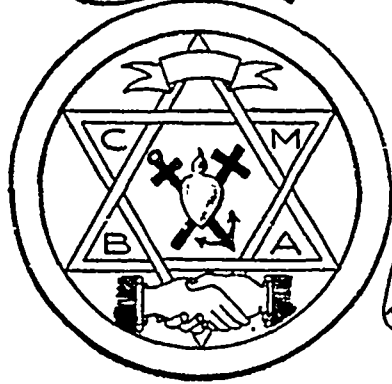


The CANADIAN



PUBLISHED IN THE INTERESTS OF THE GRAND COUNCIL OF THE C.M.B.A. OF CANADA

VOL. 2.

LONDON, ONTARIO, JUNE, 1896.

No. 6.

NOTES.

The address of the Supervising Medical Examiner of the C. M. B. A. of Canada is Edward Ryan, M. D., Kingston, Ont.

The real value of a policy of insurance lies in the stability and honesty of the association or company whose name it bears. Get a policy in the C. M. B. A. and you will be secure.

Brother Chas. E. McDonald, of Branch 254, Kensington, P. E. I., son of the Hon. J. A. McDonald, Indian River, has been appointed lighthouse keeper on Fish Island at the entrance of Malpeque harbor.

Among the deaths given in the C. M. B. A. circular, and in the January number of this paper, appears that of John Sharkey, London, Ont. The late Brother Sharkey was a member of Branch 52, Windsor, Ont., not of London.

Brother Martin O'Meara, proprietor of the Dominion House, one of the oldest and most active members of Branch 4, London, has been for some weeks confined to his bed with a serious illness. His fellow-members and his many other friends in the city will be glad to hear that he is now rapidly recovering, and ere long will be quite restored to health.

The Catholics of Stratford have purchased the Easser Block, on Wellington street, for \$10,000, and, in conjunction with the societies, intend remodeling the whole building, making it when completed one of the finest club and society halls in Western Ontario. The amount to be expended on improvements is about \$1,000.

Branch No. 90, Picton, had a very pleasant visit from Grand Trustee P. J. Rooney on Tuesday evening, May 5, and from the discourse he gave us we think Branch 90 will be benefited by it. It will set the boys a-hustling after new members. The members are always pleased to see Brother Rooney's smiling face when in town.

Last year the C. M. B. A. of Canada paid \$148,307.57 to the beneficiaries of deceased members. Somebody must have been benefited. The burden of sorrows must have been made a little lighter by the knowledge that families could be kept together, mortgages could be paid, the business could be continued or wound

up at a profit, the widow needn't ask charity and the children could be fed, clothed and educated. Worth doing, wasn't it?

The following from The Metropolitan is a very good reason why Catholic men should join the C. M. B. A.: "Providence will provide. He cares for the sparrows; He will care for my family." Yes. He does provide; for improvident people He provides a poor-house. God never does for a man what he can do for himself. True, He cares for the sparrows, but He never sends bread searching around a barn for a hungry sparrow. The birds have to go for it, and keep going. The opportunity is furnished you for protection, and if you spurn it, the fault is yours and no one's else."

An exchange remarks. "Widows and orphans are many. A man's highest ambition in life, next to the salvation of his soul, should be to provide for those whom God has committed to him, not only while he lives, but after his arm, which has so faithfully labored for his loved ones, has been paralyzed in death. Whatever I may or may not do, I shall provide a suitable competency for the wife of my bosom, who has given her strength and life to my home and the little ones whom I shall leave in her charge." This cannot be done more cheaply or effectually than by becoming a member of the C. M. B. A., if you are eligible.

On Sunday May 3, 1896, the members of St. John's Branch, No. 83, received Holy Communion in a body, and was by far the largest turnout they have yet had. During his sermon Rev. Father Daffus complimented the members on the progress they had made during the past year, and hoped it would continue. He spoke of the good work that was being done by this association and advised those of his parishioners who were eligible, and more especially the young men, to join some such association, and very pertinently remarked that it was not doing the association justice for a man to wait until he was advanced in years before joining. He also spoke of the benefits members derived from being able to meet together and discuss questions pertaining to religion and education, and referred to the advantages the members of Branch 83 enjoyed in having a reading room in connection with their branch hall. He said that this association was highly approved of and encouraged by the clergy of the Catholic Church, and expressed himself as well satisfied with the branch established in his parish.

QUESTIONS AND ANSWERS.

1. Can a member make his beneficiary payable to his children, leaving nothing to his wife?
2. Can a member leave all to his wife?
3. Supposing that a member in the first instance, made all the beneficiary payable to his wife, can he change it to give everything to his children?
4. And vice versa, could he take it away from his children to make it payable to his wife?
5. Supposing all the beneficiary was payable to wife, can it be so changed to give part to children?
6. Can a member, supposing he has a wife and children, make his beneficiary payable to a friend, not a relative?
7. Supposing a member makes a will altering the designation in the beneficiary certificate, would the Association not pay out according to the designation on the certificate, and not take the will into consideration?
8. Supposing a member on his death-bed makes a will leaving everything to wife and children under certain conditions, and at the same time he fills out the blank on the back of the beneficiary certificate, can he word it as follows: "Payable to my wife and children as per my last will just made?"
9. Can a member supposed to have made a will, word his designation as follows: "Payable to my executors, Mr. A. and Mr. B., as per my last will?"
10. Can a certificate be made payable "to my estate" or "to my legal heirs?"
11. Do you insist on a statutory declaration of age being made?
12. Where is such declaration to be deposited?

ANSWERS.

- 1, 2, 3, 4, 5. Yes.
6. A policy payable to a person having no insurable interest in the life would be invalid.
7. Payment would be made according to will, if the declaration in it was valid.
8. Yes, but the less a man so interferes with his certificate the better.
9. Yes.
10. Such designations, though not illegal, are for many reasons objectionable.
11. Yes.
12. With branch secretary and forwarded with application for membership to the Grand Secretary as soon as the applicant is initiated.

The Touseignant Appeal.

Nicolet, Que., May 1, 1896.

Dear Sir and Brother, - I herewith send you an additional list of the branches which have generously responded to our appeal on behalf of brother Mathias Touseignant.

Yours fraternally,

W. CAMRANO, Pres. Branch 161

Amount previously reported..... \$ 72 00
 Br. 146, Drummondville, Que. 5 00
 " 143, Montreal, Que. 2 00
 " 183, Snyder, Ont. 1 00

" 221, Murray Bay, Que.	2 00
" 57, Orillia, Ont.	2 00
" 167, Dorchester, N. B.	2 00
" 19, Ingersoll, Ont.	2 00
" 112, Merrickville, Ont.	2 00
" 64, Dublin, Ont.	2 00
" 154, Eganville, Ont.	1 00
" 96, Lewis, Que.	5 00
" 142, Montreal, Que.	2 00
" 111, Waterloo, Que.	2 00
" 247, Riviere du Loup, Que.	2 50
" 241, Halifax, N. S.	1 00
" 243, Egmont Bay, P. E. I.	2 00
" 251, Battleford, N. W. T.	2 00
" 241, Pakenham, Ont.	1 00
" 169, Halifax, N. S.	2 00
" 168, Quebec, Que.	2 00
" 158, St. Vincent de Paul, Que.	1 00
" 248, New Glasgow, N. S.	2 00
" 251, Kensington, P. E. I.	1 00
" 110, Quebec, Que.	1 00
" 151, St. Jean Baptiste, Man.	2 00
" 95, Lechins, Que.	2 00
" 157, Flatber, Ont.	2 00
" 241, Bat Portage, Ont.	2 00
" 9, King-ton, Ont.	2 00
" 151, Brechin, Ont.	2 00
" 186, Victoriaville, Que.	2 00
Total.....	\$ 140 00

The Letour Appeal.

Cornwall, May 20, 1896.

Samuel R. Brown, Esq., Grand Secretary, London, Ont.

Dear Sir and Bro. - Kindly permit me to express, through the official organ, the very sincere thanks of the officers and members of Branch 38 to the different branches of our Association throughout the country that have so generously contributed to the assistance of our afflicted brother, Francis Letour.

I enclose a list of the names and branches that have responded up to 20th May, hoping that you will publish same in next month's CANADIAN.

I beg to remain, yours fraternally,
 P. McCAUR, Sec. Branch 38.

Branch 3, Cornwall, Ont.	1 00
" 15, Toronto, Ont.	2 00
" 7, Victoria, Ont.	2 00
" 186, Victoriaville, Que.	2 00
" 29, Champlain, Que.	1 00
" 29, Cornwall, Ont.	2 00
" 24, Murray Bay, Que.	2 00
" 19, Ingersoll, Ont.	2 00
" 111, Waterloo, Que.	2 00
" 169, Halifax, N. S.	2 00
" 168, Quebec, Que.	2 00
" 158, St. Vincent de Paul, Que.	1 00
" 248, New Glasgow, N. S.	2 00
" 251, Kensington, P. E. I.	1 00
" 110, Quebec, Que.	1 00
" 151, St. Jean Baptiste, Man.	2 00
" 95, Lechins, Que.	2 00
" 157, Flatber, Ont.	2 00
" 241, Bat Portage, Ont.	2 00
" 9, King-ton, Ont.	2 00
" 151, Brechin, Ont.	2 00
" 186, Victoriaville, Que.	2 00
Total.....	\$ 61 00

THE CANADIAN

Price, - 50 Cents.

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 Association 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,
Editor and Manager,
31 Queen's Ave., London, Ont.

LONDON, JUNE, 1896

BRANCHES IN ARREARS.

Branches in arrears for per capita tax, supplies, etc., are particularly requested to remit the amount due as early as possible this month.

HOW TO REDUCE OUR CONVENTION EXPENSES.

One of the most important questions that our Association must settle is: How to reduce the expenses of its Conventions. We believe that our C. M. B. A. Conventions are growing far too expensive for the amount of good done; and this cannot be otherwise so long as each branch, no matter what its membership is numerically, is allowed to send a representative to the Convention. A branch with but twelve members, and that pays but \$12 a year per capita tax, sends a representative whose railway fare and per diem allowance may cost the Council \$150 or perhaps \$200. This is a continual drain on our general fund, and leaves the Council without means to carry out important and legitimate improvements in the work of the Association.

Some contend that the advertising the Association gets from such large numbers attending the Convention is worth the outlay. There may be some weight in this, but does the increase in membership in the C. M. B. A. branches in localities where Conventions have been held justify the contention?

As a remedy, several plans have been suggested, among them the following:

1. Hold Conventions once in three instead of once in two years.

2. Have district representatives—that is, group the branches in certain localities, giving one representative for so many branches with a certain collective membership.

3. Do not allow any branch, having at the time of the Convention a membership of less than fifty, to send a representative.

4. Do not allow a representative from any branch whose annual per capita tax is not sufficient to pay the railway fare and per diem allowance of a representative from the branch.

5. Let each branch send a representative, as at present, but have the branch pay the railway fare and the Council pay the per diem allowance; and let it be optional to the branch to send or not send a representative.

Plans 1 and 5 are most in favor, and either, if adopted, would meet the requirements fairly well.

In discussing this matter the following table, showing the membership, expense, etc., at each Convention, may be found useful to our members.

Convention	Where Held.	Date.	Membership.	Total Expense.
1st	Windsor, Ont.	1881	231	\$ 31.45
2nd	London, Ont.	1881	285	122.00
3rd	St. Thomas, Ont.	1882	501	311.15
4th	Bramford, Ont.	1884	1,375	611.00
5th	Bramford, Ont.	1884	1,411	737.00
6th	Toronto, Ont.	1885	3,225	1,331.00
7th	Montreal, Que.	1890	3,750	2,841.25
8th	Hamilton, Ont.	1892	7,750	4,284.00
9th	St. John, N. B.	1894	9,100	5,500.00



JOHN J. BEHAN, Grand Trustee.

JOHN J. BEHAN, GRAND TRUSTEE OF THE C. M. B. A. OF CANADA.

A POPULAR KINGSTON CITY OFFICIAL AND CATHOLIC SOCIETY MAN.

There is no more intensely patriotic Irishman in Canada than Ald. John J. Behan, of Kingston. He came to this country with his parents when quite young, and after a short residence in Quebec city removed to Kingston, where he has resided ever since. While still young he began to take an active part in Catholic societies, and has done more to promote and advance the interests of Catholic associations in Kingston than perhaps any of his coreligionists now living. He has been connected with the Young Irishmen's Catholic Benevolent Association, Br. 483, I. C. B. U. since its organization in 1871, and was vice president, recording secretary and treasurer. He has also held the office of president for the greater part of those years, having just retired after having served 13 years as president. He represented the society as delegate at their annual conventions in various parts of the United States and Canada on 16 different occasions.

He is grand vice-president of the I. C. B. U. of the United States and Canada, to which position he has been several times elected, an honor not very often conferred on delegates. Mr. Behan was for many years president of the Catholic Literary Society. In the Catholic Mutual Benefit Association he has always been an active worker, many branches having been

started by him, among others the Brockville branch, of which Grand President Fraser is a member. In Branch 10 of this association he has held the office of vice-president and secretary, several years president and twice delegate to the Grand Council. He is now grand deputy for the district between Toronto and the Province of Quebec, also a Grand Trustee.

He is also county president of the Ancient Order of Hibernians, treasurer of the old St. Patrick's Society, and was president of the Kingston branch of the Irish National League.

Mr. Behan is a member of the Separate School Board and performs the duties of secretary. He has represented Ontario Ward in the city council, has been chairman of some of the most important civic committees, and at present is chairman of the Water works committee.

Brother Behan has for several years been a member of the Reform Executive of Kingston, and for three years 1st vice president of the Reform Association of that city. He is a successful business man, having for some years conducted a thriving business in the grocery trade. He is unmarried.



CHARLES DUPONT HEBERT, Grand Deputy.

CHARLES DUPONT HEBERT, GRAND DEPUTY, C. M. B. A. OF CANADA.

Charles Dupont Hebert was born at Nicolet, P. Q., October 6, 1846. He is now in his fiftieth year, but appears much younger. He received his early education from the Brothers of the Christian Schools at Yamachiche, P. Q., and he delights in recalling the happy days passed under the aegis of those good teachers. He completed his commercial and industrial course of school-training at Montreal, and while in that city was appointed Secretary treasurer of "La Société des Orphéonistes" (a musical organization), which he held from 1865 until 1868. During this time this society, under the able direction of Mr. Francois Benoit, executed the most difficult compositions of the Great Masters, and won the admiration

of all classes in the commercial metropolises of Canada.

In 1873 Brother Hebert opened an accountant's office in Three Rivers, and after being thus employed for three years, was in 1876 appointed collector of Inland Revenue for that city, a position he is still occupying. From this time he took a very active part in everything having for its object the promotion of the interests of Three Rivers and its surroundings, and was ever foremost in advancing the social condition of its people. He was President of the "Société Ste. Cécile," is now President of a branch of the "C. B. L." and of "L'Union St. Joseph des Trois Rivières," Treasurer of a branch of "La Société des Artisans Canadiens Français de la cité de Montréal" and a member of "La Société Bienveillante de St. Roch de Québec," and of "L'Alliance Nationale de Montréal."

It is to Brother Hebert's efforts we owe the existence of Branch 101, now one of the most flourishing in the association. He has been President of this branch ever since its organization in 1889, and has been its representative at the Grand Council conventions in 1890, 1892 and 1894. He was appointed a District Deputy, and is now a Grand Deputy; he organized branches in Arthabaskaville, Victoriaville, Nicolet, St. Brigitte des Saults, Louiseville, Champlain and Quebec city. At the last Grand Council convention, he was elected a member of the committee of Finance and mileage for the association and is in every respect a very thorough and competent auditor.

Charles Dupont Hebert is very favorably known among financial people and has lately been elected Vice-President of the new telephone company of the counties of St. Maurice, Champlain and Three Rivers.

In 1886 Brother Hebert married Miss Marie Blanche Corinne Berlinguet, eldest daughter of F. N. Berlinguet, Esq., architect and civil engineer of Quebec city. Madame Hebert is a very accomplished lady and takes a great interest in the work of the C. M. B. A. God has blessed them with five beautiful children, three boys and two girls. The CANADIAN wishes continued prosperity and happiness to brother and madame Hebert and their family.

Acknowledgment.

Seaforth, Ont., May 15, 1896.

S. R. Brown, Esq., Grand Secy. C. M. B. A., London, Ont.:

Dear Sir—I receive my most sincere thanks for the prompt payment of claim for \$1,000 under policy on the life of my husband, the late Richard Dixon. The fact of the claim having been settled in so satisfactory a manner speaks volumes, and is highly commendable. In the matter of low rates, prompt settlements and unquestioned security, your association is certainly to the front, and in my opinion is the cheapest assessment system in existence.

Your truly,

JANE DIXON, Adm. Stratistis.



P. J. O'KEEFE, Grand Trustee.

P. J. O'KEEFE, GRAND TRUSTEE.

Philip John O'Keefe was born in Youghal, County Cork, Ireland, September 6th, 1849. He emigrated to America in 1854, and, with his parents and sisters, landed in St. John, N. B., where he has since resided. He was educated in schools taught by Sisters of Charity and other private teachers.

He learned the trade of butcher, and kept a meat store until 1870, when he was appointed to Customs, and is at present a chief preventive officer.

He became a member of the Catholic Mutual Benefit Association in Branch 133, Carleton, May 20th, 1890. After the Montreal Convention he was appointed a District Deputy by Grand President MacCabe, and at Hamilton, in 1892, was elected to the Executive as a member of the Board of Trustees, and was then appointed Grand Deputy for the Maritime Provinces by Grand President Fraser. He is at present holding both positions. Since becoming a member he has organized several branches in the Lower Provinces and assisted in getting under way many more. The application papers of over three hundred members have been written by him and added as his quota of the work. As a member of the Executive he has introduced several valuable and important features to the working of the Association, and his name is familiar throughout the Dominion wherever there is a branch of the Association. He has been a delegate to the Conventions at Montreal, Hamilton and St. John, and will be entitled to also be present at Ottawa. Few members of the Association have made their way to the front like Brother O'Keefe, and we trust to see him long continue to take an active interest in all C. M. B. A. matters. He was the first President of Branch 133, and is this year again returned to the chair. He has always taken an active interest in every matter of importance to his co-religionists, ever working to better their condition, believing that the better the Catholic the better the citizen. He has filled offices in the different other societies that he has been connected with during a busy life.

As an instance of the popularity of Grand Deputy O'Keefe among the C. M. B. A. "boys" in the Lower Provinces, the Bell Cigar Co manufacture a special brand of cigars in his honor. Brother O'Keefe's portrait, with the words "C. M. B. A. Grand Deputy," is on each box.

SOME OF THE OBJECTS OF THE C. M. B. A.

The good our members, individually and collectively derive in uniting at carrying onward and upward the objects for which our noble association was organized, has occasionally been referred to in our columns.

There are however two distinctive features of our association, namely improving our social and intellectual conditions in life that are well worth a little more consideration. It is not deemed expedient at present to dwell upon the necessity for the founding of the C. M. B. A., in this age no excuse need be offered for men—Catholic men especially—binding themselves into a fraternal society.

One of the objects of our association is the establishment of a fund for a beneficiary purpose; but this is not our only object.

In some of the older countries in Europe—notably France and Germany—considerable attention has been given by the governments towards enabling the people to become independent of land owners, by providing themselves with their own homes coupled with life insurance.

But whilst this and other methods have proven beneficial the highest encomiums are being bestowed upon principles such as the C. M. B. A.

Reasons for this are not difficult to discern. Our Holy Mother Church sanctions, encourages and fosters such societies. Recognizing the fact, as she does, that such societies are beneficial in a high degree when honesty, intelligently and honorably managed.

Inasmuch as our association offers life insurance as cheap, as any other fraternal society in the Dominion it behooves all of its members to quietly but persistently endeavor to increase its numerical strength and at the same time do all in their power to cultivate a knowledge of what is required of themselves as members to live up to and faithfully perform the duties, implied or otherwise, in the obligation taken by each and every member upon joining our rank. It cannot be gainsaid but that in nearly all instances the fact of joining our association the person has certainly derived a decided advantage. Time and time again has testimony been made public to this effect, and thousands of its members are prepared to bear out this assertion. It should not be forgotten that every day brings its manifold new duties, and if our association has been successful in the past it is by its officers and members endeavoring to fulfil their respective duties, knowing that if our social and intellectual conditions in life are to be improved we must first be faithful to our obligations, to ourselves, brother members and last but not least to our noble association at large, and then trusting in God all else will be easily accomplished.

PASTORAL LETTER

Of the Archbishops and Bishops of the Ecclesiastical Provinces of Quebec, Montreal and Ottawa, on the Manitoba School Question.

We, by the grace of God and favor of the Apostolic See, Archbishops and Bishops of the Ecclesiastical Provinces of Quebec, Montreal and Ottawa
To the Secular and Regular Clergy, and to all the faithful of our respective dioceses, health and benediction in Our Lord.

Dearly beloved brethren.—Called by the will of our Lord to the spiritual government of the particular churches committed to their care, the Bishops, successors of the

Apostles, have not only the mission to teach truth at all times and to infuse salutary principles into the souls of men, but they have, moreover, in certain critical and perilous circumstances, the right, and it is their duty, to raise their voices to forewarn the faithful of dangers that threaten their faith, and to direct, stimulate, and sustain them in the just vindication of their inalienable rights, manifestly disregarded and violated.

You know, dearly beloved brethren, the very painful position in which our co-religionists of Manitoba have been placed by the unjust laws which deprived them, six years ago, of the Separate school system, which, in virtue of the Constitution of the country, they enjoyed till then a school system so important, so necessary for a mixed population, for a healthy education and for the formation of children in the principles of the Catholic faith, which is, on earth, our greatest treasure and most precious inheritance.

We stood not in need of the decisions of civil tribunals, dearly beloved brethren, to see the injustice of these Manitoban laws, these attacks on liberty and justice; still, it has pleased Divine Providence, in His wisdom and goodness, to obtain for Catholics the legal support of an unexceptional and sovereign authority in the recognition by the highest tribunal of the Empire, the legitimacy of their griefs and the legality of a Federal remedial measure.

In view of these facts, the Canadian Episcopate, solicitous above all for the interest of religion and the good of souls, could not dissimulate the gravity of the duty which was imposed on their pastoral solicitude, and which obliged them to claim justice as they have done.

For, since the Bishops, whose authority is from God Himself, are the natural judges of questions concerning Christian faith, religion and morals; since they are the recognized heads of a perfect society, sovereign and superior by its nature and its end to civil society, it belongs to them, when circumstances require it, not only to express unequivocally their views and their desires in every religious matter, but to point out to the faithful, or approve of suitable means to arrive at the spiritual end they have in view. This is the doctrine of the great Pope Leo XIII. in his Encyclical *Immortale Dei*:—"All that is sacred in human affairs, under any title whatever, all that regards the end in view, all such falls under the jurisdiction and authority of the Church."

We deem it of importance, dearly beloved brethren, to remind you briefly of these inherent principles in the constitution of the Church itself, those essential rights of religious authority, in order to justify the attitude taken by the members of the Catholic hierarchy in the present school question, and to explain more fully the obligations under which the faithful are of following episcopal directions.

If there are, in fact, circumstances in which Catholics ought to manifest openly towards the Church all the respect and devotedness to which she is entitled, it is surely in a crisis such as the present, when the highest interests of faith and justice are at stake, demanding on the part of all good men a united and firm front under the direction of their leaders.

We had hopes, dearly beloved brethren, that the last session of the Federal Parliament would bring to a termination the school difficulties which so widely divide men's minds; we have been deceived in these hopes. History itself will judge of the causes which impeded the long-expected solution.

As for us who have in view only the triumph of the eternal principles of religion and justice confided to our care, we, whom no defeat will ever be able to dishearten or turn aside from the accomplishment of the divine mission which was that of the Apostles themselves, feel, in the presence of the electoral struggle about to take place, that an imperative duty is incumbent on us: this duty is to indicate to all the faithful under our jurisdiction, and whose consciences we have to direct, the only line of conduct to be followed in the present elections.

Should we, first of all, remind you, dearly beloved brethren, how noble and important is the right bestowed upon you by the Constitution in designating for office the depositaries of public power? Every citizen worthy of the name, every Canadian who loves his country, who wishes it to be great, peaceful and prosperous, should interest himself in its government.

Now, the government of our country, of a people still young, but capable of occupying a distinguished place among the nations, will be what you will make it yourselves by your choice and by your votes.

That is to say, dearly beloved brethren, as a general rule, and save rare exceptions, it is a duty of conscience for every citizen to vote; a duty all the more grave and pressing as the questions disputed are important and may exercise over your destinies an influence more or less decisive.

That is to say, again, you should vote as

honest, wise, enlightened and intelligent Christians.

Avoid, then, dearly beloved brethren, the deplorable excesses against which we frequently warned you—perjury, intemperance, lying, calumny, violence and party spirit—which warp the judgment and produce a kind of voluntary obstinate blindness.

Do not sell your vote. To vote is a duty, and duty is not sold. Give not your vote to the first comer, but to him whom in conscience you judge the best qualified by his mental powers, firmness of character and his moral principles to fill the noble office of legislator.

And that this judgment may be surer, and more enlightened, fear not the criticisms of a newspaper, or the opinions of a friend who would hamper your mind; consult, when necessary, before voting, persons who, by their instruction, their rank or their social standing, are best qualified to judge of the questions that are agitated, and to appreciate the relative value of the candidates who ask your suffrage.

These are, dearly beloved brethren, general principles of wisdom and Christian prudence that apply to all times and to all elections in which the laws of the country permit you to take part.

But, in the present circumstances, the duty of Canadian electors, principally Catholic electors, is invested with a character of special importance, to whose gravity we desire to call your attention in a special manner. A grave injustice was committed against the Catholic minority in Manitoba. They were deprived of their Catholic Separate schools, and forced to send their children to schools that their consciences condemn. The Privy Council of England recognized the justice of the Catholic claim, and the right of the Federal authorities to interfere, in order that justice be done to the oppressed.

It is a question, then, for the Catholics of our country, and well meaning Protestants to unite their strength and their suffrages, to secure a final victory for religious liberty and the triumph of the rights secured by the Constitution. The means to secure this end is to elect, as representatives of the people, only men sincerely resolved to favor with all their influence and to sustain in Parliament a measure to remedy the evils from which the Manitoban minority suffers. In speaking to you thus, dearly beloved brethren, our intention is not to bind ourselves to any of the parties that are combating in the political arena; on the contrary, we desire to preserve our liberty. The Manitoba school question being, before all, a religious question, intimately allied to the dearest interests of the Catholic faith in this country, to the natural rights of parents, and also to the respect due to the Constitution of the country and to the British Crown, we would regard it as betraying a sacred cause, of which we are, and ought to be, the defenders, if we did not use our authority to secure its success.

Remark, dearly beloved brethren, that a Catholic is not permitted, in whatever position he may be,—a journalist, an elector, a candidate or a representative, to have two lines of conduct in religious questions, one for private, and the other for public life, to trample under foot, in the exercise of his social duties the obligations imposed on him as a submissive child of the Church. This is why our Holy Father Pope Leo XIII. in his Encyclical *Libertas praestantissimum* condemns those who "pretend that in all that concerns the government of human society, its institutions, morals, laws, public functions, the instruction of youth, no more attention is to be paid to the Church than if she did not exist." For the same reason he says elsewhere (*Encyclical Immortale Dei*):—"Before all, it is necessary that all Catholics worthy of the name, determine to be, and show themselves, devoted sons of the Church; that they repulse, without hesitation, all that would be incompatible with this profession; that they make use of public institutions as far as they can, in conscience, for the furtherance of truth and justice."

Therefore, dearly beloved brethren, all Catholics should support only those candidates who bind themselves formally and solemnly to vote, in Parliament, in favor of legislation which will restore to the Catholic minority of Manitoba the school rights to which they are entitled by the decision of the Hon. Privy Council of England. This grave duty is incumbent on every good Catholic, and you would not be justified, either before your spiritual guides, nor before God Himself, by neglecting this obligation.

Until now we could congratulate ourselves on having the sympathetic support of a great number of our separated brethren who understood that, in a country such as ours, having different religions, it is necessary for the general good to make use of this broadness of view which respects liberty of conscience and acquired right. We appeal again to their spirit of justice and patriotism, so that, joining their influence to that of Catholics, they may aid them to redress the grave-

ances of which our co-religionists so justly complain.

What we want is the triumph of right and justice, the re-establishment of the rights and privileges of our Manitoba brethren, the Roman Catholic minority in educational matters so as to shelter them from arbitrary and unjust legislation.

We rely in this matter, dearly beloved brethren, on your spirit of faith and obedience.

We are convinced that, so long as our mind and heart are to the teaching of your chief pastor, you will know how to rally upon the place above your personal opinions and feelings the interests of a cause which excels all others in that of justice, order and harmony in the different classes which compose the great Canadian family.

Done and signed at Montreal, on the sixth day of May, one thousand eight hundred and ninety six.

F. Ward, C. A. A., Archbishop of Montreal; J. J. Thomas, Archbishop of Ottawa; C. L. N., Archbishop of Quebec; J. J. Bishop of Three Rivers; J. L. N., Bishop of St. Hyacinthe; J. N. Z. Bishop of St. Charles; J. A. Bishop of St. Eustache; J. A. Bishop of St. Jean; J. A. Bishop of St. Basile; J. A. Bishop of St. Joseph; J. A. Bishop of St. Louis; J. A. Bishop of St. Michel; J. A. Bishop of St. Pierre; J. A. Bishop of St. Vincent.

The above mandement is accompanied by a circular from the Archbishops and Bishops to the clergy of their respective dioceses.

The clergy are enjoined to read this mandement in all the parochial churches, on the first Sunday after its reception, and on the Sunday preceding the polling day. Moreover the reading of this mandement will take the place of any other circular usually read during election time. It is to be hoped that the clergy will be the first to show a prudent example and submission in so solemn an occasion.

To insure the union and the triumph of the sacred cause of Catholic instruction, the Archbishops and Bishops clearly indicate the means they recommend: We ask, and we have the right to do so, that every member of the clergy, who on the day of his ordination has promised respect and obedience to his Bishop, should have only one heart and one voice to claim with us the remedy for the grievances of the minority of Manitoba by the means recommended by the Episcopacy, that is to say, by a Remedial Bill.

Nothing is more appropriate to the existing circumstances than those wise words of our Sovereign Pontiff Leo XIII: - 'The authority of the Bishops must be sacred to the clergy, and they must know that their ministry, if not exercised under the direction of the Bishops will not be either holy, fully useful or honored.'

The Bishops recommend also perfect union between Catholics. Consequently, dear brethren, we instantly pray you, and we even command you not to say anything that could be against the teaching of the Episcopate; but, on the contrary, when you will be consulted, answer according to the meaning and the desire of those appointed by God to govern the religious society, and who work in a common spirit for the triumph of faith, justice and social order.

The letter ends by asking the clergy to pray in order to obtain from the Almighty enlightenment for all those who will take part in the next elections - candidates, electors, and officers entrusted with the care of having the law respected, in order that, with the blessing of God, the greatest spiritual temporal good of our dear Canada be the result.

Rev. Fr. McPhillips Presented with a Purse and an Address.

Orangeville Sun

A gathering of a number of the members of St. Peter's church took place at the residence of Mr. P. J. Bench, Second Avenue, Orangeville, for the purpose of showing their esteem for Rev. Father McPhillips; also to express their sorrow at his removal from the parish and to tender him their thanks for the benefits which they had received through his ministry for the past five years, and to wish him "God Speed."

The matter had been arranged so quietly that the rev. gentleman had not the slightest idea of it until he entered the house. Mrs. Bench very kindly supplied a dainty farewell supper, covers being laid for forty. Speeches, tender in tone and highly appreciative in sentiment, were made by the chairman and members of the congregation. The main purpose of the assemblage was then announced by the chairman, and having done so, an address was read and Father McPhillips was presented with a well-filled purse. The rev. gentleman replied heartily, thanking them for the token of friendship, and assured them of his appreciation of the gift, as friends, with whom he had associated for many years, and who had joined hand in hand to convey to him a lasting remembrance of the days they had spent together. The remainder of the evening was pleasantly spent.

THE ADDRESS.

To Rev. Fr. J. McPhillips, P. P., Orangeville. Rev. and Dear Father - We, the parishioners of St. Peter's church, having heard with great joy that you are about to depart from our midst, take this occasion to express to you our high appreciation of the service which you have rendered us while our pastor during the past five years. In the discharge of your duties you have been ever faithful, zealous, never sparing yourself, but always ready and willing, under any circumstances, to minister to the wants of your people, and particularly to those afflicted, having on many occasions endangered your own health, and we might say life, attending those of us who were sick or our dear dying ones.

Not only have you been zealous in attending to our spiritual affairs, but you have proved yourself to be equally so about our temporal matters, as may be seen by the good financial standing of our parish. Coming, as you did, to us when we were burdened by debt, in the short space of two years, you were instrumental in having it completely wiped out, so that to day not one cent of indebtedness hangs over us.

While grieving at the removal of so zealous a pastor, we nevertheless rejoice, since you must leave us, that your future field of labor is a much larger one, where you can exercise, if possible, in a greater degree the great talents with which God has endowed you. We trust you every measure of success in your new parish, let us assure you that you bear with you the highest esteem and respect not only of us, your parishioners, but also that of the citizens of this town generally.

As a final token, therefore, dear Father, of our esteem for you we ask you to accept this purse, and ever pray you will remember us and our families in your prayers to Almighty God, the Father and Giver of all.

Signed on behalf of the congregation - Jor. Hill, Owen Garrity, John Foley, P. J. Bench, M. J. Bench.

Open Meeting of Branch 43.

On April 26 an open meeting was held by Branch 43, the occasion being the tenth anniversary of the branch.

The meeting was held for the purpose of explaining to those who attended, the object of the association. The proceedings opened at 2 o'clock, with Grand President O. K. Fraser, in the chair, who made a few appropriate remarks, and then called upon Mr. D. W. Downey, who very ably set forth the advantages of membership in the C. M. B. A.

Bro. J. T. Noonan, Secretary of Branch 43, followed, and also spoke in the same line.

He was followed by Ald. J. J. Behan, Kingston, Grand Deputy for Eastern Ontario. Bro. Behan made a very eloquent and forcible address, and it is safe to say that those who had the privilege of listening to the lucid manner in which he explained the constitution, derived a great deal of benefit. Bro. Behan proved conclusively that the C. M. B. A. was one of the very best assurance associa-

tions in Canada. He also paid a very graceful tribute to the Brockville branch, on account of the great prosperity achieved in so short a time, as it was just ten years ago since he came to Brockville to organize Branch 43.

Bro. W. J. Bruder, Secretary Branch 16, Prescott, was the next speaker. He very concisely laid before those present his personal knowledge of the great benefits of the C. M. B. A., and enjoined all those present who were eligible to become members.

Dr. Ryan, Kingston, Grand Medical Supervisor, laid before the audience the qualifications required by those who wished to become members, and also the cheap insurance to be obtained in the C. M. B. A., which compared with similar organizations. The proceedings

closed by an address from the Grand President, who went into detail in regard to the history and work of the association, and very ably explained it. He also very eloquently referred to the memory of those who had been members of that branch, and who had gone to their eternal reward.

It was demonstrated by the various speakers that the C. M. B. A. had been in existence over twenty years, and during that time made wonderful progress. The Grand Council was inaugurated in Canada about sixteen years ago, and to-day the association numbered twelve thousand and had paid out over \$1,000,000 in policies. The association also had a reserve fund of \$35,000.

The following visiting members were present: Ald. J. J. Behan, Dr. Ryan, Kingston; Brothers: Bruder, Conlon, Allen, Murdock, Martin, Granton, McDonald, McCoy, Prescott, and M. Jewell, Pembroke. Several applications for membership have since been made.

ASSESSMENT SYSTEM - SYSTEME DE COTISATION.

June Assessment. Collocation du mois de Juin. No. 7. Deaths. Mortalites. Nos. 12, 13, 14, 15 and 16.

The Grand Council of the C. M. B. A. of Canada

Secretary's Office, London, June 1, 1896. Dear Sir and Brethren - You are hereby notified of the deaths of the following named brethren:

Le Grand Conseil de l'A. C. B. M. du Canada.

Bureau du Grand Secrétaire, London, Ont., 1 Juin, 1896. Cher Monsieur et Frère - Vous êtes par le présent officiellement notifié du décès des frères ci après nommés:

Table with columns: NO., NAME, BRANCH, LOCATION, POLICY, ADMITTED, DIED, CAUSE OF DEATH.

Statement of the Beneficiary and Reserve Funds for May, 1896.

Compte-rendu du Fonds des Bénéficiaires et du Fonds de Réserve pour le mois de Mai, 1896.

Table with columns: Amount on hand, Beneficiary Fund, Reserve Fund, and various sub-items.

Total amount of Beneficiary Fund collected since 1st January, 1893, to date. Total amount paid to the Beneficiaries of deceased members to date.

RESERVE FUND - FONDS DE RESERVE.

Table with columns: Amount on hand, Reserve Fund, and sub-items.

SAM. R. BROWN, Grand Secretary.

To the Members of the C. M. B. A. of Canada:

Brothers - The foregoing statement of Assessment No. 7 (June Assessment) is given in compliance with Section 7 of Beneficiary Fund Law; the legal notice of these regular monthly assessments is given in our Constitution. You must pay this Assessment to the Financial Sec. of your Branch on or before the third day of July, 1896.

Aux Membres de l'A. C. B. M. du Canada.

Frères - L'état précédent de la cotisation No. 7 (cotisation du mois de Juin), est donné en conformité de la Clause 7ème de notre loi concernant le Fonds des Bénéficiaires; l'avis légal de ces cotisations mensuelles régulières est donné dans notre Constitution. Vous devez payer cette cotisation au Secrétaire Financier de votre Succursale le ou avant le 3ème jour de Juillet, 1896.

Yours fraternally, SAM. R. BROWN, Grand Sec.

Fraternellement à vous, SAM. R. BROWN, Grand Sec.

LEFEBVRE MEMORIAL HALL.

HONORING A GREAT NEW BRUNSWICK CATHOLIC—THE LEFEBVRE MEMORIAL HALL WILL PERPETUATE THE NAME OF THE FOUNDER OF ST. JOSEPH'S COLLEGE—FATHER O'NEILL'S EULOGY OF ACADIA'S APOSTLE.

A recent meeting of the St. John Branch of the C. M. B. A. was attended by the following members of St. Joseph's College Alumni Association: Hon. Judge Landry, G. V. McInerney, M. P., Rev. A. B. O'Neill, C. S. C., Rev. A. D. Cormier, C. S. C., and A. D. Richard, M. P. P. At the close of the routine business, the doors were thrown open to visitors from other Catholic societies of the city, an informal meeting organized, and President P. Tole appointed to the chair. Judge Landry, being called upon to explain the purpose for which those present had been invited to assemble, delivered a forcible and eloquent speech in the course of which he gave the history of the Lefebvre Memorial Hall how being built at Memramcook, and dwelt on the desire of those who had undertaken its construction to receive the moral and material support of their fellow-Catholics throughout the province. Although only \$100 had been subscribed as yet, the executive committee of St. Joseph's Alumni Association had signed a contract for the completion of the work, which is to cost \$17,000. Judge Landry was followed by Father O'Neill, who said:

Mr. President and Gentlemen:—

Some little reflection during the past quarter of an hour has led me to the conviction that if ever the maxim, "Brevity is the soul of wit" finds its proper application, it must assuredly be on such an occasion as this, when a number of speakers are presumably committed to address on a subject whose phases in their entirety are neither very numerous nor very diverse, and whose discussion at length by individual orators would necessarily, therefore, entail more or less of repetition. Being so convinced, I shall repress my inclination to do what in other circumstances would afford me very genuine pleasure—pronounce before so distinguished an audience as the C. M. B. A. branch, or branches, of St. John, an extended paenegyric of Father Lefebvre; and shall confine myself to the suggestion, rather than the elaborate treatment, of a few among the reasons why the appeal made to you by your brethren of Westmoreland county should meet with a prompt, a hearty, and a generous response.

I use the term "appeal" as the readiest word that occurs to me to qualify the nature of our address this evening; but you will pardon me if, at the same time, I disclaim any intention whatever of employing that term in the sense of an entreaty for charity. If it has occurred to any of your number that this delegation of visitors from the Eastern portion of the province has come to you in the character of a begging committee, I would ask you, gentlemen, to banish that idea from your minds at once and for good. Speaking for my companions, I think—and for myself, certainly—I should wish it clearly understood at the outset that we are here to-night, not as importunate supplicants humbly craving the willing or reluctant tribute of your bounty, but rather as ordinarily frank and loyal brethren proffering to you, our fellow-Catholics, participation in a privilege and an honor.

For a distinct privilege and honor it undoubtedly is, gentlemen, to be afforded an opportunity of identifying oneself with the prosecution and successful achievement of an enterprise such as has been initiated by the Alumni Association of St. Joseph's College,—the erection of a fitting monument to that College's illustrious founder: to a New Brunswick priest of conspicuous and commanding merit; to a prominent champion of the twin causes that make for a country's permanent prosperity, religion and education; to one, in fine, who, judged by any possible standard of grandeur and nobility, cannot be considered as any other than a genuinely great and noble Catholic man.

I presume I may take for granted the existence among the St. John members of the C. M. B. A., as among Irish Catholics in the province at large, of a sentiment that has been characteristic of all civilized peoples in every era of the world's history,—the sentiment that dictates the perpetuation, by means of congruous and permanent symbols, of the names and memories of men who in their day stood pre-eminent among their fellows as public benefactors. The innate sense of gratitude to the great and good which ever animates the popular heart—a sense assuredly not least lively when the heart is Irish and Catholic—would seem to find its most natural and adequate outward expression in the erection of monuments, enduring memorials of the honor in which the illustrious dead were held by the generations that saw and properly estimated their worth. It is not at all surprising, therefore, that the

general regret experienced a little more than a year ago when the founder of St. Joseph's College passed away, should have been speedily followed by the thought, simultaneously arising in the minds of many, that a monument should be reared to his memory.

It is doubtless true that he has built his own monument, both in the hearts of the people who were peculiarly his and in the material structures that overlook the Memramcook valley, but it was universally felt that something partaking more clearly of the nature of a public tribute to the man himself was needed to satisfy completely either popular sentiment or the "eternal fitness of things." Such a public tribute as handsome a monument, I am proud to say, as has ever been reared to one man's memory in this province—is now in process of construction; and we who have naturally been most active in its inception are here this evening to proffer you the opportunity of sharing the glory of its completion, to invite our co-religionists of the provincial metropolis to acquit themselves of the debt of gratitude which every New Brunswick Catholic owes to the memory of Father Camille Lefebvre.

I say advisedly, every New Brunswick Catholic, and not merely every French Acadian; for it is a statement susceptible of the fullest and most convincing proof that the founding and development of St. Joseph's College—the life-work of Father Lefebvre—has been an inestimable boon to the whole Church in this portion of Canada, a benefit for which we Irish Catholics should be scarcely less grateful than our French Acadian brethren. And as this, gentlemen, is a point not sufficiently appreciated, I think, by our people, either here in St. John, or in other parts of the province, I may, perhaps, be permitted to insist upon it some what, in the endeavor to give to it in your minds the prominence which it unquestionably merits.

That our college at Memramcook—or Father Lefebvre, if you will—has revolutionized the social standing, and, as a logical sequence, the economic and political importance of the Acadians, goes without saying. No man who contrasts the relative positions occupied by that people a quarter of a century ago and now, the virtual inferiority to other races with which they were stigmatized then and the fullest equality with those races which they admittedly enjoy to-day, needs any elaborate argument to convince him on a fact so patent. But what is too often lost sight of is this other fact that, in the regeneration, the elevation on the Acadians, our French co-religionists, all the members of our Church in New Brunswick have been advantageously affected, have gained very appreciably in prestige and weight, in public consequence and influence.

The solidarity of all Catholics in this province, or, for that matter, in this Dominion, is a condition which, be we willing or loath, we must fain accept. There exists among us all, Irish, French, Scotch and English, not only unity of faith and worship, but fellowship in honor and dishonor, in gain and loss, in victory and defeat. The glory or the shame that comes to any who profess our faith affects us all in a very sensible degree. The progress made or the prosperity enjoyed by any considerable number of us materially influences both the estimation in which the whole body is held by our Protestant friends and neighbors, and the consideration that is shown to us by the majority, in the conduct of public affairs, whether municipal, provincial, or federal. If I may be allowed to point my argument with a personal allusion, the appointment of your C. M. B. A. brother, Judge Landry, to the Supreme Bench, was a recognition, not merely of Acadian, but of Catholic claims and merits; just as the distinguished ability with which he fills the exalted office reflects honor upon, and is a source of legitimate pride to, all his fellow-Catholics, whether Irish or French.

I maintain, then, that even if Father Lefebvre had never directly benefited any others than Acadians, even if his College had never opened her portals to a single English-speaking student, we Irish Catholics would still, as constituent members of the Church in New Brunswick, owe him a lasting debt of gratitude for having raised our general level by raising our French co-religionists to a higher plane of social, industrial and intellectual life. Some years ago, on the occasion of Parnell's visit to the United States, Wendell Phillips delivered in the Boston Music Hall an address on "The Cause of Ireland." Among other things, he said: "Just as my Lord Bacon, three hundred years in his grave, may lay one hand on the telegraph and the other on the steam engine, and say, 'These are mine, for I taught you to invent,' so O'Connell may say of the success already achieved by the Home Rule movement, 'This victory is mine, for I taught you the method and I gave you the tools.'" And so, in a sense quite as intelligible as that in which Phillips spoke of O'Connell, I say of Father Lefebvre that not only did he, not less certainly, if less directly, than other

agents, place Richard and his eight or nine French Catholic colleagues in the Provincial Parliament, Poirier in the Senate, and Landry on the Supreme Bench, but through the inevitable outcome of the Catholic educational movement which he inaugurated here in New Brunswick, he made possible Richard's accession to the police magistracy of St. John, and McInerney in the Commons, and Costigan in the Cabinet.

Indirectly, then, in the resultant effects of his life and labors on our general position and economic standing he has a very undeniable right to Irish Catholic gratitude. But he has, also, a far stronger and more appreciable claim. During the three decades or, to be exact, the thirty-one years, of his career in this province, he acted directly on hundreds and hundreds of Irish Catholic students; and no one who is fortunate enough to have been subjected to his influence, no one indeed who properly appreciates the invaluable privilege of a thoroughly Christian education, needs to be told that his action was supremely beneficial. I do not intend to enter here upon a discussion of the inefficiency, from a Catholic standpoint, of our New Brunswick system of common schools; but it will perhaps be allowable to say that those schools, even with the extra-legal privileges accorded to us in practice, while they are it may be the practicable best, are not the possible best. They do not, and they cannot, furnish the ideal Catholic education which the Church and her Sovereign Pontiff, Leo XIII., would desire to see available to all her children. At the risk, perhaps, of incurring the reproach of egotism or braggadocio, I venture the statement that the only institution in this province in which an education approximating that ideal can be obtained is Father Lefebvre's College at Memramcook.

As establishing still more clearly his claims on our gratitude, I need scarcely call your attention to the preponderating number of the priests of this diocese who owe their education, and in many cases their vocation as well, to St. Joseph's; nor need I dwell upon the signal advantage thus secured to our Catholic people, that of being served by a native clergy,—a blessing which, like good health, is never perhaps adequately prized until it is lost; but in view of the purpose of this meeting, it may be well to remind you that to Father Lefebvre, under God, is due the ordination of at least fifty of the seventy priests who have graduated from St. Joseph's halls; that, but for the extremely inexpensive, and in many a case, the entirely gratuitous, education received there, not a few of those ministers of the altar would now be wielding less notable influence in less noble fields, would possibly be acting as "hewers of wood and drawers of water" to more fortunate, or at least more wealthy, neighbors.

In fact, Mr. President and gentlemen, if you reflect upon the immense scope of the educational work carried on since 1864 by this devoted missionary and apostle whose memory we are seeking to honor; if you estimate at anything like its proper value the enormous influence he thus wielded over a not inconsiderable portion of the youth of this province; and consider how multiple and extended have been and are the ramifications of that influence as the years roll by,—you will agree with me that there is not a single member of a Catholic congregation in this city, or in all New Brunswick, who can truthfully say that Father Lefebvre has not been his benefactor—not a Catholic man or woman, whether of French or Scotch or Irish descent, who is not in one way or another, consciously or unconsciously, reaping the reward of his noble life and unselfish labors.

But I am forgetting the text I adopted when I began, and I have already overstepped the limits I had set for this address; so let me hasten to conclude. Yet I can scarcely terminate without saying something, it only a word or two, of the man himself, as distinct from his mission. I had the privilege of living in daily intercourse with him for eighteen years, and during the greater portion of that period, was closely associated with him, both as his English secretary and as director of English studies in the College. I knew him, therefore, intimately, and I have often thanked heaven that I did; for to see him habitually, to hold daily converse with him, to be admitted to his confidence, to listen to his aspirations, and to know his ideals, was in itself an education in all that is exalted in Christian piety and noble in human conduct. I speak with no imperfect knowledge when I say that his was a great-hearted, broad-minded, magnanimous, sympathetic nature, absolutely incapable of the littlenesses that sometimes mar the symmetry of the finest characters, and luxuriant in all the grandest qualities that go to form the ideal man. A French Canadian by birth, the miserable, insensate spirit of national jealousy never found a moment's lodging in his bosom; and throughout his whole career he invariably received from his Irish students the well-merited

tribute of "Love as genuine and unstinted as if he had been a typical 'Soggarth Aroon' from Cork or Tipperary."

Only those of us who have spent our youth and early manhood within the immediate circle of his activity, can gauge with even approximate accuracy the never-failing courage and fortitude with which he encountered giant obstacles, trials, troubles, prejudices, and discouragements innumerable, discouragements coming not seldom from those on whom as cordial cooperation he had a right to count, but who all too frequently looked upon his generous projects with a distrustful eye, cracked out dismal prophecies of their eventual collapse, and would have greeted such collapse, had it come, with that contemptible criticism of vain glories and omens, which I told you so

that his projects did not fail, that they were needed even to cover his own anticipations, is due, among other causes, to the true greatness of soul with which he regarded his, the world, and his mission therein. Thank God, he understood that, in the conduct and management of Heaven's appointed work, while human prudence undoubtedly finds its place, there is, after all, a higher law than the cut-and-dried maxims of commercial astuteness. Thank God he had as full confidence in the blessings of Divine Providence as in the solvency of the Bank of New Brunswick, and that his charities and benefactions were never retarded or hampered by considerations as to whether they would or would not prove successful financial speculations, certain to yield him a perennial six per cent.

Yes; his work succeeded. But even in the opposite event—even had that work been overtaken by disaster and ruin, I would honor and admire him none the less. With Archbishop Ireland I say: "The safe conservatism that never moves fast is fail, I abhor; it is the dry rot in the Church, and my heart goes out to the man who never tolerated it in his calculations." "Safe conservatism," continues the St. Paul prelate, "would have left the Apostles in Palestine. Let me add that it would have left us at Memramcook in a two-story wooden building, with a more haughty of students, and the probable reputation of a third-rate boarding-school; just as it has left some eighty thousand English-speaking Catholics in this province without a single Catholic paper to advocate their interests, and scarcely a Catholic Truth Society to help dispel the ignorance that still enshrouds so many of our fellow citizens as to the doctrines and the aims of our Church in Canada."

But enough. I have said sufficient to convince you all that, to my mind at least, the founder of St. Joseph's College deserves well, eminently well, of New Brunswick Catholics, irrespective of nationality. Let me add in conclusion that I am quite willing to admit that "Brave men were living before Agamemnon, and that I have no desire whatever to exalt my hero at the cost of depreciating the worth or work of other notable Catholics, either in Church or State. But, proffering my opinion for what it is worth—and your valuation thereof will doubtless be a truer one than my own—I have no hesitation in stating in this presence that, looking through the Catholic history of New Brunswick, past or present, I can find, among laymen or ecclesiastics, no figure that towers so grandly pre-eminent, no name that so truly represents elevation of character or great and noble thoughts that have flowered into perfect deeds, as the figure whose semblance will crown the structure now building at Memramcook, and the name that will stand out in bold relief above that structure's portal, Lefebvre.

Other addresses were delivered by Mr. McInerney, Father Cormier, and Messrs. Richard, Cook, Carleton, and Ferguson, all of whom spoke warmly of the project under consideration. Mr. McInerney in particular favoring his auditors with a veritable oratorical treat. The meeting was highly successful, and will without doubt be followed by organized action on the part of St. John members to ensure the completion at an early date of what will be so far as the writer knows the only Memorial building thus far reared in honor of a Canadian Catholic.

Honor Roll:

Branch No. 115 Chepstow, Ont., heads the honor roll for the greatest number of initiations in the month of April, 1896, having initiated ten members.

Branch No. 89, Perth, Ont., comes next in order, having initiated eight members.

Branch 26, Montreal, Que., and No. 180, Yarmouth, N. S., initiated seven and six members respectively.

Initiations in April, 1896.
Initiations du Mois d'Avril, 1896

Br.	Initiated
115...Chapetow, Ont.....	10 members.
89...Perth, Ont.....	8 "
26...Montreal, Que.....	7 "
180...Yarmouth, N. S.....	6 "
102...Moncton, N. B.....	5 "
179...Fox Creek, N. B.....	5 "
6...Brantford, O. t.....	4 "
189...Sydney, N. S.....	4 "
23...Sourth, Ont.....	3 "
108...Quebec, Que.....	3 "
129...Granby, Que.....	3 "
146...Drummondville, Que..	3 "
104...Nicolet, Que.....	3 "
178...Memramcook, N. B...	3 "
192...Antigonish, N. S.....	3 "
240...St. H. de Montreal, Que	3 "
261...Souris E. P. E. I. (todate)	3 "
264...Barachois, N. B.....	3 "
3...Amherstburg, Ont.....	2 "
38...Corwall, Ont.....	2 "
43...Brockville, Ont.....	2 "
50...Montreal, Que.....	2 "
56...Hamilton, Ont.....	2 "
90...Picton, Ont.....	2 "
97...Quebec, Que.....	2 "
101...Three Rivers, Que.....	2 "
102...Richm'd, Que. (todate)	2 "
126...Calgary, N. W. T.....	2 "
132...Halifax, N. S.....	2 "
134...St. John, N. B.....	2 "
149...La Salotte, Ont.....	2 "
203...West Pubnico, N. S...	2 "
235...Ridgctown, Ont.....	2 "
243...Egmont Bay, P. E. I...	2 "
249...Joggins Mines, N. S...	2 "
251...Bathford, N. W. T....	2 "
250...Somerset, Man.....	2 "
2...St. Thomas, O. t.....	1 "
9...Kingston Ont.....	1 "
10...St. Catharines, Ont....	1 "
28...Ottawa, Ont.....	1 "
30...Peterborough, Ont.....	1 "
37...Hamilton, Ont.....	1 "
45...Tocumseh, Ont.....	1 "
51...Barrie, Ont.....	1 "
53...Ottawa, Ont.....	1 "
64...North Bay, Ont.....	1 "
70...Mildmay, Ont.....	1 "
72...Formosa, Ont.....	1 "
77...Lindsay, Ont.....	1 "
80...Tilbury Centre, Ont....	1 "
83...Montreal, Que.....	1 "
85...Toronto, Ont.....	1 "
110...Quebec, Que.....	1 "
117...Joliette, Que.....	1 "
133...St. John, N. B.....	1 "
148...Calumet Island, Que..	1 "
171...St. Laurent, Que.....	1 "
173...Belle River, Ont.....	1 "
175...Kinkora, Ont.....	1 "
184...Fairville, N. B.....	1 "
190...Montreal, Que.....	1 "
193...St. J. Baptiste, Man...	1 "
196...Montreal, Que.....	1 "
200...Toronto, Ont.....	1 "
201...Alexandria, Ont.....	1 "
202...Chatham, N. B.....	1 "
209...Louisville, Que.....	1 "
223...Springhill, N. S.....	1 "
228...Port Arthur, Ont.....	1 "
230...St. Boniface, Man.....	1 "
233...Plantagenet, Ont....	1 "
246...Capo St. Ignace, Que..	1 "
254...Kensington, P. E. I...	1 "
262...Lethbridge, N. W. T...	1 "
Total.....	155

Branch No. 267 was organized on May 20th, 1896, at Truro, N. S., by District Deputy John T. Hallisey. The following is the list of Officers:

Spiritual Adviser, Rev. M. K. Kinsolla
President, John T. Hallisey
First Vice-Pres., Frank McGeo
Second Vice-Pres., Alex. Robbins
Recording Sec., Daniel A. McDonald
Ass't Rec. Sec., John Jacobs
Financial Sec., Rev. Father Kinsolla
Treasurer, Thos. Shea
Marshal, Patrick Cosgrove
Guard, John Melsanc
Trustees, Rev. Father Kinsolla, John T. Hallisey, Frank McGeo, Alex. Robbins and John Jacobs.
Delegate to Grand Council, John T. Hallisey.
Alternate, Rev. Father Kinsolla.

LE CANADIEN

Publié mensuellement, en Anglais et en Française, à London, Ont., dans les Intérêts de

l'Association Catholique de Bienfaisance Mutuelle du Canada,

Et envoyé par la poste aux membres, dans le cours de la première semaine de chaque mois.

Les membres sont invités à nous envoyer des nouvelles ou informations dont l'Association pourra bénéficier. Toutes communications sur des sujets d'intérêt pour les membres de l'A. C. B. M., seront reçues avec plaisir, mais toutes lettres anonymes et toutes autres lettres que le correspondant ne pas être dans l'intérêt de l'Association ne seront pas publiées.

Les correspondants voudront bien se rappeler que la copie doit nous parvenir pas plus tard que le 15 du mois, pour être publiée dans le numéro du mois suivant. L'espace étant limité, on voudra bien être concis.

Addresser toutes communications à
S. R. BROWN,
Editeur et Gérant,
391 Queen's ave., London, Ont.

LONDON, JUIN, 1896.

Succursales Arriérées.

Les succursales arriérées pour la taxe per capita, papeterie, etc., sont particulièrement requises de faire remise du montant dû aussitôt que possible pendant ce mois.

COMMENT REDUIRE LES DEPENSES DE NOS CONVENTIONS.

Une des plus importantes questions que notre association doit régler est celle-ci : comment réduire les dépenses de ses conventions. Nous croyons que les conventions de notre A. C. B. M. deviennent par trop dispendieuses pour le bien qui en résulte ; et il ne peut en être autrement aussi longtemps que chaque succursale, n'importe le nombre de ses membres, pourra envoyer un représentant à la convention. Une succursale qui ne paye que \$12 par année de taxe per capita, envoie un représentant dont les frais de voyage et l'indemnité per diem peuvent coûter au Conseil \$150 ou peut être \$200 Ceci est une saignée continue sur notre fonds général, et laisse le Conseil sans moyens pour opérer d'importantes et légitimes améliorations dans le travail de l'association.

Quelques uns soutiennent que l'annonce donnée à l'association par le fait d'un si grand nombre assistant à la convention, vaut la dépense. Ceci peut avoir sa valeur, mais l'accroissement des membres des succursales dans les localités dans lesquelles les conventions ont été tenues justifie-t-il cette assertion ?

Comme remède, plusieurs plans ont été suggérés, entre autres les suivants :

1. Tenir les conventions une fois tous les trois ans au lieu de tous les deux ans.
2. Avoir des représentants de districts—c'est à dire, grouper les succursales dans certaines localités, donnant un représentant à tant de succursales ayant collectivement un certain nombre de membres
3. Ne permettre à aucune succursale, comptant moins de cinquante membres à l'époque de la convention, d'envoyer un représentant.
4. Ne permettre à aucune succur-

sale d'être représentée, et sa taxe per capita annuelle n'est pas suffisante pour payer les frais de route et l'indemnité per diem de son représentant.

5. Laisser chaque succursale envoyer un représentant, comme à présent, mais faire payer les frais de voyage par la succursale, et l'indemnité per diem par le Conseil ; et laisser la succursale libre d'envoyer ou de ne pas envoyer de représentant.

Les plans Nos. 1 et 5 sont le plus en faveur, et l'un ou l'autre, s'il était adopté, rencontrerait assez bien la situation.

Dans la discussion de cette question le tableau que nous publions dans la version Anglaise de cet article, donnant le nombre de membres, les dépenses, etc., de chaque convention, pourra être utile aux membres.

JOHN J. BEHAN, GRAND SYNDIC.

Il n'existe pas d'Irlandais plus patriote que l'Echevin John J. Behan, de Kingston. Il vint en ce pays avec ses parents étant bien jeune et après un court séjour dans la cité de Québec se rendit à Kingston où il a résidé depuis. Bien qu'encore jeune il commença à prendre une part active dans les sociétés Catholiques et a fait plus pour promouvoir les intérêts des associations Catholiques dans Kingston qu'aucun peut-être de ses coreligionnaires. Il a été en rapport avec l'Association Catholique de Bienveillance des Jennes gens Irlandais, succursale No. 483, depuis sa formation en 1874, et en fut vice-président, secrétaire archiviste et trésorier. Il a aussi occupé la charge de président pendant la plus grande partie de ces années, s'étant récemment retiré après avoir servi 13 années comme président. Il représenta la société en qualité de délégué aux conventions tenues dans diverses parties des Etats-Unis et du Canada en 16 différentes occasions. Il est Grand Vice-Président de l'I. C. B. U. des Etats-Unis et du Canada, position à laquelle il a été élu en différents temps, honneur qui n'est pas souvent conféré aux délégués. Mr. Behan fut pendant plusieurs années Président de la Catholic Literary Society. Dans l'A. C. B. M. il a toujours été un travailleur actif, plusieurs succursales ayant été organisées par lui, entre autres la succursale de Brockville dont le Grand Président Fraser est membre. Dans la Succursale No. 9 de notre Association il a occupé les charges de Vice-Président et Secrétaire ; il en fut le Président pendant plusieurs années et deux fois le délégué au Grand Conseil. Il est actuellement Grand Député pour le district entre Toronto et la Province de Québec, et Grand Syndic. Il est aussi Président de Comté de l'Ancient Order of Hibernians, Trésorier de la vieille Société St. Patrice, et fut Président de la succursale de Kingston de la Ligue Nationale Irlandaise. Mr. Behan est membre du Bureau des Ecoles Séparées et remplit les devoirs de Secrétaire. Il représenta le quartier Ontario au conseil de ville, fut président de quelques uns des comités civiques les plus importants, et actuellement est président du comité de l'eau.

Frère Behan a été, depuis plusieurs années, membre de l'Exécutif Libéral de

Kingston, et pendant trois ans 1er Vice-Président de l'Association de Réforme de cette ville. Il a réussi comme homme d'affaires, dans le commerce d'Epicerie. Il n'est pas marié.

CHARLES DUPONT HEBERT, GRAND DEPUTE.

Charles Dupont Hébert est né à Nicolet, P. Q., le 6 Octobre, 1846. Il aura, par conséquent, bientôt 50 ans, mais il paraît beaucoup plus jeune. Il reçut sa première éducation chez les Révds. Frères des Ecoles Chrétiennees, à Yamachiche, P. Q., et il aime à se rappeler les jours heureux de son enfance passés sous l'égide de ces bons religieux. Il compléta son cours commercial et industriel à Montréal. En cette dernière cité, il fut, de 1865 à 1868, Secrétaire-Trésorier de la "Société des Orphéonistes," qui, sous l'habile direction de Mr. François Benoit, exécuta les meilleures compositions musicales des grands maîtres et faisait l'admiration de la grande métropole commerciale Canadienne.

En 1873 Frère Hébert ouvrit aux Trois-Rivières un bureau de comptabilité, et après s'être ainsi employé pendant trois ans, il fut, en 1876, nommé percepteur du Revenu de l'Intérieur dans cette ville, position qu'il occupe encore aujourd'hui. Dès lors il prit une part active dans tout ce qui eut pour objet de promouvoir les intérêts des Trois-Rivières et de ses environs, et il fut toujours dévoué à l'avancement social de ses concitoyens.

Il fut Président de la "Société Ste. Cécile des Trois-Rivières," est actuellement Président d'une Succursale de la "C. B. L." Légion Catholique de Bienfaisance, et de "L'Union St. Joseph des Trois-Rivières;" Trésorier d'une succursale de "La Société des Artisans Canadiens-Français de la Cité de Montréal," et membre de "La Société Bienveillante de St. Roch de Québec," et de "L'Alliance Nationale" de Montréal.

En 1895 il fut l'un des organisateurs de la grande célébration du cinquantième anniversaire de l'établissement des Révds. Frères des Ecoles Chrétiennees aux Trois-Rivières. Au congrès des Sociétés de Bienfaisance Mutuelle de la Province de Québec, tenu à Valleyfield l'an dernier, il fut choisi pour présider un deuxième congrès qui aura lieu cet été aux Trois-Rivières.

C'est aux efforts de Frère Hébert que nous sommes redevables de l'existence de la Succursale No. 101, maintenant l'une des plus florissantes de l'Association. Il en est le président depuis sa formation en 1890, et en a aussi été le représentant aux Conventions du Grand Conseil en 1890, 1892 et 1894. Il fut nommé Député d'Arrondissement et est maintenant Grand Député ; il a organisé des succursales à Arthabaskaville, Victoriaville, Nicolet, Ste. Brigitte des Saules, Louisville, Champlain et dans la cité de Québec. A la dernière Convention du Grand Conseil, il fut élu membre du Comité des Finances et des Frais de route de l'Association et il est sous tous les rapports un auditeur expert et compétent.

Charles Dupont Hébert est aussi très favorablement connu du monde financier et il vient d'être élu Vice-Président de la nouvelle Compagnie de Téléphone des Comtés de St. Maurice, Champlain et Trois-Rivières.

En 1896 Frère Hébert épousa Mademoiselle

ciselle Marie B. Corinne Berlinguet, fille aînée de F. X. Berlinguet, Ecr., architecte et ingénieur civil, de la cité de Québec. Madame Hébert est une femme accomplie et porte un grand intérêt à l'oeuvre de l'A. C. B. M. Dieu les a bénis en leur donnant cinq charmants enfants, trois garçons et deux filles. Le CANADIAN fait des vœux de prospérité et de bonheur pour Frère Hébert, son épouse, et leur famille.

P. J. O'KEEFFE, GRAND SYNDIC.

Philip John O'Keefe est né à Youghal, Comté de Cork, Irlande, le 6 Septembre, 1849. Il émigra en Amérique en 1851 et avec ses parents débarqua à St. Jean, N. B., où il a résidé depuis. Il reçut son éducation dans les écoles dirigées par les Soeurs de Charité, et d'autres professeurs privés. Il apprit le métier de boucher et tint un étal de viande jusqu'en 1879, alors qu'il reçut une nomination à la Duane, et il est actuellement officier préventif en chef.

Il fut admis membre de l'association dans la succursale No. 193, de Carleton, le 20 Mai 1890. Après la convention de Montréal il fut nommé Député d'arrondissement par le Grand Président MacCabe et à la convention de Hamilton en 1892, il fut élu membre du Bureau des Syndics, et fut alors nommé Grand Député pour les Provinces Maritimes par le Grand Président Fraser. Il occupe actuellement ces deux positions.

Depuis qu'il est devenu membre il a organisé diverses succursales dans les Provinces Maritimes et préparé les voies pour plusieurs autres. Les demandes d'admission d'au-delà de 300 membres ont été écrites de sa main, et comptent pour sa part de travail.

Comme membre de l'Exécutif, il a introduit plusieurs mesures importantes dans le mode d'opérer de l'association et son nom est familier par tout le Dominion en quelque endroit où il se trouve une succursale de l'association.

Il a été délégué aux Conventions de Montréal, Hamilton et St. Jean, et sera en droit d'être présent à Ottawa. Peu de membres de l'association ont fait leur chemin dans nos rangs comme Frère O'Keefe, et nous espérons le voir longtemps prendre un intérêt actif dans l'A. C. B. M.

Il fut dans l'A. C. B. M. le premier président de la succursale No. 193 et a été de nouveau élu à cette charge cette année. Il a toujours pris un intérêt actif dans toute question d'importance pour ses coréligionnaires, travaillant sans cesse à améliorer leur condition, imbu de l'idée que meilleur est le Catholique, meilleur est le citoyen. Il a occupé des charges dans diverses autres sociétés auxquelles il s'est associé au cours d'une vie occupée.

Comme exemple de la popularité du Grand Député O'Keefe parmi les membres de l'A. C. B. M. dans les Provinces Maritimes, la compagnie de cigares Bell manufacture un cigare

d'une marque spéciale, en son honneur. Le portrait de Frère O'Keefe avec les mots Grand Député et les initiales C. M. B. A., apparaissent sur chaque boîte.

Assis avec aux Assemblées.

Nul doute que plusieurs officiers des Succursales, verraient avec plaisir une légère augmentation dans l'assistance des sociétaires aux assemblées. Une observation à ce propos ne serait pas inopportune sous les circonstances actuelles.

Ne vous est-il pas arrivé de louer vos officiers de la manière habile avec laquelle ils prennent vos intérêts dans l'administration des affaires de votre Succursale? Eh bien! Qu'attendent-ils de vous en retour de leurs généreux services?

Votre présence, de temps à autre, aux séances, cela les dédommagerait de leur travail et rendrait plus facile la charge qu'ils occupent.

Combien en est-il parmi vous, qui se trouvent dans la quasi-impossibilité d'assister aux réunions régulières? Nous avouons qu'il peut s'en trouver mais le nombre en est très restreint.

Donc, qu'on se le dise, et que tous s'efforcent à travailler énergiquement pour la prospérité de notre belle Association.

LETTRE PASTORALE.

De Nos Seigneurs les Archevêques et Evêques des Provinces Ecclesiastiques de Québec, de Montréal et d'Ottawa sur la Question des Ecoles du Manitoba.

NOUS, par la grâce de Dieu et du Siège Apostolique, Archevêques et Evêques des Provinces Ecclesiastiques de Québec, de Montréal et d'Ottawa.

Au clergé séculier et régulier et à tous les fidèles de nos diocèses respectifs, salut et bénédiction en Notre-Seigneur.

Nos Très Chers Frères,

Appelés de par la volonté même de notre divin Sauveur au gouvernement spirituel des Eglises particulières confiées à leurs soins, les Evêques, successeurs des Apôtres, n'ont pas seulement la mission d'enseigner en tout temps la vérité Catholique et d'en inculquer les principes salutaires dans les âmes, ils ont encore, en certaines circonstances critiques et périlleuses, le droit et le devoir d'élever la voix, soit pour prémunir les fidèles contre les dangers qui menacent leur foi, soit pour les diriger, les stimuler ou les soutenir dans la juste revendication de droits imprescriptibles manifestement méconnus et violés.

Vous connaissez tous, N. T. C. F., la position très pénible faite à nos coréligionnaires du Manitoba par les lois injustes qui les privent, il y a déjà six ans, du système d'écoles séparées dont ils avaient jadis joui jusque-là en vertu même de la constitution du pays, système d'écoles si important, si nécessaire, dans une contrée mixte, à la saine éducation et à la formation des enfants d'après les principes de cette foi Catholique qui est ici-bas notre plus grand bien et notre plus précieux héritage.

Nous n'avions, certes, pas besoin, N. T. C. F., des décisions des tribunaux civils pour connaître toute l'iniquité de ces lois manitobaines, attentatoires à la liberté et à la justice, mais il a plu à la Divine Providence, en sa sagesse et en sa bonté, de ménager aux Catholiques l'appui légal d'une autorité souveraine et irrécusable, en faisant reconnaître par le plus haut tribunal de l'Empire la légitimité de leurs griefs et la légalité d'une mesure fédérale réparatrice.

En présence de ces faits, l'Episcopat canadien, soucieux, avant toutes choses, des intérêts de la religion et du bien des âmes, ne pouvait se dissimuler la gravité du devoir qui s'imposait à sa sollicitude pastorale et qui l'obligeait à réclamer justice, comme il l'a fait.

Car, si les Evêques, dont l'autorité relève de Dieu lui-même, sont les juges naturels des questions qui intéressent la foi chrétienne, la religion et la morale, s'ils sont les chefs reconnus d'une société parfaite, souveraine, supérieure, par sa nature et par sa fin, à la société civile, il leur appartient, lorsque les circonstances l'exigent, non pas seulement d'exprimer vaguement leurs vœux et leurs desirs en toute manière religieuse, mais encore de désigner aux fidèles ou d'approuver les moyens convenables pour arriver à la fin spirituelle qu'ils se proposent d'atteindre. Cette doctrine est bien celle du grand Pape Léon XIII dans son Encyclique "Immortale

Dei": "Tout ce qui, dans les choses humaines, est sacré à un titre quelconque, tout ce qui touche au salut des âmes et au culte de Dieu, soit par sa nature, soit par rapport à son but, tout cela est du ressort de l'autorité de l'Eglise."

Nous tenions, N. T. C. F., à rappeler brièvement ces principes inhérents à la constitution même de l'Eglise, ces droits essentiels de l'autorité religieuse, pour justifier l'attitude prise par les membres de la hiérarchie Catholique dans la présente question scolaire, et pour mieux faire comprendre l'obligation où sont les fidèles de suivre les directions épiscopales.

S'il y a, en effet, les circonstances où les Catholiques doivent manifester ouvertement envers l'Eglise, tout le respect et tout le dévouement auxquels elle a droit, c'est bien lorsque, comme dans la crise actuelle, les plus hauts intérêts de la foi et de la justice sont en cause et réclament de tous les hommes de bien, sous la direction de leurs chefs, un concours efficace.

Nous avions espéré, N. T. C. F., que la dernière session du Parlement Fédéral mettrait un terme aux difficultés scolaires qui divisent si profondément les esprits; nous avons été trompés dans ces espérances. L'histoire jugera elle-même des causes qui ont retardé la solution attendue depuis si longtemps.

Quant à nous, qui n'avons en vue que le triomphe des éternels principes de religion et de justice confiés à notre garde, nous qui au cœur de nous ne pourrions jamais desespérer de tourner de l'accomplissement de cette mission divine, qui fut celle des Apôtres eux-mêmes, nous sommes, en présence de la lutte électorale qui s'engage, qu'un impérieux devoir nous incombe: ce devoir, c'est d'indiquer à tous les fidèles soumis à notre juridiction et dont nous avons à diriger les consciences, la seule ligne de conduite à suivre dans les présentes élections.

D'avons nous tout d'abord vous rappeler, N. T. C. F., combien le droit que vous accorde la constitution de désigner par vos suffrages les dépositaires du pouvoir public est noble et important? Tout citoyen digne de ce nom, tout Canadien qui aime sa patrie, qui la veut grande, paisible, prospère, doit s'intéresser à son gouvernement. Or, le gouvernement de notre pays, de ce peuple jeune encore, mais capable d'occuper une place distinguée parmi les autres nations, sera ce que vous l'aurez fait vous-mêmes par votre choix et votre vote.

C'est dire, N. T. C. F., qu'en règle générale et sauf de rares exceptions, c'est un devoir de conscience pour tout citoyen de voter: devoir d'autant plus grave et d'autant plus pressant que les questions débattues sont plus importantes et peuvent avoir sur vos destinées une influence plus décisive.

C'est dire encore que votre vote doit être sage, éclairé, honnête, digne d'hommes intelligents et de chrétiens. Evitez donc, N. T. C. F., les excès si déplorables contre lesquels, bien des fois déjà, nous avons dû vous mettre en garde, le parjure, l'intempérance, le mensonge, la calomnie, la violence, cet esprit de parti qui fausse le jugement et produit dans l'intelligence une sorte d'aveuglement volontaire et obtus. N'échangez pas votre vote pour quelques pièces d'une vile monnaie: ce vote est un devoir et le devoir ne se vend pas. Accordez votre suffrage non au premier venu, mais à celui qu'en conscience et sous le regard de Dieu vous jugerez le plus apte par les qualités de son esprit, la fermeté de son caractère, l'excellence de ses principes et de sa conduite, à remplir le noble devoir de législateur.

Et pour que ce jugement soit plus éclairé et plus sûr, ne craignez pas de sortir du cadre restreint où les dires d'un journal et les opinions d'un ami enchaînent votre esprit: consultez, quand il le faudra, avant de voter, les personnes que leur instruction, leur rang, leurs rapports sociaux mettent en état de mieux connaître les questions qui s'agitent et de mieux apprécier la valeur relative des candidats qui briguent vos suffrages.

Ce sont là, N. T. C. F., des principes généraux de sagesse et de prudence chrétienne qui s'appliquent à tous les temps et à toutes les élections auxquelles les lois du pays vous permettent de prendre part.

Mais dans les circonstances où nous nous trouvons à l'heure actuelle, le devoir des électeurs du Canada, notamment des électeurs Catholiques, revêt un caractère spécial d'importance et de gravité sur lequel nous sommes désireux d'appeler plus particulièrement votre attention. Une injustice grave a été commise envers la minorité Catholique au Manitoba; on lui a enlevé ses écoles Catholiques, ses écoles séparées, et l'on veut que les parents envoient leurs enfants à des écoles que leur conscience réprouve. Le Conseil Privé d'Angleterre a reconnu le bien fondé des réclamations des catholiques, la légitimité de leurs griefs et le droit d'intervention des autorités fédérales pour que justice soit rendue aux opprimés. Il s'agit donc présentement pour les catholiques, de concert en cela avec les protestants bien pensants de notre pays, d'unir leurs forces et leurs suffrages de façon à assurer la victoire définitive de la liberté

religieuse et le triomphe des droits qui sont garantis par la constitution. Le moyen d'atteindre ce but, c'est de nous faire la charge de représentants du peuple, que les hommes sincèrement résolus à traverser de toute leur influence et à appuyer en Chambre une mesure pouvant porter un remède efficace aux maux dont souffre la minorité manitobaine.

En vous parlant ainsi, N. T. C. F., notre intention n'est pas de nous adresser à aucun des partis qui se combattent dans l'arène politique. Au contraire, nous tenons à réserver notre liberté. Mais la question des écoles du Manitoba tant avant tout une question religieuse, intimement liée aux plus chers intérêts de la foi catholique en ce pays, aux droits naturels des parents, comme aussi au respect de la constitution du pays et à la Couronne Britannique, nous croirions trahir la cause sacrée dont nous sommes et devons être les défenseurs, si nous n'usions de notre autorité pour en assurer le succès.

Résumons bien, N. T. C. F., qu'il n'est pas permis à un catholique, quel qu'il soit, journaliste, docteur, candidat, député, d'avoir deux liges de conduite au point de vue religieux. L'une par la vie privée, l'autre pour la vie publique, et de fouler aux pieds, dans l'exercice de ses devoirs sociaux, les obligations que lui impose son titre de fils soumis de l'Eglise. C'est par cela que Notre Très Saint Père le Pape Léon XIII, dans son Encyclique "Libertas proestantissimum", condamne ceux qui "estiment que dans tout ce qui concerne le gouvernement de la société humaine, dans les institutions, les fonctions publiques, l'instruction de la jeunesse, on ne doit pas faire attention à l'Eglise que si elle n'existe pas." Pour la même raison, il dit ailleurs (Encyclique "Immortale Dei"): "Avant tout, il est nécessaire que tous les catholiques dignes de ce nom se déterminent à être et à se montrer les fils très-dévotés de l'Eglise; qu'ils répondent sans hésiter tout ce qui serait incompatible avec cette profession; qu'ils se servent des institutions publiques, au profit de la justice."

C'est pourquoi, N. T. C. F., tous les catholiques ne devront accorder leur suffrage qu'aux candidats qui s'engageront formellement et solennellement à voter, au parlement, en faveur d'une législation rendant à la minorité catholique du Manitoba les droits scolaires qui lui sont reconnus par l'honorable Conseil Privé d'Angleterre. Ce grave devoir s'impose à tout bon catholique, et vous ne seriez justifiables ni devant vos guides spirituels ni devant Dieu lui-même de forfaire à cette obligation.

Nous avons pu, jusqu'à présent, nous féliciter de l'appui sympathique d'un grand nombre de nos frères séparés; ils ont compris que, dans un pays de races et de religions différentes comme le nôtre, il est nécessaire, pour le bien général, d'user de cette largeur de vues qui sait respecter la liberté de conscience et tous les droits acquis. Nous osons faire un nouvel appel à leur esprit de justice et à leur patriotisme pour que, jugeant leur influence à celle des catholiques, ils aident de tout leur pouvoir à obtenir enfin le redressement des griefs dont se plaint à si juste titre une partie de nos coréligionnaires.

Ce que nous voulons, c'est le triomphe du droit et de la justice: c'est le rétablissement des droits et privilèges de la minorité catholique romaine en matière d'éducation, à nos frères du Manitoba; de manière à mettre les catholiques de cette province à l'abri de toute attaque et de toute législation injuste ou arbitraire.

Nous comptons pour cela, N. T. C. F., sur votre esprit de foi, sur votre obéissance. Nous avons la ferme confiance que, soumis d'esprit et de cœur aux enseignements de vos premiers pasteurs, vous saurez, s'il le faut, placer au-dessus de vos préférences et de vos opinions personnelles les intérêts d'une cause qui prime toutes les autres, de la justice, de l'ordre, de l'harmonie dans les différentes classes qui composent la grande famille canadienne.

Sera la présente Lettre Pastorale lue et publiée au prône de toutes les Eglises paroissiales et autres où se fait l'office public, le premier dimanche après sa réception et le dimanche qui précédera la votation.

Fait et signé, à Montréal, le six Mai mil huit cent quatre-vingt-seize.

EDOUARD CHS., arch. de Montréal.
J. THOMAS, arch. d'Ottawa.
L. N., arch. de Cyrène, admin. de Québec.

L. F., cv. des Trois Rivières.
L. N., cv. de St Hyacinthe.
N. ZEPHIRIN, cv. de Cythere,
Vic. Apost. de Pontiac.

ELPHEGE, cv. de Nicolet.
ANDRE ALBERT, cv. de St Germain de Rimouski

MICHAEL THOMAS, cv. de Chicoutimi.
JOSEPH MEDARD, cv. de Valleyfield
PAUL, cv. de Sherbrooke.

MAX, cv. de Druzipara, coadjuteur de l'Ev. de St Hyacinthe.
ALFRED ARCHAMBAULT,
Chan. Chancelier.

La lettre pastorale ci-dessus est accompagnée d'une circulaire des archevêques et évêques au clergé de tous diocèses respectifs.

L'Église ne fait aucune distinction entre les partis politiques qui se disputent la possession du pouvoir civil, n'ayant en vue que le triomphe des éternels principes de la religion et de la justice dont elle a la garde, elle a ordonné distinctement la même sollicitude à tous ses adhérents et réclame d'eux le même amour et les mêmes desirs. Ce qu'elle désire, c'est d'être laissée en dehors de ces luttes éphémères, de ne pas voir ses enseignements travestis et de conserver intact le respect et l'autorité dont elle a besoin pour accomplir sa mission.

Nous, SS. les évêques exprimant l'espoir que tous les membres du clergé seront les premiers à donner l'exemple de la prudence et de la soumission dans une circonstance aussi solennelle.

Pour assurer l'union de tout le clergé, ainsi que le triomphe de la cause sacrée de l'enseignement catholique, les archevêques et évêques indiquent clairement quel moyen ils recommandent.

"Nous demandons et Nous en avons le droit, que tous les prêtres, qui, au jour de leur ordination, ont promis respect et obéissance à leurs Pasteurs respectifs, n'aient qu'un cœur et qu'une voix pour réclamer avec Nous le redressement des griefs de la minorité manitobaine, par le moyen que l'Épiscopat recommande, c'est-à-dire par une loi législative."

Rien de plus approprié aux circonstances actuelles que ces paroles si sages de notre vénéré Pontife et Docteur Léon XIII: "Que l'autorité des évêques soit sacrée pour les prêtres et qu'ils sachent bien que le ministre sacerdotal s'il n'est exercé sous la direction des évêques ne sera ni saint, ni pieux, ni utile, ni honoré."

"En conséquence, bien chers collaborateurs, Nous vous prions avec instance, et, au besoin, Nous vous enjoignons de ne rien dire ou laisser entendre qui puisse amoindrir en quoi que ce soit la portée des enseignements de l'Épiscopat; mais, au contraire, quand vous serez consultés, répondez selon la pensée et le désir de ceux que l'Esprit Saint a proposés au gouvernement de la société religieuse et qui travaillent d'un commun accord pour le triomphe de la foi, de la justice et de l'ordre social."

En conclusion, la circulaire demande aux membres du clergé de prier pour obtenir de Dieu qu'il éclaire tous ceux qui prendront part à la prochaine élection: les candidats, les électeurs et les officiers chargés d'y faire respecter les lois, afin qu'avec la bénédiction de Dieu, le résultat tourne au plus grand bien spirituel et temporel de notre cher Canada.

Une Séance Ouverte de la Succursale No 43.

Le 26 Avril, une séance ouverte a été tenue par la Succursale No. 43, à l'occasion du dixième anniversaire de sa fondation.

La séance fut tenue dans le but d'expliquer aux personnes présentes les fins de l'association. La séance commença à 2 heures, avec le Grand Président O. K. Fraser au fauteuil, lequel fit quelques remarques appropriées, après quoi il appela Mr. D. W. Dwyer, qui définit très habilement les avantages d'être membre de l'A. C. B. M.

Frère J. M. Noonan, secrétaire de la succursale No. 43, suivit, et parla aussi dans le même sens. Il fut suivi par l'Echevin J. J. Behan, de Kingston, Grand D-puté pour le district à l'Est de Toronto. Frère Behan fit un éloquent discours, et il est juste de dire que ceux qui ont eu le privilège de l'entendre expliquer d'une manière lucide la constitution, ont dû en tirer beaucoup de profit. Frère Behan prouva décidément que l'A. C. B. M. est l'une des meilleures associations d'assurance au Canada. Il compli-

menta aussi la succursale de Brockville, qui justement dix années auparavant il avait voulu organiser, sur la grande prospérité qu'elle avait atteinte en si peu de temps.

Frère W. J. Bruder Secrétaire de la succursale No 16, de Prescott, fut l'orateur suivant. Brevement il démontra les grands avantages de l'A. C. B. M. et invita toutes les personnes présentes qui étaient éligibles à devenir membres.

Le Dr. Ryan, de Kingston, Médecin Examineur en chef, définit les qualifications requises de ceux qui désiraient devenir membres, et parla aussi du coût raisonnable d'une assurance dans l'A. C. B. M., comparée aux autres associations du même genre. La séance se termina par un discours du Grand Président qui relata en détail l'histoire et l'œuvre de l'association, et s'acquitta très habilement de sa tâche. Il rappela aussi en termes très éloquentes la mémoire de ceux qui furent membres de la succursale, et qui étaient allés recevoir leur récompense éternelle.

Les différents orateurs démontrèrent que l'A. C. B. M. avait une existence de plus de vingt années, et que pendant ce temps elle avait fait des progrès merveilleux. Le Grand Conseil avait été organisé en Canada environ seize ans passés, et aujourd'hui l'association comptait douze mille membres et avait payé plus de \$1,000,000. L'association avait aussi un fonds de réserve de \$55,000.

Parmi les membres visiteurs se trouvaient les suivants: Echevin J. J. Behan, Dr. Ryan, de Kingston; Frères Bruder, Coulon, Allen, Murdock, Martin, Granton, McDonald, McCoy de Prescott, et Mr. Jewell de Pembroke. Plusieurs demandes d'admission ont été faites depuis.

QUESTIONS.

1. Un membre peut-il faire sa police payable à ses enfants, laissant rien à sa femme?
2. Un membre peut-il laisser toute la somme à sa femme?
3. Supposant qu'un membre, en première instance, fit sa police payable entièrement à sa femme, peut-il la changer de manière à tout donner à ses enfants?
4. Et vice versa, peut-il tout oter à ses enfants et la faire payable à sa femme?
5. Supposant que la police soit entièrement payable à la femme, peut-elle être changée de manière à donner une part aux enfants?
6. Supposant qu'un membre a femme et enfants, peut-il faire sa police payable à un ami?
7. Supposant qu'un membre fait un testament en désignant la désignation de sa police, l'association ne paierait-elle pas suivant la désignation de la police, sans prendre en considération le testament?
8. Supposant qu'un membre sur son lit de mort fait un testament laissant tout à la femme et aux enfants à certaines conditions, et qu'en même temps il remplit le blanc au verso de la police, peut-il le faire lire comme suit: "Payable à ma femme et mes enfants suivant mon dernier testament?"
9. Un membre supposé avoir fait un testament, peut-il rédiger sa désignation comme suit: "Payable à mes exécuteurs testamentaires Mr. A. et Mr. B. suivant mon dernier testament?"
10. Une police peut-elle être faite pay-

able "à ma succession" ou "à mes héritiers légaux?"

11. Exigez-vous qu'il soit fait une déclaration concernant l'âge?

12. Où cette déclaration doit-elle être déposée?

RÉPONSES.

- 1, 2, 3, 4 et 5. Oui.
6. Une police payable à une personne qui n'a aucun intérêt d'assurance sur la vie de l'assuré serait invalide.
7. Le paiement serait fait suivant le testament, si la désignation qu'il contient était valide.
8. Oui, mais le moins un membre intervient au sujet de sa police le mieux c'est.
9. Oui.
10. De telles désignations, bien qu'elles ne soient pas illégales, sont pour plusieurs de raisons susceptibles d'objections.
11. Oui.
12. Entre les mains du Secrétaire de la succursale et envoyée avec la demande d'admission au Grand Secrétaire aussitôt après que l'aspirant est initié membre.

Appels Tournant et Letour.

Les succursales Nos. 161 et 88 accusent réception de nouvelles souscriptions en leur appel faveur de frère Mathias Tournant et de frère Francis Letour, respectivement. Nous en publions la liste dans la partie Anglaise.

Rôle d'Honneur.

La Succursale No. 115, Chepstow, Ont., tient le premier rang sur le rôle d'honneur pour le plus grand nombre d'initiations pendant le mois d'Avril, 1896, ayant initié dix membres.

La Succursale No. 89, Perth, Ont., vient en second lieu, ayant initié huit membres.

Les Succursales Nos. 26, Montréal, P. Q., et 180, Yarmouth, N. E., ont initié sept et six membres respectivement.

NOTES.

L'adresse du Médecin Examineur en chef de l'A. C. B. M. du Canada est celle-ci:—E. Ryan, M. D., Kingston, Ont.

Frère Charles E. McDonald de la Succursale No. 254, Kensington, I du P. E., fils de l'Hon. J. A. McDonald, de Indian River, a été nommé gardien du Pharo à Fish Island à l'entrée du Havre de Malpeque.

La valeur réelle d'une police d'assurance repose sur la stabilité et l'honorabilité de l'association ou compagnie dont elle porte le nom. Procurez vous une police dans l'A. C. B. M. et vous serez garanti.

Parmi les décès donnés dans la circulaire de l'A. C. B. M., et notre numéro de Janvier, apparaît celui de John Sharkey, London, Ont. Feu Frère Sharkey était membre de la Succursale No. 52, Winnipeg, Man. et ne pas de London.

Frère Martin O'Meara, propriétaire de l'Union House, London, Ont., et l'un des membres les plus anciens et les plus actifs de la Succursale No. 4, a été retenu au lit par une maladie sérieuse. Ses confrères membres, et ses nombreux amis de London, apprendront avec plaisir qu'il est maintenant convalescent, et qu'avant longtemps il recouvrira la santé.

L'année dernière l'A. C. B. M., du Canada a payé \$148,207,57 aux bénéficiaires des membres décédés. Quel qu'un a dû en tirer profit. Le fardeau du chagrin a dû être diminué par l'assurance que la famille n'aurait pas à se dispenser, que les hypothèques pourraient être payées, que les affaires pourraient être continuées ou liquidées avec profit, que la veuve n'aurait pas à demander la charité, et que les enfants pourraient être nourris, vêtus et recevoir une éducation. Ça en vaut bien la peine, n'est-ce pas?

Un Echange remarque: Les veuves et les orphelins sont nombreux. La plus grande ambition de l'homme pendant la vie, après le salut de son âme, devrait être de pourvoir à ceux que Dieu lui a confiés, non seulement pour le temps qu'il vit, mais pour après que son bras, qui a travaillé si fidèlement pour ceux qu'il chérissait, sera paralysé par la mort. N'importe ce que je pourrai ou ne pourrai faire, je devrai pourvoir suffisamment pour la femme de mon cœur, qui dépense sa force et sa vie dans la maison et pour les chers enfants que je devrai lui laisser en charge." Ce résultat ne peut être obtenu à meilleur marché ou plus efficacement qu'en devenant membre de l'A. C. B. M., si vous êtes éligible comme tel.

L'extrait suivant du "Metropolitan" est une bonne raison pour laquelle les Catholiques devraient s'associer à l'A. C. B. M.:

"La Providence pourvoira, — Dieu prend soin des moineaux; Il prendra soin de ma famille." Oui, il pourvoit; pour les gens imprévoyants il pourvoit une maison pauvre. Dieu ne fait jamais pour l'homme ce que celui-ci peut faire pour lui-même. Il pourvoit aux moineaux, c'est vrai, mais il n'en voit jamais le pain chercher aux alentours d'une grange un moineau affamé. Les oiseaux doivent aller le chercher, et se tenir constamment en mouvement. Vous avez l'opportunité de vous protéger, et si vous n'en faites pas de cas, la faute est à vous, pas à d'autres.

A une assemblée spéciale des membres de la Succursale No. 258, L'Original, Ont., la résolution suivante a été adoptée à l'unanimité:

Proposé par frères J. H. Proulx et D. M. Vieu, que les membres de cette succursale ont appris avec regret la mort de Julie Bertha, enfant de notre estimé frère M. Cyrille Caron.

Il est résolu, que la famille de notre frère veuille bien accepter les condoléances et les sympathies des membres de cette succursale, et que copie de la présente résolution soit transmise à la famille, et à l'organe officiel de l'association Le CANADIEN, pour publication.

A la réunion des membres de la Succursale No. 96, Lewis, P. Q., tenue le 2 Mai, les résolutions de condoléances suivantes ont été adoptées:

Il est proposé par Louis Fortier, second par O. Carrier, que c'est avec regret que les membres de cette Succursale ont appris la mort de Madame Veuve P. O. Damontier, mère de J. Alphonse Damontier, Ecr., N. P., membre de cette Succursale.

Il est proposé par Joseph Giguère, secondé par Jos. Delisle, que les membres de cette Succursale profitent de leur prochaine réunion pour offrir à Mr. Alphonse Damontier ainsi qu'à sa famille l'expression de leurs plus vives sympathies.