

The Catholic Record.

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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900.

To the Editor of THE CATHOLIC RECORD, London, Ont.

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

The matter and form are both good; and the lively Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to be faithful.

Blessing you, and wishing you success. Believe me, to remain, Yours faithfully in Jesus Christ, D. FALCONIO, Arch. of Loretto, Apost. Deleg.

LONDON, SATURDAY, AUG. 13, 1904.

THE LAST STEP TAKEN.

The long expected blow which greatly widens the breach between the Holy See and the French Government has, at last, been struck, M. Delcasse, the French Foreign Minister, having addressed a formal note to Mgr. Lorenzello that in consequence of the rupture of relations between France and the Vatican, his mission to Paris has no longer any object.

The note enumerates a number of instances on which the Holy See has violated the compact which has existed between the Church and France for the last hundred years, and as a matter of course, the Church is held to be guilty on every count of the indictment. M. Delcasse says:

"After the serious blows struck at the Government's rights under the Concordat by the Vatican's dealing directly with the French Bishops without consultation with the power with whom the Concordat was signed, and seeing that the Pontifical Secretary of State in his reply of July 25 affirmed those proceedings, the Republican Government has decided to conclude official relations, which at the Holy See's desire has become objectless."

Cardinal Mery del Val, the Papal Secretary of State, replied that an order would be sent at once by telegraph to Mgr. Lorenzello to leave Paris. This was done, and the Nuncio left immediately on July 30.

MM. Delcasse and Combes appear to think that a compact may be completed by one of the parties thereto. There is absolutely nothing in the Concordat to prevent the free communication of the Pope with the Bishops; but the "Organic Articles" which were concocted by Napoleon I. as a supplement to the Concordat, forbade any decrees from Rome to be promulgated without the consent of the State. These articles were never accepted by the Pope, and cannot therefore be regarded at all as part of the Concordat. It is essentially the right of the Pope to communicate directly and freely with the Bishops of the world, and without this right it would be impossible to govern the Church effectually. Napoleon's Organic Articles are therefore no part of the Concordat, and can never be regarded as such. The statement of M. Delcasse is therefore a brazen assertion of an untruth. The Concordat was not infringed by the Pope, but was violated by the French Government, which aims at making the Bishops Government officials as fully as are the officials of the State. And in France the Government controls all officials of the State to a degree which does not exist in any other country where constitutional government exists. The Government controls not only the executive, but even the elective and judicial powers, and in attempting to control communication between the Pope and the Bishops, it assumes to itself an authority which belongs by divine right, solely to the Church.

But it may be asked, does not the payment of the Bishops' and priests' salaries give the Government a right of control? Certainly not, for the payment of these salaries is merely a slight compensation to the Church for the high-handed robbery perpetrated on the Church by the Government toward the close of the eighteenth century. During fifteen hundred years, Church property accumulated in the form of abbey, monasteries, asylums for the poor and infirm, hospitals, refuges, schools of every degree, churches, charitable institutions. These were all

confiscated during the reign of Terror, and when Napoleon proposed the Concordat with the Pope, he compromised the obligation of restitution for what was destroyed, stolen or sold, by agreeing to pay less than 1 per cent, or 65,000,000 francs yearly, instead of the whole amount due, as salaries to the clergy. But this agreement does not entail on the Church the duty of silence in regard to the evil-doings of the state, or of its officials, nor does it destroy the right of the Pope to correspond freely with the Bishops. On the contrary, the divine right of the Church to teach is independent of all human governments and institutions, and it is even recognized in the Concordat in the admission that the Catholic religion is to continue to be the religion of the State, and free to perform its office of teaching the practice of religion. So far from carrying this into practice, the present rulers of France have persecuted the Church in every form. Not only have the religious communities been exiled, as well as forbidden to teach, but officers of the army and officials of the Government have been dismissed for practicing their religion, and every inducement has been placed before them to lead them to apostasy. Three Bishops have been deprived of their salaries for having protested to President Loubet against the suppression of the monasteries, and even tobacco dealers have been deprived of their licenses for reciting the rosary at home with their families, notwithstanding that they informed the Government that their doors and windows were closed so that no evil example could possibly be given to their neighbors!

And this is the way in which the Atheistic Republic respects the rights of French citizens, and keeps the Concordat with the Church.

A special telegram to the Toronto Mail and Empire states that Mgr. Lorenzello, the Nuncio at Paris, has reached Rome, so that the severance of relations between France and the Vatican is complete for the present, but we feel certain that this state of affairs will last only during M. Combes' tenure of office, which will not be for long.

AN UNEXPECTED RESULT OF CHURCH UNION.

A special despatch to the Mail and Empire of date Aug. 1, states that the House of Lords has decided a dispute between the remnant of the Free Church of Scotland and the Church which was formed a few years ago by the amalgamation of the Free Church with the United Presbyterians, and named the United Free Church of Scotland.

Four years ago this amalgamation took place, when a majority of the Free Church ministers decided on a union with the so-called "United" Presbyterians. A minority composed of fifty-eight ministers refused to enter into the union, and the majority resolved that all the property of the Free Church should be transferred to the new United Church. This included about one thousand one hundred kirks and their manse, many colleges and mission halls together with large sums of money.

The minority which still called themselves the Free Church, entered a lawsuit in the Scottish Courts for the property, but lost their case. They then appealed to their adherents to furnish the means to carry the suit to the Lords, with the result that the decision of the lower Courts has been reversed, and cash to the amount of about \$10,000,000 has been awarded to them, together with control of the churches. Twenty-four of the 58 ministers survive, and these with a following of from 4,000 to 5,000 people have suddenly and unexpectedly become possessed of \$10,000,000, besides all the churches of the Free Kirk of Scotland, while the hundreds of thousands of former members of that Church who joined the newly formed United Church together with the hundreds of ministers who consented to the union, are now without churches and manse.

The Free Church of Scotland was formed by a secession from the National or Established Kirk in 1843, when a protest was read by the Moderator of the Church, Rev. David Welsh, D. D., at the General Assembly. This protest was signed by 203 members of the Assembly, and complained of wrongs inflicted on the Church by the civil power. The Marquis of Bute was present as representative of the Queen, and the Moderator after reading the protest, laid it on the table, bowed respectfully to the Queen's representative and left the Hall of Assembly. He was followed by the Rev. Dr. Chalmers, and rank after rank of ministers. All proceeded to another hall accompanied by sympathizing crowds, and the Free Church of Scotland was organized with Rev. Dr. Chalmers as First Moderator. Four hundred and seventy-five ministers seceded from the National Church, and signed the roll of the new organization on that day; and the Church property forfeited by them is

said to have amounted to £2,000,000, or \$10,000,000.

The Free Church, as we have already stated, amalgamated with the United Church in 1900, and it is this United Free Church which has lost its title to the property of the Free Church which was all accumulated since 1843.

This loss puts a new feature on the proposed union of Presbyterians, Methodists, and Congregationalists of Canada. The saving of money in the practical working of these Churches has figured greatly among the arguments which have been wrought forward in favor of such a union; but if the decision of the House of Lords is applicable also to Canada, as will probably prove to be the case, a minority of each of the Churches deciding upon a union may continue to represent the old organizations, and may retain the title to the property of the amalgamation, leaving them without Churches, and obliging the United Churches to erect new buildings all over the country.

This difficulty may be a serious obstacle in the way of the amalgamationists, and may put off the union indefinitely, unless some means of making sure of their quiet retention of their present Church property be discovered.

Beside the three Presbyterian Churches above mentioned there are two others of minor importance in Scotland, making a total of five distinct organizations. These are the Established, the United Free, the Free, and the Reformed and the Secession Churches.

CONCERNING FRANCE.

Mr. Gaston Alberti, the Secretary of the French Minister of Commerce, and a member of the French General Commission having charge of the French Exhibit at the St. Louis World's Fair, passed, last week through Montreal, in company with Mr. Paul Desachy, editor-in-chief of Le Sicle, one of the most virulent of the Republican papers of Paris. They are on their way to France, Mr. Alberti having been recalled for the purpose of giving instructions to Mr. A. Picard who has been appointed French Commissioner at the St. Louis Fair to replace Mr. Michel Lagrave who has been deprived of the office of Commissioner by the French Premier, Mr. Combes, as a matter of spite because his evidence was most damaging to the Premier and his son Edgar Combes, in reference to the charge of endeavoring to obtain a bribe of two million francs from the Carthusians that they might be allowed to remain in France, while the other religious orders, who could not afford to be taxed so heavily, were ruthlessly expelled. And here it is to be noted that though the French Chamber is so thoroughly partisan as to have whitewashed the two Combes, father and son, the Commission appointed to investigate the case found both guilty of the charge, the testimony of Mr. Lagrave being most direct to prove their complicity in the disgraceful transaction. Mr. Lagrave, however, was under their power as an employee of the Government, and the Premier took the earliest opportunity to avenge himself by dismissing him from his position as Commissioner of France at the St. Louis Fair.

A reporter of the Montreal Witness called upon Mr. Alberti at his hotel in Montreal to hear what he had to say in reference to matters in France, and he showed no hesitation in expressing his views, which are decidedly in favor of M. Combes on the question of the treatment of the religious orders. Of course, nothing else was to be expected from one who is an employee of the French Government.

Mr. Alberti says that it is a matter of regret that the people of America seem to be under the impression that the Roman Catholics in France are suffering persecution at the hands of the French Government on account of their religion.

"In France," said Mr. Alberti, "there is perfect religious freedom, and the Government has never interfered with any man on account of his religious belief. The members of the French Orders who suffered recently, were not deported from the country because they were Roman Catholics, but because they were endeavoring to agitate a movement among the people in favor of the Royalist party. These religious orders are very rich and powerful, and are arousing a widespread Royalist sentiment by means of a large number of newspapers which they control. This is very dangerous to the peace of the country, and the Government was obliged to put a stop to it."

Mr. Alberti stated that the number of Protestants in France is rapidly increasing, not because of any favor shown to him by the Government, but chiefly because the French people travel more in England than heretofore, and also because many Catholics are displeased with the religious orders for inaugurating a Royalist movement.

Mr. Alberti overdoes his task of creating a favorable opinion of the

Combes Government in America. He is right in saying that the American people have formed the opinion that Catholics are persecuted in France; but it is not in America alone that this opinion is formed. It is the deliberate judgment of the civilized world, and that judgment has been arrived at through a correct knowledge of the facts of the case.

It is a falsehood to state that the religious orders are propagators of Royalism. We do not deny that many French Catholics are Royalists at heart; but nothing else could be expected, whereas the Republic has persecuted religion ever since 1870, when it was established. But what is a Republic for, if it is not to respect and tolerate the opinions of its citizens? And when it does not tolerate them, it becomes a mere sham and a delusion.

Nevertheless, many Catholics are also sincere Republicans, if a Republic can be obtained which will respect the convictions of the people.

Pope Leo XIII. contributed greatly toward Republicanizing French sentiment, by advising the Catholic people of France to accept the Republic unreservedly and not to aspire towards the restoration of the effete Royalties of days gone by, and in the French schools taught by the religious orders these principles were generally honestly inculcated, and the charge of a Royalist propaganda in them as made by Mr. Alberti is a barefaced falsehood.

Notwithstanding anything which Mr. Alberti has said, it is certain that the Catholic religion, the religion of the majority of the people, is being persecuted with an unexampled barbarity. Our readers are acquainted with numerous facts which prove this, among which may be mentioned the recent outrage whereby the crucifixes were forcibly removed from the Court rooms, Good-Friday being chosen as the day for this outrage to be committed, in order to insult all Christian people more grossly.

Catholic officials are being steadily forced out of office, to be replaced by infidels, Catholic officers have been gradually forced to resign their rank in the army by being asked to do deeds of unutterable meanness, such as to command a troop to eject from their school unoffending religious teachers, and Catholic soldiers are being harried with petty persecutions to induce them to do things contrary to the commandments of God and of His Church, as when recently they were invited to eat meat on Fridays, so that their consciences might first become seared, and that thus they might the more readily be induced to cease to be Catholics.

We admit, we do not know what persecution is, if these are not acts of persecution. The consolation for this state of things is that the Government which is perpetrating these atrocities on a Catholic people, will before long meet the fate of the Convention of 1792, and of the Paris Commune of 1870. The signs of its approaching annihilation are in the air.

POLYGAMY AND DIVORCE.

The Methodist Episcopal Bishops of the United States after their May meeting issued an address to their people in which they denounce in very strong terms the evil of Mormonism, especially in view of the Mormon doctrine of the lawfulness of Polygamy. They say:

"Mormonism has once more reared its hideous head in brazen defiance of the moral sense of the nation, and in shameful violation of the pledge which secured statehood for Utah. It is vigorously pushing its propaganda in many parts of the country, especially in the states and territories among and adjacent to the Rocky Mountains, where in a few years there will be a population of many millions. No palliatives suffice to check the ravages of this cancer, much less to extirpate it by the roots. The remedy in sight is the keen surgery of an amendment to the Constitution of the United States, absolutely prohibiting polygamy on every acre of the national domain."

We heartily agree with any condemnation of the evil of polygamy, which cannot be too strongly denounced as a demoralizing force. But the evil of divorce has been quite as demoralizing as that of polygamy, and even more so, as the latter is confined chiefly to Utah, and to some extent to a few other states in the West where Mormonism has succeeded in gaining a foothold. But divorce is prevalent over the whole country, and the number of divorced couples who have remarried is now greater than the number of plural wives to be found in the whole Republic. The evil of divorce has been encouraged by the attitude of most of the Protestant churches, as until the last few weeks, no difficulty was experienced in finding ministers ready to marry those who had been divorced for any cause, however trifling, and as a consequence the country swarms with divorced husbands and wives, of whom many have been married a second, third, or fourth time.

It was resolved at a recent conference of ministers held in New York, that for

the future no divorcees shall be remarried by the ministers, except in the case where divorcees have been granted for causes recognized by their respective Churches as sufficient; but it is very doubtful whether such local action will diminish the evil to any appreciable extent, for the reason that it is local, and such resolutions will be acted upon only to a very limited extent by other ministers, or by the Churches. The Presbyterian Church has already repudiated in General Assembly this proposed common mode of procedure, and has adopted instead the course that only the causes named in Scripture shall be deemed sufficient to justify divorce. This leaves the matter just where it was before, as all have claimed that they were following Scripture, even when they were marrying without hesitation parties divorced for trivial reasons.

Divorcees among Christians are the natural product of Protestantism, and the twin evils of divorce and polygamy, will not be suppressed until the Catholic rule of marriage be rigidly followed, that the sacrament is indissoluble, and that a man or woman can have only one wife or husband.

The Mormons say with good reason that the difference between polygamy and divorce is that the polygamist keeps his families and supports them, whereas the divorcee casts them off and neglects them. In this respect the divorce evil is worse than polygamy.

THE C. M. B. A. CONVENTION.

In Toronto, on the 24th of the present month, will open the triennial Convention of the Catholic Mutual Benefit Association. In many regards it will be the most important assemblage of delegates of the society yet held. Suggestions are made from all quarters in regard to steps which it is thought should be taken to place the Association on such a basis as would insure a permanency such as we are accustomed to apply to what is known as the old line companies.

For ourselves we may say we do not think it would be at all necessary to make a very material increase in the amount of the assessments. That some increase should be made may be deemed desirable, but we think it would be a misfortune were some of the tables submitted, adopted.

The Association has now been in existence over twenty-five years and all claims upon the Beneficiary Fund have been promptly adjusted. Besides this it will not be a great while before the snug sum of a quarter of a million dollars will be in the Reserve Fund. This is certainly a good showing, and we do not think there exists an association of a similar character which offers better terms or a greater assurance of permanency to its members. The very material advance the society has made in the past two years in reference to membership is most encouraging indeed. For this good work it would be only justice to give a meed of praise to the Grand Secretary, J. J. Behan.

Since his assumption of the office of executive head the energy, earnestness and untiring zeal which he has displayed in the work is truly admirable. He has put into the work all the push and vim which a model business man would apply to his own affairs. Besides this he is a pleasing and effective platform speaker, and as a consequence we may expect a continued increase of membership to flow from his persuasive and eloquent advocacy of an association the interests of which were dear to him long before he became the man at the helm. Furthermore, he resigned an honorable and lucrative position in the service of the Government to take up the management of the C. M. B. A. Under his guidance we firmly believe success will be assured, and we also feel convinced that the work of the head office will be performed with that scrupulous rectitude which has been a guiding motive of the career of Mr. J. J. Behan.

CARDINAL VANNUTELLI IN IRELAND.

The visit of Cardinal Vincenzo Vannutelli to Ireland to represent the Holy Father Pope Pius X. on the occasion of the consecration of the new Cathedral of Armagh, has been much commented on by the press, some of the ultra anti-Catholic papers imagining that it has a politico-religious purpose. A Paris paper stated the consecration of Armagh Cathedral is but a pretext for an important mission with which the Cardinal has been entrusted, and which has some connection with Rome's relations with England. The same paper states that the question of the King's Oath of Succession, often called the Coronation Oath, will be discussed by his Eminence in London, and that the Cardinal is to be received at Buckingham Palace with great pomp, by the King.

The London Tablet declares that the Cardinal's visit has no political object whatsoever in reference to England. It is a sufficient cause for his visit that a

new Cathedral was to be consecrated in the See of Ireland's patron saint and apostle. The Holy Father has his first thought upon the spiritual benefit to be derived from an occasion of this kind, and we may be sure that he did not and will not beg for any pompous reception for his representative.

Our readers will remember that when Mgr. Falconio was selected as Apostolic Delegate to Canada, the guidelines were equally busy in imagining secret objects to be in view; but it was soon discovered that there was ecclesiastical business enough for a Papal delegate to transact in so extensive a country as Canada, without having any political purpose; for Mgr. Falconio and his successor, Mgr. Sbarretti, have not had any communications with the Canadian Government, nor with any of the provincial Governments of the Dominion.

Ireland, though not so large as Canada, has a much larger Catholic population, and its Catholic interests date further back in the past, so that there would be no reason for surprise if there were in Ireland a permanent delegate, as we have one in Canada.

It would not be very surprising, therefore, if Cardinal Vannutelli had some mission to the hierarchy of Ireland; but there is no good reason to suppose that he has any mission to the Government of England; though even if such were the case, the anti-Catholic press and associations of England would have no reason for being excited at his visit. England has certainly reason to desire to be on good terms with the Pope, as there are more than twelve million Catholics who are British subjects, and living within the limits of the British empire.

The Petit Parisien, the Paris paper which originated the report that the visit of the Cardinal had a political object in view, had, no doubt, the same thought by which American and English papers are frequently influenced, that its circulation would be increased by its giving forth some interesting romance about the doings of the Pope, and his supposed communications with the British Government.

A CHINESE-SPEAKING PRIEST FOR MONTREAL.

We are pleased to observe that the Chinese Catholics of Montreal have been supplied with a priest who is able to speak to them in their native tongue. The Rev. Father Hornby, a Jesuit who has been a missionary in China for many years, and who knows the language of that country thoroughly, has been sent to take spiritual charge of the Montreal Chinese congregation, which now numbers two hundred souls.

Some months ago the Catholic members of the Chinese colony of Montreal paid a visit to His Grace Archbishop Bruchesi, to offer their homage and express their strong adhesion to the faith, whereupon his Grace, strongly impressed with the necessity of furnishing so large a number of his flock with a priest capable of instructing them in their own language, promised to procure for them a missionary who could do this; and his efforts have been rewarded by his obtaining Father Hornby, who is a native of the United States but has been in China for twelve years, during which time he has become acquainted with Chinese manners and language.

The new mission is to be established in the heart of the Chinese settlement in Montreal, and the Holy Sacrifice of the Mass will be offered up regularly on Sundays and holy-days, and week-days, in the private chapel of the Brothers of the Christian Schools on Cote street. We have no doubt that this will give a much desired impetus to the Catholic faith among the Chinese resident in the city. Archbishop Bruchesi is deserving of great praise for his zeal in supplying so promptly a priest able to attend to the spiritual needs of the Chinese colony.

His Excellency Mgr. Donastus Sbarretti, Apostolic Delegate, accompanied by his secretary, Rev. A. A. Sinnott, D. D., visited St. John, N. B., last week. His Excellency visited St. Vincent's and St. Patrick's schools, the Good Shepherd Convent and the Mater Misericordiae Home and pontificated at the Cathedral on last Sunday. Everywhere he was right royally received. In the course of an interview with a Press representative His Excellency said:

"My visit has been a very pleasant one indeed. All over, in Halifax, Charlottetown and in your own city I have been heartily received. This splendid welcome to the Apostolic Delegate shows the loyalty and devotion which Maritime Province Catholics have for the Holy Father. Throughout Canada it is the same. The people are good and holy and attend well to their religious duties. I was in Halifax just at the conclusion of a mission conducted by Redemptorist Fathers. It was really grand to see the crowds of men that thronged the church.

Read a chapter of the Bible every day. It will fill your mind with good thoughts.

VACATION

It is in summer, faxes, that the so chance to enter into principles and for well being and gu around her the so ness and fields a teeming and she is trees, and she is free gift to men, t life and all that still more, that in this world are joy and happiness.

Hence feelings well up in the face of his own he prostrates him tion before God things, and pour age of his entire not be for the gifts received f immortal soul c ness, and so the by a never-ceas love. But, alas, stant thing in n do so much, a return to God's g Nor is it a m and to say it is ing of all the positive violati of God. It nee reflection to sh wise this is. T lost to gratitude favor done, and will injure n friends of them. do to want a w, about a tren conscience ag All this come ber the omni He is never always i that the reme duence our e Who oving His holy ment and H For one who is easy, a belief in difficult to occur. And sometimes oress. But t is by con tion, by givi the sacram ing them, reached. O, what f from these to the powe forms as we change all. soul, it is t Let the he and virtue, again take is the spiri lights with pleasing to good and a to keep u with Him, that homa expect from through g finally, aft are over, Heaven in — Bishop Times.

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