

## THE CANADIAN

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Published Monthly, in English and French,  
at London, Ont., in the interest of the

### Catholic Mutual Benefit Association of Canada

And mailed to members the first week in  
each month.

Members are invited to send us items of  
news or information that will be of benefit  
to the Association. Communications upon  
subjects of interest to C. M. B. A. members  
will always be welcome, but anonymous  
letters and letters which the Manager does  
not consider for the welfare of the Associa-  
tion will not be published.

Correspondents will please remember that  
copy must reach us before the 15th of the  
month, if intended for publication in the  
following month's issue, and that space is  
limited and brevity much desired.

Address all communications to  
S. R. BROWN,  
321 Queen's Ave., London, Ont.

LONDON, APRIL, 1895.

Toronto, Feb. 21, 1895.

My dear Mr. Brown,—

I am glad to learn that the Grand Council of the C. M. B. A. has decided to publish an official organ for the Association, and that you have been appointed its editor and manager. This I believe to be a step in the right direction. The projected journal cannot fail to be very useful and interesting to the members of the C. M. B. A. It will contain full and accurate information respecting the condition of the various branches, and the progress and prospects of the whole organization, and will foster and sustain a lively interest in its work and welfare. It will be a bond of union between the scattered and far separated members, bringing them into closer communion with each other, facilitating an interchange of views, and making them realize, to use the prophet's words, "how good and sweet it is for brothers to live in harmony."

The fact that the new journal is to be entrusted to you as editor and manager is an assurance that it will be conducted with prudence, energy and ability.

Wishing THE CANADIAN a useful and successful career,

I am faithfully yours,  
†JOHN WALSH,  
Archbishop of Toronto.

Mr. S. R. BROWN,  
Grand Secretary C. M. B. A.,  
London, Ont.

To the Members of the Grand Council of  
the Catholic Mutual Benefit Associa-  
tion of Canada:—

OFFICE OF THE GRAND PRESIDENT,  
Brockville, March 22, 1895.

BROTHERS—In pursuance of the powers  
vested in me by the Constitution and  
Laws of this Association, I hereby de-  
clare the Constitution and By-Laws of  
this Grand Council, as revised at our last  
regular Convention, held at St. John, N.  
B., on the 4th, 5th, 6th and 7th of Septem-  
ber, 1894, and as now printed and in the  
hands of the Grand Secretary, for dis-  
tribution, to be the Constitution and By-  
Laws governing this Grand Council and  
its members until further amended.

Yours fraternally,  
O. K. FRASER,  
Grand President.

### NON-CATHOLIC SOCIETIES.

The evils to obviate which, the Cath-  
olic Mutual Benefit Association was  
established by a prudent and far-seeing  
Bishop in the neighboring Republic,  
are every day being laid bare to the  
eye of even the ordinarily observant  
Catholic. The Church has certainly  
lost in the past, many of her young  
men both here and in the United  
States because of their connection with

societies, which under Protestant or  
infidel influence gradually undermined  
and destroyed their faith. "Evil  
communications corrupt good man-  
ners," was never truer than when  
applied to our people in such associa-  
tions. Not unfrequently even to day  
do we hear of young Catholics of  
average intelligence and instruction  
who recognize the evil influence on  
their faith, of the societies they fre-  
quent, but who still, because of the  
monetary advantages they offer, or  
the fear of appearing independent,  
cling to them through thick and thin.—

The church, while ever desirous of re-  
specting the liberty of the subject,  
watches with a jealous eye, over her  
children and raises from time to time  
her voice of warning.—These societies,  
which, on examination, like the Free-  
masons, Oddfellows, and Knights of  
Pythias, she has found inimical to  
Catholic teaching or directly subversive  
of the faith, she has distinctly and  
solemnly condemned by name; those  
whose tendencies are towards these  
evils she has in general terms warned  
her children against; and rash indeed  
is the Catholic, who to day, with  
fatherly words of advice ringing in  
his ears and with opportunities which  
societies commended by the Church  
offer, would think of associating him-  
self with any of those suspected or  
even unapproved fraternities. Those  
indeed who entered them before  
Catholic Benefit societies were  
formed, and who to some extent at  
least invested their means in them  
may be excused in their reluctance to  
abandon them now; but those who  
enter non Catholic fraternal and assur-  
ance associations at the present day,  
must do so with their eyes open, and a  
knowledge of the general counsel  
every day repeated by our religious  
superiors to avoid them entirely. On  
this point it is well to speak with  
authority. Here are the words of  
warning of our Holy Father himself  
in speaking only the other day to the  
Bishops of the United States and  
through them to the Catholic people  
of the world:

"Let this conclusion therefore re-  
main firm—to shun not only those  
associations which have been openly  
condemned by the judgment of the  
Church, but those also which in the  
opinion of intelligent men, and especi-  
ally the Bishops, are regarded as sus-  
picious and dangerous."

It is too bad then in the light of re-  
peated warning that there should be  
still found Catholics who persist in ex-  
posing their faith to the test of fellow-  
ship in any non-Catholic organization.  
There is a certain society which can-  
not offer its membership anything like  
the advantages we offer ours, either  
from a fraternal or insurance point of  
view, and we find in some quarters  
quite a number of Catholic young men  
joining it. We do not wish to differ-  
entiate between outside associations,  
but this must certainly meet the fate of

other societies condemned by the Pope  
sonor or later. Indeed the general  
belief obtaining now is that this society  
to which we refer is, like Oddfellow-  
ship, only a feeder for Masonry. Its  
Official Head at present, is almost as  
high as he can get in the worst circles  
of Masonry. He is, according to the  
Craftsman, the Masonic organ, up to  
the 33rd (the highest) degree of Scotch  
Masonry; the 90th degree of the Rite  
of Misraim and the 96th degree of the  
Rite of Memphis. Surely then, no  
Catholic can willingly elect to serve  
under such a man or lend himself to  
the propagation of an Association which  
must assuredly compromise him as a  
loyal Catholic, if not undermine alto-  
gether the Holy Faith he should strive  
to maintain pure and unblemished.

The C. M. B. A. as we have said,  
offers its members all the advantages  
of those outside societies from a frater-  
nal and insurance point of view; it  
offers advantages away and above  
those from a Catholic point of view;  
let Catholics then, conformably to the  
expressed wish of their religious  
superiors, encourage its spread in all  
directions.

### The Rise of Guilds and Mutual Benefit Associations.

BY GRAND CHANCELLOR MACCABE.

It was the intention of the writer of  
this sketch to begin by pointing out  
some of the advantages which must  
surely come to our Association in gen-  
eral, and to every member, individu-  
ally, from an official organ, the estab-  
lishment of which the Executive has,  
in its wisdom, decreed; and to con-  
gratulate all our brothers that the first  
number has appeared. But the effective  
words of His Grace the Archbishop of  
Toronto, our revered Grand Spiritual  
Adviser—words which so appropri-  
ately introduce the editorial page—  
and the chief leading articles of last  
month, leave nothing further to be said  
on the first point. So I content myself  
with congratulations on the "new de-  
parture," and with saying to the As-  
sociation and its official organ, "Go  
on and prosper."

In looking up matter for this sketch,  
I have been much struck by a para-  
graph which I find in a discussion on  
some of the social questions of the day.  
The paragraph is headed "Mutual  
Thrift," and begins by asking, "What  
is thrift?" The answer is a very  
pointed one. It first tells what thrift  
is not. Thrift does not mean, as some  
people would have it, a cheap and par-  
simonius mode of living in order to  
hoard or save. A thrifty man does not  
stint and starve himself at the cost of  
his health—the workman's stock-in-  
trade—nor does the practice of this  
duty consist in saving wisely or spend-  
ing wisely, only. It concerns the whole  
man, and as such is more than a piece  
of economic conduct. It stretches out  
into the domain of conscience and of  
morals. In other words, thrift is a  
virtue. And, if we add the qualifica-  
tion, "Mutual," we immediately give  
larger scope for the exercise of that  
law and duty of life which is summed  
up in, "Live for others as well as for  
yourself," and catch a glimmering of  
what a great living statesman meant  
when, speaking of Mutual Benefit  
Societies, he affirmed that members

"went into these Societies to seek their  
own good through the good of others."

In all ages, the spirit of association  
for the attainment of some common  
end, for which the support of numbers  
is necessary, has prevailed. And, the  
essential principles of these organiza-  
tions is mutual help, mutual benefit  
and mutual encouragement in good.  
Long before the establishment of God's  
Church on earth, we find such Associa-  
tions; but, as has been well said: "The  
spirit of association received a mighty  
impulse, and the Mutual Benefit Socie-  
ties spread themselves rapidly under  
the influence of the Church." This is  
only what might be expected.

As has already been said, the prin-  
ciple of association is found in a very  
early period of the history of mankind.  
It is, perhaps, of little use attempting  
to ascribe to any one country or race  
the origin of these institutions. The  
motives for forming such Associations  
will be the same everywhere, in ancient  
as well as modern times; and there  
may be a simultaneous discovery of  
the power of numbers for mutual as-  
sistance. In pagan Rome such Socie-  
ties must have been of a very early  
date. It is said that Numa Pompilius,  
King of the Romans, who began to  
reign, over seven hundred years before  
Christ, united the musicians, carpen-  
ters, coppersmiths, dyers, jewellers,  
shoemakers, potters and tanners into  
Societies; and under the Cæsars the  
ship-masters, transporting grain from  
the provinces to the capital, and the  
bakers with whom the Government  
contracted for the distribution of bread  
among the poor, organized influential  
Societies vested with powerful privi-  
leges. It is said that in the "Car-  
nival" in Rome of today, many of  
these Societies are still represented.  
All appear to have had the same gen-  
eral features. They chose their own  
officers, made rules for self-govern-  
ment, paid contributions to a common  
fund, met and feasted together at  
stated periods—the freedom of social  
intercourse being particularly appre-  
ciated. "They affirmed their existence  
by a common worship," choosing a  
patron God.

The Greeks, also, in the second and  
third centuries before Christ, had their  
Associations of the same kind. These  
Societies partook more nearly of the  
character of mediæval "Guilds" than  
did the Roman. The members paid con-  
tributions to a general fund, aided one  
another in necessity, provided for  
funerals, met in assembly to deliberate  
on their affairs, and celebrate feasts  
and religious sacrifices in common.  
Strict rules against disorderly conduct  
were to be enforced by fine; he who  
did not pay his dues to the Society was  
excluded unless he could show good  
cause of poverty or sickness. Among  
the Jews, also, we find examples of  
these Mutual Benefit Societies. The  
arrangements made in the synagogues  
of the Israelites in Alexandria, about  
one hundred and sixty years before  
Christ, where the Jews were distributed  
by trades, show that Societies similar to  
trade guilds were in existence at that  
time among the old Jewish nation.

The information we have about  
these old Societies of the Jews, Greeks  
and Romans is very meagre; but there  
is no good reason to doubt that they  
had essentially in view the same ob-  
jects which gave birth and life to the  
Guilds of the Middle Ages. Of these I  
shall speak in the next number.

Epictète, à qui l'on demandait ce que c'est  
que Dieu, répondit: Si je pouvais dire ce  
qu'est Dieu, Dieu ne serait pas ce qu'il est, et  
je serais Dieu.—Dieu seul peut dire ce qu'il est.