

LEGALLY DEAD.

Toronto, May 16.—William Potts, a member of the Canadian Order of Foresters, left his home in Woodstock on Feb. 8, 1891, and has never been heard of by his wife since. She sued the order for \$1,000, the amount of his insurance, putting forward the legal presumption of death seven years after he was last heard of. The officers of the order expressed their belief that Potts was not dead, as before leaving home he had told his sister that he would not be heard from again. The lower courts awarded Mrs. Potts the \$1,000, and the order appealed. The appeal was yesterday dismissed by the court of appeals, and Mr. Potts is now legally dead.

THE CLAIM OF THE C. M. B. A.

There is no Catholic Fraternal Society doing business in this Dominion today that has such a warm place in the hearts of the people as our noble Association. There is none in which the great mass of the people have such unbounded confidence, for which they entertain greater respect. There is none upon which the Catholic Hierarchy and Clergy of Canada bestow such marks of especial favor, there is none which the leaders of Catholic thought uphold so strenuously and to whose ranks, aid and encouragement the Catholic businessmen rally so generously. These are the signs, these the landmarks that foretell our success, that herald the glorious work we are doing and the dignified eminence to which we have attained.

We need scarcely say here there is no element of our membership that gives us greater joy than our long roll of distinguished Prelates and Clergy. They have watched our career, it has pleased them, and to mark their approval they have joined our Association. No words of theirs could speak higher praise than these, their actions, and this is the proudest chapter in our history.

THE PROTECTION OF PUBLIC HEALTH.

The Hon. F. R. Latchford's Bill to amend the Shops Regulation Act is to be commended as it is aimed against the "Sweating System" so much in evidence in the great centres of human industry in this Province.

The bill provides that every person contracting for the manufacture, improvement or alteration of clothing, shall keep a written register, prominently posted, of the names and addresses of all persons to whom such work is given out to be made, and each article so made shall bear upon a label the name and address or number of the person making it. Such articles shall not be exposed for sale without a permit from the inspector, showing that the place of manufacture is in a thoroughly clean and sanitary condition. When such an article of clothing is found to have been made under unclean or unhealthy conditions it shall be seized and impounded, and a label "unsanitary" placed on it, after which it shall be disinfected by the Board of Health at the owner's expense. The Board of Health, if they see fit, may destroy articles of clothing which they find were made in a workshop, tenement or dwelling, where the inspector finds evidence of unclean or unhealthy conditions, or infectious or contagious diseases.—Catholic Register.

CORRESPONDENCE.

To the Editor of THE CANADIAN.

Dear Sir and Brother,—In publishing in your April number my letter on "Catholic Friendly Societies in Canada," I am sorry that you did not state that the letter was re-produced from the Catholic Times, of Liverpool, England. For some time past letters on Catholic friendly societies, among others the letter of Mr. Fox, on the Hibernian Australian Catholic Benefit Society, have appeared in the Catholic Times, and it seemed to me to be an opportune time to lay before the numerous readers of that influential newspaper a brief statement of the position of our Association. Hence my letter I trust that no reader of THE CANADIAN will suppose that my letter was intended for our own members and that I sought to be didactic on a subject with which they are all so familiar. An esteemed and scholarly English correspondent is of opinion that our constitution is the product of much care and judgment, and he is greatly surprised at the small cost of our insurance. He gives the medical examiners and the Canadian climate credit on that score. The Hon. Secretary of the Catholic Association, one of the leading Catholic laymen of England, after reading our constitution says: "I am charmed with the scheme, and think something similar would work well here."

Your fraternally
J. A. Chisholm.

Halifax, N. S.

MASS FOR THE DEAD.

At a meeting of Branch 175, Kinross, Ont., the following resolution was carried:

Moved by Brother Chancellor John Kelly, seconded by Brother Past Chancellor James E. Stock, that there be a Requiem High Mass offered up by the parish priest for all the deceased members of Branch 175 of the C. M. B. A. and their friends and relatives, in the month of November, the same to be continued for all time to come.

CONCERT AND DONATION BY BRANCH 54.

The concert which was given on Easter Monday evening by Branch 54 was in every way a decided success.

The hall was well filled, and the audience thoroughly enjoyed every item on the programme, which was a good and varied one. During the course of the evening a splendid address was delivered by Frank J. Curran, B. A., B. C. L. He spoke on the aims and objects of the Catholic Mutual Benefit Association, and showed in a very convincing manner how this society ranked as one of the finest of its kind in Canada.

A vote of thanks to the speaker was moved by Rev. P. F. O'Donnell, seconded by Mr. P. R. Rifferty, and carried with great enthusiasm. The following ladies and gentlemen took part in the concert: Master Jack McGovern, Messrs. T. Murphy, N. J. McIlhorne, Wm. Warren, S. Pigeon, M. J. Power, Moore Bros., J. M. Kennedy, J. A. Durocher, Misses B. Kelly, Ina Read, Hettie Murphy, M. Brennan, Pansy Driscoll and Madam L. Lecours. Miss Mamie O'Dea presided at the piano.

After all expenses were paid the concert committee reported having a balance of \$22.003 which is to be handed over to Rev. P. F. O'Donnell for the church decoration fund.

BE A GOOD CITIZEN.

No man can serve two masters who are directly opposed in principle. If he is true to the one, he must be false to the other: if he obeys the commands of one, he must disregard those of the other. He cannot be neutral and say that he will take neither side. In this world no man can be a noncombatant. If he is not working for the right he is assisting the wrong. He cannot say: "I will serve none. I will be my own master and follow my own inclinations and desires." As soon as he does this he will enter at once into the service of Satan. Some man or god or principle must have his allegiance.

How much difference between Christ's method of establishing his kingdom and that of the temporal rulers of the earth! Jesus broadened his domains by words of hope and charity and love; Alexander by the deaths of his fellow-men, by the clash of steel and the shedding of blood. Christ burned no cities, slaughtered no people and took no prisoners captive. He conquered, not by force, but by persuasion. His sovereignty was established, not by the shedding of other people's blood, but by the shedding of his own.

The rise of Christianity meant the rise of the reign of love. It was founded in peace and spread without the aid of the sword. It is the faith of peace and good will: it is the true and everlasting faith: the faith in the living God.

For the kingdom of Christ will last forever. Earthly kings rise and flourish and fall, Christ's will go ever upward and onward. Where are the empires of old? Where is the kingdom of Assyria, of Abyssinia, of Babylon? Lost among the shades of forgotten years: remembered only by old legends and crumbling monuments. Where is their might, their wealth, their power, their dominion? Gone, like all things earthly.

Where is the might that in Rome was the right? Where is the kingship of Carthage and Greece? Fallen and forgotten, never to rise again. The kingdom of Christ has arisen from their ashes and will live until all is at an end. It is to last forever.

Like the kingdom of the past, the kings have come into the world, played their parts, slain their thousands, slaughtered their captives, burned conquered states, died and been forgotten. Of what avail to day is the power of Cyrus, of Alexander and of Caesar? Nothing remains but the shadow of their mighty names. None bow before them or serve them or acknowledge their sovereignty or uphold their kingdoms. "None are so poor to do them reverence." But Christ lives today as he lived in Galilee, the King of our hearts and of heaven.

Christ our king is a jealous king. He must reign supreme in our hearts. His empire must be absolute. He has said:

"He that loveth father or mother more than me, he is not worthy of me. He that loveth sister or brother more than me he is not worthy of me. He that will not take up his cross and follow me is not worthy of me." And we know the commandment: "Thou shalt love the Lord thy God with all thy heart and with all thy soul."

Recently I read in an English paper an article by an Anglican divine who said "I am first of all a British subject, after that a churchman." Surely this is a poor expression for a Christian. It is as if you should say, "I place America first, the church second." I

would not give much for the religion of any man who would relegate his Christianity to the background. He should be a good Christian. By serving his country he serves his God.

I can see nothing in the constitution of the United States which is antagonistic to Christianity and nothing in Christianity which is antagonistic to the constitution. I am a Christian by the grace of Christ, and I am an American by the grace of God. Loyalty to one's country does not make impossible loyalty to one's church. Give unto God that which is God's, but also give unto Caesar that which is Caesar's.

There are few rewards for those who serve earthly kings. In South Africa to day many a hero is going to his untimely grave without a requiem. There is no chronicler to record his deeds. But he who serves Christ is sure of his reward. His good deeds are remembered in heaven, and nothing can erase the record.—Cardinal Gibbons.

REV. FATHER COLLINS PRAISES THE C. M. B. A.

At a meeting of Branch 184, Fairville, N. B., the following resolutions of thanks were tendered to Rev. Chas. C. Collins, Spiritual Adviser of the branch:

Whereas the members of Branch 184, Fairville, were filled with emotion on Sunday, April 29, when you spoke in such kind and encouraging terms to the faithful of the parish, advising such as were eligible to become members of that well-known association, the C. M. B. A., honored as it is with the highest approbation of our Holy Father the Pope.

Therefore resolved that the members do hereby desire to express to you their appreciation of your pastoral zeal to asking the further growth of Branch 184.

Further resolved that we pledge ourselves to second your efforts by steadily striving to enlarge the membership of our branch and to popularize it wherever our influence may be felt.

And further resolved that a copy of this resolution be spread on the minutes of the meeting, one sent to our Spiritual Adviser and one to THE CANADIAN, for publication.

QUESTIONS AND ANSWERS.

The following question has been submitted to us with the request that it be answered in this month's issue of THE CANADIAN:

A man and his wife have adopted a boy; said boy takes their name, and, when he becomes a man, joins the C. M. B. A., using his adopted name, which, of course, is not his legal name. He has the policy made out in favor of his adopted parents. Should he die, would there be any difficulty of said adopted parents getting the insurance on account of the adopted son not having his real name on the policy?

Answer: Under the circumstances stated and provided the adopted child effected the insurance himself for the benefit of those who occupied the position of parents to him. We are of the opinion that the fact that he was only the son by adoption would not prevent the beneficiaries whom he had named in his policy from being considered entitled to the full amount of it. That he used the name of his adopted parents as his own would not be material.