

ARCHDIOCESE OF KINGSTON.

James Vincent, by the Grace of God and Favor of the Apostolic See, Archbishop-elect of Kingston.

The Lenten regulations for the diocese of Kingston this year are as follows: I. All persons who have completed their twenty-first year of age, are bound by the law of fast, and accordingly, are restricted to one full meal with a partial meal or collation at evening, on all days within the Lenten season, unless they be excused or dispensed. There is no restriction to the number of meals on Sundays.

II. The sick, the aged (that is, persons who have passed their sixtieth year) and all who are employed in hard fatiguing labor, (likewise nursing women, and any others whose condition of life or state of health would render it obviously dangerous to deprive them of their usual number of meals, are excused from the law of fast, as distinguished from abstinence. In cases of doubt as to the sufficiency of the excuse, the confessor is to be consulted.

III. The law of abstinence, as distinguished from fast, binds all persons who have come to the age of discretion, which is commonly reckoned about seven years of age. It forbids certain kinds of food during the penitential season of Lent. Since the first age of Christianity flesh-meat, eggs and white-meat, such as milk, butter and cheese, have been excluded from the food of the faithful throughout the forty days of penance and prayer preceding Easter. This law remains in force, to except in so far as it is relaxed from rest by the rules of the Canon. Our Sovereign Lord, Pope Leo XIII., has authorized the Bishops of this Province to allow, and we by this present allow to all our faithful people, the use of flesh-meat, eggs and white-meat at every meal on all Sundays in Lent; also at the one principal meal on all Mondays, Tuesdays, Thursdays and Saturdays, except Saturday, 1st of March, and Holy Saturday. At the evening collation they may use eggs and white-meat; also oysters or other small fish.

IV. Whenever flesh-meat is used on Sundays or other days in Lent fish cannot be used at the same meal. Dripping or lard may, however, be used in cooking fish, eggs, etc.

V. In consideration of the epidemic that has for some time prevailed amongst us, and the consequent necessity of nutritious diet for the convalescent and also for those who have expended their strength in curing the sick members of their families, we allow all young persons from seven to twenty-one years of age to use meat at every meal on whatsoever days it is allowed at dinner to full grown persons. The same privilege extends to all who are engaged in laborious and exhaustive occupations, or are excused from fast by reason of old age or delicacy of health. Furthermore, if the head of a family be lawfully dispensed or excused from fast for any of the causes above mentioned (No. 2) and his means be insufficient to enable him to provide two different kinds of food—flesh-meat for himself, and fasting fare for the rest of the family—all the members of his family, even those who are of age to fast, may share his privilege and use flesh-meat with him at the one principal meal every day on which he is permitted to use it. The liberty to use flesh-meat implies the liberty to use eggs and white-meat (but not fish) at the same meal. Should any further relaxation of the law of abstinence be required by particular persons their respective pastors are hereby empowered to grant it, provided a true and reasonable cause be assigned.

We confine in the 2nd of our regulations to the awakening of faith and piety among the people in this holy season of penance. The authorities religiously practiced by our forefathers throughout all ages from the days of the Apostles to the first quarter of the present century, have by the faithful indulgence of the Church been relaxed to a degree that renders the Lenten discipline of mortification almost nominal. Formerly one meal, and no more, was permitted to Christians on all days from Ash Wednesday to the morning of the Saviour's resurrection. The meal was not taken till after the sun had set and the vesper service of the Church had been chanted. The simplest and coarsest food was used by rich and poor alike for the bare sustenance of life; flesh-meat, eggs and white-meat, and every species of delicate fare, that might gratify the sensual appetite, were rigidly excluded. In those days the true spirit of penance was active and earnest; men really "chastised their bodies and brought them into subjection" in imitation of St. Paul (1 Cor. 9 ch.) the forty days' fasting and prayer bore some resemblance to our Lord's fast in the desert, of which Lent is an annual commemoration ordained by the Apostles; and impelled forward to a participation in the joys of the resurrection by the Crucified, prepared himself in body and soul by likening himself to Jesus, the first-born of the heirs of glory, in self-humiliation and self-mortification. For this is the condition of joint helpship, as it is written: "We are heirs indeed of God, and joint-heirs with Christ; yet so if we suffer with Him, that we may be also glorified with Him." (Rom. 8 ch.) Let no man deceive himself into the belief that, because the Church relaxes her Lenten discipline and consideration of her Lenten weakness, she deems penance less necessary than of old. The law of penance admits of no dispensation. The Saviour has declared it indispensable, whether we be physically able to fast or not. "Unless ye do penance," said He, "ye shall all likewise perish." (Luke, 13 ch.) This applies to the nineteenth century equally as to the first. So also does the maxim of St. Paul, "They who are of Christ, have crucified their flesh with his vices and concupiscences." (Gal. 5 ch.) The great Apostle himself was surely "of Christ," a "vessel of election," a commissioned ambassador of heaven, laden with inspiration of secret oracles beyond the power of human tongue to utter, and had already been favored, with a vision of the third heaven before he wrote this significant sentence of personal biography

and universal admonition: "I chastise my body, and bring into subjection, lest perhaps when I have preached to others, I myself should become reprobate." (1 Cor. 9 ch.) It was not that his passions were stronger, or his infirmities weaker, than ours. It was that his faith more fully comprehended the necessity of personal atonement in union with the atonement of Jesus Christ for satisfaction of sins forgiven, and security through God's special grace against future relapse and the danger of final reprobation. If He did not feel safe without penitential self-chastisement who amongst us I secure? "Christ hath loved me," says this great apostle, "and hath delivered himself up for me" (Gal. 2 ch.) What more was needed for his soul's safety? Yes, there was yet needed his personal co-operation; his application of Christ's merits to himself by faith and penance; his voluntary suffering in union with the vicarious sufferings of the innocent Son of God. Hence he wrote (Gal. 1 ch.) "I now rejoice in my sufferings for you, and fill up those things that are wanting of the sufferings of Christ in my flesh."

Wherefore let those who come under the law of fast and abstinence observe faithfully the rules prescribed by Holy Mother Church, and let them do it cheerfully in the spirit of obedience and penance, uniting their little privations each day with the hunger and thirst of our dear Lord in the desert. Let those who are legitimately excused from the Church's Lenten discipline bear in mind that they are bound by the law of penance equally with those who fast; and accordingly are expected to compensate for their dispensation from the common life of the Church in this respect, by denying themselves some one or more of the things otherwise legitimately made, that contribute to sensual gratification. If they are unable to bear restriction of food, they may, with advantage perhaps to bodily as well as spiritual health, restrict themselves in the use of drink. Whosoever are addicted to the inordinate use of alcoholic liquors are bound to this self-correction by the law of Christian temperance, apart from the law of penance; and, whether they fast or not, should lay down the rules of daily self-denial in regard to drink which they will, by God's grace, rigidly observe throughout the Lent.

Let all Catholics regard these forty days as a season of prayer. Fasting is of little avail without earnest, humble prayer. It is but a preparation for acceptable prayer. Both are linked together in the oracles of Holy Writ: and whenever they are declared effectual in discerning God's anger or obtaining His special favor, the good result is attributed chiefly to prayer. Thus the Archangel Raphael said to Tobias: "Prayer is good with fasting and alms . . . when thou didst pray with tears, I offered thy prayer to the Lord." (Tob. 12 ch.) When the people of Israel implored divine protection against impending calamities, they fasted and clothed themselves in sackcloth and ashes, as did also the Ninivites and other Gentile peoples; but these outward humiliations were the expression of a contrite and humble heart, from which the efficacious prayer of faith proceeded upwards to the throne of mercy and moved the heart of God. This is what saved Nineveh from the destruction that had been decreed against it within forty days. The rule prescribed for them was: "Let men and beasts be covered with sackcloth, and cry to the Lord with all their strength." (Jon. 3 ch.) There is a kind of demon whose power over the souls of those who have unhappily come under his dominion, cannot be successfully combated except by the joint forces of prayer and fasting. The apostles had failed to eject this evil spirit from the body of an exorcism. Whereupon the Lord Jesus announced the cause of failure, saying: "This kind of demon is not cast out but by prayer and fasting." (Matt. 17 ch.) which is understood to refer to the demon of impurity, and is a significant warning to such as have habituated themselves to that dreadful vice.

Let us therefore devote ourselves during Lent to more frequent and more earnest prayer, in public and in private. Every one should, if possible, assist at holy Mass each morning and at the evening devotions in the church. The Rosary ought to be recited in every family by parents and children and domestics in common. The conscience should be frequently examined, and fervent acts of contrition elicited, in preparation for a good confession and the worthy reception of the Body and Blood of the Lord in the adorable Eucharist, as is commanded by the Church to all her children at Easter-tide.

To fasting and prayer we are exhorted by the Sacred Scriptures and voice of the Church to add almsgiving. Prayer is good," said the Archangel Raphael, "with fasting and alms, more than to lay up treasures of gold." (Tob. 12 ch.) The Saviour recommended the poor to the commendation of us all, and promised to repay us for every act of goodness done to them, as if it were done directly to Himself. Even a "cup of cold water" given in His name shall not be without its reward. We specially recommend to our people's charity the excellent Association of St. Vincent de Paul, in aid of which a sermon shall be preached, and a collection taken, in St. Mary's Cathedral at Vespers on the first Sunday of Lent. The charitable gentlemen who are enrolled in that Association will relieve the wants of our poor in a Christian manner and with a careful discrimination, so that the funds entrusted to them are sure to be expended most advantageously for the purposes of charity.

We beg to recommend likewise to our faithful congregation of St. Mary's Cathedral the promotion of the works in which they and we are engaged for the exterior completion of the sacred edifice. The Lord, Our Saviour, whose House and Home is in the temple of His city, sacrifice and the audience chamber of His Majesty will not fail to reward those who contribute generously towards its just and necessary adornment. The epidemic prevalent in the city has prevented very many of our people from attending the Cathedral throughout the past five or six weeks. The result is that the usual Sunday offering towards the Cathedral Improvement Fund has fallen to a very low figure.

We earnestly request that unavoidable absence from Mass shall not be made a

pretext for withholding from Jesus Christ what He demands for His holy house, and that the offerings which have not been made for the past few Sundays shall be computed conscientiously and paid in full at an early day. Let us be always generous in paying tribute to our King, who is the King of kings and Lord of all.

May the peace of Our Lord Jesus Christ fill the minds and hearts of our priests and people throughout the Diocese of Kingston.

Given at the Palace, Kingston, this 12th day of February, 1890.

JAMES VINCENT CLEARY,

Archbishop-elect of Kingston.

Thomas Kelly, Secretary.

ALLOCATION OF POPE LEO XIII.

Below we give the London Tablet's translation of the allocation delivered by the Holy Father at the Consistory of December 30th:

VENERABLE BRETHREN—A timely consolation has lately reached us from the remote shores of America and also from Switzerland. The Catholics have obtained what they have earnestly sought for, and this quite recently founded by their own efforts at Washington, at Ottawa, and also at Fribourg educational institutions for higher learning, laying down as an inviolable law of their existence that the safety of the faith shall be inseparable from culture, and that youths shall be trained to religious practice no less than to the cultivation of knowledge. We are well aware that thanks are due, in the first place, to the Bishops for their foresight and their perseverance in this noble enterprise. To both will the praise be due of having made by their united efforts and counsels for the great benefit of the State, as well as for that of the Church, this important provision. We discern, Venerable Brethren, what the future fruit will be of such enterprises; and the thought is most cheering to us that the Catholic name, doubly defended, both by the laws and by the equitable judgments of men, will be free to make a rapid progress in these cities.

CHARACTER OF THE NEW PERSECUTION IN ITALY.

This somewhat happy state of things abroad makes yet more bitter the knowledge of these things which are happening nearer home. For here our enemies never cease to attack the Church, and are even daily becoming more bold; nor are they ashamed openly to glorify in their crime. To both will the praise be due of a public man, lately speaking to the very purpose, pointed out clearly what they looked concerning the Church and the Roman Pontiff. So also in the city of Rome were like words heard in June, when it was sought by unwarranted and noisy expressions not so much to show honor to a desecrated as to heap dishonor on the Church. It is therefore easily perceived that everywhere the opinions of men are inclining to the same direction, and that all have the same object, namely to raise enmity against an ancient religion, and by the help and leadership of evil sects to sever the whole Italian nation, if possible, from the bosom of the Church. You clearly detect, Venerable Brethren, the opinions full of animosity and insolence. The rights of the Roman Pontiff are attacked in the very city of Rome, and are so impugned that the greater importance than that which is generally ascribed to the affairs of royal houses. That which has been snatched from us it is attempted to confer upon its new possessors with a firm and enduring right, as if force and wrong could be a foundation of right. It would be altogether superfluous to enumerate here the unique titles upon which the Holy See asserts, and will ever assert, its right to rule the world. Nor is there need to recall you to the nature of the civil principality of the Roman Pontiff, which, since its object is to safeguard the liberty and dignity of the apostolic administration, rests on a foundation entirely peculiar to itself and different from that of all other principalities. But we cannot and ought not to pass over altogether in silence these renewed attacks upon the Holy See. But in the attack upon our rights, we do not propose as aim and so much higher to the which is greater and higher. For we wish to preserve the Christian faith in its integrity, as it be hooves us for its safety is threatened when they who rule the people assign to the State as duty to assert the supremacy of the human reason, so that obscurity being set up, there remains nothing but to reject totally what has been delivered by God and to openly revolt from the Church.

ANOMALY OF THE NEW CONDITION OF THINGS IN ITALY.

Therefore the question in debate is not merely that the State should have no religion more influential than another, and that it should dispense equally of right to each one without distinction, in which matter in truth this very equality is iniquitous and highly pernicious; but it is its good pleasure to harass the name of Catholics by a public proclamation of war, and to unite counsels and forces with the worst enemies of Jesus Christ. It may seem hardly credible that matters should have reached such a pass, and this, moreover, in the Italian people who, by the gift of God, at a very early time, beheld the light of Christian truth, and was both sensible of and religiously preserved for the space of nineteen centuries the very great and altogether special benefits of the divine goodness. But the fact is before our eyes. And they do not indeed speak more threateningly than they act; further, by every means they endeavor to carry out their plans, and for this reason they do not cease to turn aside the due course of institutes and laws to the injury of the Church.

INQUIRY OF THE PENAL LAW.

The 1st of January next will bring with it, as you know, the beginning of the New Penal Law. When, last year, this law was being deliberated upon by the Legislative Assembly, we, on our part, in this very place, did not, as was our duty, only to censure those points which, under the appearance of chastity, really aim at diminishing the liberty of the clergy, and obstructing their work. In this we said that a very

great disparagement would be done to the Church, which, divinely constituted after the model of a perfect society, is independent (autonoma), and ought not, in the exercise of its duties, to be subjected to any command of man. At the same time we complained that an injury was being done to the whole order of the clergy in that, with no probable reason, and with a contempt for the authority of sacred right, special laws were being established with special severity. And nevertheless these laws, with very little alteration in their hearing, were approved of and passed. We, therefore, mindful of our Apostolic office, renew now that the injury has been done, those same expostulations which we made when it was begun.

THE PROPOSED LAW ON REGULARIZING CHARITIES.

But you see that another wound arising out of this one is threatening the Church. We understood that a law has been proposed about charitable institutions (*de Operibus Pii*), which they have just lately approved of by a hasty vote. And this law, they themselves admit, has been laid as the stepping stone to other things, namely, for wiping out from the institutions of States all traces of religion. The arrangement of the law agrees indeed with a plan of that kind, for the force of it is, in the first place, partly to destroy whatever institution has been founded for charitable purposes, partly to change it into another shape and nature, so that it evidently appears that by means of so great an alteration the overthrow of institutions that have been founded will most truly be effected.

But above all else this is neither in harmony with kindness nor justice, that almost everything that has been founded or left by will for divine worship, for the repose of the departed, or for providing dowries for girls springing to communities of nuns—that for this very reason these things should be considered as passing to others and as empty, and should be turned to other uses. In this it is very evident that the wishes of the founders are violated, especially because they assigned their money to those very intentions which are rejected and under no considerations to others. And these purposes, since they belong to religion, to the relief of the souls of the faithful departed, to the perfection of virtue as by nature as immutable and perpetual as those rights and duties which join man to God.

But this also we can by no means pass over in silence, that to the Committees of Ten presiding over the administration of money for relief, almost all persons, not even excepting women, may be lawfully elected, but parish priests may not. And this determination it has been their good pleasure so to record on the account of the well-known affection of the parish priests towards their Bishops and the Roman Pontiff; so that it should not be possible to doubt with what intention, and for what purpose, they have devised this law of which we are speaking.

A SHAM PRESENCE ON THE PART OF THE STATES.

No doubt they say that this beneficence should be called law, in order that it may be more acceptable; for they add, persons in misfortune usually accept with greater bashfulness and have less courage when they feel that they are in the presence of Christian charity. But is it a sad thing that there should be found among Christian people who so greatly err in their estimate of that virtue, which is the Chief and the Queen of the rest. For, indeed, a sincere will of assisting our fellow creatures cannot spring up except from the inmost sense of kindly disposition; but it is only possible that this should reside, if not solely, at least chiefly, in the breasts of those who look upon each one as another self, and love them in the place of brothers; who acknowledge that others are equal with themselves have been born of God as their Father, and who have been equally redeemed by the blood of Jesus Christ, and have been called to the same happiness in heaven. Moreover, Jesus Christ so lovingly embraces the poor and unfortunate so as to reckon acts of kindness due to them as laid up with Himself, and to consider Himself to be placed under an obligation by the good deed. Since then charity is accompanied by these feelings, she is so far from breaking the spirit of those in whose hearts that she rather raises them to a great dignity of character, such as man without the light of heavenly doctrine could not imagine even in thought. Now, in truth, charity of these dispositions may in vain be sought for outside the Church of God, since Jesus Christ has left her the sole heir of His wisdom, discipline and graces. See also at all times has given very great proofs of how well she has been accustomed both to give heed to the counsels of her divine Founder, and to imitate His examples. Is there any kind of won that the Church has not been zealous to relieve, not only with maternal affection but also with surpassing forethought and watchfulness? Thus, especially by her counsel and authority, or at least by her work, her kindness, her protecting care, relief suitable to varying calamities have been found everywhere in the world, but more numerous in those places where the Church is most flourishing, and the zeal for Christian virtues is greater. Distinguished by this glory has Italy been, which, by retaining the Catholic faith unshaken through prosperity and adversity, has been at all times most plentifully productive of good deeds of this kind. For this reason it is all the more unnatural and unworthy of the Italian race to have wished to snatch away from the Church the possibility of exercising public beneficence. They had alleged indeed that advantages were squandered or badly applied, but the light of truth burst forth from a quarter whence they would least have wished it. The enquiry instituted about the administration brilliantly refuted the falsely fabricated accusation.

THE STATE DESCRIBING ECCLESIASTICAL FUNCTIONS.

In the meanwhile, to fill up the measure of insult, those who came to the civil administration have insolently thrust themselves into the administration of sacred property. You easily see my allusion, Venerable Brethren, I allude to the attack made in these very last months upon Aloysius, titular Bishop of Troas, and Ordinary of Aquaviva and Altamura. You all know

what was done. First the Bishop of Troas was forbidden the use of the property of both churches; then he was removed from his rank and cast forth from his house; the case of those was at the same time bestowed on another man, just as if the matter was a purely civil one and was under the arbitrary control of the political authority. By this, not only were the laws of the Church broken but the essential rights of Our Pontifical Primacy were violated. We therefore resent such an injury with great sorrow of heart, and we stigmatize and reject by Our Apostolic authority all that has been decreed or carried out by force in this matter. As to the clergy and people of those churches we admonish both in the Lord to seriously weigh what duty demands of them. Even as justice requires that they should render a ready obedience in matters of a civil kind to the political authority so in those which appertain to the care of souls they cannot be subject to any other authority except that of ourselves and of those who rule them by a legitimate title, and these, which (God forbid), they wish to separate from the centre of Catholic unity.

And now, before proceeding to designate the Bishops who will fill the Seats of the vacant churches, we now, for the greater glory of God, and the welfare of the Church, create two excellent persons Cardinals of the Holy Roman Church, whose names we nevertheless for proper reasons, reserve to *postea* to be published when fitting with the dispensations, abbreviations and formal clauses due and requisite.

In the name of the Father and of the Son and of the Holy Ghost. Amen.

THE DUAL LANGUAGE DEBATE.

MR. CURRAN'S SPEECH.

Mr. CURRAN, who was received with cheers, speaking in French, said a word of explanation was necessary as to why he addressed the House in the French language. He did so as a protest against the speech of the hon. member for North Simcoe, into which he had pressed so many elements of discord, and more especially in which he had sought to make it appear on the merest pretence that there exists a bitter antagonism between the Irish and the Canadian citizens of Canada. Until the founders of strife had set themselves to the task of setting man against man in this community people of every race, creed and language were bound together by the strongest ties. Despite the efforts of fanatics that happy concord would continue to exist, and as representing an electoral district where men of all shades of opinion lived, but which was more especially the centre of Irish influence, and intelligence in the Dominion of Canada, he could say that whatever may have been the differences of long years ago, when people did not understand each other, to day as between Catholic and Protestant, English and French speaking, there was a community of feeling that could not be surrendered. (Cheers.) The discussion now going on was most regrettable. There was here a new country, just on the threshold of national greatness. It required the good will, the energy and the most devoted patriotism of all its citizens to develop its resources. We had great interests to safeguard—agricultural and industrial resources—that required development and yet there they were wrangling over a wretched bone of contention that had been thrown into their deliberations by one from whom better things might have been expected. (Cheers.) It has been stated that this question was merely a local one. If so, why had it not been brought forward by a local representative? (Hear, hear.) In itself the matter was not of the greatest moment, and let alone it would have settled itself in the natural course of events. The hon. member for Simcoe seemed determined that it should not rest or pass out of public view without a storm being raised that threatened the direct results of the peace and prosperity of the Dominion as a whole. The preamble of his bill was calculated, and deliberately calculated to arouse the strongest opposition, and the firebrand speech in which it had been introduced left the hon. gentleman open to the gravest suspicion. (Cheers.) It was useless to speak of discussing this question outside of the circumstances that surround it, and the animus that the hon. gentleman had purposely infused into it. It had sought to wound the susceptibilities of a proud race, and he had succeeded, but that success was not one of which a public man need boast. How could the hon. gentleman justify himself in the face of the history of the legislation he was seeking to repeal? Senator Girard had introduced the amendment into the North-West Act, making the French language official. There had not been one dissentient voice in the Senate. The House of Commons had endorsed that amendment without a dissentient voice. (Cheers.) He (Mr. Curran) had examined carefully the leading journals of Ontario and Quebec of that date. Not one line had been written in any of them condemning the amendment. Not a public speaker had uttered a syllable against it on any platform from that day to the present. In the North-West no one had protested, no one had complained. There had been no hardship, everything had progressed satisfactorily until last summer, when the hon. gentleman from Simcoe, who did not belong to the territories, began to agitate the people of Ontario on this question and in the name of equal rights had gone to the territories to ask the majority there to deprive the minority of the right to use their own language in the official proceedings of the country. (Cheers.) The present feeling was the result of the efforts of the hon. gentleman to make this, as he said, a British country. He had alleged that the attempt was being made to make of the territories a new province of Quebec. Such a statement was utterly unfounded. The amendment had been made to induce French Canadians to turn their eyes to the territories, where they could make happy homes on our own soil instead of going to the United States. They had not been en-

couraged much to go there, and the colonization system in vogue in Quebec had interfered with the movement; but he would ask his English public men amongst their French brethren, or any French newspaper, ever raised an objection to the public money that had been spent to secure English, Irish, Scotch or German immigration to their western domains? (Cheers.) In whatever way or from whatever standpoint the bill of the hon. gentleman was considered it was utterly without justification. The question now was, were men who did not seem to realize their responsibilities to be allowed to run their mad career unchecked, or would all good men unite to stamp out those wretched appeals to passion and prejudice that were doing so much mischief and diverting men's minds from the consideration of questions of vital importance? There was surely room enough for diversity of opinion in the legitimate field of Canadian politics, and there they might all strive to have prevail what they deemed best for our country and material progress. Let men in good-will join hands to eliminate the discordant elements that set Canadian against Canadian. (Cheers.) It was a happy thing for them that at the head of the French Canadian people today there were statesmen who were equal to the emergency, who would deal with this and all kindred questions in a spirit of generous conciliation, and with their help such a policy would be suggested as might adapt for the best interest of peace. (Loud cheers.)

HON. EDWARD BLAKE.

While this eminent statesman was delivering a speech in the House of Commons on the dual language question, news came that the Toronto University was being destroyed by fire. This circumstance enabled the hon. gentleman to make an excellent point in regard to the prevailing state of public opinion in the country. His remarks were as follows:

Sir, we have but just heard of an event which we must all deeply deplore. The great institution, the crowning glory, I may be permitted to say, of the educational institutions of our country is at this moment in flames, and we know how little a spark may have kindled the great fire which is consuming that ornament to the whole community of Canada, the University of Toronto—that ornament, that great material ornament and still greater exhibition of the triumph of the principles of toleration and of the advance of education, a University where we had gathered the youth of all denominations, Protestant and Catholic, under the sanction even of the Roman Catholic Church, a State institution of non-sectarian principles, where all were gathered together as fellow citizens to get the highest training the land afforded. Just as in that great calamity we may observe how a little spark, as I have said, may kindle a great fire, so let us take warning in this larger sphere, in this still greater question upon which we are now engaged, and let those who are seeking to set the heather on fire on this question be careful not to get themselves too far. (Cheers.) Let them remember that it is impossible to calculate the nature and extent of the issues they are raising. * * * Even this agitation, though its proportions may be as serious as may hon. friend anticipated, will pass away—with some evil consequences to those who are engaged in it, but in the end it will pass away and right and truth will prevail. (Applause.) Upon what condition can we live, thrive and grow as a nation? Certainly not on the lines indicated in this agitation. I would ask hon. gentlemen to put themselves in the places of the French-Canadians. Does he suppose he would cringingly agree to be suppressed? You may have the highest opinion of our tongue, your laws, and your creed. You may wish all men to enjoy the inestimable boon of British speech and the Protestant religion; but still, put yourself in the place of the French-Canadian, and what is your position? Must you not admire the courage, fidelity and determination with which he grappled with difficulties? He fought in all fields—before the legislatures and in sterner places—he fought for what is as dear to him as your birthright is to you. He fought, aye, conquered, too. Cannot you recognize that this was after all a victory for humanity? Even if it did impose greater difficulties upon those engaged in making a nation in Canada, yet by that very circumstance we are given the chance of a more exalted triumph and the exhibition of a higher justice and toleration than is permitted to a wholly homogeneous people. Cannot you see that he has conquered? Do you seriously hope to prevail where under greater disadvantages victory was obtained long ago? Surely we can recognize that the thing for which he struggled was Equal Rights, rights equal to your own. You say now that his language is minimal to the constitution, that you think teach your tongue, and that he must forget his own. He is not to have what is from his point of view equal rights with the Anglo-Saxon race. I regard this as a settled question, and even were my views as to the wisdom of the settlement different from what they are, I would not as a public man attempt to reopen a question which cannot but ensure ultimate defeat and unlimited disaster to the State. I say no. Whether you agree or differ, what has been done is past. I say no. A thousand times no to the proposal to reopen this question. I maintain that it is the duty of all who truly wish for the progress and prosperity of Canada to defend the rights of minorities. I would regard myself as dishonest if I were to yield to the forces which are brought to bear here.

Statistics furnished by the religious authorities show that a large number of pilgrims visited the shrine of Ste. Anne de Beaupre in 1889 than in any previous year. The total number was 100,951, being 9,604 more than in 1888. There were 111 pilgrimages, 97,700 partook of Communion, and 8,047 Masses were celebrated. Among the pilgrims were ten Archbishops and Bishops.