

The question is often asked why the C. M. B. A. does not put up with beneficiary claims as *one* of the other similar associations. I will answer as follows: In the larger associations there is always a large number of beneficiaries and as soon as the proceeds of death are received, the Record-

prepared to draw the order to pay the claim, and then the first of the following month, the amount of the claim is added to the assessments to replace the amount drawn out. In our association the assessment is levied and must be collected before the payment of the claim, and is collected on the day the claim is anticipated, and notice given that so many deaths will be paid by surplus. In several instances, we have received the claim before the death, until about a year after the death occurred. Soon after notice of assessment is issued, and forty or fifty days thereafter I receive the amount collected. The reports to the council accompany the reports, and the remittance that some branches pay very promptly, while others are very slow. The recorders are completely responsible for the money received from the branches, until the money is received from the slow ones.

few negligent branches in each Grand Council cause unnecessary delay in the payment of beneficiary claims. I hope that such branches will see the necessity of being more prompt in the future.

Yours fraternally,  
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(Prepared for The Catholic Record.)

As time goes on, the Passion will grow out from itself, as its own creation, peculiar civilization. Great social institutions shall be based upon it. Government

shall acknowledge it as their authoritative guidance. Peace and war shall often become questions of the Passim. It shall shape and fashion private life. Henceforth from the day on which the mystery is accomplished, the world shall never be under the influence of Calvary and the Civil history shall more and more tend to merge itself in ecclesiastical. Even with the outward monarchy of the Holy See shall appear to have passed away, rather to have cast aside its medieval significance, when the days of Concordats shall have come, and when it shall be the ambition of states, especially of those which are destitute of nobility of tradition,

[illegible]

may be among the seemingly inexhaustible diversities of human fortune, ever far off from Judea our homeland, and however deeply hidden will be in the indistinguishable obscurity

private life, our darkness and our  
come from the top of Calvary. It  
or ill with us according as we are  
many with the Passion which was  
plished there.

To that hill-top centuries ago  
every gift and joy of ours, every w  
work and thought, every sin an  
temptation, every secret shame an  
undisclosed design. They came  
dearer than objects in the noonday  
They were seen by the inward eye  
lying Lord. They were understood  
whole, as composing one consecr  
of each of us. They were Weight

of those  
express  
is in fin-  
teet you  
rest.  
aked the  
His torments was bidden to do it

[illegible]

Passion which will still keep  
open, the Passion out of which  
ating torrents of God's spirit  
to renew our souls. Thus  
rules the history of the world  
of the world before the flood,  
of the Patriarchs, of the Israel  
heathen, before the coming  
and in a still stricter sense is  
history of the world since the  
to the new world. This is al-  
of all biographies of individuals  
their run come from their  
the Passion. All their holiness  
and their glory in eternity, all  
quences of their loyalty to the

TO BE CONTINUED