

tion. He occupied the Grand President's chair at the Hamilton Convention in 1892, when a decision was arrived at regarding final action of Canada on this question. Our brothers who are not conversant with this matter will find a good history of it in Grand Chancellor MacCabe's address, and in the minutes of the Hamilton convention. During his term of office as Grand President, notwithstanding the unrest and anxiety caused by newspaper discussions and comments regarding separate beneficiary, forty new branches were organized. In all Dr. MacCabe's C. M. B. A. work he displayed that masterly mind, intelligence and prudence, that firmness and decision of purpose which characterize his actions in everything with which he is connected.

DEATH OF BISHOP RYAN.

Bishop Ryan of Buffalo died at his residence in that city on Friday, April 10. — His Lordship was the Supreme Spiritual Adviser of the Catholic Mutual Benefit Association of the United States; and his name, Stephen Vincent Ryan, adorns the charters of all the Grand Councils, and the branches directly under the Supreme Council. It is generally conceded that he was the founder of the association. He was the first Bishop to join its ranks; was a zealous advocate of the C. M. B. A. cause, and one of the best friends the Association had. C. M. B. A. members always felt a pride in referring to Bishop Ryan as the "Father of the Association."

His Grace Archbishop Walsh Grand Spiritual Adviser of the C. M. B. A. of Canada, with Archbishop Fabre of Montreal, Archbishop Cleary of Kingston, Rev. Dr. Flannery of St. Thomas and Rev. P. Corcoran of La Salette, attended the funeral.

Archbishop Corrigan celebrated the Mass, and Archbishop Ireland preached the sermon. The office for the dead was chanted by three hundred priests, and the beautiful Gregorian Mass was sung by all male voices, members of the different choirs of the city of Buffalo, under Prof. Berget.

It was Bishop Ryan who preached on the occasion of the funeral of the late Archbishop Lynch of Toronto.

The *Catholic Record* of April 18, refers to the illustrious prelate as follows:—

He was born in Almonte, Ont., Jan. 1, 1825, and was educated by the Lazarists in St. Charles' seminary, near Philadelphia. His ecclesiastical studies were prosecuted at Cape Girardeau, and at Perryville, Mo. His ordination as a priest took place at St. Louis, in June, 1849, the late Archbishop Kendrick officiating. After his ordination the young priest was made a professor in the seminary, from which he was graduated, but at length he took up the labors of a missionary, and for a dozen years he preached the gospel in various parts of the country, while attending to the labors of visitor to the Lazarist colleges of the United States. When Bishop Timon died Father Ryan was preferred for the Bishopric, and obeyed the summons from Rome. His consecration as Bishop of Buffalo took place in November, 1868. At his decease Bishop Ryan had under his charge about 165,000 souls, 200 priests, 76 parochial

schools, 157 churches and 2 ecclesiastical seminaries.

The Church in America has lost one of its brightest ornaments. Bishop Ryan, it is but the simple truth to state, was one of the most deservedly beloved prelates in America, not alone by his own spiritual children, but by American people of all classes and creeds.

The following editorial utterance of the Buffalo *Evening Times* (non Catholic) gives a faithful picture of the saintly Bishop who had now gone to his reward:

"To Catholic and to Protestant, to priest and to layman, to the rich in the world's goods and to the poor, to the calm and to the troubled alike, comes the news of the loss of a friend who was a friend. Not only has the Bishop of the diocese of Buffalo died, but there has passed into the untroubled sleep a man, who if ever man was loved it was Stephen Vincent Ryan. The God who gives us such men has taken him away, and we can only remember his gentleness, his modesty, his charity, his simplicity, as we do those moments when we look from some lofty mountain peak across great, unending deserts of snow, where there is no sound—only silence—and know that we are very close to the hand of the Almighty. It is the stories of such lives as his which come to us too rarely. His was the life which translates to earth the story of the Divine Christ as nearly as is ever given to man to translate it. He was incapable of envy. His patience was never ending. His capacity for forgiveness was illimitable, and his charity was not that which came with sounding brass and tinkling cymbal, but was silent, unobtrusive, unknown to all save those whom his gentle hand touched. To everyone who came within the influence of his life must come the deepest sorrow, but a sorrow tempered with the thankfulness that he lived and that his life was one which taught peace and good-will and justice—the virtues we strive for, but fail in the achieving. Rest to his gentle soul, and peace."

A. C. M. B. A. Member Honored.

Mr. Charles Murphy, a young barrister, of Ottawa, and a member of Branch 28, has been chosen by the Ontario Federation of Liberal Clubs, as President.

Bro. Murphy was born at the Capital in 1865. His education was begun at the Collegiate Institute and completed at the University. His studies at the latter institution were perused with infinite credit to himself, and on their completion were fittingly crowned by the degree of B. A., and the attainment of the Papal gold medal for excellence in philology, one of the highest honors in the gift of the University. Mr. Murphy devoted his attention to law as a profession, and was called to the Ontario Bar in 1891. The next two or three years were spent in partnership with Mr. F. R. Latchford, the learned and zealous Solicitor of the C. M. B. A. On the dissolution of this partnership in 1894, Mr. Murphy opened a business for himself, whereby he has succeeded in establishing a splendid reputation for aptitude, probity and eloquence. He is, as his name indicates, of Irish descent; a strict adherent of the Catholic faith, an avowed Nationalist in Irish politics, an esteemed member of Division No. 1, A. O. H., and an enthusiastic worker in the C. M. B. A. cause.

QUESTIONS.

1. "Has the Grand President, or Grand Deputy, or a District Deputy the right to preside at a regular meeting of any Branch?"

2. "Will the Grand Council sanction, and will it be constitutional, to have a brother member, or his wife, assign policy to the Branch, or certain members of the Branch, to reimburse them for any advances made by them in keeping his insurance in force?"

ANSWERS.

1. Yes. The Grand President has the right to preside at the meeting, and although in strictness Deputies may not be able to command that privilege, a Branch should not hesitate to extend it

to them, if present, and the business transacted at such a meeting would not be invalid on that account.

2. So far as the Grand Council is concerned, it is our opinion that it can neither sanction, nor refuse to sanction such a proceeding. As to the constitutional aspect of the question, there is nothing so far as we are aware in the Constitution, which either permits or prohibits the course proposed. Under the statutory law of the Province, the insured may borrow from any person, on the security of the policy, such sums as may be necessary, and shall be expended to keep the policy in force; and the sum so borrowed, with such lawful interest as may be agreed on, so long as policy remains in force, shall be a first lien on the policy, and all moneys payable thereunder, notwithstanding any declaration or direction in favor of the wife and children. It is therefore lawful for any person to lend money on such a policy, and he may be secured upon it.

Beware of Them.

The following remarks from La Vérité, of Quebec, under the caption, "Secret Societies," will strike everybody who has seriously considered the trend of non Catholic associations, as hitting off the situation accurately:

"It is ever the secret society in the States. An extract from an American journal which gives an account of the funeral of a French Canadian in a town not far from our frontier, has been sent to us. Our compatriot belonged to the Ancient Foresters and to another Secret society called the Red Men. The obsequies took place at the Catholic Church. The pall-bearers were Foresters. The Red Men, 25 strong, formed the guard of honor. Both Societies wore their insignia, and at the grave, after the recitation of the prayers by a Catholic priest, the Red Men deposited a floral tomahawk and the Foresters a deer's head—emblems of their Order—in the grave.

This mixture of Catholic ceremony and pagan demonstration is altogether characteristic. There are other places besides the States where they take place, we believe.

We are told by the same journal that on this occasion the Red Men passed resolutions of condolence in which they speak of the Great Spirit and the happy hunting grounds. That is to say, that the Society of Red Men profess the purely natural religion of the aborigines of America. At the bottom it is Masoury, rest assured. The ravages of secret societies organized by Freemasonry in America are simply incalculable."

The only hope for Catholics is to associate themselves in Societies approved by the Pope.

Fifth Annual Assembly of Br. 108.

Among the best attended social events of the season was the C. M. B. A. ball held on Easter Monday in their hall and annex, National school building, Esplanade. The hall was beautifully decorated for the occasion, flags and evergreens blending together in a charming and picturesque manner. Chinese lanterns hung from the ceilings and cast a subdued glow over the brilliant and enchanting scene. Seventy-five couples whiled away the evening hours in the giddy mazes of the dance, and to the accompaniment of the music of a first class orchestra. Many strangers attended the C. M. B. A. assembly, our railroad friend, Mr. James McKenna, now of Boston, Mass., being among the number. A decidedly popular innovation

was introduced into this, the fifth annual ball, by the C. M. B. A. Committee in having refreshments served during the whole night—in fact from 10 o'clock till 5 o'clock in the morning—by Mr. Saville, confectioner, St. John street. It is not too much to say that the assemblage separated in the morning delighted with the entertainment. During the evening Mr. Pelletier and his sister danced the Highland fling by special request, and were heartily applauded. The committee, who cannot be too highly complimented for the really admirable manner in which everything was carried out without the slightest hitch, and in a way to please all—were: Messrs. P. J. Kerwin, J. Quinn, J. McDermott, F. Proctor, J. Proctor, J. Hanlon, D. McKeaney, T. Morrissey, L. Donnelly and Peter Maloney. To their efforts is in a large measure due the farewell greeting of the assembly: Happy to meet, sorry to part, and happy to meet again."—Quebec Chronicle.

Correspondence.

Montreal, April 28, 1896.

O. K. Fraser, Esq.,
Grand President,
Brockville, Ont.

Dear Sir and Bro.,—At the last regular meeting of Branch 26 after discussion on appeals from sister branches for aid for disabled brothers, the following motion was adopted:

"That this branch most respectfully suggests to the Grand President the advisability of the issue of a general appeal by the Grand Council, and that the amount realized from such appeal be set apart as a special fund, for the purpose of meeting appeals for aid that may be made from time to time on behalf of disabled brothers. The Grand Board of Trustees would on receipt of such appeal or appeals be in a position to vote from such special fund any sum or sums which they in their wisdom would deem to be sufficient to meet the want in the case or cases when laid before them; and the adoption of some such fund would avoid the necessity of the branches being called upon for aid as often as they are at present.

I have the honor to be,
Yours fraternally,

JAS. J. COSTIGAN, Sec. Br. 26.

AN APPEAL.

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

Cornwall, Ont., April 25, 1896.

Brothers,—Branch No. 38 of the C. M. B. A., located at Cornwall, Ont., deems it an urgent duty to appeal to the branches of the Association on behalf of Brother Francois Letour, who for the past three years has been suffering from hip disease, and his helpless family has thus been deprived of their only support.

Brother Letour has been a member of our branch for the past nine years, and has always been a true and faithful member of the C. M. B. A. As we have been obliged to carry his assessment for the last three years, we are unable by ourselves to do much for Brother Letour. We were in hopes all along that Brother Letour would recover and be able to resume his work, but God in His all-wise Providence permits him to be deprived of that inestimable blessing of good health. After many months of sickness he is obliged to ask the brothers of the C. M. B. A. to help him.

The object of our Association being mutual help, we hope that the brothers of the C. M. B. A. will profit by this occasion to help a brother in distress, and thus draw down the blessings of God on themselves and our Association. A small offering from each branch will help Brother Letour to provide for his little ones and will assist him to start a little