

calling public attention to certain passages contained in the prescribed Coronation Oath of the British Sovereign, which passages reflect iniquitously on our holy religion.

2nd. That we deem said passage objectionable not only to every subject of Her Majesty professing the Catholic Faith, but also to every other truly loyal British subject, who, being above prejudice is actuated by that spirit of toleration, religious equality and British fair play which, guaranteed by our constitution, is the pride of the nation.

3rd. That the expunging of these passages from the statute books of the realm by her Most Gracious Majesty Queen Victoria would be hailed by her millions of subjects as a crowning act of a long and happy reign, and would merit for Her Majesty the special gratitude of her Catholic subjects throughout the empire.

4th. That we consider it a duty incumbent on the members of our noble association throughout the Dominion of Canada to second the efforts of the Catholic Truth Society in its laudable work; and that a copy of this resolution be forwarded to the Grand Secretary of our association to be published in THE CANADIAN and a copy sent to the Catholic Record.

J. R. SHANNON, Pres.

J. J. MACDONELL, Sec.

Lindsay, April 25, 1899.

#### Branch 159, Ottawa.

The following resolution was passed unanimously by Branch No. 159, of C. M. B. A., Ottawa:

Resolved that whereas this branch, having received from St. Joseph's Branch of the Catholic Truth Society of this city, a communication accompanied by a pamphlet, containing a copy of a resolution passed at a public meeting, held in Ottawa, having for its object the removal of certain objectionable and offensive features in the declaration accompanying the Coronation Oath of the British Sovereign, which are declared to be in substance as follows:

That the doctrine of Transubstantiation, the Sacrifice of the Mass and other doctrines of the Roman Catholic Church are branded as superstitious and idolatrous;

Resolved that this branch does heartily endorse this movement and rests secure in the hope that the broad spirit of toleration which characterises the British Parliament and people, and which within the reign of our present Gracious Sovereign has led to the repeal of the Declaration in question in so far as members of Parliament, Peers of the realm and office holders are concerned will induce them to give their earnest support for its further repeal in so far as it applies to the Supreme Head of the State;

That we fully believe that the removal of said declaration would enable the Roman Catholics of the empire to enter into the ceremony of their Sovereign's Coronation with an enlarged spirit of loyalty and affection, and conduce towards that mutual esteem which should ever subsist between a free people and their Sovereign;

Be it further resolved that copies of this resolution be sent to our Parliamentary representatives and to the press for publication.

#### Branch 38, Cornwall.

Moved by John F. O'Neill, seconded by Stephen Sloan, and

Resolved, that the members of the Catholic Mutual Benefit Association, Branch No. 38, and other Roman Catholics of the town of Cornwall, in the County of Stormont, Province of Ontario, loyal subjects of Her Majesty, deprecate the fact that the Sovereign of the British Empire, of which Roman Catholics form a considerable part, is required to subscribe to a declaration at Coronation against Transubstantiation, wherein the Sacrifice of the Mass and other cherished tenets of our religious doctrine are stigmatized as superstitious and idolatrous:

That the wording of said Declaration is a patent injustice and a source of humiliation and insult to a large portion of Her Majesty's subjects who are part of the largest Christian organization on earth, and having been repealed in the case of members of Parliament, Peers of the realm and office holders, should properly be amended in the case of the Sovereign's Coronation Oath, by expunging therefrom the objectionable reference to Catholicism and the Pope, thus making it harmonize with a spirit of toleration and British fair play:

That the striking out of the objectionable portions of said declaration would undoubtedly be conducive to a better feeling of Her Majesty's Roman Catholic subjects, always loyal and patriotic towards her crown and dignity, and enable them to enter with more profound feelings of loyal affection into the spirit of a ceremony which should be the occasion of nothing but mutual esteem and good will on the part of both sovereign and subjects:

Be it further resolved that this resolution, signed by the President and Secretary, be suitably engrossed and forwarded to the member for Stormont, for presentation to the Parliament of Canada at its present session, to the end that some recommendation be made by that body to the British House of Commons in the premises. And that a copy hereof be forwarded to each of the local papers for publication.

P. McCALL, Sec.

F. O'CALLAGHAN, Pres.

#### Branch 215, Ottawa.

The Committee appointed by Branch 215 of the C. M. B. A. on the 2nd May, inst., to report at next regular meeting on the movement inaugurated by the Catholic Truth Society of Ottawa, for the elimination of the objectionable clauses retained in the Coronation Oath of the British Sovereign, have decided to submit the resolutions unanimously adopted by the large audience assembled in the Academic Hall of the Ottawa University, at the invitation of the said society on the 16th February last, to wit:

"That the Roman Catholics of Ottawa, as loyal subjects of the British Empire, desire to express their regret that there should be required of the Sovereign of the Empire, at coronation, or at any other time, a declaration against Transubstantiation, by which the Sacrifice of the Mass and other doctrines of the Roman Catholic Church are stigmatized as superstitious and idolatrous."

"That they sincerely trust that the spirit of broad toleration which within the reign of Her Most Gracious Majesty, and the two preceding sovereigns, removed this declaration from the statute books so far as members of Parliament, peers of the realm and office holders are concerned, will, at the request of humble but dutiful subjects of the Empire, cause it to be repealed in so far as it relates to the supreme head of the state."

"That they believe that the removal of this objectionable declaration would enable the Roman Catholics of the Empire to enter with more profound feelings of loyal affection into the spirit of a ceremony which should be the occasion of nothing but mutual esteem and good will on the part of both sovereign and subjects."

D. J. G. Macdonald, P. P. Spiritual Adviser.  
J. B. Strong, President.  
S. J. Cameron, Vice President.

Moved by Rev. D. J. G. Macdonald that the resolutions just read, representing as they do Catholic thought on the matter under consideration, do hereby meet with the approval and cordial support of the members of this Branch. The motion was seconded by Chancellor McCullough and carried unanimously.

It was further moved by Bro. James A. Macneill, past Chancellor, and seconded by 2nd Vice-President Thomas Hickey, that copies of the foregoing be transmitted to Mr. John H. Bell, M. P., Mr. R. P. Stanton, President Cath.

Truth Society of Ottawa. THE CANADIAN, the Catholic Record of London, and the press of Prince Edward Island. Carried.  
J. B. Strong, Sec.  
P. McCALL, Pres.  
Halter Branch 215, C. M. B. A. Stormont.  
P. McCALL, May 1899.

#### SOCIAL OF BRANCH 51.

On the evening of April 7th, 1899, the members of Branch No. 51, Barrie, Ont., held a very successful social in their hall here. The following programme was presented to the satisfaction of all present:

Instrumental solo Miss Lena Dalton  
Instrumental duet Misses M. Moran and Ella Mahoney  
Vocal solo Clara Byrne  
Instrumental solo Misses M. Moran and Ella Mahoney  
Vocal solo Miss Alice League  
Chorus Maple Leaf and I Save the Queen led by Mr. F. E. O'Meara

The programme was evidently very much enjoyed by the hearty encores which followed each number, after which lunch was provided by the ladies. Cards were then indulged in until about 11:30 when all departed for home well pleased with the social evening.

#### APPEALS

From Branch No. 7

Sarnia, May 22, 1899.

Samuel R. Brown, Esq., Grand Sec.  
C. M. B. A.

Dear Sir and Bro.—Received from branches towards the Jones appeal

Branch No. 108, Ambler, N. B. \$ 3.00  
Branch No. 107, Montreal 1.00

Yours fraternally,

M. L. V. JR.

#### LIFE A GAME OF CARDS.

Man's life is like a game of cards. First it is "cribbage." Next he tries to "go it alone," in a sort of "cut, shuffle and deal" pace.

Then he raises the "duce" while his mother "takes a hand in" and contrary to Hovle, beats the "joker" with her "fives."

Then, with his "diamonds" he wins the "queen of hearts," is tired of playing "a lone hand," he expresses a desire to "assist his partner," throws out his cards and the clergyman "takes a \$10 bill" out of him "for a pair." She orders him to "build" a fire. Like a "knave," he joins the "clubs," where he often gets "high and low, too." If he keeps "straight," he is sometimes "flush." He grows old and bluff. He's a "deal" of trouble. At last he "shuffles" off his mortal coil and "passes" in his checks, and he is "taken in" by a "spade." Life's "game" is ended, and he waits the summons of Gabriel's "trump" which shall "order him up."

#### WHY THEY ARE CALLED "OLD LINERS."

Says the National Union.

"Doesn't it seem a little strange that we speak of life insurance companies conducted for profit as 'old line,' when the fraternal organizations antedate them in age?"

Not at all, brother. When we speak of the "Old Nick," or the "Old Man of the Sea," we use the word "old" to indicate something that began before our time, so that we couldn't help it and are therefore not responsible for its peculiarities. The principle of evil, for instance, is old; yet the principle

of good antedates it in age. But there is something so evergreen and beautiful about that which is good that we do not conceive of it as "old." So with fraternity. An order may be as ancient as King Solomon or have been found flourishing in Egypt by Canbyes, and still not be "old" with the oldness of an "old liner." This sort of oldness overtakes a society when the spirit of fraternity has departed.

#### HELPING YOUR BROTHER

When you can say a good word to a brother, say it. It helps him in his work, and encourages him to greater effort. A brother may be despondent because he fears his labors are not appreciated, and he may be ready to give up the contest, when a word from you would dispel the clouds of discouragement and send a sun-ray of hope into his soul. Do not fail to speak a good word when you can. A brother not long ago was down hearted at his lack of success. He had worked hard and with apparently little success. His soul was burdened with a feeling that he was either a failure himself and his work was worthless, or his efforts were expended in a cause that was unappreciated, when he met a brother who in a few moments changed his whole feeling and made him feel that no effort rightly designed was ever lost. Somewhere or somehow it will accomplish its purpose. There is many a flower blooming in secret, whose fragrance escapes from its hiding place and gladdens the senses of many. Many a weary heart has been cheered by the gentle and encouraging words spoken, it may be in secret. Many a soul has been aroused to renewed effort, and has gone on to success, by a single word spoken in encouragement of efforts already made. If you can say a good word for a brother, say it.—Foresters' Advocate

#### HOW TO WORK.

Be in the Branch hall before the meeting is opened.

Make acquaintance of members as they come in.

Talk with each in a friendly way about increasing the membership.

Advise dividing a list of the young people in the community among the younger and active members of the branch to be solicited as applicants. Organize teams to work in generous rivalry for the greatest results in this line. To do this divide the regular attendants into two companies with leaders, and have them select sides from those members who do not come to the meetings. Then have the leaders report monthly on the progress made in securing applications.

Advise an increase in attendance by having those who do attend pledge themselves to bring one other member to the next meeting.

Advise making the meetings pleasant, sociable and lively. Devote a certain length of time at each to a discussion of the needs by which it can be strengthened.

Every member has the influence if he will exert it, to gain a new member. The older members can bring in the younger members of their families—others can bring in their young friends.

Show that it is to their interest to get young blood, and keep down the average age and death rate.

Impress on the branch that each must labor to add one new attendant. One at least who will come once in a while, if not regularly, that the regul-