

The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNOME."—St. Pacian, 4th Century.

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SECOND BIENNIAL SESSION OF THE SUPREME COUNCIL.

Powerful Sermon by the Bishop of London.

FIRST DAY, TUESDAY, SEPT. 14.

The officers and delegates assembled at the hall of branch No. 4, and proceeded in a body, escorted by members of that branch, to St. Peter's Cathedral, where solemn High Mass was celebrated by the Rev. M. J. Tierman, assisted by Rev. Fathers Walsh and Dunphy as deacon and sub-deacon. His Lordship the bishop occupied the throne. Right Rev. Mgr. Bruyere, V. G., and Rev. Dr. Coffey, editor of the CATHOLIC RECORD, assisted His Lordship.

The choir, under the leadership of Dr. Verrinder, rendered Farmer's Mass in B flat in a faultless manner. Miss Ryan, of Toronto, sang "O Salutaris" in a style which merited and received the highest praise from the members of the Supreme Council, as well as from all others who had the pleasure of listening to it.

His Lordship Bishop Walsh preached a brilliant and practical discourse as follows:

The Bishop began by welcoming the members of the Supreme Council of the C. M. B. A. to London. He said that he thanked them for the honor done to the city by their selecting it for their place of meeting. He said that as a Catholic bishop he had always taken a deep interest in this kindred association, because these societies were founded upon Catholic principles. The Church had always given encouragement and approval to organizations for the promotion of good works and the diffusion of Christian charity. It is Christianity which gives freedom and dignity to labor. In the Pagan civilization of old the workmen had no place in the body politic; they counted for nothing.

At the time of the advent of our Blessed Lord, the civilization of the pagan world had reached its height, but it was a cold heartless civilization; it was like a marble statue by Phidias, exquisitely beautiful and seeming to breathe and palpitate with life, but yet hard, cold, unfeeling and pitiless. There was then no pity for the poor and no consideration for the toiling masses. Labor had fallen into contempt, was a badge of degradation, and considered as only fit for slaves. Workmen were deprived of the rights of manhood, were robbed of their liberties and civil rights, and were reduced to the position of slaves. Both in Greek and Roman civilization work had been made servile, and workmen slaves. At the time of Augustus Caesar there were upwards of six millions of slaves in the vast empire over which he ruled. And those slaves were not men on whose brows an Indian or an African sun had burnt the brand of slavery; they were, in blood and race the equals of their masters. In Roman law a slave was not a person but a thing; he had, of course, no civil or political rights; he had no power to receive a legacy, no power of civil action, and was entirely beyond the pale and protection of law; he had not even religious duties or hopes. He was in every thing absolutely subject to his master's will, who had the power of life and death over him. Such is the frightful condition to which millions of workmen were reduced in ancient civilization, when they were described by Seneca as having "fettered feet, bound hands, and branded faces."

Our divine Saviour became a workman, was a carpenter, the reputed son of a carpenter, and for years labored and toiled with St. Joseph for his daily bread.

What were the associations of His public life? He might have gone to the imperial city of Rome, and by His divine grace and the force of truth have secured kings and nobles for His associates, but He did not go into this class. He selected fishermen and tent-makers for His apostles and to be the founders of His Church. And hence, when John the Baptist, hearing of the marvelous doings of our Saviour, sent disciples to Him to ask: "Art thou He that is to come? Art Thou the Divine Master that has come to save us?" Our Saviour pointed to His works and said: "Go and tell John what you have seen and heard. All that I have done is the lame walk, the blind receive sight, the lepers clean and the deaf hear. I have raised up the dead and raised the down-trodden up to the possession of truth and justice. This is my mission on earth, go and tell John that is what I am doing."

He thus made labor sacred, He exalted it in human estimation, and gave it a dignity in the eyes of man and a power of merit in the eyes of God. In the Christian system,

LABOR HAVING BECOME ENHANCED by the action and example of Christ, the workman rose in the scale of human estimation; he ceased to be regarded as a

thing, and was looked upon as a man possessing human rights and liberties and duties. Men, whether free or bond, were taught the doctrine of equality before God, who was their common father; they were taught the doctrine of human and Christian brotherhood, that, in the language of St. Paul, "in one spirit they were all baptized into one body, whether Jews or Gentiles, whether bond or free" (1 Corinthians xii, 13); "that they were all children of God by faith in Jesus Christ, that there was neither Jew nor Greek, neither bond nor free, but that they were all one in Christ Jesus" (Galatians iii, 27-28). These blessed words broke with the power and magic of delightful music on the ears of the fettered slaves. Millions of human beings, bowed down under the intolerable burdens and unspeakable sorrows of slavery, lifted up their heads, raised their eyes towards heaven, and began to hope.

Gradually, under the blessed and fruitful influence of the example and teachings of our Saviour, the fetters began to fall from the festering limbs of the slaves, men learned their rights and dignity as well as their responsibilities, labor was ennobled and sanctified, and the curse of slavery was condemned and in principle destroyed. Who can estimate the value of this mighty result, this great moral revolution! What blessings has it not conferred on mankind! What fountains of tears has it not dried up! What broken hearts has it not healed! What unspeakable sorrows has it not banished! What burdens of grief has it not lifted up from the hearts and souls of men! With what hope, what joy, what sunshine of liberty and gladness has it not flooded the world, transforming it from a pan of slaves into a home of Christian freedom.

THE CHURCH, THE DAUGHTER OF CHRIST, followed His blessed example in her treatment of slavery and in her care of the laboring classes. She exerted herself to correct false ideas regarding the character of slavery, and to create and foster a public opinion condemnatory of the institution. In order to estimate correctly her beneficent action in this respect, it would be necessary to have an adequate knowledge of the gigantic and almost insurmountable difficulties that stood up against her in her efforts to better the condition of the slaves, and gradually to remove and destroy the system. False notions and doctrines regarding human rights, the prejudice of race and of caste, the immense material interests that were connected with the institution of slavery and that grew out of it, the break-down of the Roman Empire and the tremendous social and political convulsions that resulted from it, the irruption of the northern barbarians sweeping like a destructive and irresistible inundation over the civilized world, the fierce onslaught of heresy on the very life of the Church, and the hostility and jealousy of emperors and kings—all these opposing influences and forces compelled the Church to halt in the work of undermining the system of slavery and of emancipating the slaves, and not unfrequently forced her to contend for her own existence and preservation. Nevertheless, the broad and indisputable fact stands out on the face of history, that the gradual abolition of slavery and its final disappearance from the civilized world are due, in the main, to the teaching, the legislation and the constant action of the Church. Besides, two of her religious orders, viz. the "Trinitarians" and the Order of Mercy, redeemed about one million of Christian men from the horrors of captivity in Mahometan countries, spending millions of money in their release, and shed the blood of many of their members in martyrdom for this Christ-like cause. Labor, in the Catholic Church, has been ennobled and dignified, it has its rights as well as its duties. Imposed originally as a penalty, the law of labor has become sacred, meritorious, and elevating; has been lifted up to a species of worship. "Workmen," says the Church, "wherever thou art, and to whatever toil thy strength is devoted, contemplate thy Master and thy God, occupied for many years in the workshop of a mechanic, sawing, planing, and polishing wood, permitting Himself to be called the Son of a carpenter, and stamping for the future, upon all members of His Church, His example and sanctified, not merely a consideration appreciable by human estimation, but also a divine value." Such is the high ideal which she has held up to the world of the character and sacred dignity of labor. Her monks sought to earn heaven by labor sanctified by prayer. At a very early age we find her basing about the welfare of the workman for poor mechanics. In the Middle Ages the Church organized trades into honorable corporations, and in every way encouraged, directed and assisted men in the pursuit of a laborious life. In A. D. 1202 an order called "of the Holy Trinity" was instituted, the object of which was to teach all sorts of trades to boys. In those ages, when the Church was powerful, and when she was free to exercise her beneficent and civilizing mission, and to mould social institutions according to her ideals, she bestowed on workmen the most precious privileges and immunities, she assigned to each trade corporation a patron saint and protector, and blessed and sanctified their members by her holy teachings and ministrations.

Trade corporation sprang up under her sanction in immense numbers in every great city. Seville alone contained sixteen thousand tradesmen. In Venice there were sixty-one trade associations, and they were to be found in proportionate numbers in every large city.

The members of these associations were contented with their lot, proud of their craft, and were satisfied and happy. Now, the Church by encouraging and fostering these associations sought not only to promote the interests of their members and to protect them against rapacity and injustice, but she also took care to procure legislative enactments to promote honesty and practical integrity in the workmen,

and thus to protect against fraud and imposition those who employed or patronized them. In these legislative enactments we easily discern the blessed influence of the holy Church protecting the workman and artisan in his just rights, and at the same time safeguarding the interests of his employer or patron, thus establishing the harmonious play of rights and duties, of reciprocal claims and interests.

It is in this admirable manner that the Church, in the days of an undivided Christendom, regulated the relations between capital and labor, between the employer and the employed. The rights of both were well defined and secure. The artisan was awarded just compensation for his labor and skill, and his patron was certain to obtain good work and just value for his money. There were no harsh separations, no exasperating inequalities, no heart-burnings between class and class, but on the contrary there prevailed peace, harmony and good will. The Church, of a great extent, reigned supreme over men's consciences; her teachings were, on the whole, listened to and obeyed; her authority as the divinely appointed teacher and guide was generally acknowledged, and the result was the reign of justice, of right and order amongst the various classes of society. Of course, in this fallen world the Church will always

THE CHURCH MILITANT AND NOT THE CHURCH TRIUMPHANT;

and hence, even in the Middle Ages there were several dark spots which she was unable to remove, in consequence of the opposition of human passions and self-interests, but from all at the accomplishment in the tenth of the tremendous difficulties created by the exceptional social and political circumstances of the period, we can easily picture to ourselves the glorious reign of "peace on earth and good will to men" she would have established, had she not been impeded and thwarted in the perfect fulfillment of her divine mission to man and by the events of the sixteenth century.

The Catholic Church to-day is the great friend of active labor. She brings the laborer together and makes them feel they are under her protection, under her guardianship, and to make them feel that they ought to be loyal to the Church of God. She is the true friend of the workman. She protects his earthly welfare, and saves his soul. That is the great end for which she exists. It is to gain the whole world and lose his own soul? "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven, which neither moth nor rust doth corrupt, and which no thief can steal. Where is thy treasure, there will thy heart be also." These are the words that will endure, that will not perish.

Now, dear friends, a few words upon the practical work of your body. If you wish that this society should go on and prosper, you must do right, you must sanctify your business with justice and charity, and you must be kind to each other. In all your discussions and deliberations have charity and proper feeling for each other. Unite with each other in the promotion of the welfare of the body. Be very careful to preserve the rules of its constitution; no society which allows its members to violate its constitution can last. You must be true to its spirit and to its constitution. Now, there are two special dangers. If you wish this society to prosper and have the blessing of God upon it, if you wish to preserve it intact, if you wish to save it from destruction, you must insist on the observation of that rule that every member attend to his Easter duty. That is the first rule. If you do not observe this rule if you do not wish to save your society from amputation an arm or leg! To save the life of a patient. And if you want to save the life of your organization you must cut off those men who violate the essential provisions of the constitution.

Secondly—You must have honest physicians. Men of capacity and conscience. No local branch be led in their choice by partiality or friendship, because that is a terrible injustice, the only guide ought to be capacity and honesty. Therefore, if you want to be true to your order select physicians who are honest and capable, and who will not be bribed or coerced. Be careful on this point and work together for the common good, and may God in His infinite mercy bless and prosper you. May your numbers increase every day, and may the blessing of God the Father, God the Son, and God the Holy Ghost rest upon you. Amen.

After mass the procession was formed under the direction of Supreme Marshall J. A. Hickey and it marched back to the hall, when the Supreme Council was called to order by Supreme President W. C. Shields, who introduced Mr. B. C. McCann, president of branch 4.

Bro. McCann then delivered the following address of welcome:

To the Officers and Members of the Supreme Council of the C. M. B. A. GENTLEMEN.—We did you a hearty, earnest, and joyous welcome to London. As citizens of London we feel honored, and as members of the C. M. B. A. delighted beyond expression and beyond measure by your visit. We trust that it may be to yourselves equally agreeable. We know that to the association it must be beneficial. We see in you the respected and trustworthy representatives, from the greatest commonwealths in the American Republic and the Dominion of Canada, of an Association that is the embodiment of Catholic growth, of Catholic strength and unity in this world.

We further see in you, gentlemen, the impersonation of that Catholic charity without which there can be no true brotherhood of men, no peace nor good will among the children of men.

May, then, your deliberations be guided by wisdom and fortified by good counsel. May this meeting in Ontario's Forest City be historic in lasting results that will follow its resolves and its

decisions. Once more welcome, a thousand times welcome, to London.

Supreme President Shields requested Mr. J. J. Hines, of New York, to respond to the address of welcome on behalf of the officers and members of the Supreme Council.

Mr. Hines said that on a previous occasion he had been called upon to respond to a cordial welcome from branches to the Supreme Council. He spoke of the representative power of the convention, and said that the most important questions for the welfare of the association would be presented for their consideration and their decision.

They did, the thousands of members both of the United States and of Canada. He was sure their deliberations would be guided by a higher power to the end. A question was to be settled which had been under consideration for months by the branches and Grand Councils, the decision of which would determine the perpetuity of this organization. The matter referred to the establishment of the reserve fund, and hoped that the convention would be guided by the wise counsel of the Rev. Bishop Walsh. He knew that he expressed the wishes of the Supreme Council and President in thanking the members of Branch 4 for their cordial and brotherly reception and address of welcome.

The Convention was then opened by Rev. Father Barlow by prayer. The credentials of the several representatives were received and referred to a committee.

The representatives of the press were permitted by resolution to attend and report the proceedings of the Supreme Council.

AFTERNOON SESSION. The meeting was opened in the usual manner, after which the committees made their reports.

Supreme President Shields then presented his biennial report.

At this stage of the proceedings, Bishop Ryan, of Buffalo, Erie, Wash., and Rev. M. J. Tierman, of London, entered the room. Bishop Ryan said he was happy he had embraced this opportunity of visiting the convention at London. He spoke of the prosperity of the association's work of justice and of charity.

He was sure that this legislative body derived great spiritual benefit from the earnest, strong and most instructive remarks of Bishop Walsh in his sermon to them this morning, and also from the report of the Supreme President just read. All knew how deeply interested he was in the association's perpetuity and prosperity, especially in carrying out the principles upon which the association was founded. It was the only path for the C. M. B. A. to pursue to insure itself permanence and prosperity. Your corporation meets the want for which it is instituted. Its existence is advantageous to the Catholic public and under such favorable circumstances everything now depends on the carrying out of those fundamental principles. He was sure that the officers were fully impressed with the importance of this and if they carried out their impressions in this relation he was sure that they as a Supreme Council were laying the foundations of a society whose works for common good could not be realized and whose vastness could not be grasped. To secure this end the Bishop maintained two things were essential; first, that the society must be thoroughly Catholic, and secondly, that it must be conducted on solid business principles. While you may feel, he said, that you are doing a wonderful work in charity, you must not lose sight of the fact that you are incorporated for business. You must not let the world see that you do not take risks that they themselves as business men would not take, and thus you will give confidence to your members of your solidity. In closing he urged that the society should be faithful in the support of the clergy. By doing this they would find the charge in their turn the best and truest of friends.

Bishop Walsh was then introduced by the Supreme President. He thanked the Convention for their cordial greeting. He endorsed the remarks of Bishop Ryan and said that those salient points mentioned by him in his morning address, and touched upon by Bishop Ryan, should be strictly adhered to; first, that all members should be practical Catholics, and the society should be conducted on solid business principles. With their examining physicians men of capacity and conscience, with the blessing of God they would succeed in becoming a protection for the Catholics of the continent.

The remarks of their Lordships were greeted with great applause by the Convention.

Mr. E. Bertrand, jr., asked by unanimous consent to present the following resolution:

Whereas, the C. M. B. A., although a business organization, incorporated under the laws of the State of New York, and composed entirely of Catholics, has sought and received the approval and blessing of the hierarchy of the Church in America as well as the Sovereign Pontiff Our Holy Father Leo XIII., and it is a paramount obligation that in all things pertaining to faith and morals our organization shall continue to merit the favor of the divinely appointed teachers of our Holy Church. Be it resolved by the Supreme Council of the C. M. B. A., that in all matters pertaining to faith and morals the subordinate councils and Branches of the C. M. B. A., in their corporate capacity, must be governed by the decisions of the ordinaries of the dioceses within whose limits they may be located.

And be it further resolved, that a copy of this resolution be transmitted within thirty days to every Grand Council and Branch in the association; and that copies of the foregoing preamble and resolution be sent to every Archbishop and Bishop in the United States and Canada.

The resolution was carried unanimously.

A vote of thanks to Bishops Ryan and Walsh for their kindness in attending the meeting of the Supreme Council was also unanimously adopted.

The annual reports of the Supreme Recorder, Supreme Treasurer and Supreme Medical Examiner were then presented and referred to the proper committees.

President McCann, of London, extended an invitation to the Council to attend a banquet at the City Hotel in the evening. On motion the invitation was accepted.

After the presentation of the reports of the various Grand Councils the Council took a recess until 9 o'clock Wednesday morning.

THE BANQUET.

At 8:30 the officers and delegates to the Supreme Council, together with the members of Branch 4, of London, assembled at the City Hotel, where the spacious dining room was handsomely set with seven long tables arranged round ones, bountifully supplied with all seasonable delicacies, handsome ornamental dishes and flowers. Among those who sat down were: Right Rev. Mgr. Bruyere, Father Tierman, Father Barlow, B. C. McCann, (in the chair) J. B. Vining, Wm. Corcoran, T. J. O'Meara, J. Denahan, John Lewis, C. J. Wright, C. Lavender, A. Munroe, P. McHale, John A. Miller, M. E. O'Meara, M. O'Meara, W. J. McGinn, M. Hartman, Thos. Morrin, J. O'Gorman, J. J. Gibbons, Dr. M. Phelan, John Lewis, C. J. Wright, C. Bicklin, R. Hoyle, D. Nolan, John Derr, Frank Friend, John Reidy, J. McDonald, Fred Evans, B. E. Chadwick, E. Dobb, T. Collins, Wm. Fitzhenry, M. Fitzmaurice, P. Mulhall, P. H. McEloughlin, M. Darkin, J. Dewan, M. Currie, Chris. Hevey, J. McNiff, M. Shea, D. McKenna, J. Delaney, A. Dambra and others.

Secretary Wm. Corcoran read greetings from Rev. Dr. Coffey, Father Dunphy and W. J. Hanovan, M. D., of Stratford. The first toast proposed by Chairman McCann was "His Holiness the Pope," coupled with the names of Father Barlow and Father Tierman.

In reply Father Barlow said: Mr. Chairman and gentlemen—Of all men that have been raised to the highest position many have been very great men, but there were none greater than the present Pope Leo XIII. In his private life his enemies have not been able as yet to cast the least slur upon him. Our enemies are very fond of finding fault with the Pope, but the present Pope's life is one that is exceedingly pure and one that has been spent by him in intimate intercourse with God. As a writer he has no equal. His works testify as to his greatness. It has been said that his Latin is purer and more refined than that of Cicero; and when oppressed by work, weighed down by fatigue, and he wants to rest, what does he do? He takes his pen and from his mighty genius the most exquisite flowers of poetry come forth. Not only is the present Pope a great poet and writer, but he is what we might call a great politician, or what I would say a perfect diplomat. But unlike the politicians of the present day, right and justice are the sole motives of his mind in his relations with the powers. (Hear, hear.) The Pope has great foresight, and thus he has been enabled to cause all nations to respect him, and to consider him as the arbiter of nations. Only a short time ago, in that great quarrel that arose between the empire of Germany and Spain which regard to the Caroline Islands, the Pope was selected to be the arbitrator, and though Germany was a great power he was not afraid to do what was right and decide on the side of justice. But that is not all. The church was persecuted even by that very man who applied to him to act as arbitrator. Leo XIII., knowing well the Pope was to be, waited his time, and by his tact and by his wisdom brought that great Prince of Germany to the knees of his knees, and he was unwillingly forced to accept the very terms which he had refused to accept, and to stop the persecution which he had started. Therefore let us link the health of the empire of Germany and Spain with regard to the Caroline Islands, the Pope we owe, to a certain extent, the standing of Catholic societies such as the C. M. B. A., for the Pope saw how young societies that were dangerous on account of their associations, and so he writes to the bishops and asks them to call the Catholics to unite among themselves. Honor, then, honor to Leo XIII. As members of this association, let us swear eternal fidelity to our holy father as the head of our Church, and we will grow stronger and stronger until we will be only one—one in spiritual and one in social standing. (Cheers)

Rev. Father Tierman, on rising, said: The worthy father has spoken so highly of His Holiness that he has left me scarcely anything to say. However, I must say that were he here and saw a body of noble Catholic men united for a common good like this it would make his heart rejoice. Although he is a prisoner in his own city, yet he always a power that no other individual on earth can sway. He can dictate to kings and empires, for his power is greater than theirs. It is, therefore, a source of joy and peace to us to have one ruling over us that is, in fact, the light of the world, for from him emanates all those grand traits by which mankind is directed.

"The Queen and the Roy's Family" were then honored. Mr. Jos. Donaghy responded with a song, which was vigorously encored.

"The Governor General of Canada" was responded to by Mr. O'Meara, Peterboro. He said that he could not do justice to the toast as he had been

laboring under a severe indisposition lately. The toast to the Governor-General embodied more than the mere words expressed. It meant the Commons, the Senate and the constitution generally. He spoke of the freedom enjoyed by Canadians, and hoped that dear old Ireland would soon possess the same freedom.

"The President of the United States" came next. Mr. J. J. Hines, of Buffalo, in response, said he could say more of the United States than Bro. O'Meara of Canada. The United States was the essence of freedom—a country that could frame its own laws and elect its own Chief Magistrate. (Applause) As humble American citizens, while here in your own hospitable city, we have forgotten the fact that we were in a foreign country. We receive the same courtesies and we enjoy the same privileges as if we were at home. He longed for the time when he could grasp a Canadian by the hand and call him fellow citizen.

Songs then followed by Bros. Samuel R. Brown, Cameron and E. Bertrand. They were heartily applauded and all encored.

"Our Guests, the Supreme Council," then followed. In putting this toast the Council would feel and understand how much the citizens of London appreciated the honor conferred upon them by the visit of the delegates to their city.

The toast was responded to by W. C. Shields (president), Casper Drescher (vice president), Thomas Coffey (second vice) and Supreme Recorder Hickey.

President Shields, in rising to respond to this call, said he was not a talker, but he must say he was deeply gratified at the grand reception given the delegates by the clergy and citizens in general.

Mr. Drescher, in responding to this toast, said: I must say as one of the guests, that I am satisfied that this is as free a country as the one we came from. I hope that we will meet at a future time, and we will have a banquet on the other side. I am thankful for your calling on me as one of your guests.

Mr. Thomas Coffey said: I must return thanks for coupling my name with the other officers of the Supreme Council. I have had a great deal of intercourse with our American brothers. Two years ago in Detroit when we had our biennial session, I was very desirous that we should have a visit from our American friends who kept the C. M. B. A. successfully floating for so many years. (Cheers) It is certain that we could show them they would meet in Canada as warm hearts under C. M. B. A. coats as they had in their own country. In my short connection with this society I have seen enough to hold it in high esteem. Never till I joined it did I fully appreciate the benefits of such an organization as the C. M. B. A. In other associations I had seen nationality turned against nationality, but when I went to Buffalo four years ago and saw Irishmen, Englishmen, Scotchmen, Germans and Frenchmen mingle together and esteem each other as C. M. B. A. brothers, it afforded me a pleasure I shall not soon forget.

Supreme Secretary Hickey did not wish the bell rung on him when he said he was a man of few words. (Laughter) He stated emphatically that the C. M. B. A. was at the head of the list of N. Y. beneficiary societies. He wished it would be a long day, and he was selfish enough to wish that it would be a very long day, before he was called upon to contribute one-cent to the widow of any man present.

Mr. Dromgole here rendered another song that was vigorously encored.

"The C. M. B. A. in the United States" was responded to by Mr. Joseph Cameron, of New York State Grand Council. After thanking the society for the honor conferred upon him, he said that the New York Council was the largest in the order. It contained about half the members of the C. M. B. A. within its jurisdiction. No particular thanks to them for being the largest, because the association was instituted in that State. He spoke in most complimentary terms of Bishop Ryan, of Buffalo, under whose personal supervision the first steps of the order were taken, and closed by a historic sketch of the growth of the association in New York.

Bro. D. T. Murray, on behalf of the Pennsylvania Grand Council, said that since he had arrived he had had a great many remarks about Jack Union, or Union Jack, and he wondered why he had not been elected a member of the association. Mr. Murray continued in a whimsical strain and delivered a short history of his experience with Custom Officers in Canada that moved the whole assembly to roars of laughter.

Mr. Wm. Lusk replied on behalf of the Grand Council of Michigan, and Mr. Frank Randall on behalf of the Ohio Grand Council.

Bro. O'Connor and Burke responded to the toast of "The C. M. B. A. in Canada." "The Ladies" and "The Press" were honored, and the assembly adjourned.

SECOND DAY — WEDNESDAY — MORNING SESSION.

Council opened in the usual manner. The convention proceeded with the regular order of business, being the report of the standing committee on Law and their suggestions. The entire forenoon was occupied in considering proposed amendments to the law as reported by the said committee. The most important amendment under consideration was that part of the report relating to the one thousand dollar beneficiary, which was, on motion of Mr. Mulholland, adopted by a vote of 26 to 3.

Mr. Bertrand moved that that part of the report relating to the incorporation of a \$3,000 beneficiary be deferred until the afternoon session.

AFTERNOON SESSION. Council opened in the usual manner. A congratulatory message was received CONTINUED ON EIGHTH PAGE.