

TEMPLARS GO TO LAW.

A Suit to be Tried Next Month Arising Out of Suspension of Pioneer Council.

Officers of Pioneer Council, No. 1, Royal Templars of Temperance, through McLean and McCallum, have entered suit in the Division Court, against John White and John Dunlop, for \$82.95, and an account of moneys received by the defendants on behalf of Council No. 1, as trustees of the funds. The action arises out of suspension of Pioneer Council some months ago by the Grand Council of the Order, which resulted in the formation of the Veteran Council. It also resulted in a suit by the Pioneer Council against the Grand Council for the restoration of its rights, etc. But the plaintiffs claim that they have since been reinstated by the Grand Council.

This Division Court suit is over the funds of Pioneer Council, the plaintiffs alleging that the defendants, who went over on the side of the Veterans, refuse to pay them over. The plaintiffs are: L. McCorkindale, W. F. Wolfe, May Thompson, Mrs. Rebecca Broom, Robert Wolfe, Mrs. E. S. Campbell, T. H. Wallis, Maggie Thompson and James Broom. The action will be tried early next month. —Toronto World.

CONSPIRACY TO DEFRAUD.

About ten days ago a doctor by the name of O'Toole of Fort Scott, Kan., was supposed to have died of smallpox about twelve miles this side of Juno. The resident doctor of Juno, J. B. McGuire, and a young boy by the name of Cox were all that were with him at his supposed taking off. O'Toole was supposed to have died while the boy had gone to Sonora to telegraph the sick man's wife. When the boy returned he was informed by McGuire that O'Toole had died of smallpox, and he was to dig a grave. The boy dug the grave, but was not allowed to go closer than sixty yards of where the body was supposed to be.

The boy said he saw McGuire roll something into the grave, and thought it was the dead man. The boy's father resides here in Orona, and McGuire told him to go home, take a bath and boil his clothes, and he would be in no danger of catching the disease.

Well, the people of Orona learned this, and pandemonium was in camp. A quarantine was placed over the Cox home, and it was not raised until yesterday morning, when Sheriff Sowell went over and arrested young Cox and put him in jail on a telephone message from Sheriff Bryant, of Sonora. It seems that O'Toole had a life insurance policy in favor of his wife for \$5,000, and the suspicion of the company became aroused as to whether he had really taken his heavenly flight, so Sheriff Bryant was wired to and he went down and opened the grave and found at the bottom a large roll of blankets, but the dear Dr. O'Toole had probably winged his way to the ethereal heavens, like the Prophet Elijah in his chariot of fire.

Also McGuire had decamped to parts unknown. It was simply a clear case of "working" the insurance companies, and we don't believe the young boy, Cox, was implicated at all. He was simply used as a tool by these slick rascals to carry out their fraudulent purpose. —Orona Courier.

The so-called Dr. O'Toole, who was buried but didn't die, was insured in the Modern Woodmen for \$3,000 and

in the Woodmen of the World for \$3000. The representatives of these orders will no doubt be glad to interview the doctor. He also carried \$2,000 in the Mutual. This is the \$3,000 he didn't get.

Later News.—Dr. O'Toole and Dr. McGuire were both captured at Langtry Monday, and taken to Sonora to jail. —Sonora (Tex.) Record.

DEVOTION TO THE SACRED HEART OF JESUS.

A letter has been issued by the Sacred Congregation of Rites to the Bishops of the Catholic world on the development of the worship paid to the Sacred Heart. After mentioning the joy felt by the Holy Father at the way in which his initiative has been followed in the consecration of the world to the Sacred Heart, the letter proceeds to point out the hopes which the Pope builds upon this solemn act of consecration in an increase of faith and fervor. That these hopes may be realized, the piety that has been reawakened must continue, and not vanish with the occasion by which it was evoked. Cardinal Mazzella, the Prefect of the Congregation, has, therefore, been commissioned to exhort the Bishops to organize suitable devotions in the churches of their dioceses. Amongst the devotions suggested are public prayers during the month of June to which are attached a partial indulgence of 300 days for each attendance, and a plenary indulgence during the month on the usual conditions for those who shall have attended at least ten times. The frequent recitation of the Litany of the Sacred Heart is also strongly urged as well as the formation of confraternities amongst the young, and especially amongst those who are engaged in study. —American Herald.

FRATERNAL ORDERS AND LIFE INSURANCE COMPANIES.

Between those two factors for good in the interest of death stricken families, opinion is much divided as to which is entitled to greater favor. To the rich it is more or less a matter of indifference, but to the wage-worker and to those of moderate means it is a matter of serious consideration. With all those who have families or relatives depending upon them for support, it becomes a solemn duty to provide for their wants, in the event of death. For this end the life insurance company and the fraternal order are organized. To choose between the two it behooves one to study the system governing both, and it is the difference between the two that in my opinion so strongly recommends the fraternal order. As already stated to the rich it matters little, but to those of moderate means or to those whose sole source of revenue is the income from their daily work, the preference should not be in doubt. The insurance company requires the premium for the year paid in a lump and in advance, whereas the fraternal order divides the yearly cost in monthly installments and at a rate in well-conducted orders based upon the same mortality tables as have by years of experience been proved to be the only safe rates at which insurance can be furnished. Thus a man duly sensible of his duty to his loved ones may without any or with but very little inconvenience take from his weekly or monthly salary the amount required. Were it not for the fraternal

orders how many widows and orphans would have been plunged into misery and want, but who, owing to the foresight and loving devotion of the husband and father, receive the millions yearly disbursed by these orders. The insurance companies, like the Shylock in the play, want only their pound of flesh. Once enrolled with them their interest in you ceases so long as your premium is forthcoming when due. It is not so with the fraternal orders. The members come together in their council meetings, form friendships and fraternities which bring forth the fruit in many ways. —Exchange.

FRATERNAL CO-OPERATION.

The foundation of a fraternal benefit society is co-operation. That is, each member of the organization works to the purpose that the family or beneficiary of a deceased member shall receive the payment of the sum of money which their society had promised should be paid. This is the foundation principle. But as the members associate together, their mutual knowledge of each other's character and needs adds to this obligation to pay money, the broader and stronger bond of mutual sympathy and brotherly love, it then becomes a fraternal society indeed. This feeling of social sympathy permeates every avenue of interest from the fireside to the workshop, store or office. So that we find as the society grows older it becomes a strong factor in every industry and walk of life, permitted by its constitution. When a member wishes to purchase goods, he goes to a fellow member who deals in the line he desires and gets the article he wants. If he needs help, he prefers to obtain it from some member of his lodge or order. Bound together by mutual obligations to lead an industrious, virtuous and charitable life; prompted by mutual sympathy to patronize each other in every avenue to trade and industry, and led by a lofty self-interest to look after each other's welfare physically, mentally and socially; what wonder that such organizations own the admiration and loyalty of the best men in every community. Do you wish to know the economic future of humanity? Go study the trend of our fraternal benefit societies, and see in their unfolding beauties the expanding meaning of man's obligation to men, and read therein the foreshadowed doom of individual selfishness and unnatural good. —The Washington Workman.

AT POPE LEO'S BIRTHPLACE.

The village of Carpineto, the birthplace of the Pope, is to present him on his name-day with souvenirs of his life there. Carpineto is a very old-fashioned Italian town, in which the family of Leo XIII. have been the chief people for nearly four hundred years. Among the souvenirs are reproductions of the Palazzo Pecci, the most important and imposing building in the village, and of the room where Leo XIII. was born, which he has not seen since 1857, on his last visit, when he was already a Cardinal. Then there are pictures of the Blessed Margherita Pecci, and of his father and mother, and a reproduction of the chestnut tree under which he used to repeat his *De Officiis*. One of the most interesting items of this "offering" is the fac-simile of the letter with which Leo XIII. announced his elevation to the Papacy to his brothers.

It ran—

"From the Vatican,

"February 20, 1878.

"My very Dear Brothers—I announce to you that in this morning's scrutiny the Sacred College has desired to elevate my humble person to the Chair of St. Peter. My first letter is this which I address to my family, for which I implore all kinds of happiness, and to which I send with affection the Apostolic Blessing. Pray always to the Lord for me.

"Leo P. P. XIII."

At that time three of Leo XIII.'s brothers were alive; the eldest Carlo, whom he created Count, and who was unmarried, died shortly after, at the age of eighty-four; Giovanni Battista, who died in 1883, at eighty-one years of age, leaving three nephews of the Pontiff's who are so often spoken of; and, finally, Giuseppe, created Cardinal by his brother one year after becoming Pope, who died at an advanced age.

MR. SCHURMAN'S REPORT.

We apprehend that what Mr. Schurman does not know about good Catholics would fill a book bigger than the report he has presented to Mr. McKinley. Aside altogether from the accusations made against the religious orders, there is a spice of old and familiar satire in the description of a good Catholic who takes delight in the glowing virtue of *revange*, especially when it is the priest who is hated. But Mr. Schurman's highest idea of sarcasm is that the Philippines are in rebellion against the Americans because they imagine the United States to have taken the place of Spain as the protector of the priests. And this "joke" he cracks at a moment when Catholics throughout the world stand in horror of the desecration of churches and outrages upon Catholic priests committed by some of the military representatives of Uncle Sam in the Philippines. —Catholic Register.

PRIEST AND PEOPLE.

Those who complain of the frequent appeals made by priests should remember that the priesthood is a sublime vocation, but its attending responsibilities are grave, and its devoted labors are various and arduous. Nothing is better calculated to make a pastor happy than a grateful and pious flock, and nothing sweetens his labors more effectually than a generous people. The parishioners must show their appreciation of his untiring devotedness by contributing promptly and liberally to his support, and thereby save the painful necessity of frequent appeals. Every reflecting Catholic must know that the sacred character of the priest's function and the multitudinousness of his difficult occupations do not permit him to engage in worldly business to secure an honest livelihood for himself. As the priest employs his whole time for the spiritual welfare of his people, good reason and justice teach that they in turn must supply him with temporal wants and physical comfort. The Church, too, enjoins that duty on the faithful. Our little catechism tells us that the chief commandments of the Church are six. The fifth in its enumeration is: "To contribute to the support of our pastors." The intended and purported meaning of this precept is that parishioners are obliged to bear their share in supplying an honest and comfortable sustenance to their pastor. —American Herald.