

MAY 16, 1891.

The Fountain of Tears. If you travel o'er desert and mountain, Far into the country of sorrow...

A MYSTERY OF THE SEA. A TRUE STORY. In the summer of 1884 I was coming across the Indian Ocean in the steamship Glenearn...

water aboard! Here was the secret of the tragedy. Every water cask was dry, every butt had been upset and drained to the last drop.

The ship's papers and two or three hundred Mexican dollars were in the dispatch box under the captain's elbow.

actual state of this province, where a Catholic people, raised by Catholic, and invariably the advice of the clergy, show a system of education in superior.

Laval University. This university, with its valuable library of over 100,000 volumes, fully equipped medical halls, fine law and theological buildings, is wholly Catholic.

REV. FATHER PATRICK DOWD. Toronto Catholic Review. The Reverend Patrick Dowd was born in 1813, of respectable and well-to-do parents, at the inland village of Dunlery, County Louth, Ireland, and in consequence...

The young priest returned to his native land soon after his ordination, and pursued his priestly functions for ten years in different sections of the country.



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MONTHLY DRAWINGS FOR THE YEAR 1891. Jan. 14, Feb. 11, March 11, April 8, May 13, June 10, July 8, August 12, September 9, October 14, November 11, December 9. Eleventh Monthly Drawing, May 13, 1891.

Table with columns: 3134 PRIZES, WORTH - \$52,740.00, CAPITAL PRIZE, WORTH - \$15,000.00, TICKET, - \$1.00, 11 TICKETS FOR \$10.00. LIST OF PRIZES: 1 Prize worth \$15,000, 2 Prizes worth \$5,000, etc.

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THE OINTMENT. Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism. For Disorders of the Chest it has no equal. FOR SORE THROATS, BRONCHITIS, COUGHS, Colds, Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff joints it acts like a charm. Manufactured only at Professor HOLLOWAY'S Establishment, 78 NEW OXFORD ST. (LATE 538 OXFORD ST.), LONDON. And are sold at 1s. 1d., 2s. 6d., 4s. 6d., 11s., 21s., and 31s. each Box or Pot, and may be had of all Medicine Vendors, throughout the world. Purchasers should look to the Label on the Pots and Boxes. If the address is not Oxford Street, London, they are spurious.

AN EXCELLENT EXAMPLE. HOW EDUCATION IS FOSTERED BY THE FRENCH CATHOLICS OF CANADA.

SCHOOLS OF ONE OF THE MOST CATHOLIC RACES OF THE WORLD—DESCENDANCE OF EUROPEAN STATES—THE PROVINCE OF QUEBEC—LAVAL UNIVERSITY—SEE GRAND SEMINARY—NICOLET, MONTREAL, JOUETT AND OTHER COLLEGES. Boston Republic. It is now an almost universally admitted fact that the French Canadian stands in the front rank of races proud of being Catholic. France, Italy, Spain, Austria and many other nations claim Catholicity; yet within their borders they permit an often infidel government to trample on all that should be held dearer than life—the rights of their Church.

SEPARATE SCHOOLS are there, too. Yes, and so are bigots seeking to deprive the Catholics of them.

On the 27th ult., at Terrebonne, Prof. Lacasse, the director of the Catholic college, and one of the pupils of the college were drowned. The two, accompanied by another pupil, took a boat to the island near by. Before the boat was launched the current rushed with great force. When a little above the boat became unmanageable and drifted into the current. The professor and one of the pupils were carried over the falls and were drowned. The other pupil was saved by clinging to the boat.

Mr. John McCarthy, Toronto, writes: "I can unhesitatingly say that Northrop & Lyman's Vegetable Discovery is the best medicine in the world. It cured me of Heartburn that troubled me for over thirty years. During that time I tried a great many different medicines, but this wonderful medicine was the only one that took hold and rooted out the disease."

THE RED COLOR of the blood is caused by the iron it contains. Supply the iron which lacking by using Milburn's Beef, Iron and Wine. Causes intolerable pain. Holloway's Corn Cure removes the trouble. Try it and see what an amount of pain is saved. "MANY MEN, MANY MINDS," but all men and all minds agree as to the merits of Burdock Pills, small and sugar coated.

When the mate came close alongside he hailed again. Still no reply. She lay with her starboard beam toward us. He pulled across her stern and found the port gangway open. A man in a red shirt and a pair of trousers sat there on the deck, his legs hanging over the side. He was leaning back upon a box under his left arm, and a red bandkerchief trailed from his right hand across his cap. A loud hail at close quarters brought no movement or response, and a sudden awe fell upon the boat crew. The man was dead!

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The Catholic Record.

Published weekly at 44 and 46 Richmond street, London, Ontario.

Price of Subscription—\$2.00 per annum.

REV. GEORGE R. NORTGRAVES.

REV. WILLIAM FLANNERY.

REV. W. S. LOFFEY.

Editor and Proprietor—THOS. COFFEY.

Meets, Luke King, John Nibb, P. J. Neven

and M. G. Donnell are fully authorized to

receive subscriptions and transmit all other

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Rates of Advertising—Ten cents per line

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Approved by the Archbishop of Toronto

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Clergymen throughout the Dominion.

Correspondence intended for publication,

as well as that having reference to business,

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must reach London not later than Tuesday

morning.

Advance must be paid in full before the

paper can be stopped.

Persons writing for a change of address

should invariably send the name of their

former post office.

Catholic Record.

London, Sat., May 16th, 1891.

THE IRRECONCILABLES.

We deem it proper to refer once more

to the little diary made by the said Catholic

party in the Ontario Legislature immedi-

ately before adjournment. Mr. Meredith

said:

"The Roman Catholic Bishops of the

neighboring provinces had contended that

they had a right to usurp the control of

the educational system, to the exclusion

of all others of a different faith."

As the orator did not quote from any

pastoral letter or circular issued by any

of the Bishops of Quebec on the subject of

education we must not attach unlimited

credit to every statement he made on the

subject. But there is one thing certain

about separate school education in that

Province: It is that the Protestant Bishops

and ministers have the education of the

Protestant youth exclusively in their own

hands. There is a Protestant Board in the

very Council of Education, and the acting

superintendent of all the Protestant

separate schools in Lower Canada is a

Protestant minister of the Anglican persua-

sion. In fact, as the Hon. Mr. Colby said

from his place in the House of Commons:

"We Protestants in Quebec are allowed

to manage our schools, colleges and acad-

emies, without let or hindrance on the

part of the Catholic government. What-

ever we suggest is permitted; whatever

we ask for is granted. We are left to

ourselves to decide what is best for the

Protestant education of our Protestant

children."

There is no man found either in or out

of the Quebec Legislature to act the part of

Mr. Meredith in calling the attention of the

country to the interference of Protestant

ministers or Bishops in the management of

schools or in their selection of text-books

suitable for the education of Protestant

children. It is reserved for the Conserva-

tive Protestants of Ontario to institute a

persecution of these paring minis-

ters against the rights or privileges of the

clergy to look into or suggest anything in

the education of youth.

The British North America Act may

not have provided for the interference of

Bishops in school matters, but the common

consent of nations with any claim to Chris-

tianity has always favored, and demanded

even, the attention of the clergy to school

matters and the vigilant superintendence

of priests and Bishops over academies and

universities. Because the Act does not

empower the Bishops to take into their

own hands the education of Catholic chil-

dren, therefore Mr. Meredith thinks they

should not be allowed to go near the

schools or ask what books are placed in

the hands of the children. If the State

undertook to recommend books of an

immoral or atheistic tendency would it

not be the duty of the Bishops to inter-

fere? Would not the parents, the rate-

payers and trustees all expect that the

Bishops would sound the alarm and openly

warn all children against attendance

at such schools? But it may be said in a

Christian country like Canada such a state

of things as introducing atheistic or im-

moral books into schools would be an

utter impossibility. All we have to say

in reply to this assertion is that what

happened in other Christian countries may

occur in Canada. In France, Italy and

other nations, where the education of

the youth was taken out of the hands

of an infidel government (the

State) and given over to the tender

mercies of a Tom Payne or a Pro-

fessor Tyndall? Would he still persist

in saying that the State has the sole

right to control the education of his

children no matter what the opinions

of Mr. Meredith were; would Mr.

Meredith consent to have his children

brought up infidels or freethinkers? To

what other conclusion may his principles

lead? If the State has the sole control

of the education of youth neither he nor

any other Christian parent could con-

sistently object. But there are no Tom

Paynes or Tyndalls in Canada. Possibly

there are not many, but we know there

are some professors in our Public schools

as much opposed to Anglicanism or

Catholicity as Tom Payne or other un-

believers could be to Christianity.

Let us suppose the possibility of Mr.

Meredith assuming the reins of power,

would not Mr. James L. Hughes be called

to the Ministry of Education? And how

could any Catholic parent entrust the

education of his children to the State when

the State were composed of Messrs. Wm.

R. Meredith, James L. Hughes, Rev. Dr.

Wild and a few other characters notorious

for their bigotry and their hatred of the

Catholic name and instincts.

We are very much gratified to see the

name of our old-time friend, Solomon

White, M. P. P., on every division list

in favor of Catholic rights and immunities

in separate school legislation. Mr. White

has been always on the Conservative side

of the House, and an upholder of Mr. W.

R. Meredith's leadership; but when the

French language was proscribed and when

attempts were made to prevent priests or

Bishops from looking into their own Cath-

olic separate schools and examining the

books placed in the hands of Catholic

children, Mr. White spoke against such

dastardly attempts at persecution, and

voted against his own leader. We are glad

to be able to congratulate North Essex

in having for representative a Catholic

who, on principle, stands on the

Tory side of the House, but who can

rise superior to party and cast

an independent vote on every occasion

when French nationality or Catholic faith

and practice are assailed. We wish we

could say as much of the *soi-disant* Catho-

lic member for Kent.

THE HERESY TRIALS.

In the present disposition of Protestant-

ism to close its eyes to differences of faith,

or rather of opinion, it could scarcely be

expected that prosecutions for heresy

would be of frequent occurrence. No

one imagines that at the present time the

sects are less tolerant of unbelief in doc-

trinal matters than they have hitherto

been. Among Protestants, who have been

most rigid in their adherence to their

humanly-made standards, we have wit-

nessed, recently, many instances wherein

the greatest latitude of belief has been

allowed; as in the cases of Dr. Dods, of

Edinburgh, and Dr. Briggs, of New York,

both of whom maintained in public Pro-

positions which must end in the denial of

all Christianity. Yet there is a large

party in the respective Churches who sus-

tain openly both of these men, and they

are placed in positions in the theological

institutions of their Churches wherein

they do most harm by propagating their

doctrines among the rising generation of

ministers.

If at the present time open infidelity is

so prevalent, it needs not the gift of prop-

hecy to be able to foretell that under

such auspices there will in a few years be

little, if any, difference between Bob

Loggessell and so called "Orthodox"

or "Evangelical" Presbyterians.

Those Protestants who have still some

faith in Christian doctrine within them

do not conceal their alarm at this condi-

tion of affairs. A number of the ablest

Presbyterian divines in America, aware

that the very existence of their Church is

threatened, are devoting themselves just

now to the task of refuting Dr. Briggs.

One of these, Dr. Green, of the Princeton

Theological Institute, complains that the

"extreme partisan attitude so unwisely

taken by Dr. Briggs at this juncture allows

no discretion."

Dr. Green seems not so much scandal-

ized that such opinions should be held

in the Church as that Dr. Briggs has

forced on the discussion as to the

inerrancy of Holy Scripture; and,

certainly, the latter by his defiant atti-

tude leaves to the Church no alterna-

tive except to approve or condemn.

authority of Scripture. Take away its

reliability as a truthful record of

miraculous events, and it will be of no

more authority than the Hindoo *Vedas*, or

the *Zend Avesta* of Zoroaster.

So great is the alarm created by the

position that it has been decided to bring

Dr. Briggs to trial for heresy. The Pres-

byteries of Philadelphia and Washington

have passed resolutions, by large major-

ities, petitioning the General Assembly to

put the matter to trial. The New York

Presbytery, not so decided in its tone, has

appointed a committee which is to report

at the May meeting in favor of such action

as the committee may seem to be desir-

able. Presbyterianism itself is in the bal-

ance, and though Professor Briggs may

muster in the Assembly a strong

following, there can be little doubt his

teaching will be condemned, unless some

compromise be effected similar to that

which was reached a few years ago by the

Canadian General Assembly when Rev. D.

J. Macdonnell was charged with throw-

ing a doubt upon the doctrine of everlasting

punishment. But an uncertain sound in

the present case must inevitably result in

the spread of the obnoxious doctrine; while

a certain sound aiming at suppress-

ing such teaching may result in disintegro-

ation, which would be extremely provok-

ing at the very time when it is the fashion

to regard union of the various sects as

close at hand.

It is certainly a remarkable phenom-

en that heresy trials should multiply as

they have recently done in the face of the

fact that almost all the Protestant

Churches now concern themselves less

about their distinctive doctrines than they

ever did before. This is so notably the

case that a recent issue of the *New York*

World says:

"There is a broader spirit in them now

than at any earlier time: they pay less

attention to the minor matters of the

law; they have far less to say regarding

doctrines, and are more concerned with

the manner of conduct. So notable is

this tendency, indeed, that the lines of

demarcation between the several

churches have grown very faint in these

latter days—to faint as scarcely to be

discerned by the onlooker, so far at least

as the Protestant denominations are con-

cerned."

Notwithstanding this fact, we have

never heard of so many heresy trials as

have recently agitated the Protestant world,

both in America and Great Britain, espe-

cially in America. The *World* gives the fol-

lowing, which is, no doubt, the correct

explanation of the phenomenon:

"The Churches are manifestly less dis-

posed than ever to go heresy hunting, and

yet her

C. M. B. A.

Assessment No. 6 was issued on the 5th inst. It calls for the payment of 25 bene...

Important Letter from the Grand President.

The following circular from the Grand President is now being sent out to branches for consideration:

To the Members of the Catholic Mutual Benefit Association in Canada:

DEAR BROTHERS—At last the time has come when I am able to place before you a true picture of the relations at present existing between the Supreme Council and the Grand Council of Canada, our standing with respect to that Council, how far the wishes of your representatives at the Montreal convention have been carried out, how far the desires and hopes of the large majority of the Canadian members of the association have been realized, and the conclusions to which I have come, after a calm and dispassionate consideration of every question and every detail affecting the welfare of the association in Canada and our relations with our Brothers of the States.

To do all this it will be necessary to go somewhat into detail. For your convenience, and to make things perfectly clear, matters will be taken up in regular order. And I ask from you, Brothers, a careful consideration of the topics I shall place before you.

In the Montreal convention your representatives, by an almost unanimous vote, decided in favor of a separate beneficiary jurisdiction for Canada. This simply means the collection and payment of our own beneficiaries by our own Grand Council, without the agency of the Supreme Council.

The arguments introduced in favor of the scheme are briefly these: Since the formation of the Grand Council of Canada, in 1880, up to this date, we paid the Supreme Council \$388,280 beneficiary money. During the same period the Supreme Council paid \$358,000 to the heirs of deceased members in Canada, leaving \$30,280 paid to the Supreme Council by Canada, more than was received back in the same time; and other Grand Councils in the association have had a like experience.

All remittances from Canada to the Supreme Council must be made by New York draft, as that council will not accept our Canadian money at par, thus necessitating our paying one quarter per cent. out of our general fund to purchase these drafts. This item alone will chase these drafts. This item alone will chase these drafts. This item alone will chase these drafts.

The Canadian sections of nearly all the co-operative life-insurance associations doing business in Canada, and having their head offices in the United States, are seeking a separate beneficiary, not just the kind we have been asking for, but a modified form such as is now enjoyed by the Ancient Order of United Workmen, and which will be explained later in this circular.

This is owing, chiefly, to the difference between the death rate in Canada and in some sections of the United States. In the experience of all such associations in the United States is much higher than in Canada; and such is the experience of the C. M. B. A.—its death rate in Canada being about 7 per 1,000, while its death rate in New York State is about 11 per 1,000.

The position of the Ancient Order of United Workmen in Canada to-day is a strong proof of the benefits to be derived from having a separate beneficiary for Canada. When this society was granted a separate beneficiary jurisdiction in 1881 it had only 5,841 members in Canada. It has now a membership in Canada of over 22,500. Its assessments in Canada in 1890 numbered 14, while in New York State they numbered 23; and this State had to call on the Supreme Lodge of the A. O. U. W. for \$18,986 to make up assessments now assigned to the A. O. U. W. in Canada is 20, while in New York State the maximum is 26; and the average maximum in the States where we have Grand Councils organized is 30.38.

At three successive conventions of the Grand Council of Canada of the C. M. B. A. our branch representatives, by resolution, instructed the council to petition the Supreme Council for a separate beneficiary for Canada. In 1889, out of 105 branches then in Canada, 99 adopted resolutions in favor of a separate beneficiary, and, in 1890 at a convention the most representative ever held for our association, the officers and branch representatives were almost unanimous in favor of a separate beneficiary for Canada.

Our rapid increase in number of branches is in some measure due to the fact that we in Canada looked forward to the obtaining of separate beneficiary. The constitution governing us warranted our asking for this; and a compliance on the part of the Supreme Council with our just and constitutional request was certainly expected.

The principal objections urged against this are: (1) The fraternal relations existing between us and our Brothers of the other Grand Councils—the great benefit of which fraternity to those Brothers who cross the border to one side or the other, we all concede—would be impaired, if not totally destroyed.

(2) We would be deprived of the social and pecuniary advantages of withdrawal and visiting cards.

(3) Although the present state of money relations between us shows that we would, at present, be better off financially with a separate beneficiary jurisdiction, this may not continue; and besides this, in the event of an epidemic or sudden excessive call on our resources for any cause we would be entirely without assistance from outside sources.

(4) A refusal on our part to pay our share of the beneficiaries of those sections of the association which might from time to time have the misfortune to have a large number of the fundamental principles of mutuality and charity which are the bulwarks of our association, and consequently contrary to the spirit and the letter of our constitution, and a violation of the contract with each and every one of the members of the other Grand Councils.

(5) The loss to each Canadian member of the small sum paid annually to make up for the increased death rate in the other Grand Councils was more than compensated by advantages referred to before.

(6) Separate beneficiary meant, in the near future, total separation; and it is better to spend the small sum mentioned than to be shut out from intercourse with the American brotherhood.

To this the advocates of separate beneficiary reply: (1) It is not sought to totally sever the fraternal connection. The acceptance of and obedience to the constitution and by laws issued by the Supreme Council, the payment of our contribution from the per capita tax, the uninterrupted exchange of withdrawal and visiting cards—all would keep up the fraternal relation with our American brothers just as strong as it is now.

(2) Ten years ago long enough to show what we may expect in Canada as to proportion of deaths, and to justify our conclusions on the financial aspect of the question. And although assessments Nos. 4 and 5, issued this year, show a remarkable increase in Canadian deaths, this is an isolated instance, and does not in any way interfere with the general theory here laid down.

attention of the brotherhood. In justice to the Supreme Council, it is but right to say that it is not the intention of that council to remove this fund from Canada, or to interfere with it or its investment in any way other than to give them the power "to follow it into Canada," as he expressed it, and claim a right a certain portion of it whenever the increase in assessments warranted a call upon it.

This is, in brief, Brothers, a true statement of how matters stand at present. Four courses are now open to us: (1) To go on as we are now, without a separate beneficiary of any kind, with the results mentioned herein before.

(2) To renew our application for a complete separate beneficiary—that is to say, we collect assessments from our own membership only; and pay only our own death claims. This proposition has been before you so often that you are thoroughly acquainted with it.

(3) To petition for a limited separate beneficiary for all Grand Councils, similar to that enjoyed by the Ancient Order of United Workmen, the plan of which is as follows: At the end of every three years a computation is made showing the average number of assessments for a year that would be required in each Grand Council to meet the deaths which occurred in that council during the preceding five years. To this number seven is added, and the total thus found denotes the maximum number of assessments each Grand Council would be liable to be called upon to pay during each of the next three years, before it would be entitled to relief from the whole society.

To illustrate—At last meeting of the Supreme Lodge, A. O. U. W., it was found that the average number of assessments paid during the five preceding years by Ontario Grand Lodge was 13; Michigan, 15; New York, 19, and Pennsylvania, 20. To each of these numbers seven was added, thus making each of these Grand Lodges liable for all deaths occurring therein during each of the ensuing three years, to the extent of 20 assessments in Ontario, 22 for Michigan, 26 for New York, 27 for Pennsylvania.

If none of these lodges should require more than the maximum number of assessments thus allotted to them in any one of the three years then no further call could be made on the association, but if any one of them should in any year have a death rate that would more than exhaust its maximum number of assessments then it, and all the other lodges would be liable to a general per capita assessment to meet the extra death rate in such lodge.

For instance, if in one of the three years Ontario required 19 assessments; Michigan 21; New York 23; Pennsylvania 26; and all other Grand Lodges were similarly within the maximum, no special assessment would be levied. But if Ontario required 23 assessments; Michigan 20; New York 20; Pennsylvania 25; in this case Michigan and Pennsylvania being under the maximum would not require any relief, but Ontario and New York having exceeded the maximum would be entitled to call upon all the other Grand Lodges to join with them in levying a general assessment to cover the three extra assessments for Ontario and four for New York.

Thus ample provision is made to prevent any jurisdiction from being oppressed by excessive calls which may from time to time occur as the result of epidemics or other causes.

There is also a provision that the lodge or lodges thus obtaining relief shall be required to pay it back to the extent of the difference between the amount actually required to pay their death claims and their maximum number of assessments during the following three years—this is to say, the Grand Lodge procuring relief will be required to assess its member for the maximum number of assessments during the three years following the one in which relief is so granted, and out of the moneys thus collected they will first pay all their death claims and the balance will be handed over to the Supreme Lodge to be distributed amongst the lodges who contributed to the assessment.

In addition to this provision is made that in no event can any member be called on to contribute more in any one year than \$3 for this relief fund.

Instead of making special relief calls, as is now done by the A. O. U. W., we may continue to accumulate our Reserve Fund, and out of this relief calls may be paid.

It is for the branches to say, through their representatives at the next convention of the Grand Council of Canada, to be held in Hamilton next year, which of these three courses will be adopted; and in the event of once more agreeing to try the experiment of petitioning the Supreme Council for a separate beneficiary, which of the two schemes herein set forth will be demanded.

Of course, if the Supreme Council, after our thus having taken every legitimate means to secure from them what we consider is but right and fair, show a determination to ignore our petition, based on the decision of our branches, the only course then left us is total separation, and your representatives should be instructed to authorize the new executive board and officers to put this into effect immediately after the next meeting of the Supreme Council.

For myself, I am most sincerely desirous that it may not be necessary to adopt the latter course. I always have been, and always will be, anxious to preserve the fraternal relations now existing; but, at the same time, feeling that too large a share of the burdens of the association is being thrown on the shoulders of this and some of the other Grand Councils, it cannot be expected that we shall sit quietly by and submit to an inequitable distribution of liabilities for a time to come.

If, after all our efforts, the Supreme Council leaves us but one way out of the difficulty, that body, and not the Grand Council of Canada, will be to blame.

For the sake of harmony and fraternal courtesy, to afford plenty of time for calm and temperate discussion, and for weighing well the important issues set forth in this circular, to prevent haste or injudicious action, and to respects all interests involved, I think it well to postpone the decisive step until after the convention of next year.

Brothers, the whole matter is now before you. I commend it to your most careful consideration.

Yours fraternally,
JOHN A. MAC JANE,
Grand President.

Grand President's Office, Ottawa,
5th May, 1891.

Bro. McCabe's Letter.

The document which appears in this issue of the Record from the pen of our worthy Grand President will be read with interest by all the members. Since his assumption of that important office, it may with truth be said that Bro. McCabe's every act has been guided by a desire to do what he conceives to be best for the good of the association.

The document is written in a calm and judicial style, every point raised by the contestants being spread out fairly and fully before the membership. We hope its contents will be carefully read and studied by all, and the question at issue discussed in a brotherly and amicable manner at the branch meetings.

There are some points to which we desire to direct attention, and which, we think, have been altogether overlooked. The course adopted by the Supreme Council proves conclusively that Canada's persistent demand for separate jurisdiction, or home rule, has been rated a bore. The clause justifying or permitting the application for this privilege has been deemed a sort of forbidden fruit. It was inserted for ornament and expunged on financial grounds by the council's having a high death rate. Up to 1888 the Pennsylvania section had a low death rate. At the supreme meeting in Cleveland in that year the members from that state fought hard for separate beneficiary, but New York, Michigan and Ohio combined to defeat the motion.

From 1888 to 1890 the death rate of Pennsylvania increased very much, and at the Niagara Falls meeting last year its delegation concluded that the separate beneficiary principle was not a sound one.

As far as Canada is concerned it appeared to us that there are but two courses debatable or feasible—separate beneficiary or total separation. It would be better, we fancy, were the discussion narrowed down to these two points, and a final demand made on the part of the named privilege, and in case of refusal, then the adoption of the latter course.

In some regards the Canadians occupy a position not at all comfortable. We have at present in our own hands our own reserve fund money—over \$14,000. This money, it must be remembered, can at any time be demanded by the supreme body and it has to be invested in their name. They are in position to say to us: "We will not grant you separate beneficiary; we have told you so over and over again, and if you are not satisfied you may go away altogether; but if you leave us, you must hand over all that money." Were Canada to strike out for herself this would be a serious loss, no doubt.

In leaving the matter to be dealt with by the Grand Council of 1892 we incline to the belief that the President, although acting, no doubt, in the very best motives, has not fully weighed the consequences. In that year the reserve fund will be nearly doubled, and the links of the chain that binds us will have become very much stronger. Our members may then be unwilling to make a sacrifice so great; a few years more will pass, and the reserve fund will have assumed proportions that would render secession disastrous. The waiting principle is precisely what would best suit the opponents of separate beneficiary on both sides of the line.

It would be better, we think, were the Branches permitted to take definite action. If the great bulk of the membership decide in favor of separation, in case separate beneficiary is refused, we start housekeeping ourselves. If the majority be the other way, then there should be an end to all further discussion.

Other Considerations. It has been said that the question of the relations existing between the American and Canadian brothers was simply and solely separate beneficiary. This is without doubt the chief matter now claiming attention from our Canadian members, but there are other phases of the dispute well worthy of consideration. The first of these is the "fraternal regard" and doubts expressed that were home rule given Canada this feeling on the part of our friends across the border would weaken if not die out altogether. It is a fact that those who put special value on this feature are more theorists, or rather, those who never had an opportunity of measuring the breadth and depth of the love entertained for us by the citizens of the United States who are C. M. B. A. men. Many years back at meetings of the Supreme Council in Buffalo, Detroit, London, Cleveland and Niagara Falls the Canadian delegates could not help feeling that they were amongst men of another nationality. True, we were Catholics and members of the same organization. We were allowed to express our view and cast our ballots, but when the time arrived for the distribution of honors, it became very plain that we were foreigners—strangers in a strange land. No Canadian has ever yet been deemed good enough for the Presidency, though the few Canadians who were allowed to qualify in the past ten years would, we think, any of them, have filled the office with as much distinction as many of those who are now Supreme Chairmen. The reason for this, we feel assured, was not so much a disinclination to elect this or that man, as a dislike to place at the top of the ladder a brother who owes allegiance to the maple leaf instead of to the star-spangled banner. Account for it how we will, this distrust existed, does exist and will exist. At the time of the Supreme meeting in London fifteen officers were in the gift of the President. Not one was a Canadian. Since the law was changed, and all officers made elective, two Canadians have been permitted to occupy places on committees, having had, however, to qualify at Niagara Falls, by

proclaiming unfriendliness towards the Grand Council of Canada. Furthermore, in the distribution of the scattering honor, in the fall pleas, after the supreme meeting adjourned, the Supreme President made choice, with one exception, of those who were on unfriendly terms with our Grand Council—those whom the Canadian ballot had left without place or power in the apportionment of its offices.

We recollect very well one instance of the cold neglect with which we have been treated. At the supreme meeting in Detroit Bro. O'Neill, of Paris, one of the most respected and prominent laymen of the Province, was appointed a member of the Planning Committee. This is a very important committee, and much care had to be taken in the management and distribution of the work. During the two years which elapsed between the meeting in Detroit and that held in London, Brother O'Neill was not even once notified to take his place at the deliberations of the committee.

It has been claimed by many of the American brothers, and asserted by a few Canadians also, that it is wrong in principle that any of the members from this side of the line should seek office because they are Canadians. It makes a very pretty flourish to declare that we should be one compact body, governed by feelings of devotedness one to the other, ignoring boundary lines and all working unitedly for the common good. We are well accustomed to this mode of argument in this Protestant province of Ontario. Time and again we have been told that we should not seek place or power because we are Catholics. We do not seek office because we are Catholics. We do so because we are Canadians and we are sent adrift because we are Catholics. So far as nationality is concerned the same may be said of the treatment meted out to us by our American friends. We look upon them as being left adrift in the cold because we are Canadians.

It may be said that the anti-Canadian feeling reached its greatest height at the Cleveland meeting. On the last day, when business was nearly all transacted, an adjournment was made for dinner at 12 o'clock, all being requested to be on hand at 2 for the election of officers. Two o'clock came and no quorum appeared. Half past two was announced, and then a final demand was made on the part of the named privilege, and in case of refusal, then the adoption of the latter course.

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view, I am firmly of the opinion that the separate beneficiary clause in our constitution serves no good purpose and should be stricken out. We will now quote what Supreme S. S. Kenna says, in his address to the convention on this matter: "I would recommend that to remove the possibility of any such division to our association, the articles permitting separate beneficiary be obliterated from our books." Again, at the late conference in Toronto between the Supreme and Grand Councils, a member of the Supreme Board of Trustees, said: "Whether the clause is in the constitution or not, the Supreme Council will never grant Canada a separate beneficiary jurisdiction;" and in the last issue of the C. M. B. A. Journal of Montreal, Supreme Deputy O'Reilly said: "Separate beneficiary will never be granted."

Letter from Branch 84.

OTAWA, May 8, 1891. Editor Catholic Record:—In reply to Mr. Richardson's enquiry, I beg to inform you that I am a member of Branch 84, and in the C. M. B. A. Journal, permit me to inform you that the members of Branch 84 do not desire to be separated from the C. M. B. A. in Montreal, who are in and out of the separate beneficiary, since the convention I have never heard a member of our branch say one word in favor of separation, and in my intercourse with the officers of the several other branches in the city, who have been elected to office, and the other members of these branches, all that I have heard advocating separate beneficiary were three delegates to the convention, and they spoke strongly in its favor, but, as has been seen, the C. M. B. A. 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