

ground that under and by virtue of the constitution and by-laws of the Association, James Ryan at the time of his death was under suspension for non-payment of assessments 15 and 16, and consequently could not participate in the benefit fund; that a subordinate branch is bound to follow and obey the constitution and by laws of its corporation, and cannot bind the corporation by any act outside of the powers conferred; that no matter what the custom of the branch had been in regard to paying assessments for members or in receiving such assessments through some other channel, as long as such custom was a violation of its constitution and by laws such custom could not be considered a waiver or estoppel in the absence of proof that defendant had knowledge of such custom and practice.

The court, after deliberating for some time, denied the motion for direction of a verdict on the ground that there was a question of fact in the case, and therefore, he would let it go to the jury. The respective counsel on both sides, for over an hour and a half, summed up the case and evidence for the jury and after the charge of the court, the jury retired about noon. At 3:30 in the afternoon of the same day the jury came back into court and announced that it had found a verdict in favor of the defendant, the Supreme Council, of "no cause of action," with costs in its favor.

ABUSES CONDEMNED.

Dear CANADIAN—I think it high time to raise a warning voice against what may become a veritable abuse in our Association. I allude to rejected members seeking, in branches outside their parish, admission on flimsy and fraudulent grounds. We have had cases in this jurisdiction recently, and they have not enhanced anybody's respect for or confidence in the C. M. B. A. If such things are allowed to continue, why, honest, capable, conscientious medical examiners will be few and far between, as the proper discharge of duty will only bring them into dispute. Everybody knows how easy it is for a man with a revivance to secure sympathizers. Sympathy of the spurious kind is cheap. And doctors will be found to bolster up a case and plead for an ineligible applicant's admission. The applicant having discovered that a little ambiguity, here or there, might have saved him, will only tell half the truth, and aver that he didn't speak out as he is reported to have done in his first examination. Somebody who knew the sister or brother put down in the first case as having died of consumption will assure this doctor, or that, that it was but "a cold," "la grippe" or some such indefinite cause, and straightway comes an apparently honest appeal to the Supervising Medical Examiner, and a pass secured, the quondam rejected is balloted for and admitted in a strange branch whose members know not the circumstances of the case, who have been deceived by stories filled with prejudice against the resident doctor or who (and unfortunately there are a number of this shortsighted and unthinking class) only want the fees attached to his entrance and hope to transfer him in a month to his parish branch. Or, again, we have a man who is told by an honest doctor after an examination commenced: "It is no use for me to write out your application. You have a bad heart. I could exact the fee and send your paper on, but you have

no chance of coming through, as I shall have to state the facts under my oath." This applicant after a few months goes to another rural branch, gets examined by a physician who doesn't know him; is approved by the Supervising Examiner and upon ballot is admitted to the C. M. B. A. To day he is a bad risk and to-morrow we will have to pay one or two thousand dollars to his heirs, which is stolen from us with the connivance of a branch of our Association. I tell you, Mr. Editor, this kind of thing has got to stop, and stop at once. It ought to be *prima facie* evidence of fraud when any man applies to a branch other than that of his own parish for admission, and you, Sir, should see the why and wherefore of such an extraordinary application before forwarding even a card of approval as to medical examination. If this thing goes on all proper control of risks will pass out of the parochial institution and pandemonium reign—a monstrous and unthought-of contingency. Let us safeguard ourselves by ordinary precaution anyway, and let us be not such ingrates as to visit upon the honest branch examiner's head the hardships which are certainly his from such cases as I have cited. *Qui non intrat per ostium in ovile ille fur est et latro*: "He that entereth not by the door into the sheepfold: the same is a thief and a robber." A thousand times better off are we without such suspect risks anyway: and, if there be danger in maintaining always the local doctor's view of any particular case let him go to another C. M. B. A. examiner, but let him be elected or rejected by his own branch. Sec. 116 needs attention.

(REV. A. E. BUTLER, P. P.)

ADDRESS TO ARCHBISHOP GAUTHIER

on His First Official Visit to Belleville.

FROM THE C. M. B. A.

The address, which was as follows, was read by Mr. E. J. Butler:

The Most Reverend Charles E. Gauthier, D. D. Archbishop of Kingston.

May it please Your Grace: We, the members of Branch number 76 of the Catholic Mutual Benefit Association of Canada, desire to take advantage of this your first official visit to the parish of St. Michael's to present to you our congratulations on your elevation to the high office to which you have been called and convey our best wishes for the successful administration of the onerous duties charged to your care.

Our Holy Father Pope Leo XIII, ever mindful of the well-being of his people throughout the world, acceded gracefully to the expressed wish of a unanimous priesthood and the desire of a united laity and, under the Providence of God, gave to us an Archbishop who at once has won our admiration and our deep affection.

The spirit of amity that marked your career as a parish priest has endeared you, not only to the people over whom you have acted as spiritual adviser, but has alike won for you the great esteem of those outside the communion of the Catholic Church.

It is our pleasure also to tell you that the sentiment of liberality so characteristic of Your Grace finds an answering echo with our beloved and venerated pastor, who, with his able assistant, the Rev. Father Connelly, ever by voice and example, teach us the breath that broad spirit of Catholicity with which they themselves are imbued.

As a distinguished member of our worthy and beneficial order, we in an especial manner feel the honor the ennobling and exalted office conferred upon Your Grace, and it shall ever be our most fervent prayer that you may be long spared in health and strength to fill the high duties incidental to Your Grace's high office.

Signed on behalf of the Society
EDWARD J. BUTLER, President

EDWARD McGINTY, Recording Secretary,
ALEXANDER FISDALE, Chairman Board Trustees.

THE ARCHBISHOP'S REPLY.

As the conclusion of each address those who presented it were introduced to the Archbishop, and to each one he said a kind word as they knelt and kissed the ring which is emblematic of his office.

In replying to the addresses, his grace made a feeling speech. He said he was entirely at a loss to find words to express the gratitude that filled his heart at the magnificent reception which had been accorded to him on this his first official visit to Belleville, which was an old and historic parish in his See. The orderly procession and the numbers who were in it filled him with delight and he could only say that, in recompense, he would pray for all who had done so much to do him honor in their loyal and honest welcome. The welcome found accentuation in the beautiful addresses presented to him and he found great pleasure in the faith and loyalty to the Church expressed in them. He feared that they imputed too much to him in the charity of their hearts. The Almighty had given to him what few talents he possessed, but few as they were he was not discouraged, as God would see that His work was done. The Heavenly Father often chose a weak instrument to do His work and the work he had to do was His work. God had a right to choose His workman, and even though that workman were unworthy or incompetent, His work would be done. It was, he said, a great pleasure to him to see so many of other faiths present and it had been a pleasure to him to ride through the streets in company with the Mayor, who had offered to him the freedom of the city and practically made him a citizen of Belleville. He wished to thank all the Protestants present for their attendance. In Belleville he knew all classes and creeds lived as one, and why they should do otherwise he could not understand. Even though he were a Catholic and believed in his faith and another was a Protestant and believed in his faith, there was no reason why the two should quarrel. All should remember that they are all followers of the Master, who has said "As I love you, so shall you love one another." His love was so great that He died for all, therefore he set an example which should be followed by all and amity should reign among all classes. He thanked God that such a feeling of unity reigned in Belleville. He did not care to say too much in reference to Mgr. Farrelly for fear that his personal feelings would enter into what he said, but this he could say: that he was a type of the noble priest, nobly doing his Master's work and one on whose escutcheon there was no blemish and to him was largely due the kindly feeling existing in Belleville between the Catholics and their neighbors of other faiths. As to his assistant, Rev. Father Connelly, he could say he knew him well and he was one who did his work well and fearlessly. He most sincerely thanked the C. M. B. A. and Foresters for their good work, and paid to both societies tribute for their noble efforts in sickness and death and in trouble in the families of their members. As to the schools of Belleville he was only too pleased to be able to say that the Separate, Public and High schools and the business colleges held a place in the country which could hardly be excelled by any, and for a lot of them he hoped a continuance of past successes. He concluded by again heartily thanking all for the reception accorded to him and promised to pray for their success in their life.

He invoked the Divine blessing on all present.

Belleville, May 12, 1899.

C. M. B. A. REUNION AT TRURO, N. S.

It is proposed to have a grand reunion of the members of the Nova Scotia branches at Truro, N. S., on July 1-5, 1899. Preparations are being made for a suitable reception to the visiting members, and the reunion will do much to infuse new life and energy in the Association. A number of members from the neighboring provinces are expected. The following program has been arranged:

1. Opening address, His Grace, Archbishop of B. A.
2. Address on Organization, given by G. A. McInerney, M. P.
3. The C. M. B. A. from the Separate, Assn. by Rev. J. J. Sullivan, P. P. St. Bernard's, N. S.
4. The C. M. B. A. as an Insurance Organization, by Joseph A. Gauthier, Grand Master.
5. Does the C. M. B. A. fill a Social Need, by Organizer Emily Macdonald.

DEFENDERS' PROMISE

In this age of profanity and disrespect for things holy, the following Promises which our excellent contemporary, the Sacred Heart Review recommends to be taken by its youthful readers, will, we think, be found profitable alike to our Canadian young men:—

I promise not to take the Holy Name in vain by cursing or swearing or using bad words.

I promise to use my influence to persuade others to join with me in defending the Holy Name from insult.

I promise to say to myself (not aloud) whenever I hear any one swear: God's Name be praised."

CORONATION OATH.

A British Monarch on being crowned swears:—

I do believe that in the Sacrament of the Lord's Supper there is no any transubstantiation of the elements of bread and wine into the Body and Blood of Christ at or after the Consecration thereof by any person whatsoever, and that the invocation or adoration of the Virgin Mary or any other saint, and the Sacrifice of the Mass, as they are used in the Church of Rome, are superstitious and idolatrous. And I do solemnly, in the presence of God, profess, testify and declare that I do make this declaration and every part thereof in the plain and ordinary sense of the words read unto me, as they are commonly understood by the English Protestants, without any evasion, equivocation or mental reservation whatsoever and without any dispensation already granted me for this purpose by the Pope or any other authority or person whatsoever or without any hope of any such dispensation from any person or authority whatsoever or without thinking that I am or may be acquitted before God or man or absolved of this declaration or any part thereof, although the Pope or any other person or persons or power whatsoever should dispense with or annul the same or declare that it was null and void from the beginning.

Branch 77, Lindsay.

Moved by Bro. W. F. O'Boyle seconded by Bro. A. J. Kerr, and resolved:

1st. That we, the members of Branch No. 77 of the C. M. B. A., Lindsay hereby desire to express our most cordial approval of the action taken by the Catholic Truth Society of Ottawa, in