

at would be the... hundred High... These they do supply... or four colleges... number of stu-... accommodate... d to, unless the... and the pro-... k work. More... l. Why, then, if... given should it be... it not be in true... school system to... ages in suitable... fairly has already... it not be wise... of the Legisla-... stimulate the... case of Schools... tates, and other... State enter into... at least half of... tute the State?... been forced... attitude of the... the first in the... out distinction of... tely unsectarian... courses are... situated in an... may be open to... all instead of to... t may have as... ty College, tyed "denomina-... court. Is it not... d it is now pro-... by this boggy?... s is not phrases... re than one col-... in the principle... perfect the col-... that the Govern-... who help them... it helps all the... all of them have... d it is now pro-... a year to a new... asked to adopt... only those who...

with our educa-... High schools... the whole of the... In the High schools... have to... proportion of the... at the Legislature... not amount to... al cost. If the... y to give to edu-... all give it to im-... d it must; and in... the colleges is to... education of the... wish to point out... follow because an... it should there-... conditionally sup-... The grant to... egiate Institutes... giffing in amount... n contributed by... d the number of... year or two ago... recognized the... out by imposing... take one or two... line. * * * * * "higher education... ategously be left... I think that... wisely in deter-... ther should be a... rio well equipped... ad patronized that... rooms were filled... been called... increased, not to... the one, but to... and then another... but at least one... to establish col-... conceive a grander... for more denomi-... norantly asserted... public motives... the best that... province. Read... rs if you would... men they were... in the capital... a view to the... ntry. And I say... r from possessing... Its educational... d, and more in-... life to the fanatics... to the fanatics... will agree with me... al history of the... cognized? If the... to be reopened, is... the people who... delegate education... of the other half... tly and at their... you believe, to... have any ques-... the common sense

of its high-toned lectures to the opponents of the Provincial University, for a certain want of courtesy and generosity as well as of consistency. "While," it says, "the University Endowment was considered to be all that was needed, gentlemen of other colleges were courteously and generously declaring that it ought to have more, and ought to be more efficiently maintained. But when it is proved that the university has not enough, and when a proposition is made to increase the endowment, the courtesy and generosity vanish, and the University is told in effect to go whistle for funds to its graduates. Is there not in conduct like this a touch of the Mexican habit of offering you the whole house when it is considered you don't want it, and of being niggard of even bread if you make application for it? Is there not just a touch of the Friend of Humanity, in the "Needy Knife Grinder," in the attitude of the present opponents of the University?" As most people know nothing and care just as much about the "Needy Knife Grinder," the Mail might as well drop him and its too highly cultured notions. They will not influence anybody in this discussion. The charge of inconsistency is successfully rebutted by that eminent Presbyterian divine, the Rev. D. J. MacDonell, Pastor of St. Andrew's, Toronto, who writes:

Must a man who holds that it was wise to endow University College at the outset with all the lands, necessarily hold that after thirty years have passed, and when circumstances have changed, the province must go on to provide additional endowment? Surely not. The educational development of the province must be taken into account. The action of the Government must have regard to present facts. One of these facts is the efficiency with which other colleges are doing the larger part of the work of university education in the province. Another fact is the cost at which they are doing it compared with the cost of maintaining University College. The revenue of Queen's College, for example, is about \$25,000, of which about \$18,000 is expended on the arts department. The revenue of the University of Toronto and University College is about \$65,000, which is, of course, chiefly spent in the support of the college as distinguished from the university. Two questions may fairly be asked:— (1) Does the University of Toronto need to have her relatively large income increased? (2) If so, whose duty is it to provide the increase? In 1877 Principal Grant touched neither of these questions. University College was at that time supposed to be amply endowed. There was no occasion therefore to discuss the question of the source from which an increase of endowment should be sought.

In the same editorial article from which I have already quoted, you write further:—"A few years ago, when the University was wanting nothing, (i.e., Principals Grant and Nelles) offered enthusiastic aid. Now, when the University is in need, they offer equally enthusiastic opposition." Where and when was "enthusiastic aid" offered in the matter of securing additional Government support for the University of Toronto? I kindly quote the words. It is only in respect of increased State support that "opposition" of any kind is now offered.

The reference may possibly be to Principal Grant's utterance at the University dinner two years ago, when he in a pleasant way questioned the statement of Hon. Mr. Crooks that the University of Toronto had a "magnificent endowment," and urged the graduates and friends of the University to do more. But is there a shadow of ground for alleging that he meant to urge additional aid to the funds of University College from the Provincial chest? The bare evidence of what he meant is the action that followed his speech. The attempt was made, (though not in my judgment, in a fashion that was likely to be successful) to secure an addition to the endowment contributions from graduates and friends; and it was only when that attempt failed, that Vice-Chancellor Mulock propounded, in May last, his scheme for increased State support. I can say for myself that that proposition took me completely by surprise.

The real question, however, is not about Principal Grant's consistency, but about the best mode of securing additional endowment for University College. This, I submit, is an entirely new question and ought to be discussed on its merits. The old question, the discussion of which caused much heartburning, was whether the existing endowment should be given entirely to one non-denominational college or divided between it and the denominational colleges. It is quite possible that, if there had been only one denominational college claiming a share, the result might have been different; but the general feeling of the country was, and is, that it would have been a pity to fritter away the endowment by splitting it up into fragments, no one of which would have been large enough to maintain a college efficiently. The new question is radically different. The "magnificent" endowment—it was magnificent for a young country—being found insufficient, from what source is it to be increased? I submit that the advice "look to your friends" is just and reasonable. It is not fair to answer, "Our friends are the Crown and the State," meaning by these words, "We can look to no source but public funds for any part of our support." Who are the "friends" of University College? First, the graduates of the University of Toronto—an ever-increasing number of men, many of whom fill high positions and are well able to help their Alma Mater. Secondly, the citizens of Toronto, who annually receive tens of thousands of dollars from the professors and students. Thirdly, the large "denomination" composed of individuals in nearly all the churches as well as outside of them, all who disapprove of any denominational control in the matter of higher education except when it is purely theological. Fourthly, a large number of intelligent people in the province, who believe that

it is a good thing to have both systems—the denominational and the non-denominational—existing side by side, and who are inclined to join neither in the cry of "sectarianism" in the one case nor that of "godlessness" in the other. I submit that if University College makes out a good case, and adopts a good method of raising money, ample funds may be secured from these four sources. It was no trifling proportion of the endowment of Queen's that came from her graduates, and she is all the stronger because her sons made sacrifices on her behalf. Let the graduates of Toronto do likewise. The little city of Kingston gave \$55,000 for the new university building; why should not the large and wealthy city of Toronto give five or six times the amount for the endowment of Toronto University? If the non-denominational college is hampered by want of funds, why should not those whose creed is that there should be no denominational control of education show their faith by their works? And why should not many of us who belong to the fourth class enumerated be allowed to manifest our interest in Toronto University by voluntary contributions instead of being taxed for its extension.

The question of State aid to colleges has been reopened, not by the supporters of the denominational colleges. It cannot be settled in a one-sided way. All the interests concerned must be considered. I am not sure that the question of legislative grants to denominational colleges would be settled to-day as it was settled by Mr. Stanford MacDonald's Government. I am quite sure that, if the demand for further State aid to the University of Toronto is pressed, there is a very large body of people in this province who will be ready to say that colleges which, though founded and controlled by various denominations, are as open to all the youth of the province as University College, which are doing precisely the same sort of work and doing it efficiently, and which are needed in order that the University work of the province may be overtaken, are entitled, if proper conditions are complied with, to legislative aid.

FROM OTTAWA.

PROPOSITION TO ASSESS BANKS AND OTHER FINANCIAL INSTITUTIONS.

The Assessment Committee met at 3:30 o'clock Saturday afternoon to take up the question of assessing branches of banking institutions, life, fire, marine, guarantee and accident insurance companies, gas companies, street railway companies, and similar financial institutions doing business in this city. It will be remembered that the Assessment Committee sent out circulars some time ago to the cities and towns of Ontario in reference to the taxing of the above, and various replies have been received, fully concurring in the action about to be taken by the corporation of Ottawa. It might be mentioned that in Montreal the corporation has the power to levy an annual tax of \$400 upon branches of fire insurance companies, \$200 on life, marine and other insurance companies, \$8,400 on banks with a paid up capital of \$1,000,000, \$500 on banks with more than \$1,000,000 and less than \$2,000,000, and \$600 on branches of banks whose capital exceeds \$2,000,000; on gas companies an annual tax of \$5,000 and on street railway companies \$8,000. The advocates of this scheme ask if the sidewalks and streets would not be in better condition if these institutions were taxed as above. The assessment committee is to be congratulated upon the efforts being put forth. Ottawa is the first city in this province to take up the question of taxing incomes and financial institutions, but other cities seem prepared to give all the aid in their power to have the test made.

A GALLANT RESCUE OF TWO YOUNG GIRLS FROM DROWNING.

Yesterday evening the Misses Gingras, of Archville, met with an accident which almost cost them their lives. Both of the young ladies were skating at the head of the ice, when one of them broke through the ice. Miss A. Gingras hearing her sister call for help, rushed quickly toward her, and when within three feet of her sister the ice gave way, and she too was immersed in the water. Fortunately there was a large pole at the place where they broke through, with which they managed to keep their heads above water. Their cries for help were heard by a young man named R. Bigger, who immediately set to work to rescue them, but without success, as he also went through the ice and narrowly escaped being drowned. The faint cries of the girls who were by this time greatly exhausted, brought to the scene a young man named Martin Doran, who after taking the situation in at a glance, took up a ladder which was lying close by and made his way to within twenty yards of them, when the ice gave way, and he was floundering about in the water. The position of the former was now a perilous one. Doran, with commendable pluck and nerve broke the ice ahead of him at the same time dragging the ladder along with him until he reached the parties who were greatly benumbed from the coldness of the water. After some little difficulty he succeeded in getting the young ladies upon the ice, where they lay in an unconscious state until he got help to convey them to their home. This, indeed, an act worthy of notice, and the young man certainly deserves great credit for his bravery. The young ladies were, at last, rescued, doing as well as could be expected.—Ottawa Free Press, Nov. 30.

ENTERTAINMENT AT NOTRE DAME DU SACRE CŒUR.

An entertainment in honor of St. Catherine's feast and the U. S. Thanksgiving Day combined, was held last evening in the Rideau Street Convent, where there are among the pupils a large number of American ladies. A nice programme of musical selections and recitations was carried out, and a very pleasant evening was spent. A number of ex-students were present. The following was the programme:—Instrumental music, Misses M. Ryan and St. Jean; French dialogue, Misses Cote and St. Jean; English dialogue, in verse, "The Frost King and the Summer Queen," Misses Sadie Parker and K. Gallagher; vocal trio, Misses Carter, Kavanaugh and St. Jean; solos by Misses Kavanaugh and E. Carter; harp selection, Miss A. Hagan; amusing recitation, Miss St. Jean; chorus by senior pupils. At the close of the entertainment the American

students were treated to an oyster supper.

THE CASE OF STEPHEN DUNN.

Stephen Dunn, who was arrested more than two years ago on suspicion of being the murderer of one Fletcher, has since been detained in the county goal without trial. There has been, it is generally believed, gross injustice done the prisoner by this detention. If the Crown really have no witnesses against the unfortunate man, why not release him at once? The general impression here is that Dunn is innocent, and the victim of a base conspiracy against justice and natural right. The prosecution claim to have witnesses somewhere who can give conclusive evidence against Dunn. This witness is not, however, forthcoming.

He confidently expected, says the Free Press, when the last Assize Court was in progress, to have his trial come off. The judge was disposed to wait, to ascertain what evidence could be given by the witness referred to. His Honor also said, if no material evidence could be adduced, he would entertain an application for bail. The application was made for bail on the 29th ult., at Osgoode Hall, Toronto. The Attorney General produced an affidavit of Hon. R. W. Scott, crown prosecutor, saying that his reason for postponing trial at the last court was he had heard that a man living in the neighborhood of Toronto had said he saw the whole affair, and that it was "the boss canvass man" who killed Fletcher. The prosecutor also swore that he believed the evidence would establish clearly that Dunn was the "boss canvass man" referred to. Under these circumstances and after hearing from the Deputy Attorney General that Dunn, although all this time in prison, was for a year of that period really serving a term of imprisonment for some other offence, the judge said he could not order the prisoner's release on bail, but he thought that unless the Crown went to trial at the next Court, the prisoner should be released on his own recognizance. The judge refused to make the crown prosecutor disclose with any greater particularity the evidence they had found, or the person who was to give it. The affidavit did not throw any more light on the matter, neither did the Deputy Attorney General. Dunn by his kind manners and gentlemanly conduct, has gained the sympathy, if not only the good officials, but of all others who have had occasion to come into collision with him, the county councillors and jurymen, who have during the past year, officially inspected the goal, all sympathizing with him. There is no doubt but that the impression prevails that he is by no means guilty of the serious crime with which he has been charged. At the last meeting of the County Council a resolution was moved to the effect that the Council take some steps towards having Dunn released. The motion was, however, defeated for the reason that as the case was before the courts, it would be inappropriate for them to interfere. A legal gentleman in conversation about the case with the reporter to-day said, "It is really too bad. I'm sorry for Dunn, as I believe he is innocent. It appears to me strange that the character of this mysterious case, of whom so much has been said, is not made known. This evidence may be similar to that given by that notorious 'Jim,' of no importance whatever. You will remember he was only secured at a heavy expense. It strikes me that there is something wrong in the administration of justice."

CLUB HOUSE.

Mr. Thomas O'Connor last night was tendered a complimentary dinner by a large number of his friends, on his opening the Club House on George street. The dinner was given in honor of his recent return from a tour of inspection of the railway and other public works in the province. The chair was occupied by Mr. Carrol Ryan, Mr. P. Baskerville, M. P., presiding in the vice-chair. After the usual loyal toasts were disposed of, the chairman proposed the health of Mr. O'Connor, which was drunk with great enthusiasm. Mr. O'Connor in reply, feelingly thanked his friends for the honor conferred upon him. "The local and Federal Parliament," the next toast, was ably responded to by Mr. Baskerville, M. P., Aids. McDugal, Brown and O'Leary made some excellent speeches in response to the toast "The Corporation of Ottawa." "The Press" was responded to by the chairman, Mr. Carrol Ryan, and Mr. Gorman, correspondent of the Globe. "The Legal and Medical Professions," responded to by Mr. A. F. McIntyre and Dr. Hunter. "The Merchants of Ottawa," received justice at the hands of Messrs P. A. Egleson, H. Roche, P. J. Coffey and C. Neville. "The Ladies" brought forth Ald. McDugal and Mr. P. Egleson. The company was then entertained with some choice vocal selections by Messrs. Roche, O'Connor and Ryan. Altogether a very pleasant evening was spent. Mr. O'Connor deserves great credit for the handsome way in which the room was decorated, there being wreaths of evergreens suspended from the ceiling, while the sides and end walls were neatly adorned with British and American flags.—Ottawa Free Press, Nov. 28, 1883.

OBITUARY.

It is our very sad and painful duty to-day to record the death of Master Henry Archibald Connolly, of Fort Coulonge. Born at Rigoulet, Labrador, on the 27th of June, 1860, he was but a child when he came to Melbourn, Richmond, where he lived for a number of years under the care of his good and Christian parents—Henry and Mary Connolly. About six years ago his father purchased a beautiful residence, commonly known as the "Old Fort," which is handsomely situated on the shores of the Coulonge lake. Archy, with his parents, bade farewell to his numerous friends in Melbourn, but not many months passed after his arrival at the Fort before he had made the acquaintance of as many more. His good and amiable qualities soon became known, so that he was esteemed and beloved by all who knew him. But consumption—that dreaded destroyer of humanity—had taken hold on Archy in his youth. However, he was never down-hearted or discouraged; a bright smile was ever in his face, he had a kind and friendly word for all, and his cheerful disposition did not manifest the feelings of the interior heart. Few knew the young man better than the writer of the present article, for in his person he had always found a bosom friend,

and now afflicted and grieved he mourns and prays over his grave:

"Nor shall the thought of thee depart,
Nor shall my soul regret resign
Till memory perish, till this heart
Be cold and motionless as thine."

From his youth young Connolly had manifested a great aptitude for study. Besides the Christian education he had received at the hands of his kind parents, and the knowledge imparted to youth in our ordinary schools, he desired to make a classical course. He accordingly entered the college of St. Charles three years ago, but was obliged after a few months to abandon the idea on account of his health, which was then beginning to fail. During the short time he spent in the college, he won for himself the confidence of his professors, and the esteem and affection of all his classmates. How sorry were they all to see him leave their midst! but how much more so when they heard the news of his demise!—Pontiac Equity, Nov. 29.

ST. MARY'S CHURCH, LONDON.

On last Sunday evening at the Church of St. Mary's a very large congregation assembled to hear a lecture in aid of the St. Vincent de Paul society, for the relief of the poor of the city. Rev. Mr. Grey, B. V. G., delivered the lecture. He addressed the congregation on Christian Charity. In eloquent language Monsiegnor pointed out in what the virtue of Charity or brotherly love consists, in what it differs from natural benevolence, and how it is the peculiar characteristic of those who profess the doctrine of the God of Love. The virtue of Charity is heaven born. Exercised towards our neighbor it has God always in view and is practised on God's account. No other virtue is so often inculcated in the teachings of our Divine Lord, in fact He calls it His own commandment and His last words to His Apostles are that they should love one another. In his appeal to his hearers Mr. Grey dwelt on the rewards that Christ holds out to those who practice charity, for at the last day heaven is to be the reward of the charitable. "Because I was hungry and you gave me to eat, thirsty and you gave me to drink, enter thou into the joy of the Lord." The collection on the occasion was very large. The singing by St. Mary's choir was exceptionally fine. Too much praise cannot be given to Miss Farrell, the organist, under whose training the choir has reached such perfection. The solos of Miss Birdie Roche and Mr. Dalton were particularly admired.

ARCHBISHOP TACHE.

Thirty-Second Anniversary of His Grace's Episcopal Consecration.

To-day being the thirty-second anniversary of Archbishop Tache's episcopal consecration, there was a solemn service held in the St. Boniface Cathedral this morning at eight o'clock, at which His Grace presided in Pontifical robes, assisted by Rev. Father Chertier, as assistant priest and Rev. Father De Carle, of Port Ellice, and Rev. Father Groulx, of St. Anne, as deacon of honor. High mass was celebrated by Rev. Father Ouellette, of St. Mary's, Winnipeg, assisted by Rev. Fathers Messier and Campeau, of St. Boniface college. There was a large number of the clergy of the diocese present, notwithstanding the early hour at which the service was held, to pay their respects to His Grace, and to assist at the anniversary mass. Among these were Rev. Father Richot, St. Norbert; Rev. Father Commenges, Lorette; Rev. Father Larche, lately arrived from Chicoutimi; Rev. Father Allard, Selkirk; Rev. Dr. Lavoye, Rev. Father LeBlond, Winnipeg; Rev. Fathers McEay, Hamey, Dugas, Duresne, Drouin and Rane, of the Archbishop's palace, and all the ecclesiastical students of the seminary of St. Boniface. The anniversary sermon was preached by the Rev. Father Bittche, of St. Leon, who took for his text the following words:—"How beautiful upon the mountains are the feet of him that bringeth good tidings of peace, of good tidings, of peace." The Rev. Father commenced by giving a description of the life of a missionary in the Northwest—a missionary such as required according to the Holy Scriptures. He explained in a very eloquent manner how His Grace the Archbishop, during thirty-eight years of his missionary life, exemplified the perfect idea of a missionary. He then went on to speak of the great reward for such missionaries, who leave father, mother and relatives, and even expose their very lives for the

SALVATION OF SOULS.

In referring to the work done in this country, he gave some interesting facts concerning missionaries who have labored earnestly and faithfully for God. Father Bittche complimented His Grace on his extraordinary apostleship and addressed himself to the clergy present to thank God who gave them so good and holy a pastor, and endeavor to model their lives after his. Addressing the congregation, he exhorted them to thank the Almighty for having spared His Grace during so many years, and to renew their fidelity and obedience to him and the clergy under his jurisdiction.

Immediately after the sermon, His Grace proclaimed by his assistant priest an indulgence of forty days to all present. His Grace also gave the archiepiscopal benediction.

Yesterday afternoon all the clergy of the archiepiscopal palace and the college, as well as the lady superiors of the Sisters of Charity of St. Boniface and the Sisters of the Holy Names of Jesus and Mary, of St. Mary's Academy, Winnipeg, complimented His Grace, wishing him many happy returns of the anniversary.

ST. BONIFACE COLLEGE.

At the St. Boniface college last evening an entertainment was held in honor of the Archbishop. Rev. Prof. Chertier, principal of the college, delivered a brief address, congratulating His Grace, giving thanks on behalf of the community for his care and devotedness towards the institution, and as a token of gratitude offered Archbishop Tache all the prayers that should be addressed by the entire community for his health and prosperity.

His Grace replied, expressing the great pleasure it afforded him to assist the college, he possibly could, and to encourage education in this new country. He felt

disposed to multiply sacrifices for the benefit of the institution, and would always lend a helping hand. In conclusion, he gave some interesting facts concerning his missionary life many years ago in the Northwest. Winnipeg Times, Nov. 23.

C. M. B. A. NOTES.

Montreal, Nov. 20, 1883.

S. R. Brown, Esq., Grand Rec., C. M. B. A., Dear Sir and Bro.—"Villa Marie," or "City of Mary," as the grand old city of Montreal was once called, offers a wide field for the enlargement of the C. M. B. A., English journals throughout the Province of Quebec have nearly all copied the notice of the formation of Branch 26 from the Post and Gazette, in which journals it first appeared. I have made arrangements to have similar notices go the rounds of the leading French papers also; I shall be indebted to Senator Trudell for this favor. I am now engaged in visiting the Rev. clergy of this city, and by presenting them with constitutions and forms, I am endeavoring to get their sympathies and co-operation in aid of the formation of other branches here, or in this Province. So that even if only one or two others are formed now, the foundations will be laid for many in the future. The Secretary of Branch 16, Prescott, has invited me to lecture there on my return home.

I am also informed that Morrisburg will form a Branch. I am of the opinion that 1000 members can be enrolled before next July, here and east and west and north-west from here, if the ground is properly worked. It is most assuredly only a question of time.

The members of the new Branch, No. 26, may be too sanguine, but I am informed that they expect not less than ten new applications before their first meeting in December.

In my next I hope to have something more definite to state. Yours truly,

H. W. DEARE, Special Deputy.

To the Editor of the Post and True Witness.

Sir—A few days ago I noticed in your excellent journal an account of the introduction of a new Catholic Mutual Benefit Association. I was so impressed with the statements made in your columns about this association that I was induced thereby to make some inquiries about it. I am sorry to say that I had my faith somewhat shaken in mutual societies by what has taken place here and elsewhere, but as the statements made appeared to offer such unusually fair advantages for its members, I thought some investigation was due to it. I am also well aware that Montreal is well provided with charitable and benevolent societies. So much so that scarcely leave room for any more, so with more or less prejudice against an association of which so little is known here as yet, I made my search more in the spirit of a fault-finder than otherwise, hoping inwardly to find some flaws whereby I could put my fellow-Catholics on their guard against imposition, or at least against taking risks, the future of which to say the least, might be uncertain. As I have already said, I was of the opinion that no new society was needed, and that we could well rest content with those we had there, I in common with many others with whom I have conversed, was of the opinion that mechanics, laborers, and men of that class whom this new association is intended to benefit, as I presumed, were not capable of successfully managing an institution which required the deep science of financing to carry it on with permanent profit and safety. It also occurred to me that such an association on the mutual and co-operative plan, would, after a few years, be composed of aged men only, and that then the calls on its members would be so great as to be impossible for all to meet them, and many would lose all the benefits in that way. After paying for a long time of years, I also imagined that I could see in very moderate circumstances falling behind through sickness, or from lack of work, and losing their rights in that way, or that had men might work in and assume the control of it and thus defraud the poor and the innocent. With all these forebodings and some of the minor ones, I approached a prominent member of this new society, and began by telling him that he was throwing away his money on an institution of which nothing was known, but after some more conversation, I must confess that my curiosity was excited to know more about this C. M. B. A., as it is called; and my friend kindly lent me a constitution, which I carefully perused at home, reading it through several times, and I am free to say that I never read one with more safeguards and less loopholes than this contained. Without trespassing too much on your space, which I fear I have already done, I will sum up briefly what I am forced in justice to admit about this organization. First, it is entirely submissive to the clergy; none are admitted to membership without the consent of the parish priest or his curates, who must give a certificate of good character.

It was begun and brought to its present state of perfection by priests and bishops, who had no other interests to serve than the best welfare of their flocks. It is calculated to unite Catholics of all nationalities in one bond of union. It furnishes a means to Catholics of enjoying the privileges of a benefit and society enjoyment equal to any found in societies which are forbidden to them.

There are no accumulations of money to be invested and handled with care, or to be lost by mismanagement; it is so arranged, that the contributions go direct from the pockets of the members to the hands of the widow or heirs of the deceased member. The officers through whose hands it passes are men selected for their known integrity, they give large security, and receive no compensation.

There are but two officers who receive salaries; they are the head secretaries, and they receive but a very limited compensation.

Like the Church it has chosen for its guide, it will grow and continue to exist by being replenished with the sons of the men who are now its first members. It provides that no worthy but needy member shall be deprived of his rights through temporary sickness or lack of work. No

bad man can long remain a member without its becoming known, and the Association can defend itself from its assaults by his dismissal. Its features are so fair and honest that I have ceased to suspect it, and may become a member, for it must be apparent that no laboring man even by laying up in a savings bank, which very few do, could by any possibility out of his daily wages accumulate \$2,000 to leave his family under the most favorable circumstances, and live yet young, how much of a bank account would he have! I could say much more, but must close now.

ALMOST A CONVERT.

November 17, 1883.

C. J. Hickey, Supreme Recorder, has been confined to his bed for the past three or four weeks, suffering from the effects of a severe cold. He is now improving and expects to be able to resume work in a few days.

Beneficiary Certificates will be forwarded to branches just as soon as received from the Supreme Recorder.

Supreme President Riester congratulates the Grand Recorder of Canada and his brother officers for their noble efforts and good work they are doing in the C. M. B. A. cause.

In regard to inquiries respecting the age of one of the deceased, in notice of assessments 11 and 12, and also the cause of death of another, viz., suicide, we have received the following from the supreme recorder's office:—"At the time Branch No. 1, Niagara Falls, was organized, Mr. Federspiel, joined as charter member, and there was no limit to the age of such members provided they were physically sound. As soon as the first constitution was adopted the limit was 55 years. Soon after, it was amended as at present, making 50 years the limit. Very few, however, were admitted of the age of the late Mr. Federspiel, who, at the time the C. M. B. A. was instituted, was 59 years old. In the State of New York the courts have generally held that suicide is an evidence of insanity. The man was not legally responsible for his act, therefore the association is liable for the amount of the beneficiary." SAMUEL R. BROWN, Sec. Grand Council.

ST. PATRICK'S BRANCH, NO. 26, C. M. B. A. MONTREAL.

At the regular meeting of this Branch held in their Hall, St. James St., on Saturday evening, Nov. 24th, 1883, the President in the chair, the following preamble and resolutions were introduced and unanimously adopted:

Whereas, this Branch has learned with deep regret of the affliction with which it has pleased Almighty God to visit the home of our esteemed brother and officer, T. P. Tansy, in the death of his child;

Resolved, that we sincerely sympathize with the bereaved parents and family on the dispensation with which it has pleased Divine Providence to afflict them, and commend them for consolation to Him who orders all things for the best and whose chastisements are meant to increase our faith and love.

Resolved, that this Branch show their respect for our esteemed Brother by attending in a body the funeral of his child on Sunday, Nov. 25th, from his residence, 255 St. Martin street.

Resolved, that the preamble and resolutions now adopted be presented to the bereaved parents and published in the press.

Committee (E. O'Rourke, WM. RAWLEY, J. J. KANE, T. J. FINN, President, T. F. McGRILL, Rec. Sec.)

Episcopal Visit.

The Right Rev. the Bishop of Peterborough visited the parish of Ennismore on Sunday, Oct. 28th. The Priest and people met His Lordship at Mud Lake and escorted him to the parish church, where mass was said by the Rev. Father Kelly, and a most interesting and edifying discourse was preached by the Bishop. In the afternoon His Lordship blessed with all due solemnity the two graveyards of the parish. He was accompanied by the Priest of the parish, and Father McEay, of Fenelon Falls. On Monday and Tuesday mornings as many as five hundred people partook of the Holy Communion. Altogether the Bishop's visit was an epoch in the history of the parish. His Lordship left on Tuesday for Peterborough.

The Rev. Father Lowkamp, C. S. S. R., rector of St. Patrick's, Quebec, announced to his congregation recently that it was not his intention to hold the annual bazaar in aid of St. Bridget's Asylum this year, but, instead, he would adopt the plan of "œuvre du pain," and called upon them for a hearty co-operation.

"L'œuvre du pain," is an institution in the province of Quebec. It simply means that each householder, or other person, inscribes his or her name, with a promise of giving a loaf of bread, or its equivalent weekly. The religious ladies in charge of the respective charitable institutions send their horse and vehicle on a stated day in each week to collect the contributions.

At Montreal, on the 23rd inst., the Bon Pasteur Convent, on Sherbrooke street, witnessed an imposing ceremony, that of a large number of ladies taking the veil and pronouncing their vows. Bishop Fabre presided, assisted by the Rev. Messrs. Loranger and Connolly. Rev. Fr. Laffamme celebrated mass. The following young ladies took the veil: Misses Anna Guérin, in religion sister Mary of Flaxium, St. Antoine, Que.; Alexandrine Donais, Mary of La Salette, Contrecoeur, Que.; Alnaide Dansereau, Mary of St. Justine, St. Antoine, Que.; Virginie L'Abbe, Mary of Nazareth, of St. Gervais, Que.; Céline Connolly, Mary of St. Fulgence; Arthemise Carufel, Mary of the Resurrection, of St. Bartholomew, Que.; Elmiere Lefebvre, Mary of Montreal, and Arthemise Leclair, sister Mary, of St. Gervais, Que. The following pronounced their final vows, viz.: Sister Mary of St. Thersite, of Montreal; sister St. John Chrysostome, of St. Antoine; sister Mary of the Purification, of Lanoraie, Que.; sister Mary of Providence, and sister Mary of St. Jude, of Montreal.