

RUTH KYLER.

A STORY SHOWING THAT "TRUTH IS STRANGER THAN FICTION."

CHAPTER I.

"Whosoever hath any thing fixed in his person that doth induce contempt hath also a perpetual spur in himself to rescue and deliver himself from scorn."

Ruth Kyler, a girl of seventeen, sat in her wheel chair, restless and uneasy, as a people of spirit who are physically disabled are apt to be until the question as to whether or not they are incurable is settled beyond a doubt.

"No letter from the surgeon yet, mother. What does it mean?" said Ruth, as she turned her head to hide the hot, scalding tears and quivering lips.

"Do you think it is a part of God's plan that I should be as I am? You say my condition is not the result of carelessness, ignorance or sin. I believe I might accomplish a great deal if I were well."

"Ruth, I do not know God's plans regarding such things, but this I do know, His plan for making you a Christian and for your happiness is perfect. Whether or not this is a means to accomplish that end I can not tell. You think you might accomplish much if you were well, but perhaps you will be able to do more good now than you would or could under other circumstances. Possibly you who are to care for me will be able to make up what I would have lost. But we will continue to hope that you will yet be able to walk. However, if that can not be—" The sentence was not finished, as their conversation was interrupted by callers.

Their home, which was in one of the central States in the small college town of O—, overlooked a black, sluggish stream, noted only for the lowest and its beautiful water-lilies, which Ruth watched, studied and adored.

The injuries that she had received during a terrific storm when a child were of such a nature as to cripple her hands and feet and partially stop the growth of her limbs. She could not walk and had constant use of her hands. By constant effort, however, she had learned to write by holding her pen between her hands. She could also grasp and hold any small light object in the same manner, but further than this her hands were useless; but although crippled in body Ruth was not crippled in mind, as people with original deformities are sometimes. She had a quick, clear intellect, suffered and enjoyed keenly and had a strong will, which at this time was bent upon regaining the use of her hands, if possible.

She had a fair education and was self-reliant. She read the latest medical authorities touching cases like her own, and often talked with her mother, as we found her doing to day, about her condition and what she would do when she was well; but alas! for the castles she was building. They were destroyed in an instant by a few lines which said:

"DEAR MR. KYLER: We regret to say that we can not relieve your daughter. We fear her case is hopeless. You have our heartfelt sympathy.

Very respectfully yours,

As the contents of their message was made known to Ruth she felt for a moment her strength leaving her, for she realized that from their decision there was no appeal, and that all had been done for her in the three previous trials; she must ever be a helpless cripple. O, had God forgotten her indeed? She did not wish to talk about it now; she could not cry and she could only half think. She tried to be brave for her mother's sake, for she saw that she, too, was suffering, but as the time passed the awfulness of her condition seemed to be forcing itself more and more upon her, and for days she seemed like one stunned by some heavy external blow.

All efforts to interest her were unavailing until at last her brother, remembering her fondness for certain flowers, threw a bunch of water-lilies into her lap, saying:

"Oh, look, would you like some flowers? I gathered them all for you, see. Are they not beautiful? And just think, they came from the bluest place in their river. Strange, isn't it?"

Looking at them a moment as though they were old friends from a dead past, for the first time she lost control of her feelings, and the storm that shook her frail person was in proportion to the time during which it had been gathering; but with its subsidence a change was noticed in Ruth—a change that became more marked as the weeks passed, and one which told the ever watchful mother that a battle was being fought by her; and oh, how earnestly that mother prayed for her afflicted daughter!

"It is an interesting question," says some one, "when a human soul finds its way of life as this it is to see what course it will pursue. It is more than an interesting question, it is a test question, for the littleness or the greatness of that soul will show itself at this point; and a vast number of lives are brought to some such test or trial."

Again he says: "When a soul reaches such a point in life as this it is met by one uniform and powerful temptation, viz, the temptation to sit and brood over the calamity, to shut one's self up from the sunshine of the outer world and to live in an unhealthy atmosphere of grief and complaint. Sometimes the temptation results in a simple morbid melancholy, sometimes it produces a fierce rebellion against God who allows such unusual chances of outward life."

Mrs. Kyler, fearing that Ruth's great disappointment might cause her to be rebellious or despondent, put forth every effort in her power to convince Ruth that God really loved her, and allowed no sparrow to fall to the ground without His notice.

CHAPTER II.

"MAN'S EXTERMINITY IS GOD'S OPPORTUNITY."

About three months after the event recorded in the first chapter, Ruth's hands, in order to lighten expenses, were decided, after much persuasion, to rent their first floor front, which was remarkably large, pleasant and well lighted, to be used as an artist's studio. As time passed, Ruth spent much time watching the pupils at their work, and before the close of the first term's lessons had become so interested that she asked

Miss Crawford, the artist, with much fear and trembling, if she might be allowed to join the class.

The reply was all that her saddened, aching heart could wish, but as she took her place among them kindly did she feel the contrast between herself, with her pencil or brush pressed between her hands, and the graceful happy girls near her. Many times did she feel her cheeks crimson as she became conscious of the curious gaze of some stranger in the room. Fortunately, however, for her, she was influenced to begin at the foundation, to see and represent correctly, instead of being encouraged to paint a few pictures to hang upon the walls to show her friends, as specimens of her work, when, in reality, more or less and often times the most of the work would be that of the teacher.

Her progress at first was slow, very slow, indeed, and at many times discouraging, but as the months passed she saw a new world opening to her view, a world of beauty of which she had never dreamed, but a world which she, yes, even she, might enter, if nothing unforeseen occurred.

Fifteen years have passed and we will enter the pleasant south room again. Miss Crawford is not there, neither are there any pupils, but in their place, looking out of the same window as when we first saw her, but with a much happier, although paler, face. Before her is an almost finished picture representing water lilies growing in a river. If we will look out of the window, too, we shall see her model. Her brightest hopes have been plucked more, much more, than she had thought possible when she began. She has had many pupils (the writer of this being among the number), filled many orders, and is now competing for a prize. The conditions are that the pictures must be original paintings representing flowers. She would have preferred faces if the privilege of choosing had been hers. The reward is to be such that she will be able to rest greatly, if she be the successful one, the parents who have given so much of their time and strength to her; and she works there all by herself this petition is offered many times:

"O God, may this picture not only be an inspiration to others, in trouble, but the means of relieving the loved ones who bear to me. Yet not my will but Thine be done."

There are to be five judges, and one week from this time finds her picture on its way to its destination. It also finds its way, very weak, from exhaustion. This last great strain upon her vitality, and her previous confiding work, are giving her wearings which she cannot under stand.

With your permission we will now enter another room—a room many miles from here and one in which the judges are deciding in regard to the merits of sixty or seventy flower pieces. The pictures are numbered and hung in the best light possible, and there is a numbered and sealed envelope fastened to each picture. These contain the names and addresses of the competitors, and are arranged in such a manner that their decision must be according to their judgment. The less deserving pictures are being taken from their places one by one, until at the close of the first week fifteen only remain.

These are carefully and conscientiously compared until four others are put aside, later six others have their faces turned to the wall, and so on until at the close of the second week only three remain. Of these three, one represents sunflowers, another Easter lilies, and the third, water lilies. Then the merits of these three were discussed many times, until it was decided that as there was but little difference in the work, the thought expressed and brought out must decide the question.

"And now, if you please, what object had the artist who painted these sunflowers, said one who seemed to be a recognized leader among them? Each expressed his opinion freely, and the general opinion was that the object was to represent nature as perfectly as possible.

The Easter lilies were then put to the test. Again there was a general expression, but this time opinions differed widely. All saw in them a partial representation of the Resurrection Morning, but farther than this they did not agree. It was then discovered that not a doubt that this was a copy to a certain extent of a picture that had been painted several years previously, by a master hand, and a little later it had been chromed. The would-be artist had re-arranged the flowers, and, in so doing, because he did not feel and see it himself, had failed to show the one grand thought of the original.

The water lilies were then put in the crucible.

Not a word was spoken for fully five minutes, then one said: "Wonderful. Do you see? Do you get the artist's conception? Look at this deep, dark, fowl depth of human sorrow, and come, as the result of love, light and hope from above, a beautiful character. Do you see how it is expressed? The blossoms which have received the most light are larger, whiter and more nearly perfect than the others, while the buds are just beginning to openly respond to its influence. We may not all believe the statements they make, but it is the artist's thought, and he believes with his whole heart, and I will venture to say, without knowing the circumstances, that these flowers have in some way been an inspiration to this person, in days of deep distress. I am ready to make my choice now," said he.

"So are we all, I think," said another. An expression was then taken in writing and the water lilies were unanimously awarded the prize.

The envelope was then opened and the artist's name and address read.

We will now return to our pleasant south room.

Ruth was gradually becoming weaker, yet the anxious watchful of all that news of the judges' decision. At last, it had seemed ages to her, their report came, and with it congratulations, and this poem:

"O star, on the breast of the river, O marvel of bloom and grace, O dove that fell straight down from Heaven out of the sweetest place? You are white as the thought of an angel, You are green as the thought of an angel, You are pure and radiant one?"

Nay, nay, I fell not out of Heaven, None save me my radiant white, I never grew from the sweetest place, I was in the sweetest place."

From the ooze of the almost river, I won my glory and grace, I have grown from the sweetest place, They rise to the sweetest place."

"They did get my thought," said she, "and perhaps others will see it too. O my dear mother and father, for myself it does not matter, I will soon be over."

As was feared the excitement was too great for her. She sank rapidly and in three days had passed beyond the help of human hands. Yet she lives in the hearts of those who knew her, and her life will ever be an inspiration to the many students who attend the college and hear the story of her life.

Who can measure the fullness of such a life?—Laura L. Bartlett, in Christian Evangelist.

WONDERFUL IN HIS SAINTS.

Ave Maria. One of the most remarkable instances of the supernatural gift of inecorporation conferred on the bodies of many saints is that presented in the case of St. Catherine of Bologna. A visit paid to the shrine within which her body rests, in the Bunsby Catholic Cemetery:

"I reached Bologna by diligence on a Sunday morning; and when a fellow-traveller by the same conveyance declared his intention of going to see the Maronettes, I started off with my case-knife open, hoping to go with the first man I saw in the piazza, and asked him where I could find Santa Caterina di Bologna. 'La Santa!' he called out, seemingly indignant that in her own city she should require to be more fully named. I followed his directions, made the lesson I had received in the piazza, and in the sacristy whether I might say Mass at the altar of La Santa. The vestments were given me, and I followed the server into the church, till he brought me to a transept altar. I did not know in the least what to expect, and fully thought that St. Catherine was reposing at full-length beneath the altar, and that after sitting up in her chair without support, not leaning back. Her hand is perfectly flexible. That I can testify; for they said to me: 'You are a priest, take her hand in yours.' I did so and raised it reverently to my lips. It was perfectly flexible, like a living member."

"I have seldom been more startled, and it certainly was without reason. In the room beyond the transept, exactly opposite to the altar and facing toward it, St. Catherine was sitting up in her chair—the only dead body I ever saw not lying at full length. It was a very moving thing, to say Mass there, and, whenever I raised my eyes, to see the calm figure of the Saint. . . . The Saint is said to be sitting up in her chair without support, not leaning back. Her hand is perfectly flexible. That I can testify; for they said to me: 'You are a priest, take her hand in yours.' I did so and raised it reverently to my lips. It was perfectly flexible, like a living member."

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CATHOLIC RITUAL SANCTIONED BY THE NEW TESTAMENT.

N. Y. Catholic Review.

It seems strange that any one should think that the spirituality of the homage which man offers to his Creator depends upon which of his bodily organs is used in giving expression to it. Yet non-Catholics believe that to receive the impression of divine truth through the hearing organ, by listening devoutly to public prayers, hymns, and sermons, is a spiritual service most pleasing to God; but that to have the same truths suggested to the mind by setting a fitting symbol of them before the eyes, is an abomination to His sight. Why it is so they do not explain. They simply say that the commandment forbids the worshiping of graven images. They forget that God commanded Moses to set up images in the Tabernacle, showing clearly that He does not forbid their use as symbols of spiritual things, but only as objects of divine worship.

But the New Testament, as well as the Old, proves what a mistake it is to suppose that the truths which make men Christians, when apprehended by the hearing, make them idolaters when apprehended by the sight. For it gives us striking examples of a divine ritual, in which the meaning and the reality of spiritual things was impressed upon the mind more by an appeal to the eye than to the ear. It is true that the great ritual homage of individuals was offered to our Lord, and was received by Him with great simplicity of form. But it was very different when His Godhead was revealed in some special and unusual manner, and when, so to speak, God himself arranged the accompaniments of the adoration to be paid Him as a divine being. On such occasions a ritual was used whose splendors as far surpassed the most elaborate and magnificent Catholic ceremonies as the gorgeous coloring of the real sunset surpasses the imitation of it in the Angelus.

Let us take a few instances, and see whether those who were present on these occasions were left to draw their own conclusions as to the holiness and majesty as best they could, by an internal spiritual act only, or whether there was a display of material objects designed to strike the sense of sight and to convey to the soul through the eye some adequate impression of His divine glory.

We see that His advent was heralded not alone by the preaching of the prophets, but also by the blinding of a star in the sky. When Mary and Joseph and the shepherds adored Him at His birth, God Himself lighted the altar, and sent a procession of angels from heaven to sing the Gloria before it. Twice, when He was declared to be God by a voice from heaven, a ritual of surpassing grandeur and magnificence was used to glorify the event. When it spoke first, at His Baptism, the visible heavens opened above Him, and the Spirit was seen descending upon Him in a bodily form like a dove. When it spoke the second time, at His Transfiguration, again the visible ritual corresponded with the greatness of His glory: a bright cloud overhung Him, His face beamed as the sun, and even His simple seamless garment shone with a light so dazzling that the eyes of His disciples could not bear it.

So, too, at His death, what ritual ever inspired the human soul with such awe, or so filled it with a profound sense of God's presence as the darkened sun, the visibly trembling earth, and the opening graves to the eyes? When it spoke first, at His Baptism, the visible heavens opened above Him, and the Spirit was seen descending upon Him in a bodily form like a dove. When it spoke the second time, at His Transfiguration, again the visible ritual corresponded with the greatness of His glory: a bright cloud overhung Him, His face beamed as the sun, and even His simple seamless garment shone with a light so dazzling that the eyes of His disciples could not bear it.

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Catholic Record.

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THE INVOCATION OF SAINTS AND ANGELS.

Among the doctrines of the Church which are most misrepresented by non-Catholics that of the invocation of saints takes a most prominent place.

We are told frequently that has been recently stated by a Protestant reverend lecturer that he had witnessed in Catholic churches acts of adoration offered to saints by ignorant Catholics who transfer to the saints the honor which is due only to Almighty God, and a writer belonging to one of the most absurd and obscure of the many sects into which Protestantism is divided recently stated in the columns of one of the Toronto dailies as a proof of the Evangelical character of his sect that it does not permit the invocation of saints as practiced by Roman Catholics.

The doctrine of the Catholic Church regarding the invocation of saints is that the saints in heaven assist us by their prayers offered to Almighty God in our behalf, and that it is useful for us to ask them to pray for us.

It is readily seen that this doctrine in no way detracts from the supreme and divine honor which is due to God. God is recognized as the fountain and source of every good and perfect gift, and it is from Him alone that we expect the gifts and graces which we hope to obtain through the intercession of the saints.

All Christians are accustomed to pray for one another, and to do this is justly regarded as a pious duty, in accordance with the words of the Apostle St. James: "Pray for one another that you may be saved; for the continual prayer of a just man availeth much." (v. 16.)

It is said that these words refer to the just on earth, and not to those in heaven, or the saints. We might acknowledge that in this passage only the just on earth are referred to, yet even in this case we may draw these inferences from the Apostle's words: 1st. That it is no injury to God to believe that His saints help us by their prayers, and this being the case, there is no reason for believing that the request we may make to the saints in heaven to pray for us is injurious to God, any more than if we make the same request to His saints on earth. 2dly. That not only are the prayers of the saints useful to us, but that it is the will of God that we ask their prayers. It is to be remarked, in the third place, that the words of the apostle are general, so that they really refer to the saints in heaven equally with the saints on earth. It is true that the first part of his injunction, pray for one another, seems to be applied specially to those upon earth; but the reason which is given for this injunction is general: "for the continual prayer of the just man availeth much." It is, therefore, as true when referred to the just in heaven as to those on earth. There is no valid reason why one who has been on earth a powerful mediator with God should cease to be such as soon as he is rewarded by God in heaven. On the contrary, it is reasonable to believe that he becomes more powerful than ever.

Thus all the objections which Protestants make against the Catholic practice are completely refuted.

There are, however, direct proofs from Holy Scripture that the saints pray for us before the throne of God. We read in the Apocalypse (or Revelation) v. 6, that the four living creatures, and the four and twenty elders seen by St. John in his vision of heaven, are occupied in praising God, and presenting before His throne "vials full of odors, which are the prayers of saints."

In the eighth chapter of the same book we find that an angel stands before the throne having a golden censer with much incense "that he should offer the prayers of all saints upon the golden altar, and the smoke of the incense of the prayers of the saints ascended up before God from the hand of the angel."

Again we are told by our Blessed Lord that the saints in heaven are "as the angels of God," and "equal to them." (St. Matt. xxii, 30; St. Luke, xx, 36.)

Now we know from many passages of Holy Scripture that the angels pray for us, and it follows that the saints do the same. Thus in Zach. i, 12 we find an angel offering a fervent prayer to God to show mercy to Jerusalem and the cities of Juda which had been suffering for seventy years, their inhabitants having been for that time in captivity in Babylon. God heard the angel's prayer with favor, and answered "good words, comfortable words."

Another passage showing the power of angels to assist us is to be found in the prayer for grace and peace offered by St. John in the beginning of the Apocalypse, where these blessings are first asked from Almighty God, and in the second place "from the seven spirits which are before His throne." A prayer very similar to this is offered up by Jacob when he imparts his blessing to the two sons of Joseph: (Gen. xlviii.) He asks first that God, and secondly that the angel who delivereth me from all evils, bless these boys. We are, moreover, told by the prophet Osee (xii, 14) that Jacob when he overcame the angel with whom he wrestled "made supplication to Him." There is, therefore, ample authority in Holy Writ for invocation both of angels and saints.

In Daniel xii. we are told that Michael, the great prince, "standeth for the children of thy people." This can have no other meaning than that the Archangel Michael pleads the cause of the people of Israel before Almighty God, and from the tenth chapter of the same book we learn that Michael was assisted in this work by another angel who appeared to Daniel in the form of a man.

Other passages which prove the interest which angels and saints take in earthly affairs might be added to the passages which we have cited. We will, however, content ourself with quoting the words of the Angel Raphael addressed to Tobias, xii, 12, "When thou didst pray with tears, and didst bury the dead . . . I offered thy prayer to the Lord."

The book of Tobias is not received by Protestants in this country as part of the canon of Scripture; it is, however, acknowledged by those on the continent of Europe. It can be proved also that it was received by the primitive Church, and that it was recognized as equal in authority with the other Scriptures. Yet, independently of its authority as Scripture, it is a testimony to the doctrine prevalent among the Jews, and it may be quoted as a historical monument of their faith in the power of angels and saints to assist us by their prayers.

We shall in a future article give the testimony of the early Church on this same subject, and shall answer some of the difficulties usually advanced by Protestants against this Catholic doctrine.

MINISTERIAL VAGARIES AND CHRISTIAN UNITY.

In these days of "fraternity," when so many people are clamoring for the establishment of one Church wherein the members may embrace whatever doctrines they please, from the Unitarianism of Rev. Mr. MacQuarrie to the High Churchism of Fathers Huntington and Ignatius, there is no vagary that will surprise us, in whatever Protestant denomination it may crop up. The Woodstock Sentinel-Review recently stated as something new in this line that a non-Baptist clergyman of the town had baptiz'd a person of his own belief by dipping in the river; that is to say, the Thames. Those present were chiefly belonging to the same denomination as the parties immediately concerned in the operation. A more recent issue of the Sentinel-Review says:

"Everybody is asking to-day, who the non-Baptist person was who immersed a convert in the river on Sunday. Just wait till we get a woodcut of the scene and then all will be clear. It must require truly Baptist faith and courage to walk into the river with your gum boots, as they call them in B. C."

The date of the strange occurrence was Sunday, the 5th inst.

Notwithstanding the reliance of the Sentinel-Review on the subject, it is perfectly well known that the minister who performed the ceremony is the Rev. G. W. Kerby of the Methodist Church, who, having the opportunity to "convert" a young man, who had been brought up by his parents as a Baptist, consulted with alacrity to dip him, when the latter requested to be baptized in this form. To Mr. Kerby himself is attributed the explanation that "he went right into the cold water with his duds on and made sure that the young convert, Mr. Brown, went clean under the water."

When it is borne in mind that Methodist have been for—not indeed centuries, as the sect is too youthful for that—but years contending against the Baptists that sprinkling or pouring is the really scriptural method of Christian baptism, we can infer how ready are those sects which make the most loud professions of admitting none but scriptural practices to depart from such when it suits their purpose so to do.

Woodstock has of late made itself famous for the examples it has afforded of ministers who are ready to sacrifice the principles for which their respective Churches have hitherto strongly contended, for the ostensible

purpose of patching up a peace between warring denominations, among which there is no peace. It will be remembered that it was in Woodstock that Dean Wade of the Church of England invited a Presbyterian minister to officiate in his church by preaching therein last Christmas day. A more Christian mode of securing peace and unity than any compromise method would be for the ministers of these Churches to seek "peace through the truth." St. Paul does not call the Church the "ground of compromise," but "the pillar and ground of truth." It is on this basis that the Catholic Church operates, stating her doctrines without looking for, but rather avoiding, the ambiguous forms in which Protestantism delights; and, confident in the power of truth and goodness to prevail, she invites examination of her doctrines in the well-grounded hope that God will continue to do as He did in the days of the Apostles, namely, that He will "increase daily together such as should be saved." The Apostles spoke not the fancies of men, when they received the Holy Ghost on the first Pentecost, but "as He spoke the word of God with confidence." (Acts ii, 47: iv, 31)

This is the only correct basis on which Christian unity can be established. It is no wonder that so many should become infidels at the present day, when they find that the only Christianity with which they have acquaintance is ready to change hue as rapidly as the chameleon, and still pretend that it is maintaining the old "faith once delivered to the saints." If that old faith were the mass of fantastic inconsistencies which the modern infidels would make it appear to be, the infidels would be right in rejecting it as an incongruous agglomeration of absurdities and myths.

CRIMINAL STATISTICS.

Under the title "Education and Morality" the Lethbridge News (Alberta) of 27th March has a gross attack upon Catholics and Catholic education, the writer of the article in question endeavoring to make it appear that Catholic education is a prolific source of crime. The following is the statement of the case as given by the News:

"The introduction of religious teaching into the public schools has not produced great moral results, as evidenced by the results from denominational schools throughout the Dominion. In the blue book of criminal statistics for 1889 for offences against the person there were 739 convictions as follows: Episcopians, 123; Methodists, 79; Presbyterians, 58; Protestant, 62; Baptist, 15; Roman Catholics, 481. These figures speak for themselves, and are a sufficient answer to those who claim that the State schools are godless. Godless they are when they produce a higher morality than the so-called religious Separate denominational schools. The higher the education given the greater sense a moral force, and the force increases in intensity as the education rises in grade. There are fewer criminals among men of culture than among the illiterate. The greater the intelligence the less the tendency to crime."

We have before us the blue book of which our contemporary speaks, and on referring to it we find the above statements to be entirely erroneous and the figures "cooked" for the purpose of making the proportion of Catholic criminals greater than it is in reality.

Now we know it to be a fact that at their best the figures given in these returns are not reliable. We have known the jailors to return as Catholics, and sometimes, but less frequently, as Episcopians, those convicts of whom they knew nothing. However, there are other considerations which must be also taken into account.

It is to be remarked, in the first place, that the blue-book does not give a complete return of the religion of all who have been convicted during the year. The convictions are divided into "indictable offences" and "summary convictions," and the religion is mentioned only in the former case, which includes but a small percentage of the total. Now when we compare the numbers under these two headings in the different provinces, we find the disproportion to be so great that we are inevitably led to conclude that the bases of the classification are different, and we cannot reach a satisfactory conclusion by the comparison. Thus we find that the whole number of convictions in Ontario was 22,527, of which 2,318 are designated "indictable" being nearly 10 3/4 per cent., while in Quebec the total of convictions is given at 9,521, of which 1,361 are included under the title "indictable," being 14 3/4 per cent. It must be clear to all that the basis of classification is different in the two Provinces. But it is also clear that while the convictions in Ontario amounted to one for 97 persons, those in Quebec were only one for 157 persons. Thus Catholic Quebec, at least, compares most favorably with Ontario.

If, however, we regard only the indictable offences we are compelled by the facts of the case to acknowledge that the number of Catholics reported as convicted is a little larger than it ought to be, in relation to their proportion of population, but that is no reason why the Lethbridge News should exaggerate their

number and their proportion to the population. There are causes, however, which swell the Catholic proportion which ought to be taken into consideration, and which prove that the difference, even if we could rely upon the statistics, is not to be attributed to Catholic education. We will first correct the figures given by the News, after which we will mention some of the operating causes to which we have referred.

In the first place, the blue-book does not give 739 as the number of convictions for offences against the person. The number is 997, of whom 522 are reported as Catholics. It will be seen that the proportion of Catholics is not nearly so large as is stated by the Lethbridge News. If, however, the most serious of these offences be taken, it will be seen that the Catholics have not, by any means, so large a proportion. Thus we find the following figures:

Table with 2 columns: Crime, Total Catholics Convicted. Crimes include Murder, manslaughter, attempted murder, etc.

The other crimes against persons consist of "not providing for family, assault and injury, assaults on peace officers," and in these the Catholics have a somewhat higher ratio, being 264 out of a total of 465.

In this list Catholics are a little over their ratio to the population, which is slightly over 42 1/2 per cent. The number of Catholics convicted is 43.5 per cent. The total number of convictions for "indictable offences" given in the blue-book is 4208. The convictions of Catholics being 2062, or 49 per cent. of this number.

If these statistics were reliable we could only deplore the fact that the number of Catholics under this particular head is somewhat greater than their proportion to the population. But the disproportion certainly must come from causes independent of Catholic teaching, which inculcates the highest model of morality. We know we can indicate some causes which would naturally tend to increase the ratio of apparent crime in the Catholic population, for it needs but a small extraneous population inclined to the commission of evil, to be added to the normal population of the country, to increase considerably the apparent criminal ratio. We may as well look the facts in the face. The Catholic population has been to some extent increased by the immigration of foreigners, some of whom are not a fair sample of the morality of the countries from which they come. This is a fact which is undeniable, though we say it without disparagement to any nationality. A merely local institution, such as all the Protestant Churches are, is not subject to the inconvenience of having counted among its adherents, members of the Mafia or Mala Vita societies from Sicily or Naples, France Macons or Irredentists from France or Spain, or Hungarians, but even though the ties which bind such undesirable characters to the Catholic Church have been severed wholly or for the most part, if they happen to get into prison in Canada for any misdemeanor, they are sure to be marked down in the jail reports as Catholics; and even Polish nihilists, who have certainly no religion at all, are marked down by not very discriminating jail governors in the same way. Thus from its characteristic of Universality, the Catholic Church is credited with many criminals who do not belong to her, and who should not be counted as her members, if the classification were more carefully made.

There are some who have even been refugees from justice, and as we hope, even sometimes against hope, that the influences of religion may be brought to bear upon these people so as to result in their conversion to better ways, we do not exclude them from the title "Catholic" except for obstinacy in grievous sin, in which case, very rarely, sentence of excommunication may be pronounced against them. Poverty is also a temptation which leads frequently to the commission of crime; and we do not deny that, especially among those who come from other countries, there is in Canada, and especially in Ontario, a larger proportion of poor among the Catholic than among the Protestant population. The poor are, of course, not necessarily vicious; but poverty is frequently a temptation to crime, and it is reasonable to suppose that this is one of the causes which makes the whole percentage of crime somewhat higher among the Catholics than it would otherwise be. But this is not the fault of religious education given to the children. It cannot be denied that the tendency of a religious education must be to raise the standard of morality, otherwise religion itself must be a sham. When we say that there is a larger proportion of poor among the Catholics than among the Protestants of the Dominion we wish it to be understood that the poverty does not for the most part arise from their fault, but from their misfortune. The poverty, for example, of a large proportion of Irish

immigrants arises from the bad laws under which the people have been ground down for centuries. Other nationalities have also immigrated into Canada for the purpose of bettering their condition, and, weighing all these things, the wonder is not that the number of Catholics convicted of serious crimes is slightly in excess of their proportion to the population, but rather that, in spite of the disadvantages under which a heterogeneous population labors, there is not a greater disproportion.

The contention of the News that purely secular or intellectual education is sufficient to curb crime is a palpable absurdity. It was said by the late Duke of Wellington, who was a keen observer, that education without religion makes men clever devils; and this is undoubtedly the truth. Religion affords a motive for morality which no merely intellectual training furnishes. We do not pretend that all who have been instructed religiously will put into practice the good principles which have been inculcated upon them; but reason itself should convince us that with the motives to virtue which a religious training affords, the youth who have been so trained will be much more likely to be virtuous than if these principles had not been inculcated upon them. We therefore maintain that it is the duty of a teacher to train the whole child, to inculcate the principles of morality, at the same time that secular knowledge is imparted. The principles of morality are dependent upon, and are inseparable from, the dogmas of faith. Religious teaching in the schools is necessary, that the morals of the rising generation may be preserved incorrupt.

FORMALISM IN RELIGION.

The Toronto Presbytery of the Canada Presbyterian Church met last week in that city, and, besides other business, passed the report of the committee on "the State of Religion." We notice with pleasure that the committee did not indulge in the usual rant against "Roman aggression," which year after year has been hitherto indulged in this and similar bodies. We hope this is an evidence of the return of the reign of common sense, which for the last few years seemed to have deserted the country, were we to judge by the utterances of such Ministerial gatherings. There was, indeed, a sly hit at the traditional, if not historical, "Man of Sin," but it was so vaguely put that we can afford good-naturedly to let it pass with just so much comment as to show that we can understand the veiled allusion.

We are told that one of the prevailing evils against which the Church has to contend is "formalism in religion;" but this is so diluted with the admixture of other evils in the bolus that it is scarcely recognizable:

"Intemperance, licentiousness, gambling, indifference to religion, . . . late hours on Saturday evening, real estate fever, formalism in religion, etc."

We do not know the order of magnitude which these sins take according to the ethics of the Westminster divines, but it looks as if the catalogue were to be read as an anticlimax, in which case the "anti-Christ" so dreadfully patented in the Confession of Faith becomes a very harmless being indeed. Formalism in religion is an expression which might have many meanings. It may aim at the Ritualism of the High Church Anglicans, or even at Presbyterianism themselves, many of whom are beginning now to say that Presbyterianism reformed too thoroughly, as when it struck off from being celebrated by any religious service even those sacred days which had been recognized as days consecrated to meditation on the most sublime mysteries of Christ's life on earth; and we have even now a clamor raised for a special celebration of Easter and Christmas at least. The New York Independent actually tells us in a recent number that the celebration of these feasts would be a "decided help to Christian life and faith," and that "to multitudes of our fellow-men they are nearly the sole reminder of Christian truth." "Thousands," continues the Independent, "who never say or hear a prayer have at least a passing thought of Christ at these times."

If this be so, Presbyterianism is certainly as much in need of reformation for having produced such a state of things as was the Catholic Church, which they undertook to reform by going to such excesses. But perhaps it is against such formalism that the Presbytery is directing its shafts.

It is, indeed, a vague condemnation of the old bugbear, Popery, which leaves us in such uncertainty. Certain it is that many Presbyterians see a danger in pronouncing in favor of church festivals now, after having condemned them unreservedly, since the days of John Knox, as unscriptural, and therefore worthy of the severest denunciation. The well-known Dr. John Hall is of the latter class. He says the origin of such festivals is heathenish, and that their observance would be prejudicial to pure religion. We are at all events thankful to see that the Presbyteries are beginning at last not to scrutinize so closely the mote in the eye of their brethren, while ignoring the beam which is in their own.

EDITORIAL NOTES.

REV. B. BOUBAT has, in consequence of failing health, found it necessary to ask His Lordship the Bishop to relieve him of his charge at Walkerville, and to grant him some vacation for rest and recuperation, a request which the Bishop has kindly granted, notwithstanding the serious need of more priests for the diocese.

We publish this week a sketch of the life of a very eminent Irish Canadian—Hon. Frank Smith. It is a life full of interest, and one worthy of study by our young men of the present day, as showing how a brilliant future and the esteem of his fellows await those who map out for themselves and resolutely carry to completion a career of thrift, honesty and integrity. Such a career was that of Mr. Smith. His healthy brain and brawny arms were the capital on which his beginning was made, and his constant toil and endeavor brought to him, as the years rolled by, a rich reward. The world's wealth came to him in goodly share, not by what is usually termed luck, or by any manner of sharp practice, but by the regular old-fashioned, honest business methods. And now that the years are upon him he has the satisfaction of looking back upon his life with little, we feel sure, to regret, and much, very much, to be proud of. All honor to Senator Smith! Would we had many other men of similar mould.

CREDIT is due Lady Zetland and her companions who are at present distributing relief in some of the poorer districts of Ireland. We doubt not the good ladies will, ere they complete their trip, make up their minds that some change in the system of government should be introduced. These periodical famines prove beyond question that something radically wrong and rotten attaches to the present style of class or landlord government. It must topple over sooner or later. The sooner the better for all concerned.

TO THE good Catholic people of Guelph it must be a source of sincere regret to be deprived of the splendid services of the distinguished Jesuit, Rev. Father Doherty. Not only in Guelph was he known, and his noble work appreciated. It may be said that throughout Ontario thousands of our people watched with interest the noble and herculean task which he had undertaken and successfully completed. He has left the people of that town a monument, the church of Our Lady, which will for generations to come reflect honor on his name, and infinite credit as well on the high-spirited Catholic people of Guelph, who so nobly seconded his efforts.

We publish in this issue an article concerning the great baritone singer, Charles Santley. It will be of special interest at this time, as he will appear in this city in a few weeks.

The libel suit of the Jesuits vs. the Mail was again before the court at Montreal on the 7th inst. The contention of the Mail's counsel that the Legislature exceeded its powers in incorporating a society having extra-provincial objects, and objects contra bonos mores (against morality) was dismissed. The plea of the Mail that it has justification for its charges against the Jesuit Order throughout the world was admitted, thus leaving the Mail free to prove its charge of the evil character of the order. That journal professes to regard the decision as a considerable victory, "as it will be allowed to produce proof of the nature of the Order all over the world." It is perhaps as well for the sake of the public that the Mail should have this opportunity to bring its witnesses from France, Belgium, and other countries to show what the Jesuits really are. We were told some time ago that it had a terrible array of witnesses from these quarters. Meantime the opening of so wide a scope threatens to make the prospective trial as costly as was the Pigottite Court of High Commissioners.

THERE is no longer any doubt that the Dominion Government have allowed the Manitoba School Act to become law, as far as their refusal to disallow it is concerned. There is, however, good reason to believe that the Supreme Court will declare it to be unconstitutional, inasmuch as it deprives the Catholics of the Province of rights which they enjoyed by practice at the time of Confederation, and the British North America Act expressly removes from the domain of the Provincial Legislatures any educational legislation which would deprive any class of Her Majesty's subjects of rights and privileges which they held at the time Confederation took effect. Under this clause it seems to us certain that the courts will sustain the Catholics against the unjust interference of the Manitoba majority. It is stated that the Dominion Government will pay the expense of testing the constitutionality of the Act before the courts. But even if the courts decide against the Catholic claims it will be in the power of the Dominion Parliament to legislate for the restora-

tion of the privileges which the lies have hitherto possessed, and the British North America Act specifies reserves to the Parliament to amend the Legislature's refusal or to legislate on the question in a statutory manner.

The Mail of the 6th inst. has aitorial article in which a cock-and-story is related, stating that the of the North West are bribing the ages of the territory to receive \$5, \$8, \$25, and even \$30 and a new clothes having been offered for the illege of baptizing some Indian ch Of course, no one who knows anyt the practice of Catholic priests believe the story, and the Mail while evidently wishing it to be be makes the acknowledgment the unworthy of credit. Of one of stories it says: "There was not confirm this report." It adds, ho "Rev. H. McKay, of Round La written to Prof. Hart, of Winn letter which indicates that by ostant missionary, at least, the s believed to be true." We have, b the acknowledgment, a little down: "It is possible that Mr. has been misinformed." "Misinfo Surely, it is also possible, eve able, that he is willfully making ments which he knows to be. It is no unusual thing for the and others of that ilk to make suc menta.

THE Toronto Catholic Review ma following reference, kindly as it deserved, to the member for M Centre:

"Mr. J. J. Curran, M. P., w rumored, receive one of the vac follos in the Dominion Cabinet. graceful act could be rendered to Catholics people than to accord Curran this honor, and no, assured, would receive fuller app A thorough Catholic and Irish commands the respect of his c lists of all political parties. His ut in a speech on St. Patrick's Day tion at Montreal shows that he is lover of the 'old land' as he is son of Canada, and deserve to be Very similar are they to those by our illustrious Archbishop, we previously published. In the visit of the delegates of the factions he said: 'The dispute be settled at home; men abroad going to constitute themselves a decide which side was right, would welcome the representative united Irish people. It would be trous to transfer the feud here where. When a delegation cam senting a united Irish party a dollar would be divided with further and fight for the consti liberties of the land of their f ers."

A VERY ultra-Protestant ju Toronto recently reprobat the of the divorce laws of the United all the more because the laws ar ent in the diverse States; so New York forbids a divorce exc certain reasons, a man can cross Connecticut and obtain a div entirely different reasons, thus the New York law completely tive." The journal in question do not want in Canada any of divorce laws, and the present o of affairs is held to be a tent reason why we should link the destiny of Canada the United States, lest we sh hald the misam which would national purity. But if marr purely civil concern, why sh the State arrange all its detai terms on which divorce is to be And why should not the States decide, each one for grounds on which divorce may ized? Catholics maintain i indissolubility of marriage is institution, and that the S no right to dissolve whi bath joined together, but constantly accused of wishing gte the State to the Church be say that the State should be the law of God in these mat are glad to find ultra-Prote cepting our correct principles, should be consistent and eas us for maintaining what they now acknowledge to be the cor But we notice by the papers t residing in Brooklyn, who is the of a Protestant Bishop, has rec into Rhode Island for the p procuring more readily a grounds which would not be in New York as sufficient understood that she had approval of her father in and, if this be the certainly shows great div tween Protestants as to w rates national purity. It ap the Bishop considers the laxit Island laws to be quite cons national purity, and that each very properly make its own But non Catholics ought to c degree of uniformity of opi selves on such subjects, so to public morals, before being rebuke Catholics for being a self consistent. We may w that Brooklyn and New York not hesitate to follow the exa them by the Brooklyn lady, a sanction of Episcopal author cole of morality.

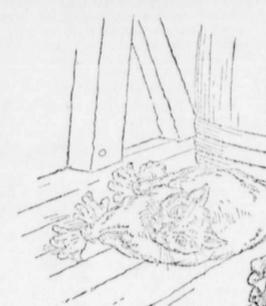
The Love of God.

Like a crane, necking, croaking, silent, graceful, to and fro, like a mother's sweet looks of opprobrium...

pers the wind to the shorn lamb, and who feeds the young rams. They can feel only the weight of affliction pressing heavily upon them...

with their amounts at once convinces us that the law of charity still standing on the divine statute book has not been by them rendered obsolete.

her communion we find brought down into every-day, nineteenth century life, and as a well recognized system, the utter sacrifice and life consecration of one's self to one's fellow creatures.



THE CAT IN GLOVES

Being purely vegetable, they operate without disturbance to the system, diet or occupation. Put up in sealed vials, hence always fresh and reliable, which is not the case with pills put up in wood and pasteboard boxes.

THE CAT IN GLOVES

catches no mice," and so is the business man handicapped who suffers from sick headache, biliousness and dyspepsia, unless he makes use of Dr. Pierce's Pleasant Pellets.



Something is lost when you use Dr. Sage's Catarrh Remedy. It's Catarrh. No matter

how bad your case, or of how long standing, you can be cured. Incurable cases are rare. It's worth \$500 to you, if you have one.

SHORT SERMONS FOR BUSY PEOPLE.

Preached in St. Patrick's Cathedral, N. Y. LOW SUNDAY.

"Peace be to you."—Gospel of the day. (John xx. 19) The Gospel chosen for this, the octave of Easter, is significant.

It is not rhetorical exaggeration, but the naked truth, to say that the Church provides homes for those yet on the threshold of life and furnishes retreats for those on the threshold of death.

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THE DUTY OF GIVING.

CARDINAL GIBBONS ON THE CATHOLIC VIEW OF WEALTH AND ITS OBLIGATIONS.

NEW PHASE OF A GREAT TOPIC—THE GREAT FIELD OF CATHOLIC BENEVOLENCE—CHILDREN OF THE CHURCH GIVE NOT WEALTH ALONE, BUT THEMSELVES—FACTS AND FIGURES OF INTEREST TO THE RICH

In the North American Review for April His Eminence Cardinal Gibbons continues the discussion on "Wealth and Its Obligations," began in the pages of the Review by Mr. Andrew Carnegie, and continued by Mr. Gladstone, Cardinal Manning, Dr. Adler and Rev. Mr. Hughes.

In the state of Maryland and the District of Columbia—I speak of these because I happen to be familiarly connected with them—there are under Catholic auspices, and in a total Catholic population of 250,000, two founding asylums, two asylums for colored children and ten for white orphans, housing and educating 1500 little ones, all of whom are admitted regardless of creed, together with six hospitals and a large number of reformatory institutions.

Under the direction of the Sisters of the Holy Names of Jesus and Mary, Amherstburg, Ontario, this educational establishment highly recommends itself to the favor of parents anxious to give to their daughters a solid and useful education.

EDUCATIONAL.

ST. JOSEPH'S ACADEMY.

Under the direction of the Sisters of the Holy Names of Jesus and Mary, Amherstburg, Ontario, this educational establishment highly recommends itself to the favor of parents anxious to give to their daughters a solid and useful education.

THE HOLY MASS.

ST. THOMAS AQUINAS WRITES: "The Mass is not only the greatest of God's miracles, but it is an abridgement of all the wonders He has ever wrought."

ST. BONAVENTURE SAYS: "The Mass is a compendium of God's love and of all His benefits to men." St. Alphonsus Liguori concludes that "All the honors which angels and men by their homage and martyrdoms, and other good works have ever given to God could not give Him as much glory as a single Mass."

EDUCATIONAL.

ASSUMPTION COLLEGE, SANDWICH, ONT.

The studies embrace the Classical and Commercial Courses. Terms, including all ordinary expenses, \$100 per annum. For full particulars apply to the Rev. D. CURRIE, C. S. B.

EDUCATIONAL.

ST. JEROME'S COLLEGE, BERLIN, ONT.

Complete Classical, Philosophical and Commercial Courses, and Shorthand and Typewriting. For further particulars apply to Rev. Thero. SPOFF, President.

BOOKS FOR THE MONTH OF MAY

- A Flower for Each Day of the Month of May, 10c; per 100 \$10.00. Flowers for Boys or Thoughts for the Month of May, 10c. A Flower Every Evening for May, 10c. The Month of May, by A. M. B., 50c. Month of May, by Dr. Bassi, 50c. The Month of May for Religious Communities, 50c. My Papers, or Thoughts on Litany of Loretto, 75c. Mater Admirabilis, 50c. A Crown for our Queen, by Rev. A. J. Ryan, 125c. Our Lady's Dowry, 150c.

BOOKS FOR THE MONTH OF MAY

- For Girls, or Boys, French or English, 6x10, per dozen, 20c. For Boys, or Girls, French or English, 9x12, per dozen, 40c. For Girls, with figures, Sacred Heart, French or English, size 12x18, per doz., 72c. For Boys, with figures, Sacred Heart, French or English, size 12x18, per doz., 72c. For Boys and Girls, on one sheet, French or English, 12x18, per doz., 60c.

EDUCATIONAL.

ST. MICHAEL'S COLLEGE, TORONTO, ONT.

In affiliation with Toronto University, under the patronage of His Grace the Archbishop of Toronto, and directed by the Basilian Fathers. Full Classical, Scientific and Commercial Courses. Special courses for students preparing for University matriculation and non-professional certificates. Terms, when paid in advance: Board and tuition \$150.00 per year. Half boarders \$75.00. Day pupils \$25.00. For further particulars apply to Rev. J. R. TEEFY, President.

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Conducted by the Ladies of the Sacred Heart. Locality unrivalled for healthiness, offering peculiar advantages to pupils of both sexes. Air, bracing, water pure and food wholesome. Extensive grounds afford every facility for the enjoyment of invigorating exercise. System of education thorough and practical. Educational advantages unsurpassed. French is taught, free of charge, not only in class, but practically by conversation. The library contains choice and standard works. Literary reunions are held monthly. Vocal and instrumental music form a prominent feature. Musical societies take place weekly, elevating taste, testing improvement and inspiring self-possession. Strict attention is paid to promote physical and intellectual development, habits of neatness and economy, with refinement of manners. Terms can be obtained on application to the Lady Superior.

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Branch No. 4, London, Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, Albion Block, Richmond street, P. Boyle, President; Wm. Corcoran, Sec.

C. M. B. A.

We publish this week two articles on the relations existing between the Supreme and Canada Grand Councils. We desire to give the fullest liberty to all who wish to express their opinions on this question, and we hope good temper and argument will be the rule on both sides. Because we cannot make others agree with the views we hold that is no reason why we should fly into a passion and say unkind things about those who differ from us. Opinions widely different may be honestly held by many of our members. We should respect, if we cannot agree with them, and should also never forget that we are all alike brothers of the C. M. B. A., and brotherly expressions, one towards the other, should be the order of the day. This will give a dignity to the discussion, and serve to elevate the society in the estimation of the general public.

Assessments Nos. 4 and 5 were issued on April 6th. They call for the payment of 28 beneficiaries—12 in New York State, 7 in Pennsylvania, 3 in Michigan and 6 in Canada. Members initiated on and after March 3rd are not liable for No. 4 assessment. Members initiated on and after March 24th are not liable for either.

The Reserve Fund on March 31st amounted to \$80,376.94, of which \$13,827.42 is in Canada.

Separate Beneficiary. We reproduce this week the following article from the C. M. B. A. Journal, of Montreal, as a letter in reference thereto has reached us from the members of Branch 84, Montreal.

In our last issue we had an article dealing with this question. The points taken then were:

- 1st. Separate Beneficiary does not imply complete separation.
2nd. Canada has asked by an almost unanimous voice for Separate Beneficiary.
3rd. The reply given to Canada's petition was an illegal elimination of the clause giving the right to ask for Separate Beneficiary.
4th. Canada could stand an epidemic as well as the whole of the remaining Grand Councils together.

5th. An epidemic in Ontario would necessarily reach Northern New York. 6th. That Canada is healthier than the States mentioned.

The third point is acknowledged by the best authorities on constitutional law, as well as the highest legal authorities of the C. M. B. A.

The fourth and fifth must be taken together. Canada's branches are far apart, and an epidemic in one section could not reach another, on account of distance and difference of climate. An epidemic in Ontario would naturally reach Buffalo, Rochester, etc., in New York, on account of constant communication and similarity of climate; and what is said of Northern New York might also be said of Pennsylvania, Ohio and Michigan.

6th. Canada is healthier. This we will endeavor to show by the statistics of the C. M. B. A. and A. O. U. W., which fraternity has often been quoted as an argument against Separate Beneficiary.

The A. O. U. W. maximum assessment must not exceed 20 in any one year in Canada. In New York and Pennsylvania 25 is the maximum. In Ohio 26 is the maximum. While in Ontario the A. O. U. W. have only 14 assessments, in New York 23 was called for, and still a relief of \$135,586 was required to pay their claims. Pennsylvania had 23 assessments, and required relief to the extent of \$52,145. Ohio levied 26 assessments, and required \$33,838 for relief.

We will now look at the average death rate per thousand for the past eleven years in the A. O. U. W.:

Table with 2 columns: Location and Average Death Rate per 1000 members. Locations include Grand Lodge of Ohio, Pennsylvania, New York, Grand Lodge of Ontario, Grand Lodge of Michigan, Ontario, New York, Missouri, and New York.

For the C. M. B. A. we regret that we have not at present before us statements from which we could compile a statement of death-rate for the whole period of the existence of the C. M. B. A. We will, however, take a statement published in the C. M. B. A. Weekly of August 20th, 1890, giving the average death-rate for three years, from July 1st, 1887, to July 1st, 1890.

Table with 2 columns: Location and Average Death Rate per 1000 members. Locations include New York Grand Council, Michigan, Pennsylvania, Canada, Ohio, and Supreme.

Canada has the second lowest death-rate of any Grand Council and has the second highest membership. With Separate Beneficiary she would soon double the present membership and outstrip New York by many thousands.

But in the face of all these facts, the right of asking for Separate Beneficiary being illegally taken away, the Canada Reserve fund being put in jeopardy in a similar manner, and that the increase in the Canadian membership is mainly due to the fact that Separate Beneficiary jurisdiction has always been expected, Canada's petition has been three times refused, and she is now told that she will never get what she asks. What, then, is our duty under the circumstances? We will not be permitted to look after our own local business and retain the existing fraternal relations. It is the almost unanimous desire of the Canadian membership to have Home Rule. Are the wishes of a representative body like the Canada Grand Council, held in Montreal in September last, to be disregarded and

their petitions treated with contempt? There appears then only one course open to us, and that we regret to have to advise: We cannot have Home Rule. We must then have Independence.

Letter of Branch 84.

EDITOR CATHOLIC RECORD.—SIR—The April number of the C. M. B. A. Journal and Catholic Society News of this city contains an article entitled "Separate Beneficiary," ending with the advisory statement: "We cannot have Home Rule, we must then have independence. The strain of the editorial 'we' is too often an abuse."

"We, the people of Great Britain and Ireland" represents the immortal three. We then must have independence represents the indefatigable six with their half dozen of cool propositions or points, at which let us take a cursory glance.

Point No. 1. Separate Beneficiary does not imply complete separation. Ah! it doesn't indeed! The demand for Separate Beneficiary merely conveys the idea to the upright, noble members of our brotherhood in the United States, with whom we are mutually bound by every tie of honor, pledged before the emblem of our salvation, that we can no longer confide to them the management of our financial resources; in short, that we distrust them. It is tantamount to saying to these men of large means, generous impulses and bright intellects, guided by their sterling aims, before we attained our present independent position, that they are no longer capable of administering affairs, that we have outgrown them, and are now financing giants, while they are only pygmies. Can people be so obtuse as to think that after thus wounding the moral susceptibilities of our brethren, by what may become successful though discreditable imputations, that it means not complete separation?

To say that a congenial spirit would still animate our international intercourse is simply a booby. It is to be hoped that the limits of ingratitude may be bound by the cool reflection of reason, and that before it be too late the aspirants of official fame may question a right conscience as to whether our great association has not its origin to perpetuate a union which, apart from financial issues, has the noblest purpose of glorifying Almighty God and aiding His Holy Church by affectionate co-operation.

Point No. 2. "Canada has asked by an almost unanimous voice for Separate Beneficiary." The author's "almost unanimous" of this point is simply the offspring of erring enthusiasm. Were we profane we might advance a more emphatic and bolder reason; but when we think of that Grand Council meeting and hear "my personal views are with the almost unanimous, though I was directed by my branch to vote otherwise" when we recall that some who for years zealously denounced the idea of separation abruptly stepped over to the "almost unanimous" at that meeting, to use slang, we feel there was a nigger in the fence, and think it more prudent to let charity retain our quill from further comment, with the kindly injunction that separatists will, we hope, forego the harborhood of again referring to that "almost unanimous."

Point No. 3. "The reply given to Canada's petition was an illegal elimination of the clause giving the right to ask for Separate Beneficiary." Not to be too censorious let us admit this, owing to limited time there may have been an oversight on the part of the Supreme Council, but the elimination would eventually have to be made to counteract the aspirations of malcontents, who fondly imagine that everything should go according to their special desire. The Supreme Council had certainly a legal right to act. Moved by enthusiasm for the general welfare of the association, they may inadvertently have been premature. Time will prove that the great body of the C. M. B. A. in Canada are satisfied with their decision.

Point No. 4. "Canada could stand an epidemic as well as the whole of the remaining Grand Councils together." This point is open to discussion, and requires to be substantiated by more proof than simple assertion. The cities of Canada, and particularly those in the Province of Quebec, contain the great majority of the members of the C. M. B. A. It must be admitted that cities are frequently exposed to epidemics; consequently, in case of separation, country branches would be assessed in undue ratio to their death rate to supply city beneficiaries.

Point No. 5. "An epidemic in Ontario would necessarily reach Northern New York," therefore an epidemic in Northern New York would necessarily reach Ontario.

Point No. 6. "That Canada is healthier than the States mentioned." We cannot pin our faith to this until we are given statistics. We doubt very much if this point can be proved. What with periodical small pox epidemics, Canadian cholera, typhoid and other fevers, lung and catarrhal affections, etc., the balmy breezes do not always blow south of forty-five.

The sum total of appeal for independence amounts to this: a few gilt writers and talkers, who are left in obscurity, and likely to remain there, by the superior genius and marked ability of men who are honorably and successfully conducting the finances of the C. M. B. A. are not satisfied; they desire that the management of affairs should be transferred to them; they want separation— independence— because they want to shine, and they want to shine with a degree of lustre, sparkling with affection, and true interest for their Canadian confederates. How noble! How unselfish! For this they keep up the death rate cry. Do they ever stop to consider that Canada's Grand Council is the youngest? that its death rate is increasing, and that it will ere many years reach that of New York? Not they. No disadvantage is considered in the mad rush for separation. Well! give them scope; let them dazzle, gratify their fond ambition, and let the enlightened few congratulate each other on the grand prize SUPREMACY. To see them in their glory will be amusing, though sad in the end as they wake up to realize the fact that the "almost unanimous"

have perceptibly dwindled. Will not egotism get a fall when it elapses with the common sense, respect and manly honor of the worthy sons of the C. M. B. A. throughout Canada, who consider their association distinctly Catholic and free from all national characteristics? Who would disdain to impute that their brothers of the United States are actually towards them by other than just, honest and friendly motives?

Perish the idea that we cannot put implicit confidence in the brave sons of fair Columbia. If for offices we aspire they will accord us our share as we grow older; but one way or the other we want no dangerous separation, nor precarious independence: our strength lies in union, the house divided against itself cannot stand. Yours fraternally,

BROTHERS OF BRANCH 84, Montreal.

Branch 56, Hamilton, Hamilton, Ont., April 12, 1891.

At the last regular meeting of above branch, held on the 8th inst., the following address, accompanied with a pretty C. M. B. A. watch chain, was read and ordered to be sent to Brother W. A. D. Baber, who has left the city for Burlington, Que. Brothers Baber was a general favorite with the members of Branch 56, and also with his fellow citizens in the Inland Revenue Department here, and he well deserves the tribute which his friends send him:

TO W. A. D. BABER, Esq., President elect of Branch 56, C. M. B. A., Hamilton: DEAR SIR AND BROTHERS—The members of Branch 56 of the C. M. B. A., Hamilton, beg to tender you an assurance of their sincere regards at your departure for Burlington. We are glad to state the kindly, cheerful assistance you have ever given in every undertaking of the branch, and the great interest you have taken in the success of our efforts in paying off the branch debt. Though it is said that you have a full memory, and a good tongue, we are at a loss for suitable language in which to express our gratitude to you for your valuable services. Knowing your simple, manly character, we hesitate to present a formal testimonial, but we are glad to pass over in silence your going away; so we beg, "B. A. charm." This humble little gift is tendered in the name of each and every member of Branch 56, and contains their kindest wishes. It also conveys its compliments to Mrs. Baber.

signed on behalf of the branch, JOHN J. BUCKE, Pres. Sec.

Branches 37 and 56 will perform their Easter duty next Sunday. All the members will meet at their Hall, and go in a body to St. Lawrence's church. A large attendance is expected. J. B. H.

A Good Example.

On Sunday last the members of Branch 43, C. M. B. A., of Brockville, performed their Easter duty in a body at the early morning Mass. The priest, Rev. Fr. J. J. Kelly, P. P., presiding, presided at a similar occasion, and the appearance of such a large and respectable body of men, and the devotion with which they were performing their duty, was very edifying. At grand Mass special reference to the occurrence was made by the Rev. Fr. J. J. Kelly, P. P., in charge of St. Francis Xavier's parish. Branch 43 has the honor to claim as at the head of its membership no less than five priests—Very Rev. Deaf. J. J. Kelly, P. P., Brockville; Rev. J. J. Kelly, P. P., Yorkville; Rev. J. J. Kelly, P. P., Yorkville; Rev. J. J. Kelly, P. P., Yorkville; and Rev. J. J. Kelly, P. P., Yorkville. Brockville is justly considered one of the best managed branches in the association.

Impressive Celebration in Ingersoll. On Low Sunday, the 5th inst., there was a very fine union demonstration in Ingersoll, of the C. M. B. A., and the Emeralds, of E. B. A.

On Sunday last the two associations assembled at their hall and formed a procession under the direction of their Marshal, Rev. Fr. J. J. Kelly, P. P., in charge of St. Francis Xavier's parish. A. W. Murdoch, President of the C. M. B. A., and Michael McDermott, President of the Emeralds, presided at the procession. Both societies mustered about sixty men, who marched in the order to the Church of the Sacred Heart.

The occasion of the demonstration was the Easter duty for that day for both societies, in accordance with their respective constitutions, and the proceeds of the Catholic societies were for the benefit of the poor of the parish.

High Mass was celebrated by Rev. Fr. J. J. Kelly, P. P., in the presence of a large and respectable body of men, who were most devoutly participating in the services. The Mass was most impressive, and the sermon was most edifying and instructive. It was a most successful day for both societies, and the proceeds of the Catholic societies were for the benefit of the poor of the parish.

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NEWS FROM IRELAND.

LADY ZETLAND'S TOUR. The tour of Lady Zetland and party on Friday took them out of reach of telegraph. Starting from Deronda they traversed a bleak country to Cashel and Carra. At both places the party received warm welcome and addresses were presented to them. After inquiring about the progress of relief works and visiting local industries, schools, etc., the party took luncheon with Father Flannery.

THE STRUGGLE OVER. The plan of campaign has collapsed on the Tower Hill estates in Limerick and Glensharrod, the former purchasing the holdings under the Land Purchase Act, while the latter has reinstated the evicted tenants on the payment of a single year's rent, less thirty per cent. Thus a seven years' struggle is ended.

REPLY APPROVES. In an interview Mr. Timothy Harrington said he was satisfied with the resolutions passed by the Irish National League of America at its council in Cincinnati, in regard to an interchange of views between Mr. Parnell and the President and Secretary of the League. Mr. Harrington declared that he and Mr. Parnell would be ready to receive any suggestions from the American Executive Committee, and that Mr. Parnell and his colleagues would welcome any assistance from America with a view to arbitration to settle the existing troubles in the Irish party and to effect a reunion of the warring factions.

PARNELL'S CHALLENGE. The Toronto Globe's London cable dispatch says: "Though Parliament has been in session for a week nothing more has been heard of Mr. Parnell's offer to resign his seat for Cork. Of course, as I said at the outset, nothing ever will be heard of it. Maurice Healy, a pale, fair, scholarly young man, looks less like a politician, perhaps, than any other man in the delegation, and those who do not know that he, by his own brains and force of character, made himself the chief solicitor in Cork and one of its most substantial, leading citizens, fall into an error in supposing that he is a mere reflection of his elder and more distinguished brother, Timothy. In reality they differ as widely in temperament as in appearance, and each has made his position in politics as well as in law independent of the other. Maurice's swift acceptance of Parnell's challenge was his own act. It did not surprise the Irish members who knew his courage and his hold upon all the respectable elements of citizenship in Cork, but it has greatly interested the English members in him as a hitherto unsuspected force and made him a recognized figure in the House."

THE AMERICAN LEAGUE. The council of the Irish National League of America have adopted the following resolutions: Whereas, the Executive Committee of the Irish National League of America is without advice from the Irish National League at Dublin, and a question is presented requiring an interchange of views with Charles Stewart Parnell, President, and Timothy Harrington, Secretary, of the last named organization, therefore be it resolved—first, that the President and Secretary be instructed to correspond with Messrs. Parnell and Harrington in reference to the matter aforesaid, and especially the letter of John Dillon received by our President and laid before this committee; second, that the President be authorized to suggest the good offices of this organization as arbitrator between the two parties, as well as the harmony and the reconciliation of all differences in Ireland; and to this end that the President at once put himself in communication with the proper parties in Ireland; third, that we recommend a national convention in America to be held not later than Sept., 1891, and that the President is hereby instructed to request the presence of Mr. Parnell, President of the Irish National League, and of the Irish members of Parliament at such convention. The resolutions are signed by all the members of the Council. The Council adjourned subject to the call of the President.

FATHER CRAVEN BETTER. The many friends of Rev. Father Craven, the popular pastor of St. Patrick's Church, Hamilton, will be glad to learn that he has fully recovered from his recent illness. Last Sunday morning at High Mass he delivered his first sermon since his recovery, and his remarks were listened to attentively by the members of his congregation, who were very happy to be allowed to listen to him once more. He was tendered a hearty welcome home on Monday evening by the young ladies of the B. V. M. Sodality of that parish. A slight memento of their good wishes was presented to him in the form of a handsome case, accompanied by an appropriate address, to which the gentleman responded in his usual happy manner. A pleasant hour followed, with music by the ladies and speeches from Rev. Fathers City and Haley.

E. B. A. At the last regular meeting of Branch 23, E. B. A., London, held on the 12th inst., the following officers were elected: President, Taos, Gould; Vice-President, Philip McGowan; Secretary, Wm. McGowan; Treasurer, Wm. McGowan; Recording Secretary, Pat. Dean; Steward, Peter McGowan; and Con. McGowan.

Resolved, that the members of Branch 23, E. B. A., London, be allowed to have their names entered in the minutes of the meeting of the 12th inst., in recognition of their hearty sympathy in this hour of our grief.

Resolved, that these resolutions be recorded in the minutes of the Branch and published in its official organ, the CATHOLIC RECORD of London, the C. M. B. A. Journal of Montreal, and an engraved copy be sent to the Rev. Fr. J. J. Kelly, P. P., St. Patrick's Church, Hamilton.

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FROM STRATFORD.

Low Sunday was a day which will long be held in joyful remembrance by the members of the Catholic Mutual Benefit Association and of the Ancient Order of Hibernians of the city of Stratford. By mutual arrangement, made a few days previous, the members of these associations, having obtained the permission of the Rev. Dr. Kilroy, met at the C. M. B. A. hall and proceeded in procession to St. Joseph's church, where all received holy Communion, thus fulfilling the precept which commands each of their respective members to perform his Easter duty.

For the purpose of enabling the societies to comply with this obligation, the beloved and generous pastor of St. Joseph's Church, Rev. Dr. Kilroy, voluntarily secured the services of the Rev. Father Finnegan, S. J., of Guelph, who gave a four days' mission, ending on Low Sunday, the successfulness of which may be gathered from the fact of two hundred and six persons partaking of holy Communion at the 8 o'clock Mass on that day.

At the evening of Vespers Father Finnegan preached, from the gospel of the day, one of the most forcible and convincing sermons which have ever been heard in St. Joseph's Church. The gratitude of these societies is due to Father Finnegan for his zealous and successful services on these days and also to the rev. pastor of Stratford for his kindness in procuring so distinguished a son of St. Ignatius to conduct the mission.

OBITUARY. James Gibbons, Ingersoll. Died at St. Joseph's Hospital, London, James Gibbons, of Ingersoll, aged forty-six years and twenty-three days. Deceased was a brother of the late Mr. Gibbons, Postmaster of Goddards, also Brother of Luke Gibbons, Newmarket, President of the North York Farmers' Institute. Deceased was born in the township of King County, York, and resided in Ingersoll twenty-six years ago, where he resided ever since.

A son of Sir Edmund A. H. Lechmere, Bart., M. P., who is travelling in Australia for his health, was formally received into the Catholic Church in the Cathedral Church of St. Patrick, Melbourne, on January 25 (Feast of the conversion of St. Paul), the catechumen being conditionally baptized by the Rev. Father R. S. Hanson, under the names Cyril Leo Alban.

LATEST MARKET REPORTS. London, April 16.—GRAIN (per cental)—Red wheat, 130 to 131; white, 130 to 131; spring, 130 to 131; corn, 120 to 121; barley, 110 to 120; buckwheat, 100 to 110; rye, 110 to 120; peas, 110 to 120; beans, 100 to 110; barley, 100 to 110; clover, 100 to 110; hay, 100 to 110; straw, 100 to 110; wool, 100 to 110; tallow, 100 to 110; butter, 100 to 110; eggs, 100 to 110; chickens, 100 to 110; turkeys, 100 to 110; ducks, 100 to 110; geese, 100 to 110; pigs, 100 to 110; calves, 100 to 110; lambs, 100 to 110; hogs, 100 to 110; mutton, 100 to 110; beef, 100 to 110; pork, 100 to 110; lard, 100 to 110; tallow, 100 to 110; butter, 100 to 110; eggs, 100 to 110; chickens, 100 to 110; turkeys, 100 to 110; ducks, 100 to 110; geese, 100 to 110; pigs, 100 to 110; calves, 100 to 110; lambs, 100 to 110; hogs, 100 to 110; mutton, 100 to 110; beef, 100 to 110; pork, 100 to 110; lard, 100 to 110; tallow, 100 to 110; butter, 100 to 110; eggs, 100 to 110; chickens, 100 to 110; turkeys, 100 to 110; ducks, 100 to 110; geese, 100 to 110; pigs, 100 to 110; calves, 100 to 110; lambs, 100 to 110; hogs, 100 to 110; mutton, 100 to 110; beef, 100 to 110; pork, 100 to 110; lard, 100 to 110; tallow, 100 to 110; butter, 100 to 110; eggs, 100 to 110; chickens, 100 to 110; turkeys, 100 to 110; ducks, 100 to 110; geese, 100 to 110; pigs, 100 to 110; calves, 100 to 110; lambs, 100 to 110; hogs, 100 to 110; mutton, 100 to 110; beef, 100 to 110; pork, 100 to 110; lard, 100 to 110; tallow, 100 to 110; butter, 100 to 110; eggs, 100 to 110; chickens, 100 to 110; turkeys, 100 to 110; ducks, 100 to 110; geese, 100 to 110; pigs, 100 to 110; calves, 100 to 110; lambs, 100 to 110; hogs, 100 to 110; mutton, 100 to 110; beef, 100 to 110; pork, 100 to 110; lard, 100 to 110; tallow, 100 to 110; butter, 100 to 110; eggs, 100 to 110; chickens, 100 to 110; turkeys, 100 to 110; ducks, 100 to 110; geese, 100 to 110; pigs, 100 to 110; calves, 100 to 110; lambs, 100 to 110; hogs, 100 to 110; mutton, 100 to 110; beef, 100 to 110; pork, 100 to 110; lard, 100 to 110; tallow, 100 to 110; butter, 100 to 110; eggs, 100 to 110; chickens, 100 to 110; turkeys, 100 to 110; ducks, 100 to 110; geese, 100 to 110; pigs, 100 to 110; calves, 100 to 110; lambs, 100 to 110; hogs, 100 to 110; mutton, 100 to 110; beef, 100 to 110; pork, 100 to 110; lard, 100 to 110; tallow, 100 to 110; butter, 100 to 110; eggs, 100 to 110; chickens, 100 to 110; turkeys, 100 to 110; ducks, 100 to 110; geese, 100 to 110; pigs, 100 to 110; calves, 100 to 110; lambs, 100 to 110; hogs, 100 to 110; mutton, 100 to 110; beef, 100 to 110; pork, 100 to 110; lard, 100 to 110; tallow, 100 to 110; butter, 100 to 110; eggs, 100 to 110; chickens, 100 to 110; turkeys, 100 to 110; ducks, 100 to 110; geese, 100 to 110; pigs, 100 to 110; calves, 100 to 110; lambs, 100 to 110; hogs, 100 to 110; mutton, 100 to 110; beef, 100 to 110; pork, 100 to 110; lard, 100 to 110; tallow, 100 to 110; butter, 100 to 110; eggs, 100 to 110; chickens, 100 to 110; turkeys, 100 to 110; ducks, 100 to 110; geese, 100 to 110; pigs, 100 to 110; calves, 100 to 110; lambs, 100 to 110; hogs, 100 to 110; mutton, 100 to 110; beef, 100 to 110; pork, 100 to