

THE JUBILEE MANDEMENT SEVENTH PROVINCIAL COUNCIL.

Mgr. Fabre's Instructions Regarding the Jubilee and the Council.

We have already published a brief summary of Mgr. Fabre's last Mandement, which was read in the Churches last Sunday, but to-day we reproduce the whole document.

DEAREST BRETHREN,—For the third time the august and illustrious Pontiff, Leo XIII., who governs the Church of God, by his encyclical letter, dated December 22, opens to the Catholic world the treasures of indulgence, of which he is the supreme distributor. The year 1886, which we have just entered, will be a year of grace and of special benedictions, and you are all lovingly requested, dear brethren, to come in haste and drink at the fountains of the church, the limpid waters of Christian charity, of firm faith, of hope in divine mercy and of confidence in God. Let us admire the practical views of our Holy Father in the promulgation of this new favor which he grants to his children, and after we have become fully sensible of his goodness, let us do all in our power to bring into our daily line of conduct all his sublime teachings.

Society is exactly what man makes it, and it is on the active co-operation of each individual in the work of common good that the general happiness and moral prosperity of public affairs depends.

Let us become men fully convinced of the great principles of order, morality and justice, all of which the Church proclaims. Should it become necessary, and in all circumstances where it will be thought useful, let us become apostles to those who surround us of the teachings of the holy religion. Let us proceed further and let us tend a succoring hand to those who want, and let us sacrifice with contentment our means and labor for the advantage of works of charity and public good. All this is Christian; all this is worthy of children of God; but for a perfect Christian this is not sufficient. Leo XIII teaches this to us. One must, moreover, if he wishes to become one of those model Christians so dear to our Heavenly Father, introduce into his private life, his domestic habits, the practical rules of a Christian life. One must learn, for instance, as the Sovereign Pontiff clearly states, to abandon himself to mortification in a general way, and more particularly to the practices of penance imposed by the Church, that is, the fasting of Lent and of the other days of abstinence ordered by her. We must every day find sufficient energy to give ourselves to prayer, and to not allow a day to pass by without elevating our soul and heart towards Heaven. To simply show ourselves at divine service is not sufficient. Our hearts must be there also. Finally the sacraments of penance of the Eucharist must be frequented regularly to lay down the burden of human frailty and misery and to eat of the food which creates virtue.

It is by doing this that we shall become Christians worthy of that name, Christians who practice, Christians in our public and private life. It is in this way that we shall fulfil the duty of giving good example to one another. It is by proceeding in this direction that we will become followers of Christ, useful to society, to which our good customs will give an impulsion of justice, charity and equity which will render social intercourse more agreeable, more fraternal and easier, and more useful to religion, the sanctity of which we should proclaim, and we should spread about us its blessed and salutary influence. This will become useful to ourselves, for the reason that while laboring for the sanctification of others we will push forward our own spiritual perfection that will effect the salvation of our souls.

There is one point upon which Leo XIII. greatly insists; it is upon charity which should reign among Catholics. His Holiness says:—"But as the first and greatest point of the Jubilee is to be, as we have stated above, the amendment of our existence and the progress of virtue, we consider especially necessary the abolition of evil which we have not neglected to specify in our preceding encyclical letters. We wish to refer to civil and domestic dissensions, which dissensions, whose number can scarcely be estimated, while they injure souls, break or loosen the ties of charity.

If we have once more recalled your memory to this fact, venerable brethren, who are the custodians of ecclesiastical discipline and of mutual charity, it is that we wish to see your vigilance and your authority constantly at work to avert so great a damage. By your advice, your prayers, your reproaches, please see that every person has a care to the conservation of the unity of spirit in the bounds of charity, and that the authors of these dissensions, if some really exist, return to the sense of duty at the recollection of the fact. They should bear in mind during all their life time, that the Son of God when He was nearing the final torture, never craved for anything more ardently from His Father than reciprocal affection for those who believed or should believe in Him, in order that all form but one, as You My Father art in Me and I in Thee, so that they also be one in Us. (Luke, XVII, 1.)

Let us therefore examine our conscience, dear brethren, to see whether we are not of those to whom the Holy Father refers; whether we are not of those who keep in maintenance domestic dissensions among Catholics, either by our language, from which Christian charity is excluded, through giving more headway to the flame of discord, to find means of expounding one's personal views or of realizing one's private ambitions. Listening, therefore, to the voice of the Holy Father, we will endeavor during this year to become all Christians by practice. We will not divide our person in two parts, while giving ostentation to public virtues. We will be in all our deeds and everywhere perfect Christians.

The most efficacious means that are suggested by Leo XIII to arrive at these excellent results is prayer, fervent prayer through the intercession of the Blessed Virgin. There are also the devotions to the Holy Rosary, which have already produced such satisfactory results, and the patronage which should be given to associations and confraternities approved by the Church, and among others the Third Order.

To work, therefore, dear brethren, and with all our heart and soul let us show a legitimate concern in meeting the recommendations of the Sovereign Pontiff, and let us believe that there be none among us who will not consider it a duty to fulfil every necessary condition to obtain the indulgence of the Jubilee.

On the 6th of last January, the Archbishop of Quebec announced that the Seventh Provincial Council would be held on the 30th of May next.

We should, dear brethren, offer prayers to Heaven, asking that this Council may give

forth salutary fruits. It is in the interest of all the Faithful under their care that the bishops meet thus. After having invoked the aid of the Holy Ghost and secured the light and counsel of experienced theologians, they judge, on the basis of the common law, of the different points of ecclesiastical discipline, which need to be re-enforced, or they warn the faithful of the graver dangers for their morals, which time and circumstances bring about. The Holy See examines what has been regulated and then they promulgate the decisions and decrees of these solemn assemblies.

As you see, dearest brethren, these Provincial Councils are of great importance for the good of religion in general and of the faithful in particular. You will then unite with your bishop, and with them you will be given to give them light and wisdom so that the next council will be profitable to all. To this end the holy name of God being invoked, we have ordered and decreed what follows:—

1st The Jubilee will begin the day upon which this mandement will be read and will end on the 31st of December next.

2nd. It will be announced by the church bells, which will toll during a quarter of an hour after the noon Angelus, and the end of the Jubilee will be likewise announced by the church bells, which will be rung during a quarter of an hour after the evening Angelus, from the 31st December.

3rd. All the faithful who belong to a parish entirely or partly situated within the city limits will be held to visit upon two occasions the Cathedral, Notre Dame and St. Patrick's churches.

4th. In every other parish the faithful will visit the parish church on six occasions.

5th. The nuns that are not cloistered with their novices, along with the persons who live in monasteries will follow the same rule as the faithful in their visits to church.

The cloistered nuns will ask for a commutation of the visits to the churches assigned to the faithful, into visits to their own chapel or oratory. This commutation can alone be granted by the confessor at the tribunal of penance.

6th. Every one is free to confer the charity necessitated by the Jubilee upon whom he thinks proper. As to the charity performed in church, it is to be disposed of in a box placed therein for that purpose, and according to the wish of the Sovereign Pontiff, this will go to the maintenance of poor students in theology at the grand seminary. We order that there be but one box in every church or chapel to receive the above mentioned gifts, and these will be faithfully handed over to us.

7. All the priests who are named this year, ordinary and extraordinary confessors of the nuns, will be granted the power to hear the Jubilee confessions of the sisters of any community.

8. The parish priests of the country are requested to establish a confraternity of the Holy Order in their respective parishes. As the parishes in the city, we request the parish priests to send them to the Church of the Stigmas, where there is a flourishing confraternity.

9th. The fasting prescribed for the Jubilee consists in two days of fasting, that is, full abstinence from eating land, milk butter or cheese, eggs, and any other food into which enters any of these eatables. This fasting can be observed any day whatever, even on a Friday, provided that day is not one of obligatory fasting.

10th. I grant to all the authorized professors similar powers to those of the jubilee of 1879.

11th. According to what is mentioned in the Ordo, the Te Deum will be chanted upon the last Sunday of the present year. This devotion will be performed with a view to thanking God for the blessing he has conferred upon us during the Jubilee of 1886.

12th. In order to draw upon the deliberations of the seventh Provincial Council, the light of the Holy Ghost, the *Veni Sanctus* and the *Ave Maria* will be recited at the beginning of every devotion in connection with the Month of Mary.

A FEW NOTES ON THE SITUATION.

To the Editor of THE POST and TRUE WITNESS:

Sir,—About forty years ago, in 1846, a young Kingston barrister, Mr. John Alexander Macdonald, was sworn into the Tory Draper-Vigil Government as Receiver General. Then a shout of joy and of hope went up from the Orange press of Upper and Lower Canada, from that day to this the Protestant youth of Upper Canada into this secret oath-bound society, and I believe when the present generation passes away all Protestant Ontario will be Orange. Then good-bye forevermore to fair-play and justice for the Catholic minority. Who is prepared, clergyman or layman, to share with Mr. J. J. Curran the responsibility of helping to accomplish this dread and cursed result? Father McMahon had the merit of preaching peace to prevent rebellion and bloodshed. There is no such excuse now, as this is a peaceable and just agitation. How is it that the Lafontaine-Baldwin Reform Government of Sir Charles Baggeott could pass an Act of disability against Orangism, which, on account of their present organized power and numbers, would now be impossible have been fooled and deceived by this political necromancer, Sir John A. Macdonald. As for Hon. Frank Smith being our representative, all the old residents of London and vicinity, where he is best known, took it for a good comical joke; but now, as it has turned out to be so serious and tragical, we reprobate him as a sham and a fraud.

A man without learning, principle, and wearing fine clothes, Is like a "gold ring in a barrow pig's nose." The Irish at home and abroad never had nor never will have a leader because, and only because, he wears a gold ring, &c. Now, sir, I most cordially endorse and approve your noble course of action in support of a just cause and a great Christian people. I have lived amongst them for five years, and would risk life and fortune to help them, and this is the sentiment of every Irish mother's son and daughter that I know of.

LONDON TOWNSHIP, Ont., Feb. 2, 1886.

WENT THROUGH THE ICE.

FREDRICK, N. B., Feb. 4.—Information has been received here of a sad accident at Douglastown, on the last instant, by which three young children have lost their lives. Harry, a son of Mr. Ernest Hutchison, aged nine years, and two others, a boy and a girl, children of Mr. John Kinnison, engineer of Mr. Hutchison's mill, were coasting in the vicinity of the slip, near the mill. No one saw the accident, and it is supposed that the tide being high, the children coasted down the slip, ran into the water, and, being unable to extricate themselves, were drowned. Towards evening they were missed, and a search being instituted and the river dragged, the bodies were soon brought to the surface. It would seem as if the little girl had first coasted into the river, that her little playmates ran to her assistance, and all three were dragged into the water and perished.

At present M. Pasteur is the sole manufacturer of the virus of rabies.

The action of Carter's Little Liver Pills is pleasant, mild and natural. They gently stimulate the liver, and regulate the bowels, but do not purge. They are sure to please.

THE NEW CABINET.

OFFICIALLY ANNOUNCED AND GIVES GENERAL SURPRISE.

HOW IT COMPARES WITH MR. GLADSTONE'S MINISTRY.—PARNELL'S OFFER TO MR. MORLEY.

LONDON, Feb. 3.—Mr. Joseph Chamberlain's refusal to accept the office of First Lord of the Admiralty was based upon the desire not to be officially connected with a military department of the Government. Mr. Chamberlain aspires to the Chancery office of the Exchequer, but Mr. Gladstone has absolutely reserved that post for himself, and it is more than probable that the Radical leader will eventually go into the Cabinet as a minor officer. Mr. Anthony J. Mundella has accepted the presidency of the Board of Trade, with a seat in the Cabinet. The Queen has approved of the selection of Mr. John Morley to be Chief Secretary for Ireland.

THE NEW CABINET OFFICIALLY ANNOUNCED.

LONDON, Feb. 4.—The new Cabinet is officially announced as follows:—Mr. Gladstone, prime minister and first lord of the treasury; Sir Farrar Herschell, lord high chancellor; Earl Spencer, lord president of the council; Mr. H. C. H. Childers, home secretary; Earl Rosebery, secretary for foreign affairs; Earl Granville, secretary for India; Mr. H. Campbell-Bannerman, secretary for war; Sir Wm. Vernon Harcourt, chancellor of the exchequer; Marquis of Ripon, first lord of the admiralty; Mr. J. Chamberlain, president of the local Government board; Mr. G. O. Trevelyan, secretary for Scotland; Mr. A. J. Mundella, president of the board of trade; Mr. John Morley, chief secretary for Ireland. The following appointments have been made under the new administration:—Earl Sydney, lord steward of the Queen's household; Mr. Arnold Morley, patronage secretary; Mr. Charles Russell, attorney-general. The composition of the new Cabinet has caused a great surprise. It is thought to show marks of a compromise.

A COMPROMISE CABINET.

It is well said that the above is a compromise, as the portfolios are pretty evenly divided between the two branches of the Liberal party. The announcement must be very disappointing to the Radicals, who had hoped to secure a majority of the appointments. The selection of Sir William Vernon Harcourt for the onerous position of Chancellor of the Exchequer will cause general surprise, as it was believed that Mr. Gladstone desired the position for himself, and as Sir William has never shown any fitness for so elevated a position, having been a decided failure as Home Secretary in the last Gladstone Ministry. Earl Spencer has been transferred from the Lord Lieutenancy of Ireland to the Lord Presidency of the Council; Mr. Childers from the Chancery office of the Exchequer to the Home office; Earl Granville from the Foreign office to the Colonial office; Earl Kimberley from the Colonial office to the India office; the Marquis of Ripon from the Viceroyalty of India to the Admiralty; Mr. G. O. Trevelyan from the Chancery office for Scotland to the local Government board, his place at the former being taken by Mr. A. J. Mundella, who is brought into the Cabinet for the first time; Earl Rosebery, from the Lord Privy Seal to the Foreign Office, Sir Farrar Herschell, who was Solicitor-General, now becomes Lord Chancellor, Sir Henry James, Mr. Gladstone's former Attorney-General, who would have the first claim to the place, having, according to report, refused the office because he is pledged to oppose home rule for Ireland. The "new blood" in the Cabinet consists of Mr. H. Campbell-Bannerman and Mr. John Morley, both advanced Radicals. The absentees from the present Cabinet, who were in Mr. Gladstone's last Ministry, are Lord Salborne, Lord Carlisle, Lord Derby, Lord Hartington, Lord Northbrook (who is said to have been appointed Lord-Lieutenant of Ireland), Mr. G. J. Shaw-Lefevre and Sir Charles Dilke, who to-day appears in the Divorce court to answer the serious charge against him.

OPINIONS OF THE PRESS.

No definite appointment to minor offices have been announced. The *Daily News* considers the new ministry a strong one, and especially approves of the appointment of the Earl of Rosebery and John Morley. It says that the selection of the Earl of Kimberley for the Indian secretaryship is the only choice that is likely to meet with negative approval. The absence of Lord Hartington from the Cabinet, the *News* says, is a matter of regret, which may, however, at no distant date be removed. The *Standard* says, Mr. Gladstone in forming his cabinet has made the best of a bad situation. The members are men of undoubted ability. The selection of Earl Rosebery for the post of secretary of foreign affairs was the best that could be made and promises well for the good will of Germany. The appointments most likely to elicit criticism are these: Sir William Vernon Harcourt as chancellor of the exchequer and John Morley as chief secretary for Ireland.

PARNELL'S OFFER TO MORLEY.

In the event of the defeat of Mr. John Morley in his election at Newcastle-on-Tyne, consequent on his accepting office, Mr. Parnell offers to find him a constituency in Ireland. At the general elections the poll stood:— Joseph Cowen, Radical..... 10,489 John Morley, Radical..... 10,129 P. Parnell, Conservative..... 9,500 Mr. Morley thus having a majority of 629 over Mr. Hammond.

THE PRINCE OF WALES' DINNER.

LONDON, Feb. 4.—The Prince of Wales gave a dinner last evening to the leaders of both political parties and the foreign diplomatic representatives.

Holloway's Pills and Ointment.

—Some constitutions have a tendency to rheumatism, and are, throughout the year, borne down by its protracted tortures. Let such sufferers bathe the affected parts with warm brine, and afterwards rub in this soothing Ointment. They will find it the best means of lessening their agony, and, assisted by Holloway's Pills, the surest way of overcoming their disease. More need not be said than to request a few days' trial of this safe and soothing treatment, by which the disease will ultimately be completely swept away. Pains that would make a giant shudder are assuaged without difficulty by Holloway's easy and inexpensive remedies, which comfort by moderating the throbbing vessels and calming the excited nerves.

THE ORANGE "TWO HUNDRED"

VERSUS THE LORD BISHOP OF KINGSTON.

To the Editor of THE POST and TRUE WITNESS.

Our loyal brethren are not always consistent. They oppose their Catholic fellow-citizens in every movement that is directed to the remedy of religious or social grievances resulting from the penal laws of bygone times or the hereditary intolerance of anti-Catholic bigotry. They meet in lodges and pass hostile resolutions, which they flaunt in the face of their peace loving neighbors, and with clamour and swagger they challenge Catholics to the fight. But when they get the slightest taste of what they richly deserve, they take their punishment badly, and, piping the tune of wall and woe, they proclaim to all mankind how sore they feel. A few weeks ago they would not allow the Irish population of Kingston to meet quietly in the exercise of their right as citizens to arrange for the sending of a small measure of help to struggling friends in the old country for the more secure passage of a necessary Relief Bill through the British Legislature, without stepping upon the platform and audaciously denouncing this most legitimate proceeding as "treasonable." Foiled in their purpose of creating disorder and provoking a quarrel, they made a two weeks' circuit through the city, and by "consulting and canvassing and coaxing and pressing," as the Lord Bishop of Kingston forcibly and accurately wrote, as well as by other less legitimate methods, they procured a decent show of names to an artfully concocted advertisement by which several honest men were entrapped into signature, and were afterwards invoked an anti-Home Rule meeting. With against wronged ferocity they thundered against Irishmen and Catholics, Pope and Bishop, in atrocious declamation from the platform and supplementary tirades through the press. No language of condemnation was deemed too harsh. The highest guiltiness known to the law was freely imputed. And all this because of Irish encouragement being given to an Irish petition for presentation to the Queen, Lords and Commons of the realm by the most loyal of Her Majesty's subjects. But now, when the Bishop of Kingston calmly reviews the situation, and proceeds to weigh the arguments of the Orange orators and counts the "gentlemen of education and recognized public merit" who took the place of prominence on the platform as ardent sympathizers with Ireland's enemies, and carefully ascertains through watchful eye-witnesses that a "large proportion of Protestant gentlemen" in the body of the hall "abstained ostentatiously from any signifying approval of the sentiments uttered by the orators, 10; the sucklings of civil and religious liberty are still and with wrath and indignation, and they tell us through one of the contemporaries, that indeed they are "quite excited," and there is a "great furor in the city; and the feeling (that is the Grit editor's suggested feeling) is spreading, that a public meeting should be called in order to repudiate His Lordship's letter and denounce the writer of it." Isn't that funny? *Quis tulerit Gracchos de seditione querentes?*

We see no necessity whatever for justifying His Lordship's position. Probably he is of like opinion himself. The words of his letter to the Lord Mayor of Dublin have been evidently well considered, and, to speak the plain truth, they must appear to minds untrammelled by Orange bigotry and rightly acquainted with the facts of the case to be rather a moderate expression of the judgment of impartial men, which he was called upon to voice and emphasize with the high sanction of his name. We don't care to recall the foul aspersions and bad language of the reverend and irreverend orators at the anti-Home Rule meeting; nor the slanderous misrepresentations that followed, as an appendix to the vocal performance of the Orange comedians, in the shape of anonymous exhibits in the local daily papers; nor could we think of delving our pages with the reviling name of an ultra Orange reverend almoner of our holy religion, whose silence on the anti-Home Rule platform was an enigma to all Kingston until he had vomited his voluminous of impudently and fetid bile at the office door of one of the local dailies—the one whose editor, infected by the poisonous exhalations of his visitor, is now panting, with what he calls "furore," for an indignation meeting to denounce our beloved Bishop in His Lordship's Episcopal city under the very eyes of his five thousand devoted subjects. At the same time we confess that those innocent revilers of every Irish and Catholic can hardly be blamed for feeling awfully chagrined at the Bishop's brief and cutting criticism upon their proceedings. He gave them indeed a hard nut to crack, harder still to digest, and it is the opinion of the medical faculty that the Orange stomach is at present in a dyspeptic condition.

It was cruelty on the part of His Lordship to insist on their swallowing that heartlessly condensed summary of judgment, "they failed to advance even one argument deserving the attention of thinking men." It is a pity the suggestion of the extremely comical editor of the local daily that advocated a sixteenth century meeting has not been adopted. Undoubtedly curiosity would have been concentrated upon the personality of that meeting. Perhaps the editor himself, being a distinguished proselyte, might have been found doing it thoroughly on the platform and denouncing the Bishop of Kingston with new born zeal for the "great, glorious and immortal." As for ourselves, being of an analytic turn of mind, we should have watched with exceeding great interest the logical accuracy of reasoning with which the speakers would have laid down their big pregnant principles and adroitly applied them to modern historical facts of Kingstonian interest, and drawn out in conclusive form the exact contradictory of His Lordship's simple matter-of-fact thesis. We presume they would have followed the syllogistic style as the most scientific and trenchant method of conveying Bishops. Their dialectic prowess could have found exceptional facility of displaying itself in holding up to view the argumentative scales, and defining the number of literary and logical drachms and scruples that determine the precise weight of each Orange argument against the justice of conceding Home Rule to Ireland. We verily doubt whether even the learned Q. C. himself, who "speaks Anglo-Saxon" as becomes an antiquarian, would have succeeded in demonstrating the dialectic force of his loosely strung clippings from village news-papers, as forcible evidence of the capital crime of treason against Mr. Parnell and his co-conspirators of Kingston. We have heard a very humble man remark upon the extremely unprofessional neglect of the lawyers to establish the authenticity of that bundle of newspaper scraps so solemnly smuggled from Montreal, as collected by Mr. Parnell's actual statements, fully and truly set forth by the sagacious, fully and truly set forth by the sagacious of conflicting reporters, without omission or outlandish context, exaggeration of style or crafty interpolation. We will keep our eyes upon the Q. C. in his future

pleadings before the criminal court, and we think his clients will likewise have need to watch him closely.

A more grievous complaint has been made in a letter written by the brains-carriers of the L. O. L. and published in a local daily over the imposing name of a certain eminent navy captain, to wit, that the Bishop of Kingston, having carefully adjusted his binoculars, did scan the platform of the Orange meeting with searching eyes and counted only six—yes, "not as many as six gentlemen of education and recognized public merit" in the vicinity of the orator. Well, to avoid confounding the certain with the uncertain, we must observe how very definitely His Lordship fixes the just number. Had he said "half-a-dozen," the phrase would sound too elastic. But here we have the arithmetical six. It may be assumed that the Bishop's eye rested with more or less complacency upon five of the gentlemen who formed the chairman's body guard. Now, let the sixth be produced. He is the gentleman whose identity is affirmed by the L. O. L., and is denied by the Bishop. The subject is critical, and a little caution is required in the handling of it, likewise some practical skill in the diagnosis of character. Let the gentleman be turned facewise and sidewise; let him be weighed and measured, and scrutinized inwardly and outwardly, up and down, and let the microscope be scientifically applied for the discovery of the three attributes specified in His Lordship's letter. 1st. He must be a gentleman. Let us here have an accurate definition, for with this, says Aristotle, all argument should begin. Should our loyal Brethren indulge in wordy looseness or redundancy of terms, we will dispute their definition, and then will come "the tug of war." Let them remember that their "gentleman" and his definition must be mutually convertible. We will accept no shams. The cut of his coat will not serve for a patent of nobility. 2nd. He must be a gentleman "of education." We know that there are not very many in the Lodge to whom this designation could truthfully be applied. The gentleman, however, whose identity is the subject of inquiry, is not supposed to be an Orangeman, but only one of the sympathizers with Orangism on the platform of the anti-Irish meeting. Well, let the case proceed. There are educated and uneducated gentlemen. A man may be a most worthy citizen, entitled to respect for his moral virtues, domestic and social, for his industry and skill in trade, his fidelity to all his duties and his success in making money, and withal he may not be a "gentleman of education." It is not to be, too, that he takes part in the public affairs of the city, and is an active and efficient agent in municipal and parliamentary politics, and in sundry other ways attracts the attention of his neighbors, and still he may not count, nor claim to count, amongst the select class known as "gentlemen of education." Assuredly the loyal association whose foremost orator fancies a public assembly with the classic elegance of such phrases as "him and me was on the same platform," must be eminently qualified to test the superior character of the mental culture, the ennobling gifts of genius and the varied scientific, literary and aesthetic acquirements that distinguish their sixth friend and assure his position as a "gentleman of education." In all fraternity of spirit we ask them to produce the "sixth gentleman" that traced their platform at the anti-Irish meeting, and let all the scholarly experts of Kingston, including, of course, the learned professors of Queen's, be summoned as a jury, and let an unbiased judge be appointed to hear and determine this all-momentous question concerning the educational status of the individual whose identity is in dispute. Nothing short of this will satisfy the public mind. The issue is awfully critical, and has too long been enveloped in misty surroundings. The hour has now come for men to learn by the unequivocal decision of an impartial and thoroughly competent tribunal who is, and who is not, to be classed with "gentlemen of education," and be authorized to announce at the next Orange meeting, "them and me is on the same platform."

heir qualification to be found in that sixth gentleman, as specified in the Lord Bishop's letter to the Lord Mayor of Dublin, is that besides being a "gentleman of education," he must be possessed of "recognized public merit." This is a rigid test demanded by his Lordship. It means merit, public merit, recognized public merit. How did His Lordship think of so exactly gauging his man? He must have eyes like a lynx. Here again we insist that our loyal Brethren, should they undertake to prove his identity, shall start from definitions. What is "merit" in a citizen? And what constitutes "public merit"? They may imagine that the beauty of the yellow lily reflected from the countenance of a Brother, as he stands behind the footlights of a Loyal platform in grand rhetorical attitude, and holds aloft the sword of Gideon amidst the rapturous applause of the auditory, is an all-sufficient proof of recognized "public merit." But, as in the matter of education, so also in regard of public merit, the intense agitation of men's minds shall not be calmed except by the honest verdict of an impartial and universally respected tribunal. The mayor and aldermen deserve the attention of thinking men, and it is a pity the suggestion of the extremely comical editor of the local daily that advocated a sixteenth century meeting has not been adopted. Undoubtedly curiosity would have been concentrated upon the personality of that meeting. Perhaps the editor himself, being a distinguished proselyte, might have been found doing it thoroughly on the platform and denouncing the Bishop of Kingston with new born zeal for the "great, glorious and immortal." As for ourselves, being of an analytic turn of mind, we should have watched with exceeding great interest the logical accuracy of reasoning with which the speakers would have laid down their big pregnant principles and adroitly applied them to modern historical facts of Kingstonian interest, and drawn out in conclusive form the exact contradictory of His Lordship's simple matter-of-fact thesis. We presume they would have followed the syllogistic style as the most scientific and trenchant method of conveying Bishops. Their dialectic prowess could have found exceptional facility of displaying itself in holding up to view the argumentative scales, and defining the number of literary and logical drachms and scruples that determine the precise weight of each Orange argument against the justice of conceding Home Rule to Ireland. We verily doubt whether even the learned Q. C. himself, who "speaks Anglo-Saxon" as becomes an antiquarian, would have succeeded in demonstrating the dialectic force of his loosely strung clippings from village news-papers, as forcible evidence of the capital crime of treason against Mr. Parnell and his co-conspirators of Kingston. We have heard a very humble man remark upon the extremely unprofessional neglect of the lawyers to establish the authenticity of that bundle of newspaper scraps so solemnly smuggled from Montreal, as collected by Mr. Parnell's actual statements, fully and truly set forth by the sagacious, fully and truly set forth by the sagacious of conflicting reporters, without omission or outlandish context, exaggeration of style or crafty interpolation. We will keep our eyes upon the Q. C. in his future

life. If a well be poisoned, woe be to those who drink thereat. It is worse to poison the fountain of life, for one's self and for posterity. Often by carelessness, or misfortune, or inheritance, this well has been done. Ayer's Sarsaparilla cleanses the blood, and restores health.

OBITUARY.

DEATH OF HON. MR. BLAKE'S MOTHER.

The people of Canada, irrespective of political leaning, will extend to the Hon. Edward Blake, the leader of the Liberal party, their profoundest sympathy on the death of his beloved mother (Catherine Hume Blake) which took place in London yesterday. The distinguished lady was of very advanced years, and death was hastened through the shock of a fall which from whether she was in the arms of her son or not, she was the wife of the present Liberal leader and of ex-Vice-Chancellor Sir E. Blake. She came of an Irish family, and was granddaughter of William Hume, of Humewood, M.P. for Wicklow, Ireland. This lady's paternal family connections have, therefore, been long and honorable, as well as distinguished in Canadian politics. Under these circumstances it is not wonderful that the Hon. Edward Blake should be so strong in his predilections for public life.

Home Items and Topics.

—All your own fault. If you remain sick when you get hop bitters that never fail.

—The weakest woman, smallest child, and ioked invalid can use hop bitters with safety and great good.

—Old men tottering around from Rheumatism, kidney trouble or any weakness will be made almost new by using hop bitters.

—My wife and daughter were made healthy by the use of hop bitters and I recommend them to my people.—Methodist Clergyman.

—At the change of life nothing equals Hop Bitters to allay all troubles incident thereat.

—Malarial fever, Ague and Biliousness will leave every neighborhood as soon as hop bitters arrive.

—My mother drove the paralysis and neuralgia all out of her system with hop bitters.—Ed. Onego Sun.

—Keep the kidneys healthy with hop bitters and you need not fear sickness.

—The vigor of youth for the aged and infirm in hop bitters ! ! !

HIS IRISH POLICY.

GLADSTONE ENUNCIATES IT IN HIS ELECTORAL ADDRESS.

SOCIAL ORDER, LAND REFORM AND SELF-GOVERNMENT WITHOUT RECOURSE TO COERCION TO BE THE LEADING QUESTIONS BEFORE PARLIAMENT. LONDON, Feb. 4.—Liberals and Conservatives changed sides on the meeting of the House of Commons to-day. In the House write were moved for the re-election of members who have been appointed to office by Mr. Gladstone, except in the case of Mr. John Morley. The House of Commons adjourned until Saturday and the House of Lords until Monday.

GLADSTONE'S POLICY. LONDON, Feb. 4.—Mr. Gladstone will tomorrow issue his election address to the electors of Midlothian, giving the lines of policy upon which he asks the constituency to return him to the House of Commons. The Prime Minister will state that the new Government will institute an enquiry into the land question of Ireland and into the question whether there exists any necessity for the introduction of any specially coercive measures in legislation for the Irish people, but the main policy of the Government shall be to endeavor to reach the source and seat of the mischief generally admitted to exist in that country. "Although the difficulties of the task," says Mr. Gladstone, "make it impossible to anticipate success with confidence, we shall draw comfort from the knowledge that we are engaged in a great work of peace."

LONDON, Feb. 5.—Mr. Gladstone has issued his address to the electors of Midlothian. In it he says that there are three questions concerning Ireland which demand the attention of Parliament—the question of social order, the question of land reform and the question of self-government. The desire for self-government, he says, must necessarily be subject to the law of Imperial unity. The Government hoped to find a safer and more effectual method than coercion to remedy the social troubles.

A JOURNALISTIC EXPLANATION.

The *Daily News* interprets the manifesto to mean that Mr. Gladstone intends to deal with the Irish questions in the order in which he has mentioned them. It thinks that the scheme will secure the unanimous support of the Liberals, while the Conservatives cannot with decency oppose, and will almost certainly support, measures for the establishment of social order and the reform of the land law. The *News* adds that if Mr. Parnell really has the welfare of his country at heart he will have an opportunity to evince his patriotism, but if he obstructs the completion of Mr. Gladstone's scheme, Parliament will turn ready ear to a proposal of coercive measures.

MORLEY TO BE OPPOSED.

The Queen, acting upon the advice of Mr. Gladstone, will appoint a successor to Lord Carnarvon, lord lieutenant for Ireland. The writ for the re-election of Mr. Morley cannot be issued till Lord Carnarvon's successor has been appointed. Mr. Morley's opponent is the recent parliamentary election at New castle, Mr. C. F. Hammond, is preparing to contest the seat at the coming re-election.

ARCHBISHOP WALSH ON MORLEY'S APPOINTMENT.

Archbishop Walsh, in an address at Dublin last evening, said he was personally acquainted with Mr. Morley, but associated the kindly spirit which inspired his speech and writings from a purely political aspect. While welcoming him at the present time, under other circumstances Mr. Morley's views on matters pertaining to the Church merit an emphatic protest from every Irishman who values the faith of the Catholic people.

CHAMBERLAIN'S POLICY.

Mr. Chamberlain, in his election address, says he hopes to devote his attention to the land question. He is willing to support any just and reasonable proposal to settle the Irish question in accordance with the desire of the people, subject to the supremacy of the Crown in Ireland and the integrity of the Empire.

Horsford's Acid Phosphate.

Valuable in Indigestion. Dr. DANIEL J. NELSON, Chicago, says: "I find it a pleasant and valuable remedy in indigestion, particularly in overworked men."

The English language consists of about 38,000 words, yet when a man is ailing on tight boot or waiting for his wife to dress he nearly always invents a few extra words to express his feelings.