demise occurred on Wednesday last, at the Sacred Heart Convent, Halifax, N. S., took place yesterday morning, from her mother's residence, Aylmer street, and was largely attended. The funeral cortege formed shortly after eight o'clock and proceeded to the Church of the Gesu, where a Solemn Requiem Mass was sung by the Rev. Father Jones, assisted by a deacon and subdeacon and a full choir. The sacred edifice and altars were draped in mourning, adding to the impressiveness of the ceremony of the last sad rites. After the ceremony the cortege reformed and proceeded to the Cote des Neiges Cemetery, where the remains were laid to rest in the family vault. The casket containing the remains was literally covered with wreaths composed of the choicest flowers, artistically and beautifully arranged, the last tributes of affection from sorrowing friends. Among the floral contributions were wreaths of exquisite designs, presented by the employés of the POST Printing and Publishing Co. and the lithographic establishment of Messrs. Whelan & Co. The pallbearers were: Messrs. J. Cox, Jos. O'Brien, M. F. Murphy, W. Brophy, W. McNally and W. McCaffrey. Messrs. Feron & Co., undertakers, had charge of the funeral arrangements.

The community of the Good Shepherd, Quebec, have decided to have a convent constructed at Fraserville.

The Bishop of St. Hyacinthe has appointed Rev. Father J.-V. Roy as curate to St. Dominique's parish.

THE JUBILEE.

REGULATIONS ISSUED IN BISHOP FABRE'S MANDAMENT.

In all the Catholic churches of the diocese, Sunday, the mandement of His Lordship Bishop Fabre was read, on the Seventh Provincial Council, which was proclaimed by the Archbishop of Quebec to open on May 30th, as already stated in THE POST. The mandement states that the provincial council is of the greatest importance for the welfare of religion in general and the faithful particularly. The faithful should, therefore, unite with the Bishop, and beseech Heaven to make the coming council profitable and beneficial to all. In view of the facts, we have ordained that the Jubilee will commence on the day of the publication of this Mandement, and will conclude on the 31st of December next. It will be announced by the tolling of the bells during a quarter of an hour after the *Angelus* of noon, and at the conclusion it will be announced in a similar manner after the *Angelus* of the evening of the 31st December. All those in the city parishes shall visit twice the Cathedral, Notre Dame, and St. Patrick's church, and in country parishes the parish church is to be visited six times.

The uncloistered Nuns and their novices and others residing in monasteries will follow the same example of the faithful in visiting the churches. The cloistered religieuses will visit their own chapels. Each one is at liberty to give the Jubilee alms, which will be deposited in a special box and subsequently forwarded to the Sovereign Pontiff to establish accounts at the Grand Seminary for the theological students of the diocese. All priests appointed this year, confessors, ordinary or extraordinary, can hear the Jubilee confessions of the men of any community. The fast days prescribed for the Jubilee are two, to be strictly observed, but neither to be one of the usual fast days of obligation proclaimed by the church. The same power is given to the confessors as during the jubilee of 1879. The *Te Deum* will be chanted on the last Sunday of the year in order to thank God for the graces bestowed during the Jubilee of 1886. To draw the light of the Holy Ghost on the deliberations of the seventh provincial council, there will be for that purpose, a recitation of the *Veni Sancti* and *Ave Maris* at the commencement of each exercise of the month of May.

BISMARCK AND THE POLES.

REMARKABLE SPEECH BY THE GERMAN CHANCELLOR.

BERLIN, Jan. 28.—Prince Bismarck today, in the debate in the Prussian Landtag on the expulsion of Poles from Germany, made a remarkable speech, occupying two hours in its delivery. He said the primary cause of the Government's action was the disloyalty of the Poles to the German crown. They were, he said, constantly engaged in intrigues against the Government, and had made themselves a steady annoyance to Prussia. By acting as accomplices of the opposition in the German Parliament they effected a majority against the Government, and the Crown could do nothing less than either deny the demands of such a majority or else destroy the evil element which made the majority possible. The Polish agitation in Germany, Prince Bismarck said, had always appeared to him an element of danger and had compelled him to keep a watch upon Russia. The Poles had been constantly and not always unsuccessfully, endeavoring to set foreign states against Prussia. "Hence,' continued the chancellor, "we have determined to buy out all the real estate owned by Polish nobles in Prussian Poland, and place German colonists on lands hitherto occupied by the expelled people. In order to make colonization inure permanently to the benefit of the Empire, colonists will be prohibited from marrying Poles. The cost of the undertaking will be about three hundred millions of marks (about $75,000,000), but the state will lose no more than 10 per cent, of this—a loss made necessary by exigencies of the case, buying out an alien class and reselling to Germans, while the gain to the Empire will be unmeasurable." "The Government," spoke out the Chancellor, with great animation, "*will* never concede restoration of Poland, nor a hairsbreadth in that direction. * * * The Poles played a suspicious part in Kulturkampf. * * * Whosoever refuses to help, protect and maintain the state is not entitled to claim anything from the state. * * * As for me, I am ready to save my country, although it cost me my head and honor. If anybody dares to attack Prussia's frontiers, I shall say, like Mr. Gladstone, "hands off!" Referring to an insinuation that the Government's religious prejudices had a great influence in its treatment of the Poles, Prince Bismarck said: "Religion is in no wise connected with the expulsions. As a policy of kindness had failed, it became necessary to reduce the Polish element in Germany, and to increase the German element. This is the real reason for the expulsions, and the Government has determined to persevere in this work despite the opposition of the Reichstag. And in conclusion, I will say that before allowing the fatherland to be endangered, I would counsel the Emperor to make the Federal government independent of obstructionist tactics in the Reichstag so far as the constitution and the laws of Germany would permit. I would hold any minister to be a coward who hesitated to stake everything to save his fatherland from danger." The Chancellor's speech was the principal topic of conversation in the capital to-night. It is generally conceded that the speech is equally capable of being interpreted to foreshadow either a dissolution of the Reichstag or *a coup d'etat*. The occasion of Prince Bismarck's speech was the discussion of the resolution introduced on Saturday last, expressing satisfaction at the passage in the speech from the throne promising measures for the protection of German interest in East Prussia. Herr Achenbach moved that the resolution be adopted, and the motion was supported by Herr Wehr. Dr. Windthorst opposed the motion.

By decision of His Lordship the Bishop of Montreal, the Rev. Father E. J. Contant was appointed curate at St. Clément, of Beauharnois, on January 26th ult.