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Catholic Record.

London, sat. August 25th, 1888.

AN ORANGE LECTURE.

The Rev. J. W. Sparling, President of the Montreal Methodist Conference, addressed the "Premiere Bys of Kingston on the 12th inst. in honor of the closing of the Gates of Derry. His subject, "The Aggression of Romanism," is sufficiently indicative of the character of the address, which was a rebuke of all the calumnies against Catholics which could readily be crowded into a ninety minutes' sermon.

It is not to be expected that a sermon delivered for the special delectation of an Orange anniversary should be composed of Gospel truths. A sermon of this character would be out of place delivered before such an audience, who on such occasions, true to their past traditions, look for a rehearsal of all the falsehoods which have been uttered against Catholics during the last three centuries, so that fuel may be added to the fire of hatred which it is the special purpose of their lodges to stir up. It is but little creditable, however, either to the Church in which Mr. Sparling occupies a prominent position, or to Mr. Sparling personally, that he should pander to the worst prejudices of a body of young men whose avowed object is to create religious discord. The principle of Protestant Ascendancy, which is the known object of these associations, from its very nature cannot be sustained without exciting hatred and religious persecution, and Rev. Mr. Sparling has lent himself to this purpose by the delivery of one of the most intolerant and vindictive addresses ever delivered, even before an Orange audience.

Mr. Sparling professes to speak for the cause of civil and religious liberty, but instead of this whole aim is to excite animosity against Catholics. The Government of Quebec have done a tardy piece of justice by restoring to the Jesuits part of a property of which they were unjustly deprived by an act of spoliation. This act of honest restitution is thus spoken of by Mr. Sparling: "Most of this money came out of the pockets of Protestants, because they are the largest property holders in the Province. This money, given to a people who had stood over all civil Governments with drawn daggers, comes from the pockets of those whose blood the Jesuits would shed if they had the liberty to do so."

The preacher could not be ignorant that this statement is false in every particular. He well knows that the money was drawn, not from the pockets of Protestants at all, but from the estates of the Jesuits themselves, which they held formerly in trust for legitimate and useful purposes, to which the amount now to be restored to them will be applied. The assertion that Protestants own most of the property in the Province of Quebec is equally false. Those parts of Quebec which are almost exclusively Catholic are shown by the Dominion Census to be about equally prosperous with the most Protestant parts of the Province; and though it cannot be denied that many Protestants by their enterprise and wealth have contributed greatly towards the material prosperity of the Province of Quebec, it is altogether a gratuitous assumption to claim either that Protestants are the mainstay of the Province, or that the French population have any desire to deal with them otherwise than justly. If the French and Catholic population are to be blamed for anything in their relations to the English and Protestant population, it is rather for excess of courtesy and considerate treatment, and this has been frequently acknowledged by Lower Canadian Protestants, though there are some dissatisfied and aggressive persons among the latter, who, while they profess to be friends of civil and religious equality, aim at imposing on the Catholics of Lower Canada an offensive Protestant Ascendancy. The Protestants of Quebec have a school system to their liking, they are found in the Government and Municipal offices filling lucrative positions, to a far greater extent than they are entitled to by their numbers, and they are elected readily to seats in Parliament, Catholics generally making no difficulty on account of the difference of religion. It is therefore such men as Rev. Mr. Sparling who exhibit a spirit of intolerance by asserting that "Roman Catholicism is essentially despotic. It does not know what equal rights or civil and religious liberty mean."

He did not think any man could deny that the Roman Catholic Church has always been intolerant outside of its own belief," and a great deal more in the same spirit. Almost at the very time when Mr. Sparling is making this unwarranted attack, a band of ruffians belonging to the same organization which he is flatteringly as being the champions of religious toleration, is carrying out their principles on the streets of Toronto in a fashion quite in accordance with their common practice, by wrecking a charitable establishment in the heart of the city, which is under charge of a few hard working and inoffensive ladies.

It is perfectly well known that it is not because of any principles of civil and religious liberty which King William III. may have imported from Germany into England that the Orangemen hold him in honor as their hero. It is because he kept up the stringent penal laws against Catholicity, a code the darkest that ever disgraced the pages of the history of any Christian country. When, therefore, Rev. Mr. Sparling quotes the words of Holy Writ for the purpose of lauding Orangemen and its objects, he profanes the divine words, which should be too sacred to be prostituted to such use. For the purpose of reviling and calumniating and of representing Orangemen in false colors, he quotes as his text the words of St. Jude, professing that he is addressing them "under the necessity" to write unto you "concerning your common salvation," and to exhort them "to contend earnestly for the faith once delivered to the Saints." It ill behooves a preacher who makes so blasphemous use of the words of Scripture to lecture Catholics on the excellence of Holy Writ. Catholics have more respect for those sacred words than to profane them as Mr. Sparling did in his truly Orange lecture or sermon.

We shall not enter here upon a vindication of the much-abused Jesuits from the horrible accusation that the Reverend Mr. Sparling brings against them that they "would shed the blood" of the Protestants of Quebec if they were at liberty to do so. There are Jesuits to be found in several parts of Ontario and Quebec, and they are known to be earnest and pious priests, fulfilling parish duties zealously and unselfishly. They do not perambulate the country inciting their Catholic hearers to commit murder, as Rev. Mr. Sparling's lecture is calculated to do with Orangemen, and as a certain minister of Toronto did not long ago in his church, with the result that one of the murders to which he incited his hearers was actually attempted. The Rev. Mr. Sparling's professions of love for civil and religious liberty are but a disgusting piece of hypocrisy, excelled only by the blasphemy of using the sacred words of Scripture for the furtherance of his nefarious purpose.

SCOTTISH HOME RULE.

The demand for Home Rule in Scotland has certainly not attained the dimensions nor has it been made so perseveringly as the similar demand which has been so unmistakably pressed by the people of Ireland. Yet it is made, and the Scottish Home Rule Association is certainly now attaining great strength. There is, however, considerable difference between the two cases. There has always been much more of a centre on the part of the English members of Parliament to legislate for Scotland in accordance with the wishes of the Scotch people, so much so that it has been the case to a great extent that Scotch measures have been left in the hands of the Scotch members, while it has been sufficient to seal the fate of any Irish measure, if it were supported by an Irish majority. The English members have shown habitually that they wish to concede to Ireland nothing that is desired by the people of the country. Yet there are certainly substantial grievances felt by the Scotch which would be removed at once if Scottish Home Rule were granted.

The Scottish Home Rule Association point out that the Westminster Parliament is so over-crowded with work that Scotch legislation, satisfactory to the people of Scotland, cannot be obtained except in regard to the most urgent matters, and even then the seventy-two Scotch members are too frequently overruled by the 698 members who are not and cannot be acquainted with the actual needs of the country. The House would undoubtedly be disposed to grant remedial legislation if it understood the questions brought before it, but a majority uninterested in such matters cannot be expected to trouble themselves so as to master the position; and there are so many questions brought before them in which they are really interested, that they cannot and will not find time to master the other issue. As the Scotch people discover this neglect of their interests, they become more and more earnest in the demand for Home Rule, and from the progress which the cause is now making we cannot doubt that it will before long be victorious.

The cause of Irish Home Rule will be greatly benefited by this agitation which is going on in Scotland, and, certainly, the need of Home Rule in Ireland is

much greater than in Scotland, for the same reasons, and for the additional reason that the grievances under which the Irish labor press more severely on people impoverished by the foreign legislation which has been imposed upon them. We wish the cause speedy success in both countries.

THE C. M. B. A.

A great and a good work are these engaged in who are enrolled as members of the Catholic Mutual Benefit Association. In this week's CATHOLIC RECORD we present a full report of the proceedings of the sixth annual convention, which last week concluded its labors in Toronto. The amount of practical work performed by this society, in the matter of protecting the widow and the orphan from poverty when deprived of a fond husband and father, it would indeed be a most difficult task to set forth in all its grand details. The imagination alone may draw a picture of the immense benefit bestowed upon our Catholic people through its agency. Many of them are of the artisan and laboring class and their scant earnings will permit of little or nothing being placed away for the emergencies of sickness or death. By the payment of a small monthly assessment two thousand dollars is given a widow, or to the orphan, as the case may be, when the hand of death removes the bread winner. We would impress upon all Catholics eligible for membership to take into serious consideration the advisability of becoming enrolled at once under the protecting banner of the C. M. B. A. It is encouraged and fostered by the Church wherever it is established, and the blessing of God has been with it since its inception. The proceedings at the Grand Council are full of interesting matter. It was truly a representative gathering of those who rank amongst the best laymen of the Church.

THE VERDICT ON MR. MANDEVILLE'S DEATH.

The death of Mr. John Mandeville, brought on by cruel treatment in prison, was a deed so atrocious that even the most steadfast friends of the present Government acknowledge that it was a most brutal and reprehensible act. "The Daily Telegraph," an organ of the Government, states editorially that "nobody in private life considers or affects to consider that Mr. Dillon, Mr. O'Brien or others are on a level with burglars or thieves." That journal acknowledges that the sympathy which Mr. O'Brien and other Nationalist members of Parliament entertain for the poor peasantry of their country is a laudable sentiment which does them credit. The editor continues:

"The sympathy of educated men for poor peasants, however, even when it goes too far, is not reprehensible. The ability and earnestness of many Parliamenarians are enough to have won them fame and wealth in many non-political careers. We think, therefore, that to measure out to humane but headed men the same kind of degrading punishment that is awarded to rioters or moonlighters is, to use the mildest language, a deplorable mistake."

The treatment of Mr. Mandeville in prison is specially spoken of in terms of the severest censure. When it is remembered that this journal has always been friendly to the Government, and an advocate of Mr. Balfour's policy, the fact of its outspoken condemnation on the present occasion is highly significant. It is an evidence that the cruelties of Mr. Balfour have shocked the English people to such an extent that even this newspaper is forced by the strength of public opinion in England to condemn the outrages which have been perpetrated under the pretence of enforcing law and order, so that even the bitterest anti-Irish organs are beginning to realize the fact that the English people are becoming every day more and more determined to give Ireland at last that justice which has been so long delayed.

That Mr. Balfour himself feels the force of the public indignation which has been aroused is evident from the efforts that have been made in his behalf to exonerate him from the charge of having caused Mr. Mandeville's death. Dr. Barr, the physician who reported Mr. Mandeville to be fit for punishment when he was suffering from illness, seems to have been selected purposely for his inhumanity. He was known as a strong partisan of the Government, and in giving his evidence he endeavored to make it appear that the three doctors who attended Mr. Mandeville during his last illness had given false testimony, and that they were incompetent, notwithstanding that they all occupy important medical positions. In fact, he accused them of being the cause of Mr. Mandeville's death by giving him wrong treatment, and he acknowledged that he had said to a gentleman in Liverpool that Mr. Mandeville was a great scoundrel and did not get half enough. He also stated: "I am decidedly of opinion that if he (Mr. Mandeville) had had two years' imprisonment instead of two months, he would be alive and well in Tullamore prison to day."

It is evident that Mr. Balfour hopes

through Dr. Barr's evidence to avert the indignation which has been raised against him. The jury, however, evidently placed no reliance on Dr. Barr's testimony. It was a mixed jury of Catholics and Protestants, and the verdict was unanimous that "the deceased John Mandeville died on the 8th of July of diffused cellular inflammation of the throat as defined by the doctors, brought about by the brutal and unjustifiable treatment he received in Tullamore jail. That we enter our solemn protest against the system of the present Government in awarding similar treatment to Irish political prisoners as to common criminals, and the cruel method by which the rules are enforced. That we condemn the vile aspersions of Dr. Barr on the doctors who attended John Mandeville in his last illness."

This unanimous verdict of the coroner's jury is fully sustained by the public opinion, not only of the three kingdoms, but by the public opinion of every civilized nation.

A GREAT CONVENT BURNED.

As will be seen by a report in another column, that magnificent educational institution, the Academy of the Sacred Heart, at Manhattanville, New York, was last Monday, 13th instant, totally destroyed by fire. It is supposed that the conflagration was caused by carelessness on the part of the men who were engaged to perform some work on the great dome in the centre of the structure. Although insured for a considerable sum, the loss will, notwithstanding, be very heavy, many valuable treasures having been destroyed which are not covered by insurance. It is pleasing, however, to note that not only were no lives lost on the occasion, but not even an accident happened to any of the community or the pupils. The Mother Superior acted, throughout, the part of a heroine. Though suffering from illness, having, indeed, been assisted from a sick bed at the outbreak of the fire, she issued her orders with a coolness and good judgment that received the highest commendation from the press of New York city. Such conduct at a most critical period is deserving all praise. It may be said, indeed, that in all similar institutions great precautions against fire are always employed, but in case such an event does unfortunately happen, the admirable discipline of the school is at once put in full vigor to prevent confusion. It is, therefore, a happy incident of this occurrence to note that the precious lives entrusted to the care of the good nuns were of the first consequence when the fire alarm sounded, and all were conducted safely out of the burning building.

ORANGE RUFFIANISM.

The attack made by Orange rowdies on the St. Nicholas Home in Toronto was not merely the result of an accidental row, as it has been represented to be, but was a deliberate and premeditated attack upon the Home for no other reason than that it is under charge of the self-sacrificing and devoted nuns who give themselves to the work of making a comfortable home for unprotected boys who are endeavoring to earn their bread. It is one of a series of outrages which have been perpetrated of late, apparently for no other purpose than to provoke riots between Orangemen and Catholics, which may possibly end in bloodshed, and these outrages are openly encouraged by such clergymen as Dr. Wilde and such laymen as Col. Tyrwhitt and School Inspector Hughes, all loud-mouthed advocates of "civil and religious liberty." In order to cloak the Orangemen it has been pretended that the persons who attacked the Home were a few "boys." Eye-witnesses tell that they were "boys of the size of the 'boy-preacher' Harrison, who is forty years of age, yet it can scarcely be said that they were men, as there was no spark of manliness in them. A respected correspondent informs us that on August 6th, the Emerald Benevolent Society were met on their return from an excursion by the "True Blues" and three or four other divisions of Orangemen, and it was only by the patience of the Catholic young men that a serious fight was averted. Again, on the evening of the day when Archbishop Lynch was buried, a company marched up Power street and played their party tunes before the residence of Bishop O'Mahoney, winding up with three cheers and a "tiger." The last outrage on defenceless ladies truly came the climax of these "boys" who have so much at heart the principles of civil and religious liberty, and whose motto is peace and good will to all men. It is no wonder that their conduct should be what it is when we read the language with which their leaders and preachers are constantly addressing them. On the night of the St. Nicholas Home outrage they were thus addressed by Col. Tyrwhitt:

Col. Tyrwhitt said he was pleased to have the opportunity of welcoming the Grand Master back to Canada and of congratulating him on the impression he had produced in Ireland. The brethren in Ireland had held their ground and proven that they are men prepared to act up to their professions. (Cheers.) They were determined, if necessary, at the point of

the bayonet to defend the rights they at present hold. (Cheers.) The present demonstration showed that Toronto estimated Bro. Wallace at his proper worth, and that they had the principles of the order at heart. (Cheers.) He had always been proud of the Orangemen of Toronto, and believed that as long as they held their present position the province was safe. When Mr. Wm. O'Brien visited this country—(groans)—though a lover of peace he (Col. Tyrwhitt) could not help laughing when he saw the treatment meted out to him by a few of the boys of Toronto. He was much afraid that had he been present he would have applauded if he had not taken part. (Loud cheers.) He was proud that Toronto had risen in its might and almost driven the disloyalists from the country. (Cheers.) He congratulated Bro. Wallace upon the grand reception. (Cheers.) as Chairman Hughes—Our boys had as good a right to sing "God Save the Queen" in the park as O'Brien had to talk treason. (Cheers.)

Toronto Orange leaders and persons are certainly rearing a fine brood of boys—for the gallows.

DR. RIDLEY'S SUICIDE.

Dr. Ridley, who committed suicide so that he might not give evidence against the Government, appears not to have been a willing tool in the hands of Mr. Balfour, in inflicting torture on the prisoners at Tullamore. Mr. Lane, M. P. for Cork, has written a letter in which he states that Dr. Ridley begged him to go into the hospital, because, he said, "if you do not they will starve you to death here." Mr. Lane was unable to eat the prison food, and Dr. Ridley procured better food for him. Ridley said to Mr. Lane, "I must either defy the Prison Board, or have a inequity upon you, and as I do not want a verdict of murder against me, I will give you exercise despite them." A few days later Dr. Ridley told Mr. Lane that he had received a terrible reprimand from Dublin for allowing Mr. Lane to take exercise. He also said that he had orders to sign a certificate authorizing the infliction of punishment which would certainly kill Mr. Lane, and he strongly urged Mr. Lane to go into the hospital, so that his life might be saved. Mr. Hooper also confirms Mr. Lane's statements. There can be no doubt that it was Mr. Balfour's intention to maltreat the Irish prisoners to such an extent that they might die through harsh treatment.

The coroner's jury have rendered their verdict in Dr. Ridley's case that "He committed suicide while suffering from temporary insanity, produced by the apprehension of disclosures with reference to the treatment of the late John Mandeville in Tullamore Jail." The jury express deep sympathy with Mrs. Ridley and Mrs. Mandeville. The charges against Visiting Justice Moorhead are declared by the jury to be unfounded.

THE JESUITS OF QUEBEC.

On the questions of Jesuitism and Ultramontaniam, the Mail is growing daily more and more incoherent in its ravings. But a short time since Senator Blair announced to the horrified people of the United States that the invidious Jesuits are gaining control of the Republic, by having a member of their order in the editorial staff of all the prominent journals of the country, and he had even seen six or seven Jesuits on the floor of the Senate Chamber while legislation was going on. The Mail is equally alarmed. According to the Mail of the 14th inst., the Jesuits of Quebec comprise 300 "picked men" whose only thought is to sway the politics of the Province of Quebec to further their interests; and as the society is incorporated and endowed "it has now an influence which it has not possessed since the colony passed under British rule." Then there are "Jesuits of the short robe." And who are these? The Mail gives this name to all the journalists and politicians who have been educated by the Jesuits, and who are consequently "zealous for the interests" of the society. As a matter of fact the Mail is altogether astray in its figures. The total number of Jesuit priests in Lower Canada, as reported in the Ecclesiastical Directory for 1888, is 34 instead of 300. There are, besides, some lay brothers belonging to the Society, probably not more than 70 all told. The Mail says these are picked men. There is no doubt the Jesuits are an able body of men, well fitted for the discharge of their duties, but it is not true that they entertain any design of practically dominating the country in the interests of the Society. The charge brought against them by the Mail is both groundless and absurd. The rules of the order forbid the members from taking part in political matters. Their duties are similar to those of other priests where they have missionary work to do, and some are engaged in teaching. They do their duties faithfully and efficiently, and it is well known that there are no more unassuming and unobtrusive clergy than the Jesuit Fathers of the Province of Quebec.

Two thousand pilgrims from America, Australia, France, and other countries visited Knock on the feast of the Assumption. The ceremonies were very impressive.

EDITORIAL NOTES.

The Right Rev. Bishop Cleary attended a meeting of the Building Committee of St. Michael's Church, Belleville, on the 15th inst., when final arrangements were made for the completion of the building. The total cost will be about \$50,000. His Lordship expresses himself well pleased with the work which has been accomplished up to the present time.

We were pleased to meet our esteemed friend, Thos. McDermott, Esq., of Almonte, at the C. M. B. A. Convention, as hale and hearty and friendly as ever. He is deservedly one of the leading as well as one of the most popular men in the section in which he resides. The C. M. B. A. cannot well be otherwise than prosperous, numbering, as it does, in its ranks, many men of such sterling qualities as Mr. McDermott.

In a recent discourse Cardinal Manning drew the following dark picture of London: "London is a desolation beyond that of any city in the Christian world. Four millions of human beings, of whom 2,000,000 have never set their foot in any place of Christian worship; and among these 2,000,000 God only knows how few have been baptized, how few have been born again of water and the Holy Ghost. London is a wilderness. It is like Rome of old—a pool into which all the nations of the world streamed together and all the sins of all the nations of the world were continually flowing. Such is London at this day."

C. M. B. A.

THE GRAND COUNCIL OF CANADA.

A Very Successful Meeting in Toronto.

RAPID SPREAD OF THIS EXCELLENT ASSOCIATION.

On Tuesday, 14th instant, the Grand Council of Canada of the Catholic Mutual Benefit Association met in the city of Toronto. As the members are aware, the Grand Council sessions are now held bi-annually. The last session was held in the city of Stratford. Those present at that and previous meetings must have been astonished as well as pleased at the great change that has taken place in the standing of the society. In the last few years progress has been the watchword and now we find that the organization is spreading in almost every portion of the Dominion. The officers of the convention and delegates assembled at Germania Hall at half past eight o'clock, and having been placed in order by Grand Marshal Gelliey, of Chatham, marched to the Cathedral, where solemn high mass was celebrated. The Rev. M. J. Tierney, Chancellor of the diocese of London, preached an appropriate and masterly discourse, as follows:

"But before all things, have a constant mutual charity among yourselves: for charity covereth a multitude of sins." 1 Peter iv. 8.

Dear Beloved Brethren of the C. M. B. A., and you, Dear Brethren, I feel myself highly honored this morning in being invited to address you a few words ere the opening of the convention of the Grand Council of the C. M. B. A. I regret exceedingly that I had not more time given me to prepare a discourse that would serve to edify you on this occasion, and at the same time, I am, in your midst. It is my pleasing duty this morning on behalf of the co-administrators of the archdiocese, to extend to you a warm welcome to the archiepiscopal city of Toronto. It must, I feel assured, be a source of delight to those venerable men to witness such a distinguished gathering of the laity of the children of the church assembled in the Cathedral this morning.

In the text I have quoted St. Peter places before all other virtues the holy virtue of fraternal love—and why? because by the exercise of it, a multitude of sins are effaced—and as we are all sinners, and continually heaping sin upon sin, it is not well for us from time to time to reflect upon our sinful career, and endeavor as far as possible to blot out the handwriting of our condemnation which sin has written against us? Now, no better or surer means can be made use of to effect this, than the putting into practice the heavenly virtue of fraternal charity. By it we disarm God's just wrath against us—we by it we fill our neighbors' heart with love and friendship for us—and by it we root out and destroy all feelings of ill-will and animosity. Even in a temporal point of view, a great blessing is gained by having a "mutual charity among yourselves," for, where it exists, the holy bond of peace reigns supreme, binding the hearts of all and making them all in union as though there was but one heart and one soul in that community or society, or corporate body. It was in this manner the first Christians lived, and their conduct was so edifying that it elicited from the lips of their enemies—the persecutors and tormentors, the pagans—those remarkable words, "What wonderful people are these Christians! See how they love one another!"

It is indeed to be greatly deplored that those days of fervor and charity which the primitive Christians spent so well are past and gone, and that we have now fallen on these times in which our Saviour predicted that "the charity of men would grow cold on the earth, that there would be nothing but dissension, wars, troubles and hatred among men."

Remember, however, my dear brethren, that the charity the first Christians practiced, the lives of piety and sanctity that they led, are just as incumbent upon us as upon them. It is the same God that they adored and worshipped that we adore and worship, the laws that they were obliged to obey and follow—the very same laws must we also obey and follow if we wish to be saved, for our Lord, on one occasion, in speaking to His apostles, he said, "and what I say to you I say to all."

Our eternal salvation is a law, and so intimately the fulfillment of this law, that we cannot possess it without it. Now what is charity which the law of God inculcates and so rigidly demands? We would wish to love our neighbor as ourselves, others as we would wish to be loved, strict attention here, dear brethren, our Saviour lays down the law, love your neighbor as yourself, love your neighbor as yourself. No, because it is from a slight provocation between friends is broken, and love there is engendered but not as you love your neighbor, loves a son or as a mother loves, or as children love the father, for it often happens that a slight affection is a root of the heart by jealousy, and even the spirit enters in among the members of a family, where love and affection exist. Our Beloved Saviour to love our neighbor as a brother, his wife or a wife her husband we see but too many examples of day of conjugal love that the mutual love and affection cement the marriage bond, and broken. The records of the courts tell of the many applications for divorce. No, but the love that we must have for ourselves, because strongest, the most enduring, greatest of all loves—for the predominates in each human love of self.

Now, in looking around us, in this large, crowded world, before me so large a gathering of men who are banded together, purpose of carrying out the special command of Christ's love, and of doing to others what we would wish others to do unto heart and soul with joy and causes me to believe that Christ's love and charity shines in the world, and in the world. Oh! how many dear brethren, by your association, happy and comfortable, how tears of sorrow and sadness the eyes of widows and orphans dried up, by the mutual love of your association. Remember now drawing from imagination plain facts and figures. Since Council was established in 1870, have been paid to orphans and heirs of the deceased of the association, of which 600 have been paid out by the Canadian Branches.

Now what does all this show? what a great amount of good accomplished by a little exertion; it shows that the many members in one body is this force that cannot be impeded, that organization which no matter what the obstacles, then, dear brethren, my earnest be for your future success, can you have been doing, strictly as the clauses of the constitution of the first and foremost Catholic sense of the world, not only in also in practice, and then, when stretched, when the law is when the summons comes to or another world you can look your widowed wife and orphans or upon your lonely mother, dependent sisters with complacency, are provided for, and with hope station you can look forward to that God has promised to give us, viz., everlasting happiness. Amen.

After Mass the Convention back to the hall for the purpose of the proceedings. It was simple justice to mention that the members of the Toronto Branches every thing necessary to make their work comfortable and enable them to do their work. The Germania Hall and well-lighted room, and a beautiful display of natural flowers much to the exquisite appearance of the arrangements.

The proceedings were opened offering up of prayer by Rev. Eland, of the Cathedral, after some remarks. Father presented the neatly worded address of welcome was ably responded to by the Grand Council.

To the President, Officers and Members of the Grand Council of the C. M. B. A. BROTHERS—We, the members branches Nos. 15, 49 and 85, hearty welcome to Toronto. convention of the Grand Council occasion of concern and interest to members of the C. M. B. A., the Canada. It is one of pride and us of the Queen City, who rejoice in the presence of representatives of organization which, during its short existence, has done so much for the orphan, the protection of the and the preservation of our holy faith. It is unnecessary to call the of our chief governing body in the the benefits which this association well calculated to bestow both members and the community at may not, however, be out of place to press the hope that these benefits, is your object to guard and direct, be greatly promoted by the wise prudence of your deliberations during next few days. And while we deep interest in your proceedings look forward to their happy termination, the progress and prosperity of the association.

Again, we bid you a hearty welcome and hope that when the business you shall be brought to a conclusion, you will carry away pleasant memories of Toronto, are sure you will leave with us fervent zeal and stronger emotion the advancement of our association this city.

(Signed)
J. L. HAND, Pres. of Recept.
T. J. LEE, Secretary.
THOS. BRADY, Pres. of Branch
THOS. QUINN, Pres. of Branch
E. R. RIDLEY, Pres. of Branch
Father Hand also tendered attention to the Grand Council to attend