



# Canadian

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Number 11.

## LITANY OF THE FAITHFUL DEPARTED.

BY THE REV. FREDRICK GEORGE LEF, D. D.

Lord, have mercy.  
Christ, have mercy.  
Lord, have mercy.

Ancient of Days, Thy servants meet  
To bow before Thy mercy seat,  
Thou Father, Son and Paraclete.  
Miserere, Domine.

Have mercy, Lord, on all who wait  
In place forlorn and lonely state,  
Outside Thy peaceful palace gate.  
Miserere, Domine.

These were the work of Thine own hands,  
Thy promise sure forever stands;  
Release them, Lord, from pain and bands.  
Miserere, Domine.

Lord Jesus, by Thy sacred Name,  
By Thy meek suffering and shame,  
Preserve these souls from cruel flame.  
Miserere, Domine.

By Sweat of Blood and Crown of Thorn,  
By Cross to Calvary meekly borne,  
Be Thou to them salvation's horn.  
Miserere, Domine.

By Thy five wounds and seven cries,  
By pierced Heart and glazing eyes,  
By Thy dread, awful sacrifice.  
Miserere, Domine.

When here below are lifted up,  
The Sacred Host and blessed Cup,  
Soon with Thee, Lord, may each one sup.  
Miserere, Domine.

By Raphael's powers and Michael's might,  
By all the ordered ranks of light,  
Battalions of the Infinite.  
Miserere, Domine.

By Martyrs' pangs and triumph palm,  
By Saints' strong faith, Confessors' psalm,  
By Mary's Name, like Gilead's balm.  
Miserere, Domine.

These souls forlorn, Redeemer blest,  
Never denied Thee, but confest:  
Grant them at last eternal rest.  
Miserere, Domine.

On earth they failed from day to day,  
Of stumbling on the narrow way,  
Yet put their trust in Thee for aye.  
Miserere, Domine.

Let their chill desolation cease,  
Thy mercy shed and give release,  
Thou grant them everlasting peace.  
Miserere, Domine.

Here months and years now come and go,  
With summer bloom and winter snow;  
Let fall Thy dew and grace bestow.  
Miserere, Domine.

Flowers fade and wither, each their doom;  
Men fall and find the gaping tomb;  
With Thee Thy gardens ever bloom.  
Miserere, Domine.

Vision of peace so calm and bright,  
After a long and darksome night,  
Clothe them with everlasting light.  
Miserere, Domine.

For these poor souls who may not pray—  
For gone in their probation day,  
We plead Thy Cross and hallow say,  
Miserere, Domine.

Jesus, for These they keenly long,  
To company with saintly throng,  
And, ransomed, sing the new glad song.  
Miserere, Domine.

May they with saints in glory shine,  
Joined with angelic orders nine;  
Link them with Thee in joys divine.  
Miserere, Domine.

Enter may they through heaven's door  
To walk in white on yonder shore,  
Forever, Lord, for evermore.  
Miserere, Domine.

Remember all their sighs and tears,  
One day with Thee a thousand years,  
Give peace, O Lord, and calm their fears.  
Miserere, Domine.

As pants the hart for cooling spring,  
As bird flies home with wearied wing,  
Homeward they turn; Lord, homeward  
bring.  
Miserere, Domine.

### Gifts for Dewey.

"Well," said the patriotic farmer "of Dewey ain't comfortable when col' weather sets in, all I've got to say is it won't be our fault! Gran'mother's half blind, but she's done knitted him six pair of woolsen socks: my ol' woman has made him a quilt with the star spangled banner in the middle; the two gals has made him a flannel muffler. I've bought him a pair of jeans britches, an' the ol' shoemaker has kilt his only cow to git a pair of shoes for him out o' the hide!" — Atlanta Constitution.

### Tommy Atkins.

(Chicago Tribune.)  
The regular soldier of the British army owes his nickname of "Tommy Atkins" to a pure accident. Years ago Sir Garnet Wolseley, now commander in chief of the armies of Great Britain, published a little volume called "The Soldier's Pocket Book for Field Service." In illustrating the manner of properly filling out field reports he happened to use the name "Thomas Atkins." "The Pocket Book" is the English soldier's military Bible, and the name "Thomas Atkins" was at once adopted as his proper nickname. Later Thomas was abbreviated to "Tommy" and the accidental name passed down into history.

### Good Health Asks Little.

The requirements of health are good air, good food, suitable clothing, cleanliness and exercise and rest.

Good food is not necessarily expensive food.

Exercise and rest should alternate and balance each other. It is quite possible to take too much exercise, and this side of the question must be guarded against just as carefully as the other.

Women, as a rule, do not rest sufficiently. Every woman should try during the day to get a few minutes of rest, even if it interferes with her regular work.

is impossible for her to attend to the health and welfare of her family if her own health suffers from overwork and lack of rest.—New York World.

### Greater Still.

At an agricultural show in Dublin a pompous member of parliament, who arrived late found himself on the outskirts of a large crowd.

Being anxious to obtain a good view for himself and some lady friends who accompanied him, and presuming that he was well known to the spectators, he tapped a burly coal porter on the shoulder and peremptorily ordered:

"Make way there!"  
"Who are ye pushing?" was the unexpected response.

"Do you know who I am, sir?" cried the indignant M. P. "I'm a representative of the people!"

"Yah!" growled the porter, "but we're the blomin' people themselves!" — Irish Independent.

### The Voice in the Sickroom.

Speak in low, cheerful but perfectly distinct tones. If there is anything to be said which the invalid must not hear, go outside of the room to say it, for there is nothing which so irritates the sick person as whispering. A whisper is more penetrating than a fall tone, and it rasps every nerve. Do not speak in a loud tone, nor talk about the medicine, the disease or the food. Never tell anything of an exciting nature and avoid all references to what is annoying or unpleasant. If there is a fire in the domestic machinery, never let it come to her ears. It will surely trouble her and may retard her recovery. It is of the utmost importance that all family troubles or vexations be rigidly excluded from the sick room and that it be pervaded at all times by an atmosphere of cheerful and restful peace. The one special qualification needed to get on in the sickroom is tact. With this allied to patience and gentleness the duties of nurse will be much lightened.—Sallie Joy White in Woman's Home Companion.

### Business Law.

It is not legally necessary to say on a note "for value received."

A note drawn on Sunday is void. A note obtained by fraud or from a person in the state of intoxication, cannot be collected.

If a note be lost or stolen, it does not release the maker; he must pay it.

A note given by a minor is void.

Notes bear interest only when so stated. Principals are responsible for the acts of their agents.

Each individual in a partnership is respon-

sible for the whole amount of the debts of the firm.

Ignorance of the law excuses no one. It is a fraud to conceal a fraud.

The law compels no one to do impossibilities.

An agreement without consideration is void.

Signatures made with a lead pencil are good in law.

A receipt for money paid is not legally conclusive.

The acts of one partner bind all the others. Contracts made on Sunday cannot be enforced.

A contract made with a minor or lunatic is void.

### To Make Pretty Hands.

The flesh at the root of the nail should be loosened and pushed back with an ivory blade or dull pointed steel. It is easily done, after soaking the fingers in tepid water for about twenty minutes. This will disclose the half moon which, in most cases, is nearly or quite covered which adds greatly to the beauty of the hand. A manicure has a tiny pair of scissors which are made for the purpose, with which he cuts away all the superfluous flesh at the roots of the nails after rubbing them back. When the nails are in good condition a few minutes' care and attention daily will keep them so. Every time the hands are washed the flesh should be pushed back with the towel, and a very few minutes' rubbing with chamomile skin and powdered pumice moistened with sweet oil will polish the nails. The finest polish is said to be by hand, which the manicure gives to a pair of hands by an hour's polishing.

Water can be easily softened with a few drops of ammonia or wh... a small piece of lump borax... water, in to which enough borax has been dissolved to make the water... when pressed between the finger and thumb is very good for washing the hands. Many people who do not work wash the hands but seldom. The days a accumulation of dirt is allowed to remain on the hands all night. I can raise the hands are washed in cold water. The processor wonders why, when she does no work, her hands are not white.—Exchange

Let us bear in mind this truth, that on the bed of death and on the day of judgment to have saved one soul will be not only better than to have won a kingdom, but will over- lay by an exceeding great reward as the pains and toils of the longest and most laborious life.

The fruit of happiness comes only of that which dies to itself. Not happiness before you as an end, no matter to what, guise of wealth, or fame, or oblation you, you will not attain it. Renounce it, seek the pleasure of God, and that instant is the birth of your own.—"But yet a Woman."

THE CANADIAN

Price, 10 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 on or about the 15th of 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  
M. R. BROWN,  
Editor and Manager,  
Cote Block, Dundas Street,  
London, Ont.

ASSESSMENT SYSTEM.

LONDON, NOVEMBER, 1900.

ADVERTISEMENTS.

We are now prepared to accept advertisements for THE CANADIAN. The terms are \$30 per column per annum or \$5 per inch space per annum payable strictly in advance. There is no better medium for advertising. THE CANADIAN has a circulation of 14,000, extending all over Canada.

For further particulars address  
M. R. BROWN, Editor and Manager,  
Cote Block, London, Ont.

THE CANADIAN PRAISED.

We have received a large number of letters from members of our Association in various parts of Canada complimenting us on the "greatly improved appearance and general make-up of THE CANADIAN."

One of our reverend Fathers who takes much interest in fraternal associations, says: "I am receiving many official organs of fraternal associations both in Canada and the United States, but there is not one of them can at all compare with that of the C. M. B. A. THE CANADIAN, both in appearance and the matter it contains, is a credit to you and the Association it represents."

(Our desire is to make THE CANADIAN just what our members see it is, namely, a first class official organ; and it is very gratifying, indeed, to learn from such good authority that we have succeeded in the object we had in view and that our services are appreciated.—Editor.)

INCREASE YOUR MEMBERSHIP.

The work of increasing our membership should be the duty of the entire branch membership and it should be undertaken as a body, not as individuals. True, individual efforts are to be commended and should always be exercised, but it is only to be expected that a united effort should frequently be made for increased membership by every branch in the Association. We would suggest as a line of action that all branch meetings be summoned by special notice if necessary. At this branch meeting, the name of every eligible candidate in the community

should be submitted. The district covered by the branch should then be divided into sections. Each section should be placed in charge of a certain number of members, who should canvass it thoroughly. An open meeting of the branch should then be held, to which all Catholics—men, women, and children—in the branch district should be invited. Good speakers, well in touch with the work of the C. M. B. A., should address this meeting, placing concisely and clearly before the audience the aims and objects of the Association. There are few districts where such speakers can not be secured. The Grand Officers are at the disposal of adjacent branches requiring such speakers. The Organizers can also be obtained for such purposes. Then clinch the matter by taking applications. This plan has been found to work like a charm in many sections. Try it, brothers, try it. Improve upon it if you can; but try this plan or an improved one right away.

OUR DECEASED BROTHERS.

In this month of November, when the Church specially recommends the departed souls to the devotion of the faithful, it would be a beautiful, charitable, and highly profitable act if each of our C. M. B. A. Branches in Canada would have a Mass offered for the souls of our departed brothers, who may be now crying out to us "Have pity on me, have pity on me, at least you my friends, because the hand of the Lord hath touched me."

Purgatory is a marvel of God's forbearing mercy towards men; by it God gives us new chances when we forfeit the earlier ones.

We are bound to help all our brethren according to their needs and our abilities. Let us, C. M. B. A. men, then help our dear deceased brothers by the most powerful of all means at our command, viz., by having offered up for them the Holy Sacrifice of the Mass. Let us never forget that our turn must come and how soon we know not.

NOTE.

The annual elections of branch officers shall take place at the first regular meeting of the branch in December.

If fifteen members are present and entitled to vote, it would take four black balls to reject an applicant by ballot. (See Sec. 149 of Constitution.)

The pastor of the parish in which a branch is situated is Spiritual Advisor of that branch whether he be a member of the C. M. B. A. or not. (See Sec. 160.)

The membership should be made twenty thousand before the next convention. It can easily be done if an effort be made. Now, dear reader, how many members can you add?

Applicants should pay their initiation fees at the time their applications for membership are being filed in—if they are rejected this fee is returned to them. (See Sec. 150.)

The nominating and the electing of representatives and alternates to the Grand Council Convention of 1901 are not to take place until the regular nominations and elections of branches in November and December, 1900.

The deciding of the question as to whether a member is a practical Catholic or not is left entirely to the parish priest and the Bishop of the diocese in which such member's branch is located. (See Sec. 31.)

Grand Solicitor Latchford is now the Hon F. R. Latchford, having been chosen as Minister of Public Works by the present Ontario Government. We tender our brother our hearty congratulations.

The Association desires none but good, strong healthy applicants, none but excellent risks both morally and physically. The duty of securing such or excluding the opposite should receive the attention of every member lay and professional.

Branches should collect the Supervising Medical Examiner's fee at the time the applicant's application for membership is filled in, as branches are held liable for said fee whether the applicant is approved or rejected. (See Sec. 147 of Constitution.)

In all branches having a membership of more than twenty-five, seven members shall be the lowest number to constitute a quorum, but in branches with a membership of twenty-five or less, five may form a quorum. (See Sec. 157 and 155.)

Members of the C. M. B. A. must be practical Catholics and must continue to be practical Catholics and perform their Easter duty. Any member who does not perform his Easter duty is not entitled to participate in the Beneficiary Fund of the Association. This is stated on every policy issued by Grand Council. (See Sec. 30.)

An applicant for membership must not be balloted for until a favorable report upon his medical certificate has been received by the branch from the Grand Secretary, and upon his application from a majority of the Board of Branch Trustees. (See Sec. 154 of Constitution.)

At the annual meeting of the North British Society of Halifax, held on the 3rd inst., Grand Trustee Bro. J. A. Chisholm was elected President. This society is the oldest existing national society in Canada, having been established in 1768, and Mr. Chisholm is the first Catholic to fill the chair since the foundation of the society. The

North British has assets of over \$23,400, the income from which is expended in charity.

BISHOP McEVAY VISITS BRANCH NO. 1, WINDSOR.

On the 13th of October Branch No. 1 had the pleasure of welcoming a distinguished visitor in the person of His Lordship, Bishop McEvay, of London.

Over 150 members assembled in the hall. His Lordship was accompanied by our venerable and esteemed pastor, Dr. Flannery, Rev. Fathers Beaudoin, of Walkerville; Meunier, Belle River; Lorton, Rucom; L'Heureux, Bishop's Secretary; and Brady and Scanlon of Windsor.

The President, Thos. Kinsella, read in a clear and distinct voice the following address to His Lordship:

To the Right Reverend Forgas Patrick McEvay, Bishop of London.

Right Rev. Sir—The members of Branch No. 1, C. M. B. A. of Canada, desire to acknowledge Your Lordship's kindness in visiting our branch and to convey to you the assurance of our homage and respect.

We extend to you our congratulations on your elevation to the exalted office of Bishop, and rejoice in the fact that your name will add additional lustre to the role of illustrious prelates who have been identified with this Association.

We offer you the fraternal greetings of a brother and cordially welcome you to the birthplace of the C. M. B. A. in Canada.

We would remind Your Lordship that it was in this city, on the 11th Feb., 1878, that the Association, by the organization of our branch, was established in Canada.

Your Lordship's intimate acquaintance with the history of the Association renders it unnecessary for us to refer at length to its objects, or to its rapid growth and extension through our fair Dominion, suffice it to say that it now numbers 319 branches, with an aggregate membership of 13,000.

It seeks to promote the moral, intellectual and material advancement of its members and to assist them, irrespective of racial distinction, in the bonds of mutual brotherhood.

The insurance which it provides for its members is also a most commendable feature, and as an illustration of what it is accomplishing in this respect, we may refer to the fact that in the County of Essex, alone it has paid \$16,500 to the families of deceased members.

We are justly proud of the growth of Branch No. 1, which for many years has had a membership of nearly 200, and we invoke your Lordship's benediction, that its future may be equally prosperous.

In conclusion we express the hope that with Your Lordship's well known zeal and fostering care the Association will continue to prosper and develop in the Diocese of London, over which we pray the Giver of all Good you may be long spared to administer its affairs.

Signed on behalf of the branch by  
THOS. KINSELLA, Pres.  
P. M. KROGH Rec. Sec.

Dated at Windsor, Oct. 13, 1900.

His Lordship's reply was witty, and brimful to overflowing with good humor. He expressed the great pleasure it gave him to visit the pioneer branch of the Dominion. He made a kindly reference to his former associate and companion, Brother McHugh, whom he knew as a good student, a good man and now as a good Judge. He paid a high tribute to the eloquent and brilliant Grand President, Hon. Mr. Hackett, whom he had the pleasure of meeting at Hamilton on the occasion of the Grand Council convention in that city, when Mr. Hackett delivered a magnificent discourse on the aims and objects of the Association.

His Lordship dwelt at considerable length on the Catholicity of the Association and its relation to the Church as an auxiliary. He referred to the grand old society established in Ireland by St. Patrick, in England by St. Augustine, of the noble and saintly French missionaries, who first preached the true gospel of Christianity on this continent. Evidently His Lordship was

exceedingly well pleased with his visit and every sentiment of admiration and good will be expressed was heartily reciprocated by the very large number (over 160) of members present. His Lordship is a man of exceptional culture and erudition, and he quite captivated the hearts of the members by his cordial manner, his keen and intelligent interest in everything pertaining to the society, and the spirit of benevolence and good will which shone from his cheerful countenance and manifested itself in every act and attitude. His kindly expression was softened by a mellow, full-toned voice and an easy grace of manner. His vigorous language, his impressive personality, his scholarly dignity, his sweetly gentle face, which easily lights up with a kindly humor—all these combined to drive his ideas, clothed in rich language, home to his auditors.

Judge McHugh, being requested to say a few words, expressed the great pleasure it gave him to welcome His Lordship to Branch No 1. He referred to His Lordship's thoughtfulness in setting apart an evening in the midst of his many pressing engagements to visit our branch. He recalled his early acquaintance with His Lordship twenty-five years ago, when a student in St. Michael's College. His courtesy and unfailing kindness to every one with whom he came in contact are qualities which made him universally beloved during his student days, and which would also assist him in the discharge of his episcopal duties. Adverted to the success of Branch No. 1, more especially to the harmonious relations which have always existed among the members of the branch, though of different races, an example worthy of emulation in the larger and more important work of the Church which devolved upon each one of them. He thanked His Lordship for his kindly reference to him when happier days were enjoyed as students in their Alma Mater. The pleasure of listening to His Lordship's instruction this evening, and the words of wisdom contained therein, will sink deeply into our hearts.

Very Rev. Dr. Flannery, our venerable and highly esteemed Spiritual Advisor and beloved pastor, was called on for a speech. On rising he referred to His Lordship's kindness and thoughtfulness amidst his numerous engagements in being with us this evening. He thanked the visiting clergy for their presence here this evening. He referred to this occasion as one of those few pleasant events in ordinary life that release us from our pastoral business cares and afford us opportunities to mingle in cheerful fellowship. We are all delighted to have His Lordship with us this evening; his cheerful disposition will have a tendency to clear away the dust and cobwebs from our brains, to revive our social natures and to develop the fraternal sentiments and greetings. When I look around this hall and see so many friendly faces, familiar faces, my heart warms, and there comes bubbling up the desire that those happy visits might be more frequent, while I rejoice with you all that this meeting has been a triumph of social enjoyment, having with us the chief pastor of the diocese. I feel that whenever I come amongst my parishioners I am always received with a "cord mille falthe."

Bro. Francis Cleary, whose gentle manner, kindly nature, ever ready wit, brilliant and clear, on rising to numerous calls, thanked His Lordship for favoring the branch with his pres-

ence this evening, also the large number of visiting clergy from neighboring parishes as well as our own priests. He was pleased to listen to the kindly words from His Lordship. He referred to the visit of His Grace, the late venerable Archbishop of Toronto, when he was Bishop of London, some ten years ago.

We had then 100 branches with a membership of 4000. Now we have 319 branches with a membership of 13 000

Rev. Fathers Baudoin, Mounier, Lorian, L'Heureux, Brady and Scanlan and Bros. D B Olette, John L. Murphy, His Worship the Mayor, John Davis, W. F. McKee, Drs. Casgrain and Reaume, John Moyn, J. N. Pepin, S Gignac, Patrick Harrahan, John H. Connolly and others made appropriate remarks, Drs. Reaume and Casgrain being particularly humorous.

P. M. KROGH Rec. Sec.

### GRAND RELIGIOUS REUNION

Of the Branches of the City and District of Montreal.

Early in August Grand Deputy Costigan, of Montreal, convened a meeting of the Grand Deputies and Presidents of branches in his district. Many questions of interest were discussed at this meeting, amongst which the advisability of the holding of a grand religious re-union. The idea was approved and the Grand Deputies were appointed a special committee to make the necessary arrangements, and this committee, composed of Grand Deputies A H Spedding, Chairman; Geo. A Carpenter, J. H. Feeley, A. B. Poitevin, J. E. Bourgeon, C Fortier and Jas J. Costigan, Secretary, are to be congratulated on the success of their efforts.

Early on Sunday morning, Oct 22nd inst., the old historic Champ de Mars was a scene of animation; it was a glorious day; old Sol was out in all his splendor. About half past 9 o'clock the members began to arrive and by 10 o'clock all was in readiness, when the procession was formed and started on its way to the Church of St. Louis De France. In the following order:

Grand Marshal.  
Grand Deputy, A. H. Spedding.  
Assistants, Brothers A. Gauthier and Geo. Vandellac.

St. Peter's Temperance Society Band.  
Flag of the C M B A. of Canada  
St Elizabeth Branch, No. 240, President, Charles Fortier; Chancellor, F. N. Lamoire, and F. X. Payette; 50 members.

St. James de Minor Branch, No. 232; President Thos R Cowan; T. M. Ireland and 25 members

St. Vincent de Paul Branch, No 207; President M. Langlois and 30 members.

St. Joseph's Branch, No. 196; President M. Bislanger and 30 members.

Hochelaga Branch, No. 191; President N Racine and 35 members

Notre Dame Branch, No. 190; President Bruno Charbonneau, and 30 members.

St. Louis Branch, No. 183; President, L. A. Primeau; Chancellor Kieffer, and 30 members.

St. Jean Baptiste Branch, No. 112; President N P. Lamoureux; Chancellors Dr. Germain, J. Girard, L. Forget and 70 members.

Sacred Heart Branch, No. 140; President Spedding and 40 members.

St. Bridget Branch, No. 87; President J Bland, ex-M. L. A.; Chancellor Campeau, and 75 members.

St. James Branch, No. 83; Pres. C Daudelin; Chancellor P. A. Boucher, and 25 members

St. Gabriel's Branch, No 74; President Deegan; Chancellor Jer. Coffey, and 40 members.

St. Mary's Branch, No 54; President C. O'Brien; Chancellor J. Coogan. P. Wright and 40 members

St. Anthony's Branch, No 50; President, N. Frereault; Chancellors, P. Doyle, T. P. Tansy, M. J. Polan, and 40 members.

St. Ann's Branch, No 41; President, A. Jones; Chancellor, W. J. McElroy, and 20 members.

St. Patrick's Branch, No 26; President, D. J. McGillis; Chancellors, Patrick Reynolds, A. D. McGillis, M. Sharkey, M. Egan, Dr. Harrison, Brothers W. E. Doran, J. F. O'Callaghan, B. Tansy, F. Curran, B. C. I., J. J. Shaw, Owen Tansy, G. A. Gadbois, Alex. McCulloch, John Walsh, J. Hollahan, Dr. Phelan, R. J. Dolan, J. J. Maguire, W. B. Carter; Marshal, James Milloy, and 100 members

Following those were representatives from outside branches: Branch 95; Lachine; Branch 171, St. Laurent; Branch 158 St. Vincent de Paul; and Grand Deputies Brothers George A Carpenter, J. J. Feeley, J. E. Bourgeon. Organizer J. E. H. Howison and the following invited guests from the Grand Council of Quebec: Grand Treasurer J. Archambault, Supreme Deputy P. Flannery, Grand Deputy James Meek, District Deputy Wm Davis, Secretary F. C. Lawlor, President H. Butler, Secretary Curran, Vice President M. J. Ryan, and other officers of the Quebec Council branches, and following those were Senior Grand Deputy J. J. Costigan, supported by Grand President L. E. Leclerc, N. P. of the Quebec Grand Council, and Grand Deputy A. B. Poitevin

The route of the procession was by way of St. Denis street, St. Hubert, Sherbrooke, St. Ernest and Leval avenue, to the St. Louis de France church, where High Mass was celebrated. Rev. Father Larocque was celebrant, with Rev. Fathers Hurteau and Forest, as deacon and sub-deacon, respectively. After the first Gospel, Rev. Father Donnelly ascended the pulpit and preached eloquently upon the history of the C. M. B. A.

The society was organized in the '50's, and now numbers 323 branches throughout Canada with a membership of 13 000. Sixteen branches are located in Montreal, having some 1,000 enrolled members. As its title indicates the society's principal aim is beneficial, but the social side is not neglected, and musical and literary gatherings and social summer outings are of frequent recurrence. The reverend father urged upon the members the necessity of union, and the putting aside of all selfish ambitions. Each member should be an apostle, by making widely known the features of the society, which ought to benefit its members. The Church was proud of the society, because to be a member in good standing of the C. M. B. A. was to be a good practical Catholic. The badge of the society was a certificate of the respectability of the wearer. The demonstration of the day was intended to show the people the strength and standing of the society, and to interest them in its work. The preacher congratulated the members upon the day's demonstration and urged them to pray that "God may bless this army."

The seats of honor in front of the altar were occupied by Grand President Leclerc, Hon. Justice Curran,

Senior Deputy J. J. Costigan and the other officers and the presidents of the branches. The musical portion of the service was most impressive and grand and in keeping with the occasion. This celebration was indeed a most successful and happy one, and one of its most pleasing features was the harmony displayed in the walking side by side of the members of the two divisions of the C. M. B. A.

The unavoidable absence of the Grand President, Hon. M. F. Hackett, was much regretted

### KINDLY REMEMBERED.

The Faculty of St. Ann's College wish to express their sincere thanks to the members of Branch No 100, C. M. B. A., of Church Point, N. S., for the construction and running of a bowling alley in aid of the college during a picnic held some time ago.

The Faculty wish also to tender their thanks to the St. Ambrose Dramatic Club of Yarmouth, which is in great part composed of C. M. B. A. members, for their much appreciated performances, which added over a hundred dollars to the college fund.

### THE LATE W. P. KILLACKY.

At a meeting of the Grand Trustees of the C. M. B. A., held at Niagara Falls on the 26th of August, 1909 the following resolution was unanimously adopted:

Whereas the Trustees have learned with profound regret of the unexpected death of Bro W P Killackey, who had given to the Association many years of able and disinterested service as a member of the Grand Council, as one of the Board of Trustees and as an Organizer of the Association; be it Resolved that there be recorded the high appreciation which the Trustees have ever had of the valuable services rendered by our late brother to the Association, and that there be conveyed to his bereaved sister an expression of their sincere condolence and sympathy.

S. R. BROWN, Grand Secretary.

M. F. HACKETT, Grand President.

### THE C. M. B. A. "AT HOME"

The annual At Home and dance of Branch 100, C. M. B. A., of St. Patrick's parish, Halifax, N. S., was held in their rooms, Barrington street, on Thanksgiving Eve, and was well attended, about one hundred couples being present. The hall had been beautifully adorned with a plentiful supply of bunting. Among the other decorations were crayons and paintings of all the Archbishops from Archbishop Walsh to Archbishop O'Brien, who is Spiritual Advisor of the C. M. B. A.

As the guests arrived they were received by Pres P. J. McManus, Vice-Pres M. Mulroney, and Chairman R. Clancy. Buchanan's orchestra supplied a nice programme of dance music, and the whole affair was a most enjoyable one. Supper was served at midnight. The caterer was H. Mahar, and he gave general satisfaction. The committee who had the successful function under their management consisted of: Bros R. Clancy, Chairman; P. J. McManus, Geo. Kinsman, N. Mulcahey, M. Mulroney, Wm. Laffey, J. Clancy, J. Dyer, F. P. Quinn, G. Verdi, Secretary

Branch 100 intend holding several At Home and euchre parties during the coming winter.

CONSECRATION

of St. Mary's Cathedral, Halifax

On October 19th His Grace Archbishop O'Brien, Grand Spiritual Adviser of the C. M. B. A. of Canada, consecrated St. Mary's Cathedral, Halifax, N. S.

The Halifax Herald of 20th October says:

Yesterday, with most impressive ceremony, that magnificent pile, which Roman Catholics have raised for the worship of God, St. Mary's cathedral, was solemnly consecrated to the service of the Creator of all things. The parishioners of St. Mary's have long had in view the consecration of the cathedral, and the work done during the past few years, to bring about the desired end, has elicited the warmest praises from those looking on from outside. Recently His Grace Archbishop O'Brien was petitioned with a view to having the services of consecration held, and at least their fervent wish has been gratified.

It was the first service of the kind ever held in the maritime provinces, and was therefore attended with the greatest interest, and although Roman Catholics do not recognize any particular day of thanksgiving, according to the rules laid down by the Church in regard to consecration services, here after 4th Sunday of October will be a particular day in St. Mary's, for those who shall have visited the church will gain forty days' time indulgence in the usual form of the Church.

The services were largely attended and Archbishop O'Brien, who presided, conducted the consecration ceremonies, assisted by Rev. Father Daly, of St. Joseph's, and Rev. Father McCarthy, St. Patrick's, as deacons.

The following named also assisted in the service: Bishop McDonald, of P. E. Island; Father F. N. Ryan, Toronto; Father Barry, V. G., of Bathurst; Father Morrissey, Father Joiner, Father Campbell, Bathurst; Father J. O'Connell, Sydney; Father Donovan, St. John; Right Reverend Monsignor Murphy, Father Underwood, Rev. Dr. Foley, Rev. Dr. Campbell, Father Moriarty, Father Gerald Murphy, Father Comeau, Father Cole, Father Brennan, Father Young, Father Kinsilla, Rev. Dr. Walsh, Father Currie, Father Dooley, Father J. Sullivan, Father James Daly, Father Cronzier, Father Hamilton, Father Egan, Father Labrosse, and Father McManus, of the Halifax diocese.

The chanting was done by the Eudist Fathers. The ceremony of consecration was very lengthy, and lasted over three hours. Every rite had its significance, and an onlooker, understanding at least a part of the ceremony, could not fail to be impressed with its grandeur and religious character. Although the office of consecrator was necessarily one requiring an expenditure of energy and great physical effort, His Grace Archbishop O'Brien stood the test well and everything passed off very smoothly.

The consecration of St. Mary's Cathedral was concluded last evening with a sermon by Rev. Father Ryan of St. Michael's cathedral, Toronto.

The sermon of the evening was, in deed, the consecration sermon. Rev. Father Ryan took text from the third psalm, "How beautiful are thy tabernacles, O Lord of hosts." The reverend preacher said in substance: Your Grace, Reverend Fathers, dearly beloved brethren. It seems to me that the words I have cited from the inspired prophet of God very fittingly

express the thoughts and feelings of the congregation when contemplating this magnificent temple solemnly consecrated to day in its renewed beauty and splendor to the service of Almighty God. Perhaps, before going farther, I may be permitted, as an outsider, but a sincere admirer of Halifax, to offer my most heartfelt congratulations to the learned and illustrious Archbishop of this great and venerable See, to the Right Reverend and most energetic Rector of this beautiful cathedral, to the zealous priests and the devoted and generous people of St. Mary's parish, for this splendid monument and evidence of their united work, this historic and most worthy addition to the magnificent ecclesiastical architecture of Canada.

CATHOLIC MUNIFICENCE

But this beautiful church is only the crowning glory of Catholic munificence in this fair city by the sea. In making a short tour of your city last evening I was amazed and delighted at the wonderful progress in Catholic institutions even during the few short years since my last visit to Halifax. The beautiful globe house, the new churches and parochial residences, the splendid institutions of learning, the commodious and well-kept homes for the orphans, the erring and the wayward; and all this the work of a religious minority, who are not all millionaires. As I saw and admired I could not help saying in my heart of hearts, God bless the good priests and people who have so nobly seconded the zeal of this great Archbishop in this magnificent work for Halifax, for humanity, and for the glory of God.

When reading the most interesting and edifying story of the church in Halifax I felt at first inclined to make my sermon historic. But then, I thought, my hearers know this story well. It has been learnedly told by the scholarly editor of the Memoirs of Bishop Burke and has been cleverly summarized since in one of your leading city papers. So I resolved to make my sermon dogmatic, to speak to your faith rather than to your feelings, and take my thought from the ceremony of the morning, which, while it primarily teaches most important religious truths, will also be one of the most interesting facts in the history of the church in Halifax.

ELOQUENT SILENCE.

And now to the subject of my sermon. It is a significant fact that there was no sermon this morning. The interpreters of the Sacred Scriptures tell us that inspired silence is often more eloquent than inspired words. The sermon of this morning was a silent sermon. It was a sermon to be seen rather than to be heard. Yet, was it one of the most eloquent, impressive and instructive sermons, in action, that the Catholic Church preaches to her people, indeed to the world in the solemn consecration of a temple to the service of the ever-living God. In my discourse this evening I will merely attempt to interpret the silent sermon of the morning, and will ask you to consider three temples, three tabernacles, consecrated to God—the tabernacle of Heaven, the tabernacle of earth and the tabernacle of the altar.

THREE ARE ONE

I would say at the outset, and I would like you to understand, if only for the sake of the unity of my sermon, that these three are one. They are one, because the person for whom they are is one, and He is the second person of the Adorable Trinity—the eternal

word, Jesus Christ Our Lord and Saviour. I am taking in a good deal of Catholic Christian theology in my sermon, so I can only attempt to suggest some thoughts.

The learned and eloquent preacher then took his hearers with him to the first tabernacle, and soaring on eagle wings with the apostolic seer of Patmos, St. John, he gave a vivid description of what the beloved apostle saw before breaking into his sublime preface: "In the beginning was the Word, and the Word was with God, and the Word was God." It is well for us to see and adore Him in the beginning, because we have to follow Him to the end. In the beginning, then, we see Him in the first tabernacle in the bosom of the Father, where He was begotten.

BEFORE THE DAY STAR

true God of true God, the figure of the Father's substance and the splendor of His glory. And in a moment the Eternal Word passed from the first tabernacle to the second, from the tabernacle of Heaven to the tabernacle of Earth. *Et Verbum caro est et habitavit in nobis*—The Word was made flesh and dwelt amongst us. He who was from the beginning in the bosom of the Father passed in a moment to the bosom of His Mother, became the Divine Babe of Bethlehem, whom the angels of heaven were ordered to adore. But we have to follow Him farther. Not only to Bethlehem, Nazareth, Calvary, the cross and the tomb, but to the tabernacle of the altar, where we have Him with us to day and forever till the end of time. The very same God who was in the beginning, the very same Christ Jesus our Lord that was born in Bethlehem, lived and worked in Nazareth, suffered in the garden and died on the cross. He loved His own who were in the world, and He loved them to the end. And the end is the

TABERNACLE OF THE ALTAR

The three tabernacles give us three acts in the divine drama of God's love to man. The Word was with God, and the Word was God—Behold the first step, or rather the first act of the divine drama. The Word was made flesh, the second grand act. The flesh was made food, the third and last act of the drama. Here again the preacher showed with much force and eloquence and scriptural and theological citations and illustrations the various, and as he seemed to insist with much show of reasoning, the ever increasing degree of glory to God in the advancing acts of the divine or Christian drama. Returning to, and summing up his first thought of the three tabernacles, he showed the peculiar character of the consecration of each, and the distinctive

REASON OF CONSECRATION

at all. Here the reverend preacher became amiably and eloquently controversial. He said, a church can be consecrated to God alone, and the reason is this: a church in our Christian Catholic sense is a place not merely of popular, or congregational prayer, not a house of religious meeting, not even a stately building in which the book of God is read or the man of God preaches, prays, or sings to or with the people. Not even again a temple in which there is only a table. No, our religious house, our house of God, our temple, our church, is, indeed, as the Master said His house should be, a house of prayer. But the best prayer, the only divine prayer, is the prayer of sacrifice, and for sacrifice there must be a priest, and for a

sacrificing priest there must be an altar and victim. And in our churches we have an altar, we have a priest, we have a victim, and all are found in the Holy Sacrifice of the Mass. The real reason why a recent controversy was

DECIDED AGAINST ANGLICAN ORDERS

was simply this. They would not have an altar, nor a sacrifice, nor a priesthood, and what they would not have, what by their words and acts they were not to have, they simply ceased to have, and they have not now. But again, said the preacher, to come to St. Mary's, to come home. What was the first St. Mary's church? St. Mary's tabernacle? It was St. Mary herself. Here he went on to show how God had consecrated this tabernacle of earth: how beautiful and fair it was and what a fitting type of the temple consecrated to-day. And yet, said the preacher, through Mary was not only God's temple, but God's Mother, this Church could not be consecrated to her. Sacrifice is an act of Supreme worship that can be offered to God alone, and it is an act of religion so essentially and exclusively divine that it may not be offered

WITHOUT IDOLATRY

and blasphemy even to God's holy mother. This is why Catholics so easily distinguish between the honor they give to God and the honor they give to His saints. To God alone they offer sacrifice. For the saints, they ask the assistance of their prayers.

Coming to the third tabernacle—the tabernacle of the altar—the preacher gave a rather original and striking proof of the Real Presence of Christ in the Eucharist. He took his thought from the three tabernacles, and his argument seemed to be this: In the first tabernacle God loved us and gave life to us. In the second, He loved us and came to give His life for us. In the third, He loves us and wants to live with us. With the cleverness of an experienced theologian as well as the fervid eloquence of a zealous priest, the preacher showed how the three tabernacles, the three consecrations are concentrated in the Eucharistic Christ and commemorated in the ceremony of to-day, in St. Mary's cathedral.

THEIR RELATION TO BEAUTY.

Having explained the religious teaching of the three tabernacles, the preacher went on to show their relation to all true beauty. Following the definition of Plato, St. Thomas, and St. Augustine, he put his argument, or application somewhat in this way. In the first tabernacle was the "splendor of the true." In the second, the fairest of the fair of the Being who of all mere creatures was the most pleasing in the eyes of God, the Immaculate Virgin, Mother of Christ. In the third tabernacle was ideal and real beauty united and made completely perfect in the beauty ever ancient and ever new, the divine beauty of the Eucharistic Christ daily immolated and permanently dwelling on our altars. This is why Catholics surround their altar with every form of beauty—the beautiful lines of architecture, the beautiful figures of sculpture, the beautiful colors of painting and the sweet and beautiful melodies of sacred music and song—All these arts combine to give praise and glory to God in St. Mary's cathedral to day. In concluding the preacher made eloquent and touching reference to the glories of St. Mary's in the past, the Masses offered, the Bishops consecrated, the priests ordained, the communions received, the baptisms con-



ferred, the instructions given, the sermons preached. What a crowd of sacred memories must come into the minds and hearts of all those present who worshipped in the old St. Mary's. What gratitude, joy and thankfulness to all to whom it is given to witness to-day the glories of the new Mary, the hallowed feelings that centre to-day round the tabernacle of earth be so consecrated and preserved as to continue for ever in the tabernacle of Heaven, where sanctified saints shall find eternal rest in the bosom of God. It has been well and truthfully said that the Catholicity, the Christianity of the northern continent was cradled in Halifax. Let us hope and pray that it may be one day said by the Master, Judge and King that the Catholicity, the Christianity of Halifax shall be crowned in Heaven.

## OFFICERS AT VESPERS

At vesper, the Archbishop officiated, with Rev. Ronald Macdonald, of Rustico, P. E. I., as deacon, and Rev. Wm. H. Fitzpatrick, of Boston, sub-deacon, and Very Rev. T. F. Barry, Bathurst, V. G., assistant priest, Father Gerald Murphy, of St. Patrick's, and Dr. Foley St. Mary's, chanters, and Father Moriarty, master of ceremonies.

## HON. FRANK LATCHFORD.

Sketch of the New Minister of Public Works for Ontario.

Hon. F. R. Latchford, the new Minister of Public Works in Ontario, was born near Ottawa on the 30th of April, 1856. He is of Irish descent. His early education was received at the parish school and academy at Avimer, and the Separate schools of Ottawa. Later he entered Ottawa University, where he quickly obtained distinction, standing at the head of every class in his course. He won, among other honors, the medal given by the Marquis of Lorne and Princess Louise, for the best English essay, Archbishop Dahamel's medal for Christian doctrine, and the Pops' medal for the best Latin essay on a philosophical subject. Mr. Latchford was also a good all-round athlete, taking a prominent part in all sports and games, and was one of the founders and first members of the famous Varsity football team. He took the degree of Bachelor of Arts in 1882, "maxima cum laude," the highest distinction given. He at once began the study of law with Messrs. O'Gara & Remon, passing afterwards to the offices of Messrs. Scott, MacTavish & MacCracken, and subsequently to those of Messrs. Watson, Thorne & Smellie, in Toronto. After his call to the bar in 1886 he opened an office in Ottawa, where he soon succeeded in building up an extensive practice. He is solicitor for the Separate school board of Ottawa, the C. M. B. A. of Canada, the Railway Trackmen, and other friendly societies and labor organizations. He was appointed in 1895 to fill the vacancy on the law faculty of the university, caused by the death of Sir John Thompson. This position he subsequently resigned. He has been prominently identified with public charities, especially the St. Patrick's asylum, of Ottawa, of which he was president for eight years, retiring only when from pressure of business he found it impossible to give the necessary attention to the work. He was recently created a Queen's Counsel. Mr. Latchford is president of the Reform Club of Ottawa, and vice president of the Reform Association of that city. He took an

active part in organizing the great Liberal convention of 1893. In fact, from the time he was called to the bar to the present time no man has been more actively identified with the Liberal organizations of the city. As a speaker and organizer he has rendered most effective service to the Liberal party, always declining, however, up to the present to accept nomination for any public office.—London Advertiser.

At a regular meeting of Branch 28, Ottawa, Ont., held on October 1st, a resolution was adopted congratulating Chancellor F. R. Latchford upon having been chosen Commissioner of Public Works for Ontario.

At the last regular meeting of Branch No. 25, Cayuga, Ont., held on Nov. 12, 1899, it was

Moved by Chancellor J. A. Murphy, seconded by Brother Wm. Doyle, and resolved that Branch 25, Cayuga, learns with very great pleasure and satisfaction of the elevation of Brother F. R. Latchford, legal adviser of our beloved order, to the honorable and responsible position of Minister of Public Works for this province.

The choice of the Hon. F. R. Latchford was a tribute to the worth and ability of our distinguished brother, and was a judicious and business-like choice on the part of the Provincial Cabinet, and we feel confident that time and experience will abundantly justify the choice.

That a copy of this resolution be sent to THE CANADIAN and a copy to the Hon. Mr. Latchford. Carried.

At a regular meeting of Branch 19, C. M. B. A., Toronto, the following resolution was unanimously adopted:

Whereas, the Hon. F. R. Latchford had been offered and has accepted an important portfolio in the Government of Ontario, and is now the Commissioner of Public Works, we desire to place on record our hearty appreciation of the wisdom of the Premier of the Province in selecting Mr. Latchford as one of his colleagues, and to extend our congratulations to both Mr. Latchford and to Premier Ross on the selection.

While we believe the elevation of Hon. Mr. Latchford to this important place in the Administration of the Province will meet with the approval of the citizens generally, his fellow-members in the Catholic Mutual Benefit Association cannot but appreciate the well-deserved honor attaching to our Grand Solicitor in his elevation to the Cabinet.

The marked ability and strict integrity of character shown by Brother Latchford in his legal and social career, must be fully recognized by those who know him best, and cannot fail to make his appointment of great benefit to the Province and to the Government, and we feel sure that his future career will reflect credit on his fellow-members of the C. M. B. A.

We have the fullest confidence that the mantle of his illustrious predecessors in this position has fallen on worthy shoulders and that the important interests entrusted to him will be ably and honestly administered.

At the regular meeting of Branch 18, Niagara Falls, Ont., held Oct. 24, 1899, the following resolution was passed unanimously:

Moved by Past Chancellor Bro. P. J. Lauson, and seconded by Financial Secretary Bro. J. M. Batey, that the members of this branch extend its cor-

dial congratulation to our Grand Legal Adviser, Bro. F. R. Latchford, on his recent appointment as Commissioner of Public Works in the Ontario Cabinet, and wish him every success in the administration of the onerous duties of his department, and further that this resolution be published in our official organ, THE CANADIAN, and in the Catholic Record and Catholic Register.

## ANNIVERSARY OF BRANCH 111, TORONTO.

Sunday, Oct. 22nd, being the tenth anniversary of the establishment of the C. M. B. A. in St. Helen's Parish, the members of Branch 111 received Holy Communion in a body, and last night Oct. 23rd joyfully celebrated the occasion by a concert and lecture on the aims, object and benefits of our Association, in Mallon Hall, corner Dundas street and Sheridan avenue, which was gayly decorated with flags and palms for the occasion. Some five hundred members, their friends and ladies enjoyed the programme provided by the committee. P. T. Dolan, President of Branch 111, welcomed the large audience on behalf of the branch, and called on the Rev. Father Walsh, pastor of St. Helen's church, to act as chairman.

Vicar General McCann, being present, was asked to take a seat on the platform.

Father Walsh, in accepting the position as chairman, wished the branch and the C. M. B. A. every success, and hoped that the entertainment would bring good results.

The concert was then proceeded with, and, judging from the applause and the encores that were heaped on the artists, the audience no doubt enjoyed themselves.

Vicar-General McCann delivered a very eloquent address on the benefits to be derived from joining our Association, and pointed out how necessary it was for each and every man, especially the heads of families, to carry some insurance, in order that provision might be made for their family, in case Almighty God called on them. Instances had come before him of cases where the head of the family had passed away, and had it not been for the insurance in the C. M. B. A. the family would have been left destitute. It has the sanction of the Holy Roman Catholic Church and every good Catholic should belong to it, not only from a business stand point of insurance, but the mutual aid to be derived therefrom. Starting with thirteen members ten years ago, this Branch had flourished, for during that time it had increased its number to ninety nine, which was a very good showing. The branch was yet in its infancy, and had been nourished well, so that when it attains its majority it will be in a healthy condition. He hoped that good results would be derived from this meeting and wished the branch success in their undertaking.

Bro. P. F. Dolan moved, and Bro. Jas. W. Mallon seconded, a vote of thanks to the Vicar General for his very able address. Representatives of Branches 49, 307, 144, 115, 55, 15 and 200 were present.

Bro. T. McQuillan moved, and Bro. J. Hyland seconded, a vote of thanks to the Rev. Father Walsh, as chairman of the entertainment.

The committee who had charge of the concert were Brothers, V. P. Fayle,

chairman W. F. Pegg, T. McQuillan, W. McClain, P. F. Dolan and Ed. T. Boland, Secretary Committee.

## ADDRESS AND PRESENTATION

Grand Falls, N. B., Oct. 4, 1899

At the regular meeting of Branch No. 210 being probably the last for Bro. E. P. Doherty before his departure for a new field of labor, the following address was read by President A. J. Martin:

Bro. E. P. Doherty, Esq., M. D., Financial Secretary Branch 210

Dear Sir and Bro. The members of Branch No. 210, C. M. B. A., on the occasion of your removal from Grand Falls, wish to express their sincere regret at their having in you a most respected member and an efficient and courteous Financial Secretary.

The members of Branch 210 wish to place on record their deep sense of the loss of a member so creditable and of an officer so trustworthy, and hereby extend to you their fraternal good wishes for the future, hoping that what is your loss will be your gain.

They therefore beg of you to accept the accompanying cane as a small token of their esteem and good wishes for you. They moreover express the hope that at some future time they may have you at their meetings, whilst you will be paying a friendly visit to Grand Falls.

Signed on behalf of the members of Branch

A. J. MARTIN, Pres.

J. A. McCANN, Sec. Rec. Sec.

After the presentation the boys made the hall ring with "For He's a Jolly Good Fellow," after which the doctor very feelingly and fittingly replied.

## SOWING THE GOOD SEED.

The following letter will give an idea of how THE CANADIAN is sowing the C. M. B. A. seed.

Georgetown, Demerara,

To Robb Street,

30th Sept., 1899.

S. R. Brown Esq., Editor of THE CANADIAN, London, Ont.

Dear Sir: Having your name across one of your papers THE CANADIAN, and having perused its contents, I am anxious of becoming one of the members of your Association, so ask you kindly to forward me, to above address, constitution regulations etc., that can guide me in attaining my wish.

Should you desire to start a branch here in British Guiana, I can speak to one of our Fathers—the Rev. Father Galton—who, I am sure, will do everything in his power to further the object of your Association, which I am certain will be a boon to the people of British Guiana.

Hoping to hear from you concerning these two points at your earliest convenience.

I am, dear sir, yours sincerely,

T. JOSEPH PINTO.

## MONTREAL NOTES.

Branch 26, Montreal, will celebrate its sixteenth anniversary by an At Home on the 13th November.

Grand Deputies Poirieu and Coetigan recently paid an official visit to Branch 210, St. Henri, and are loud in their praises as to the manner in which that branch does its business.

Grand Deputy Carpenter visited officially last month Branches 26 and 41. He was accompanied by Grand Deputy Feeley.

Grand Deputies Spadding, Bourgeau, Poirieu and Fortier during the past month visited Branches 11, 19, 112, 113, 170, 191, 196 and 200.

Grand Deputy Coetigan visited Branches 71, 74, 75 and 200 and other branches during the past month.

Grand Deputy Feeley is working hard in his efforts to increase membership, and good results may be expected.

C. M. B. A. WORKIN NOVA SCOTIA

Since the retirement of Bro. Finley McDonald, the late Organizer for Nova Scotia, Grand Trustee Bro. Chisholm, to whom the matter was committed by the Board of Trustees, has adopted a new plan with respect to work in that Province. Instead of engaging an organizer for the whole Province at a fixed salary, the territory has been divided and an organizer appointed for each diocese, his remuneration to depend entirely on the results of his work—that is to say, the amount agreed upon at the last meeting of the Trustees as a reasonable payment per capita, to be paid to the organizers for every candidate brought in by them and initiated. For the Archdiocese of Halifax, Bro. W. F. Higgins has undertaken the work, and Bro. Angus T. Macdonald, of Antigonish, has been assigned to the eastern diocese. Both gentlemen are zealous C. M. B. A. men, and are well qualified for the important duties entrusted to them. The fact that their remuneration will be regulated by the number of candidates secured by them within their respective territories will ensure the greatest possible activity on the part of the organizers while duly conserving the interests of the Association. We would respectfully urge the Deputies and other officers of the Association in Nova Scotia to give these organizers every possible assistance.

INSURANCE REPORT FOR ONTARIO.

Interesting Statistics Prepared by Mr J. Howard Hunter, Provincial Inspector.

Toronto, Ont., Nov. 6.—The Insurance department of Ontario has issued the annual report of Mr. J. Howard Hunter, Inspector of insurance and registrar of friendly societies for the province, for 1899, covering the year 1898, which comprises much useful information regarding the standing of corporations authorized to do insurance business in this province. Apart from its commercial value it has a general interest as indicating the extensive recent development of the mutual insurance principle, which is undoubtedly largely owing to the legislation requiring a strict registration of the companies or organizations undertaking to do an insurance business and the better provisions for stability and ability to meet their obligations now insisted upon. As the great majority of fire and life joint stock companies make their financial returns to the Dominion Government, their business is not summarized in the tables presented, only those holding provincial charters being included. The portion of the report devoted to mutual fire insurance companies and friendly societies show conclusively, however, the beneficial effects of the registration system in the rehabilitation of the co-operative principle formerly endangered by bad management and the latitude permitted to unsound concerns. The great volume of agricultural fire insurance is now effected in mutual companies, of which there are 75 on the purely mutual plan, which had policies in force to the number of \$7,718, covering risks to the value of \$121,965,357. Their losses during the year were \$221,717, and their total expenditure, inclusive of this item, \$346,786, while their income was \$362,192. Nine other companies were conducting their business partially on the mutual principle

which, included with the purely mutual organization, gives a total of 84 mutual companies of all classes. The aggregate of risks carried by all amounted to \$148,250,500, their surplus of general assets over liabilities to \$5,289,169, and the new business accruing during the year to \$51,861,518.

Friendly societies have also thriven greatly since the legislation of 1892, which marked a new era in the history of these enterprises by the inauguration of the registration system, under which societies of dubious methods and uncertain solvency were wound up or obliged to retire from the field. The pressure of unfair competition had induced a lowering of rates to a perilous extent, but when the equilibrium was restored reliable organizations were enabled to maintain premiums sufficient to protect their membership. The extent of the transactions effected by these societies is shown by the report which gives the figures in regard to the business done in insurance and benefits of a similar nature by 30 societies having a membership in Ontario of 226,142. Their operations outside the province bring the total up to 621,015. The claims maturing in Ontario were 975 in number, the payments made being \$1,393,311 for insurance, and \$12,156 for disabilities. The total general assets of these companies were \$5,193,059 and liabilities \$1,305,480, the total assets and liabilities in Ontario being \$2,156,316, and \$164,737 respectively.

A number of other organizations granting sick and funeral benefits merely had a membership of 59,172, which, added to those insured, as given above, give a total of beneficiaries in Ontario of 285,311. Among those entitled to sick and funeral benefits there were 888 deaths, the funeral benefits paid being \$51,743. Members to the number of 116,617 received sick benefits, the total amount thus paid out being \$256,014 in addition to \$41,081 for medical attendance, and \$21,414 for a special relief. The assets of these organizations amounted to \$1,481,636 and their liabilities to \$37,250. The caution exercised by the insurance department in granting registration is exemplified by the report of legal proceedings in the case of the Ancient Order of United Workmen of Manitoba, the judgment of the registrars refusing their application on several grounds, and the decision of the high court of justice upholding his action is given in an appendix to the report.

MARRIED PEOPLE WOULD BE HAPPIER

If home troubles were never told to neighbors. If expenses were in proportion to receipts. If they tried to be as agreeable as in courtship days. If each would try to be a support and comfort to the other. If each would remember the other was a human being, not an angel. If each were as kind to the other as when they were lovers. If both parties remembered that they were married for worse as well as for better. If they were fewer "please dear" in public and more common manners in private. If a man would remember that a woman cannot always be smiling who has to cook dinner, get rid of a neighbor who has dropped in, tend to a sick baby, tie up the cut finger of a

two year old, and get an eight year old ready for school. A woman with all this to contend with, may claim it as a privilege to look and feel tired sometimes, and a word of sympathy would not be too much to expect from the man who, during the honey moon, would not let her carry as much as a sunshade.—St. Joseph's Messenger.

THE MANLY BOY.

A boy who is polite to his father and mother is likely to be polite to every one else. A boy lacking politeness to his parents may have the semblance of courtesy in society, but is never truly polite in spirit, and is in danger, as he becomes familiar, of betraying his real want of courtesy. We are all in danger of living too much for the outside world, for the impression which we make in society, coveting the opinions of those who are in a sense a part of ourselves, and who will continue to sustain and be interested in us, notwithstanding these defects of the deportment and character. We say to every boy and girl, cultivate the habits of courtesy and propriety at home—in the sitting-room and in the kitchen—and you will be sure in other places to deport yourself in a becoming manner. When one has a pleasant smile and a graceful demeanor, it is a satisfaction to know these are not put on, but they belong to the character, and are manifest at all times, and under all circumstances.—St. Joseph's Messenger.

"GLENCOE."

Here's to you, Uncle Kruger! slainte! an' slainte go leor! You're a dacent ould man begorra; never mind if you are a boer—So with heart an' half mo' bouchal, w'll drink to your health to night: For yourself an' your farmer sojers gave us a raal good fight.

I was drammin' of Kutty Farrell away in the Gap of Dunloe. When the song of the bugle woke me, ringin' across Glencoe: An' once in a while a bullet came patherin' from above. That tould us the big brown fellows were sendin' us down their love.

'Twas a kind invitation an' written in such a ban That a Chinaman couldn't refuse it—not to speak of an Irishman: So the pickets sent back an answer: "we're comin' with right good-will." Along what they call the kopje, tho' to me it looked more like a hill.

"Fall in on the left," sez the captain, "my men of the Fusiliers: You'll see a great light this morning—like you haven't beheld for years!" "Faith, Captain, dear," sez the sergeant, "you can bet your Majuba sword If the Dutch is as willin' as we are, you never spoke truer word!"

So we scrambled among the bushes, the boulders an' rocks an' all, Like the gauger's men still huntin' on the mountains of Donegal: We doubl'd an' turned an' twisted, the same as a hunted hare. While the big guns peppered each other over us in the air.

Like steam from the Devil's kettle the kopje was bilin' hot: For the breeze of the Dutchman's bullets was the only breeze we got. An' many a fine boy stumbled, many a brave lad died. When the Dutchman's message caught him there on the mountain side.

Little Nelly O'Brien, God help her! over there at ould Ballybay. Will wait for a Transvaal letter till her face an' hair is grey. For I seen young Croboore on a stretcher, an' I knew the poor boy was gone. When I spoke to the ambulance doctor, an' he nodded an' then passed on.

"Steady there!" cried the captain, "we must halt for a moment here." An' he spoke like a man in trainin', full-winded an' strong an' clear.

So we threw ourselves down on the kopje, weary an' tired as leath. Waitin' the Captain's orders, waitin' to get a breath.

It's strange all the humors an' fancies that come to a man like me: But the smock of the battle risin' took me across the sea— It's the mist of Benbow I'm seeing: an' the rock that we'll capture soon Is the rock where I shot the eagle, when I was a small gooseon.

I close my eyes for a minute, an' hear my poor mother say: "Patrick, avick, my darlin', you're surely not goin' away To join the red-coated sojers?" but the blood in me was too strong— If your sire was a Connought Ranger, sure where would his son belong?

Hark! whist! do you hear the music comin' up from the camp below? An odd note or two when Maxims take breath for a second or so. Liftin' itself on somehow, stealin' its way up here. Knowin' there's waitin' to hear it, many an Irish ear.

Augh! Garryowen! you're the jewel! an' we charged on the Dutchman's guns. An' covered the bloody kopje, like a Galway greyhound runs. At the top of the hill they met us, with faces all set and grim: But they couldn't take the bayonet—that's the trouble with most of them!

So, of course, they'll be praisin' the Royals, an' the men of the Fusiliers. An' the newspapers help to dry up the widows an' orphan's tears. An' they'll write a now name on the colors—that is if there's room for more: An' we'll follow whenever they lead us, the same as we've done before!

But here's to you, Uncle Kruger! slainte! an' slainte go leor! After all you're a dacent Christian, never mind if you are a boer! So with heart an' half mo' bouchal, w'll drink to your health to night. For yourself an' your brown faced Dutchmen gave us a raal good fight!

—William Henry Drummond in Catholic Register. Montreal, October 26th, 1899.

INITIATIONS IN OCTOBER.

Table with columns: Br. No., Location, and a numerical column. Lists various branches and their initiation counts for October.

Total. N. B. The initiations in the last seven branches are charter members. Les initiations des sept dernières succursales sont des membres fondateurs.

ASSESSMENT SYSTEM—SYSTEME DE COTISATION.

November Assessments 1899. **No. 13 & 14.** Deaths **No. 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.**

**The Grand Council of the C. M. B. A. of Canada.** **Le Grand Conseil de l'A. C. B. M. du Canada.**  
**SECRETARY'S OFFICE.** **BUREAU DU SECRETAIRE.**  
 London, Ont., November 1, 1899.

Dear Sir and Brother—You are hereby notified of the deaths of the following named brothers:

Cher Monsieur et Frère—Vous êtes, par le présent, officiellement notifié du décès des frères ci-après nommés:

NO.	NAME.	BRANCH.	LOCATION.	ADMITTED.	DIED.	CAUSE OF DEATH.
NO.	NOM.	BRANCHE.	SIÈGE.	ADMIS.	DECÉDÉ.	CAUSE DU DÉCÈS.
79	Nazaire Lambert	11	Quebec Que.	2nd Sep. 18, '98	Sept. 25, '99	Tuberculosis
80	Joseph Laporte	14	Montreal, Que.	2nd May 15, '98	May 27, '99	Apoplexy
81	Richard Allen	3	Cornwall, Ont.	2nd Dec. 25, '98	Oct. 1, '99	Cerebral Tumor
82	Edmund Pessier	5	Drillia, Ont.	1st Apr. 19, '99	"	"
83	Hudson Gratton	17	Ottawa, Ont.	2nd Nov. 24, '98	"	"
84	James W. Pelow	79	Cananogue, Ont.	2nd July 11, '98	"	"
85	Jos. Bylakewitz	3	Hamilton, Ont.	10th Apr. 1, '98	"	"
86	Jas. A. R. Bland	27	Frederic, N. B.	10th Dec. 3, '98	"	"
87	P. W. O'Foolle	13	Halifax, N. S.	10th Sep. 3, '98	"	"
88	Moses J. Jesmer	3	Cornwall, Ont.	2nd Apr. 19, '92	"	"
89	David Callaghan	26	Bellefleur, Ont.	2nd Feb. 21, '98	"	"

Statement of Assessments Received in October, 1899  
 Etat des Cotisations Recues Durant le Mois de Octobre.

Branch No.	Assessment No.	Beneficiary Fund.	Reserve Fund.	Branch No.	Assessment No.	Beneficiary Fund.	Reserve Fund.
No de la Succursale	No des Cotisations	Fonds des Bénéficiaires	Fonds de Réserve	No de la Succursale	No des Cotisations	Fonds des Bénéficiaires	Fonds de Réserve
1	11	100.00	100.00	1	11	100.00	100.00
2	do	100.00	100.00	2	do	100.00	100.00
3	do	100.00	100.00	3	do	100.00	100.00
4	do	100.00	100.00	4	do	100.00	100.00
5	do	100.00	100.00	5	do	100.00	100.00
6	do	100.00	100.00	6	do	100.00	100.00
7	do	100.00	100.00	7	do	100.00	100.00
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LETTER FROM REV. FATHER TIERNAN.

Manorhamilton, Ireland, Oct. 8th, 1890

My dear Mr Coffey—No doubt your readers of the Record will be anxious to hear a further report of my trip across the Atlantic, and how I fared on that long and perilous voyage. Well, I'll begin this communication by starting out with a description of our ten days voyage from Rimonsk, where I mailed my last correspondence to you which I hope you have received and published.

After leaving Rimonsk we sailed down the Gulf of the rate of about 12 1/2 knots an hour, which speed we averaged all the way across the ocean. Two big waves came across our path as we sailed down the Gulf. We were at least eighty feet in length. We reached the straits of Belle Isle on the morning of the 10th ult. On our way through the straits we came in sight of the coast of the continent of Europe. Three huge towers that towered majestically on the surging waves, one of these was at least 200 feet in height. After passing through the straits we entered upon the wide and calm waters of the English Channel. Then it was my son troubles began. The first day on those turbid waters I became awfully sea sick and almost wished I were dead. But sea sickness, like everything else in nature, has its day and then passes away, so I recovered from my sickness and for the following five or six days enjoyed myself immensely along with the other passengers on deck. My two companions on voyage, Father Summers and Captain Manley, were in constant attendance on me during my sea sickness and endeavored as far as sympathy and kindness can go to make it bearable. On the night of the 21st and the morning of the 22nd ult. we encountered a very severe storm. I often heard and often read of sea waves running mountain high, but to my sad experience I must confess that the truthfulness of this statement flashed most vividly before my eyes in all its genuine reality. Of course I became seasick again and for over twenty-four hours I ate as mis-rabius as mortal man could feel. During that time our ship was tossed up and down on the surging waves, like a chip on the running waters of a swift-running rivulet although she is over 300 feet in length. On Friday morning, the 22nd ult., we came in sight of land. It was the northern coast of black Donegal. My first glimpses of dear old Ireland were rather gloomy. They were taken from the sick bed of my cabin berth, as the ship was raised and lowered on the surging waves of the raging sea, by looking through the port hatch. We entered the Liverpool harbor on Saturday, the 23rd ult., about noon and landed on Terra Nova about half an hour later. Oh! how thankful I was to be once more walking on mother earth, and yet with all her firmness and stability she appeared to me to be very shaky. I still felt as though I were on board ship and the side-walks seemed very rocky. However, after a few hours this feeling passed away, and I felt like myself again. We left Liverpool that evening about 11 o'clock and reached Holy Head on Sunday morning about 3 o'clock. We immediately took ship for Kings town, Ireland, and reached there about 6 o'clock that same morning. We repaired immediately to the Grand Marine Hotel, which is quite near the landing wharf in Kingstown. I had to go to bed immediately, as the trip across the Irish sea made me very sick. The second day after our arrival we left the Hotel, and took up lodgings with Mrs. Manley, the mother of my companion Captain Manley. She is a very kind, amiable and accomplished lady, and made us feel quite at home. We make her home our headquarters. The weather was so very wet and disagreeable for the first week after our arrival that I scarcely ever went out, even for a walk. On Sept. the 25th my companions and myself, together with Mr. Frank Manley, a brother of the captain, hired a jaunting car and drove out to Killiney Hill about four miles distant from Kingstown. The scenery from the top of this beautiful hill is very grand and picturesque. On the North is to be seen the rolling billows of sweet Dublin Bay. To the East you can catch a glimpse of the quaint historic town of Bray, a great watering place in summer-time for the Dublin gentry and for tourists, and in the distance a little to the south of Bray you have a fine view of the Wicklow mountains and to the south of Killiney hill is the grand and majestic Killiney Castle. The two following days, the 27th and 28th, it rained nearly all the time so I did not venture out. On the 29th the Feast of St. Michael, I celebrated Mass in the parochial church at 8 a. m., and it being the patronal feast of the church a solemn High Mass was celebrated at 11 o'clock, which I attended. In the afternoon I with my companions and some friends went to Dublin, and from Dublin we took a jaunting car for "Artsin College," a grand Industrial School for boys conducted by the Christian Brothers. In this institution there are over eight hundred pupils, the most of them being orphans. These boys are taught not only reading, writing and arithmetic, but also music. They have a fine brass band and also a grand orchestra; there are over fifty boys in each of these; and they play with a proficiency that would do credit to a city band or orchestra. They are also taught every trade that comes within the curriculum of the great labor organization. There are about five hundred acres of the college grounds, beautifully laid out in gardens, flower plots and walks. Brothers Peter Ryan and Alphonsus Nolan, the latter being over forty years a Christian Brother, escorted us through the different buildings and all through the grounds, and showed us everything in connection with the working of this grand institution. On Saturday I visited Phoenix Park and saw the place where poor Lord Cavendish met death at the hand of a criminal. I also visited the Zoological Gardens which are enclosed in the park. There

you can see birds, fishes and animals of every species and description from all the countries of the earth. On Sunday I celebrated Mass at 8 a. m. in the parochial church. After breakfast Father Summers and myself took the train for Bray, where we spent four or five pleasant hours. In our peregrinations in and around the quaint old town we happened to come to a big iron gate surmounted by a cross, that formed an entrance to a high walled domain. I said to my companion, "This must be some Catholic institution. Let us go in and see." So we entered and after walking a few rods along a high hedged walk of hawthorns, we saw a magnificent building looming up in the distance. The building proved to be a convent of Loretto Nuns, where they conduct an academy for the education of young ladies. The academy is a liberal patronized.

On Monday and Tuesday, the 2nd and 3rd inst., we visited Dublin, and took in many of the places of interest in that grand historic and beautiful city. It was our great pleasure on Monday to call on Mr. C. R. Devlin, officer of the Canadian Government Emigration Agency. He invited upon myself and my companions during with him, which we most joyfully acceded to, and for two or three hours had a very pleasant time. His office is ever open to me whenever I visit Dublin. He is a most refined and a polished gentleman. On Tuesday evening Father Summers and myself dined with Rev. Father Branigan. He gave a dinner in our honor and had twelve or fifteen of the neighboring priests invited to dine with us. The dinner was such as an Irish priest alone knows how to give.

On Wednesday morning, the 3rd inst., my two companions and myself took the train from Dublin, for Belfast. It took upward of three and a half hours to make the journey. The scenery all along the route is most picturesque and delightful. In fact all Ireland seems to me to be one vast garden laid out in plots, surrounded with beautiful hedges. Everything is as fresh and as green here now as they are with us in the months of May and June. Therefore to call Ireland the Green Isle is no misnomer. We got into Belfast about noon, and remained there the rest of the day and that night.

Belfast is a very enterprising and busy town. In my opinion it is the greatest city in Ireland, as far as commerce and manufacturing is concerned. The ship building on the river alone employs more than twelve thousand men, and the linen manufactures employ more men than any three cities in Ireland. The linen manufactured here is the best in the world.

On Thursday we left Belfast and took the train for Portarlington. When we reached this place my companions and myself parted; they went to Otago where the captain has a sister, a professed nun of the Presentation Order, and I went on to Enniskillen, where I arrived about 7 p. m. I put up at the Royal Hotel, and after tea visited the church. I found the confessionals of the three priests, who reside here, surrounded by large crowds of penitents who were going to confession, in order to prepare themselves to receive Holy Communion the following morning, which was the 1st Friday of the month. The sweet and beautiful devotion in honor of the Sacred Heart of Jesus, is most devoutly and universally observed in Ireland. Not a parish I believe is without a branch of the League of the Sacred Heart established. On Friday morning I had the pleasure of seeing about two hundred of the Enniskillen dragoons marching through the town, headed by a magnificent life and drum, and brass bands. The sight recalled to my mind most vividly, the song of "The Enniskillen Dragoons." I left Enniskillen about 11 a. m. for Manorhamilton, and arrived in that quaint old town at 3 p. m. The reason of my visiting this historic place is that I often heard my dear good father speak of it, so I thought by stopping off here and remaining a day or two I might find some friend or blood relation with whom I could feel at home. I was driven to a hotel kept by a Mr. John McGuinness, a very fine Irish gentleman. After resting for an hour or so, I went to visit the parish priest of the place, the Very Rev. Dr. John Maguire, a fine type of an Irish gentleman and what is better a good, holy Irish priest. He is over six feet in height and although over eighty years of age is as straight as an arrow. I rang the bell, and the housekeeper responded. I handed in my card—but such formalities are not required in the country places of the parish priests of Ireland. Soberly had I handed my card to the servant when the venerable presence of the Doctor himself appeared upon the scene. "Come in, dear Father," he said, "come in, I at once felt myself at home and followed the stately gentleman and sunny priest into his parlor. Nothing would do but I should take tea with him. I then told him of the purpose of my visit to Manorhamilton and asked him if he knew of any person or persons in or around Manorhamilton, that bore my name or anything akin to it. He told me that the parish priest of the adjoining parish was a Father McTernan and that our names were the same only for the prefix "Mac." I assured him I would soon overcome that difficulty by prefixing a "Mac" to my name also. The next morning I employed the services of the driver of a jaunting car and was driven out to the residence of Father McTernan and arrived there after half an hour's ride from Manorhamilton. On my way thither, I passed through the fair grounds of Manorhamilton which are just in front of the ruins of the grand old Manor. This was the first fair I ever attended. I often heard and read of these fairs before, and was led to believe that they were nothing else but scenes of debauchery, drunkenness and rioting. What then was my pleasing surprise to see assembled at this fair hundreds of men and women from the surrounding districts for miles, clothed in their holiday attire, as sober as judges and as keen of making bargains and turning an honest penny as any of the dealers in the London

market on Saturdays. Drunkenness and fighting at fairs in Ireland, is a thing of the past, which I hope will never again be revived. Now, what is more, I have travelled through a good portion of Ireland already and I may say that I have not yet seen a person really drunk. But to return to my visit to Father McTernan I arrived at his beautiful residence about 10 a. m. on Saturday morning, and was very heartily welcomed. He said to me, "Dear Father, I am now about to begin the celebration of the Holy Sacrifice of the Mass and as soon as it is over I'd have a talk with you." So I remained and assisted at Mass and said my office. After the thanksgiving had been finished, he invited me into the dining-room, where we partook of a good cup of tea. I told him then of the purpose of my visit—I told him who I was, whence I came and what I expected.

"Well, dear Father," he said to me, "whether you are a blood relation to me or not makes no difference, you are heartily welcomed. You will have to remain with me to-day and to-morrow and then on Monday you may depart in peace for Sligo." I accepted his kind invitation and dismissed the carman that drove me out from Manorhamilton. After partaking of a light luncheon he ordered his horse to be harnessed and we drove through the country, over hills and through valleys the beauties of which are not surpassed on earth. We came to one place—I forgot the name—where a stream of water running down a mountain gorge, is caught by the wind and driven back in beautiful froth and spray over the mountain again. We spent about four hours in our drive, drinking in all the beauties and grandeur that the bounteous hand of a benevolent Creator had lavished so generously upon this dear land of Erin.

On our return to the priest's residence, his niece, Mrs. Mary McTernan, had a bounteous repast prepared for us, of which the good Father and myself did ample justice. Although Father McTernan celebrated the fiftieth year of his ordination last May, he is still strong and vigorous and possesses almost the buoyancy of youth. After supper we began to talk about the bygone days of Ireland. He entertained me for upwards of two hours, relating events and incidents that happened during his own life time. Some of these were very sad, while others were most amusing. And his recollection of events goes back to the early days of the century. What is more, Father McTernan is a man of no mediocre talent, but a man of ability, and therefore his sayings and his opinions have weight. He is the owner of a magnificent library replete with the most select and erudite works. He is not only a great theologian and profound philosopher and a great Biblical scholar, but he is at the same time a great linguist. He is at present a member of the Royal Irish Academy, an association established for the preservation of the Irish language, and he is also a member of other literary associations, whose titles take from the alphabet fifteen letters. Before retiring for the night we made arrangements for the Masses for the next day. I said Mass in his chapel at 11 o'clock accompanied him to the parish chapel as they call it, where he celebrated Mass; I preached by invitation at this Mass. Oh! how lonely I felt! how home-sick I was, when looking down from the altar through the throng that filled the church I could not see one person whom I knew, one single face that I ever looked upon before. This loneliness and this strange feeling soon passed away, however, and before I was speaking five minutes I felt as much at home as though I were in St. Peter's pulpit, London. After Mass the good Father showed me a most remarkable monument, that he has already erected as his tomb-stone. It is of Irish granite and in the form of a beautiful Celtic cross. It is hemmed in by a beautiful curb stone, on the wall and on either side of the plot are two yew trees between which the good Father hopes his remains will be interred. We then returned home and after dinner, I told the good Father I wished to be alone for a couple of hours. "The whole afternoon is yours," he said. So I have utilized the sweet silent hours of this Sunday afternoon, Oct. 8, 1890, to pen these few lines to you. I hope the few things I have written may prove interesting to your readers. I will go to Sligo to-morrow and my next communication will start from that most romantic place. Yours very sincerely, M. J. Tiernan.

Tracadie, N. B., held Saturday, Oct. 21st, the following resolution was adopted: Whereas it has pleased Almighty God to remove from our midst by death our esteemed and late fellow-member, Brother James A. Richaud, Recording Secretary. Resolved that the earnest sympathy of the branch be tendered to the mother of our deceased brother in the great loss she has sustained, and that a copy of this resolution be sent to the mother of the deceased; also entered on the minutes of this meeting and published in THE CANADIAN, the official organ of our association.

At the last regular monthly meeting of Branch 37, Hamilton, Ont., the following resolutions of condolence were moved and unanimously carried:

That we, the members of Branch 37, desire to record with deep regret our heartfelt sorrow for the loss we have sustained by the death of our highly esteemed brother, Joseph Bylakewicz:

Resolved that we, the members of this branch, tender to the widow and family of our late brother Joseph Bylakewicz our sincere sympathy and condole with them in their great loss and pray that God in His great mercy will protect and comfort them.

Resolved that the charter be draped and that a copy of these resolutions be sent to Mrs. Bylakewicz, and also published in the Catholic Record and THE CANADIAN.

BRANCH OFFICERS.

Branch 318, Shippegan, N. B. Spiritual Adviser, Rev. M. J. O. Doucet. President, Francis M. J. Ozawa. First Vice President, Andre Chaisson. Second Vice President, Alphonse Gallant. Recording Secretary, Eutrope Degarde. Financial Secretary, Theophile Gogneau. Treasurer, Clement Chaisson. Marshal, Adalard Savoie. Guard, Octave Chaisson.

Branch 319, Hesson, Ont.

Spiritual Adviser, Rev. J. J. Guinn. President, Thomas Hanley. First Vice President, Michael Hanley. Second Vice President, Michael Scott. Recording Secretary, Francis Jos. Keiffer. Financial Secretary, Michael Korman. Marshal, John Erlor. Guard, Arthur McMenamin.

Branch 320, Richibucto Village, N. B.

Spiritual Adviser, Rev. Charles A. Hudon. President, Rev. Charles A. Hudon. First Vice President, Maxime F. Richard. Second Vice President, Patrice C. Richard. Recording Secretary, Placide R. Richard. Assistant Secretary, Joseph F. Richard. Financial Secretary, Pierre F. Richard. Treasurer, Rev. Charles A. Hudon. Marshal, Charles Thibodeau. Guard, Damien O. Richard. Trustees, Patrice C. Richard, Urbain F. Richard, Charles Thibodeau, Maxime F. Richard, Theophile LeBlanc.

Branch 321, Ste Scholastique, Que.

Spiritual Adviser, Rev. Romuald Hétu. President, J. A. Calixte Ethier. First Vice President, Siméon Lamarche. Second Vice President, Ulric Forget. Recording Secretary, Joseph Fortier. Assistant Secretary, Arthur Langlois. Financial Secretary, Joseph Fortier. Treasurer, Vincent Fortier. Marshal, Alexandre Drouin. Guard, Arthur Viau. Trustees, Alexandre Drouin, Arthur Langlois, J. L. Michaud, Joseph Girouard, Joseph Archambault.

NEW BRANCHES.

Branch 322 was instituted on the 13th day of October, 1899 at Hanover, Ont., by Provincial Organizer Joseph Kidd.

The following is the list of officers: Spiritual Adviser, Rev. Jos. E. Wey. President, Henry Bruder. First Vice President, William Bahuert. Second Vice President, William H. Gross. Recording Secretary, Chas. Thiel. Assistant Secretary, Thos. J. Burns. Financial Secretary, Francis H. Hahn. Treasurer, Michael Wehenkel. Marshal, John Priester. Guard, Joseph Meesuer. Trustees, Louis Pfeffer, Joseph Rettinger, William Schildroth, Nicholas Deiss, Chas. Thiel.

Branch 323 was instituted on the 23rd day of October, 1899, at St. Basile, Madawaska Co., New Brunswick, by Provincial Organizer B. J. Johnson.

The following is the list of officers: Spiritual Adviser, Rev. L. N. Dugal. President, Rev. L. N. Dugal. First Vice President, Joseph Pelletier.

RESOLUTIONS OF CONDOLENCE.

Branch No. 175, Kinkora, Ont., on the death of Bros. Timothy and John O'Flynn's mother.

Branch No. 61, Ayton, Ont., on the death of Bro. Andrew Farrell's son.

At the regular meeting of Branch 132, Halifax, N. S., held on 17th inst., the following resolution was unanimously adopted:

Whereas it has pleased Almighty God in His infinite wisdom to remove by death our worthy brother, Patrick W. O'Toole,

Resolved that, while humbly bowing to the Divine will, we, the officers and members of Branch 132, desire to express our sincere sorrow for the loss of so esteemed a member, and to convey to the widow and family of our deceased brother our heartfelt sympathy coupled with the prayer that the Supreme Comforter may support them in their sad affliction. Further

Resolved that a copy of this resolution be spread on the minutes of our branch and copies be sent to the widow and children and THE CANADIAN for publication.

At a regular meeting of Branch No. 276,



Second Vice President, Victor Martin  
Recording Secretary, J. A. Guy, M. D.  
Assistant Secretary, Sidore Cote, M. D.  
Financial Secretary, Lavite A. Saucy  
Treasurer, Rev. L. N. Dugal.  
Marshal, Paul Clavette.  
Guard, Francis A. Martin  
Trustees, Silime Thibodeau, Robert  
Hebert, L. A. Dugal, Eloi Saucy, J. A. Guy  
M. D.

Branch 121 was instituted on October 11  
1899 at St. Leonard, Madawaska Co., New  
Brunswick, by Provincial Organizer, B. J.  
Johnson

The following is the list of officers:  
Spiritual Adviser, Rev. Louis Alphonse  
Lumière.  
President, Beloni R. Aulette.  
First Vice-President, William C. Farrell.  
Second Vice, Achille Dumais.  
Recording secretary, Adolphe Hébert.  
Financial secretary, Pierre J. Nadeau.  
Treasurer, Florant Saucie.  
Marshal, Vital Lapiere.  
Guard, Francis Saucie.  
Trustees, Francis Saucie, Vital Lapiere,  
Honore Dumais, L. Michaud, and William  
Bourjuain.

Mistress — Didn't the ladies who  
called leave cards?

Maid — They wanted to, ma'am, but  
I told them you had plenty of your  
own, and better, too, than theirs.

Man is an eternal mystery to him-  
self; his own person is a house into  
which he never enters, and of which  
he studies the outside alone. Each of  
us need have continually before him  
the famous inscription which once in-  
structed Socrates, and which was en-  
graved by an unknown hand on the  
walls of Delphi: "Know thyself" —  
Emile Souvestre

If we work upon marble, it will  
perish; if upon brass, time will efface  
our labor; if we rear temples, they  
will crumble into dust; but if we work  
upon immortal minds — if we imbue  
them with right principles, with the  
fear of God and the love of mankind,  
— we engrave on those tablets some-  
thing which will brighten to all etern-  
ity. — Anon.

Did you ever hear of a man who  
had striven all his life faithfully and  
singly toward an object and in no  
measure obtained it? If a man con-  
stantly aspires, is he not elevated?  
Did ever a man try heroism, magnan-  
imity, truth, sincerity, and find that  
there was no advantage in them —  
that it was a vain endeavor? — Thor-  
eau.

A Chicago paper calls attention to the  
fact that the death of a number of old  
line insurance men in recent years  
has brought out the curious fact  
that many of them carried large  
amounts of fraternal insurance, al-  
though they spent a greater portion of  
their time arraigning organizations of  
this character. Recently Adolph  
Meyer, an agent of the Equitable,  
died, and it was found that he carried  
over \$20,000 insurance of this kind.  
Yet he was one of the most bitter op-  
ponents in the world of this form of  
protection.

Don't get big-headed, my friend:  
don't swell up at every little thing you  
do and imagine you are the whole  
thing; this world can get along with-  
out you just as well as it gets along  
with you. If taken suddenly out of it,  
your relatives and friends may mourn  
for a time, but the world — bless you,  
will never slip a cog, and the sun will  
rise and set the day after your death  
just as it did the day before your death.  
We think it is well for you and us to  
stop now and then, and take into consid-  
eration just how little we do amount to,  
and what a tiny speck we are in the  
conglomeration and bustle of the uni-  
verse. — Exchange.

## LE CANADIEN

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Français, à London, Ont., dans les  
intéréts de

L'Association Catholique de Bienfaisance  
Mutuelle du Canada.

Et envoyé par la poste aux membres le on-  
zième de chaque mois.  
Les membres sont invités à nous envoyer  
des nouvelles ou informations dont l'Associa-  
tion pourra bénéficier. Toutes communi-  
cations sur des sujets d'intérêt pour les mem-  
bres de l'A. C. B. M., seront reçues avec  
plaisir, mais toutes lettres anonymes et  
toutes autres lettres que le gérant jugera ne  
pas être dans l'intérêt de l'Association ne  
seront pas publiées.  
Les correspondants voudront bien se rap-  
peler 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.  
Adresses toutes communications à

S. R. BROWN,  
Editeur et Gérant  
Bloc Coote, Rue Dundas,  
London, Ont.

LONDON, NOVEMBRE, 1900

### NOS FRERES DEFUNTS.

Durant le mois de Novembre l'Eglise  
recommande spécialement aux prières  
des fidèles, les âmes des défunts: ce  
serait il pas alors une chose louable,  
charitable et grandement profitable si  
chaque succursale faisait offrir le St.  
Sacrifice de la messe pour nos frères  
défunts, qui crient vers nous. Ayez  
pitié de moi; vous du moins qui êtes  
mon amis, parce que la main du Sei-  
gneur ma frappé.

La purgatoire est une nouvelle  
preuve de la miséricorde de Dieu en-  
vers les hommes; par lui il nous donne  
de nouveau le moyen de satisfaire pour  
nos fautes, lorsque nous avons négligé  
de le faire durant notre vie.

Nous sommes obligés, ne l'oublions  
pas, de secourir nos frères dans leur  
besoins et selon nos moyens. Secour-  
ons alors nous membres de la C M B  
A. nos frères défunts par le moyen que  
l'Eglise met à notre disposition, viz.,  
en faisant offrir pour eux le St. Sacri-  
fice de la Messe. N'oublions pas que  
notre tour viendra, et quand viendra  
t-il nous l'ignorons.

### NOTES.

Les élections annuels doivent avoir  
lieu à la première assemblée des suc-  
cursales en Décembre.

Le Curé de la paroisse dans laquelle  
se trouve une Succursale en sera le  
Directeur Spirituel, qu'il soit membre  
ou non. (Voyez la Clause 160)

S'il y a quinze membres présents et  
ayant droits de voter, il faudra quatre  
voies noires pour rejeter un aspirant  
au scrutin. (Voyez la clause 117 de  
notre constitution.)

Les aspirants devront payer l'honor-  
aire d'initiation au moment où leur  
demande d'admission sera remplie;  
et s'ils sont rejetés l'honoraire leur sera  
remis. (Voyez la clause 150).

Aucun aspirant ne sera ballotté  
avant qu'un rapport favorable à sa

demande d'admission ait été présentée  
à la succursale de la part du Grand  
Secrétaire et d'une majorité du Bureau  
des Directeurs de la Succursale. Voyez  
la clause 151 de notre Constitution

Le nombre total des membres de cette  
branche de vingt mille avant la prochaine  
Convention. En faisant un effort on  
peut facilement y arriver. Maintena-  
nt, cher lecteur, combien de membres  
pouvez vous ajouter?

La fraternité seule ne paiera jamais  
les mortalités. Les membres de la C  
M. B. A. devraient se rappeler qu'il  
est de la plus haute importance pour  
eux de toujours payer leurs contribu-  
tions et appels aux dates prescrites

La nomination et l'élection des re-  
présentants et de leurs substitués à la  
Convention du Grand Conseil en 1901  
n'auront pas lieu avant les nomina-  
tions et les élections régulières en No-  
vembre et Décembre, 1900

Dans les Succursales comptant plus  
de vingt cinq membres, sept membres  
constitueront un quorum; mais dans  
les succursales comptant moins de  
vingt cinq membres, cinq membres  
alors constitueront un quorum. Voyez  
les clauses 157 et 155

Toutes questions se rattachant aux  
qualités spirituelles des membres, ser-  
ont décidées par leurs Pasteurs respec-  
tifs et par l'Evêque du diocèse dans  
lequel se trouve la Succursale. (Voyez  
la Clause 31)

Au moment où les aspirants font la  
demande d'admission les succursales  
doivent collecter l'honoraire du méde-  
cin examinateur en chef, car les suc-  
cursales sont tenues responsables de  
cet honoraire, que l'aspirant soit rejeté  
ou élu. (Voyez la clause 117 de notre  
Constitution)

Tout membre de la C M B A. de  
vrait se faire un devoir de présenter  
au moins un nouveau membre. C'est  
un des meilleurs moyens de prouver  
son attachement pour la société et de  
se rendre utile à ses amis et à ses  
proches.

Le fait d'être membre de la C M B  
A. rend l'homme plus généreux, l'aide  
à mieux supporter les défauts de ses  
compagnons et conséquemment en fait  
un meilleur chrétien et un meilleur  
citoyen.

Le Solliciteur General, Mr. Latch-  
ford est maintenant l'HONORABLE R.  
Latchford ayant été choisi par le gou-  
vernement actuel d'Ontario comme  
Ministre des Travaux Publics. Nous  
offrons à notre frère nos plus sincères  
félicitations.

Tous les membres de la C. M. B. A.  
doivent être Catholiques pratiquants  
et doivent demeurer Catholiques prati-

quants et faire leur devoir Pascal  
Aucun membre qui ne rempli pas son  
devoir Pascal n'a aucun droit de parti-  
ciper au Fonds des bénéfices de l'Asso-  
ciation. Ceci est inscrit sur chaque  
Police émise par le Grand Conseil.  
Voyez la Clause 32

Aux chefs de nos succursales qui  
prouveraient quelque embarras ou  
difficulté dans leur comptabilité ou  
dans l'administration de leur suc-  
cursale, nous rappellerons que le bur-  
eau central se tient constamment à  
leur disposition pour leur fournir tous  
les renseignements utiles et les aider  
de ses conseils

Chaque nouveau membre qui entre  
dans notre société et se conforme à ses  
réglements, met sa famille à l'abri du  
besoin et de la misère. Il peut défier la  
mort, certain qu'il laissera quelque chose  
aux siens quand viendra la catastro-  
phe inévitable. C'est donc un service  
qu'on rend à ses compatriotes en les  
engageant à entrer dans la C. M. B.  
A.

Lorsqu'un homme est admis mem-  
bre de la C M B A. et se place sous  
sa protection il sent qu'il est devenu  
un meilleur être. Il a subi un examen  
médical consciencieux et il a été l'objet  
d'une perquisition minutieuse de la  
part des membres de la succursale cou-  
cernant ses habitudes et son caractère.  
Il sent qu'il est un compagnon digne.  
Il sent sa propre élévation et le fait  
qu'il est le gage de ses associés, qui  
comme lui sont entrés dans l'ordre dans  
les mêmes conditions, enfin son titre  
de membre lui prouve qu'il a bien  
placé ses confiances parce que les  
marques de sympathies lui viennent  
de toutes parts.

### ADRESSE ET PRESENTATION.

au Rev. Ollion Blanchette, de la Suc-  
cursale 240, Cap St. Ignace, Que.

A une séance régulière de la Suc-  
cursale No 246, de la C M B A. du Cap  
St. Ignace, tenue ce vingt deuxième  
jour du mois de Septembre, 1900, il a  
été proposé et résolu unanimement:

Que des remerciements soient votés  
au Rev. Mr. Ollion Blanchette pour  
les services qu'il a rendus à cette suc-  
cursale tant par son zèle à recruter  
des membres que par la manière habile  
et impartiale avec laquelle il a rempli  
la charge de Président de cette suc-  
cursale pendant ces vingt derniers mois.

Que la somme de trente piastres  
soit votée, cette argent de-  
vant être prise à même les fonds gé-  
néraux pour lui être présentée avec les  
trente neuf piastres, \$39, soulevés in-  
dividuellement par chaque membre.  
Cette somme de soixante neuf piastres  
soit devant lui être présentée avec  
lecture d'adresse dimanche prochain  
le 24 courant après la messe.

Que les membres de cette succursale  
regrettent et regretteront longtemps  
son départ, le vide fait par son absence  
ne pouvant être rempli.

Que les membres de cette succursale  
félicitent leur ancien Président pour la  
marque de confiance que notre Arch-  
evêque lui montre en la nommant, et aut

encore très jeune Curé à la Rivière à Pierre.

Que les membres de cette succursale prient le R. V. M. Ollon Blanchette de bien vouloir un peu les oublier dans ces prières et de toujours les considérer comme frères.

Quoiqu'il en soit, les présentes résolutions sont transmises au R. V. M. Ollon Blanchette et à l'organe officiel, de l'Association, LE CANADIEN pour être publiées.

JOS V. COLE M. D., Président  
JOS ELZ. GUIMOND Sec. Arch.  
Cap. St. Ignace, 22 Sept., 1899.]

ADRESSE.

Au R. V. M. Ollon Blanchette,  
Président de la Succursale 246,  
de la C. M. B. A.:

Nous souscrivons de tout cœur aux bonnes paroles que vous de vous adresser M. le Maire Michaud, elles sont l'expression de nos sentiments, mais permettez que nous ajoutions un titre à notre gratitude.

Nous ne sommes pas seulement des amis, nous osons dire que nous sommes des frères. Qui vous appartenez à une société dont nous sommes membres, et dans cette société, nous nous appelons tous frères.

La Providence a voulu que vous soyez le Président de la succursale 246, par conséquent le Président de notre succursale.

Pendant un an et demi nous avons juri de cette faveur, nous avons profité de vos lumières et nous sommes fiers de dire que, durant ces jours trop courts, la société a prospéré, s'est assise sur des bases solides, qui nous permettent d'envisager l'avenir avec confiance.

Pour l'avantage de notre société, nous déplorons votre départ, mais nous serons toujours heureux de vous compter au nombre de nos frères.

Vous priez non seulement pour les membres de la succursale 246, mais aussi et surtout pour que la belle société de la C. M. B. A. devienne forte et puissante, afin que par ses principes essentiellement chrétiens et catholiques, elle soit un rempart contre les ravages de tant de sociétés mal inspirées, qui n'ont eu vue que l'intérêt matériel et la destruction de l'esprit chrétien.

M. le Président notre offrande ajoutée à celle des autres paroissiens vous dira le désir que nous avons de vous être agréables.

Cap. St. Ignace, 24th Sept., 1899.

REONSE A L'ADRESSE

Après avoir répondu à l'adresse présentée par les paroissiens, Mr. Blanchette, s'adressant aux membres de la Succursale 246 de la C. M. B. A. exprime à peu près dans ces termes :

Mes bien aimés frères, il faut vous quitter vous aussi. Il me faut dire adieu à ces agréables soirées ou se dépensait la plus franche gaieté à ces réunions régulières où nous travaillions de concert au bien et au développement de notre Association. Vous m'avez confié la direction de votre succursale. Je puis me flatter d'y avoir consacré toute ma bonne volonté, à défaut de mes lumières. Je vous remercie de votre confiance, de nos bons rapports, qui ne se sont jamais démentis.

A votre contact, j'ai pu apprécier d'avantage le bon esprit qui vous distingue. Vous avez pris au sérieux le programme tracé par la société : 1) Unir fraternellement toutes les personnes ayant droit d'en devenir membres. 2) Améliorer la condition sociale, intellectuelle et morale de nos membres et leur inculquer des principes d'intégrité, de sobriété et de fragilité. 3) Etablir et administrer un fonds de bienfaisance mutuelle.

Vous serez donc unis fraternellement par la vertu de Charité, qui tend à faire raser aujourd'hui; vous améliorerez votre condition sociale, intellectuelle et morale par l'exemplaire accomplissement de vos devoirs de Catholiques; enfin votre fonds de bienfaisance mutuelle grandira par le nombre de ceux qui comprendront qu'il est sage et prudent de faire des économies même des sacrifices, pour faire face dans l'avenir, aux accidents, aux re-

vers de fortune, à la maladie et à la mort même. Ce n'est pas une défiance de la Providence, mais bien l'obéissance à la Providence, qui veut que tout ouvrier fasse fructifier son talent.

Il faut s'unir—l'union fait la force— Cette recommandation nous est faite par le Souverain Pontife lui-même. Les méchants s'unissent pour le mal, pour la destruction de l'ordre; unissons nous pour le bien, pour le droit et pour la justice.

La C. M. B. A. est une de ces sociétés destinées à produire de bons effets, à enrayer le mal, si ses membres sont sincères et s'il comprennent la portée de leur engagements. Votre devise est la croix et deux mains enlacées, appuyées sur une ancre, emblèmes des vertus qui font les bons chrétiens la Foi, l'Espérance et la Charité.

Encore une fois: Merci pour votre démarche, Merci pour votre trop généreux cadeau et au revoir.

LE CANADIEN EST LOUANGE.

Nous avons reçu nombre de lettres des membres de notre Association, venant des différentes parties du Canada, nous félicitant sur l'amélioration du Canadien.

Un des nos Révérends Pères qui s'intéresse grandement aux Associations Fraternelles nous disait dernièrement. Je reçois plusieurs Organes Officiels d'autres Associations Fraternelles du Canada et des Etats Unis, mais il n'y en a aucun qui pourrait être comparé à celui de la C. M. B. A. En apparence et en matière. LE CANADIEN vous fait honneur et est un crédit à l'Association qu'il représente.

Notre désir a été de faire du Canadien un Organe Officiel de première classe; et il nous est en effet, bien agréable d'apprendre de si bonne autorité, que nous avons réussi à atteindre notre but, et que nos services sont appréciés.

LE DEFUNT W. P. KILLACKY.

A une assemblée des Directeurs de la C. M. B. A. tenue à Niagara Falls le 26 Août, 1899, la résolution suivante fut unanimement adoptée :

Que les Directeurs ont appris avec un profond regret la mort inattendue du Frère W. P. Killackey, qui, durant plusieurs années a rendu à l'Association un service habile et dévoué, comme membre du Grand Conseil, comme un des Directeurs, et comme organisateur.

Que la haute appréciation que les Directeurs ont toujours eu des précieux services rendus à l'Association par le défunt frère soit enregistré, et qu'une expression de leurs sincères condoléances et sympathies soit présentée à sa veuve.

M. F. HACKETT,  
Grand Président.  
S. R. BROWN,  
Grand Secrétaire.

LA CONSOMPTION ET L'ASSURANCE.

A une réunion de la "Dominion Medical Association," tenue dernièrement à Toronto, le Dr. J. Hunter donna lecture d'un essai sur la Tuberculose et l'assurance. Il parla principalement de la condition de la consommation, et jusqu'à quel point elle peut empêcher un candidat de devenir membre d'une société d'assurance. Il est d'opinion que tous les tuberculeux au dessous de trente ans nés de parents affectés de la même maladie et ceux qui, soit à cause de défauts physiques ou de prédisposi-

tions à la consommation, devraient être rejetés.

Le Dr. Barrick lut aussi un essai sur les meilleurs moyens à prendre à l'égard des tuberculeux pauvres. Il suggère la construction d'un sanatorium, que chaque municipalité ou groupe de municipalités devraient aménager. Dans ces établissements on y recevrait ceux que l'on espère guérir ou améliorer; tandis que dans des établissements isolés on installerait les incurables.

Les tout devant être soumis à l'approbation du bureau de santé provincial et local.

Les lois et règlements de ces institutions approuvés par la législature des deux gouvernements provincial et de la Puissance, qu'au moyen d'allocutions convenables permettraient aux intéressés d'acheter des terrains et d'y ériger des bâtisses.

Il conseille que ces suggestions soient mises en force, aussitôt que le public sera convaincu qu'il faut de toute nécessité enrayer cette terrible maladie de la consommation.

CANADIAN WOODMAN

STATISTIQUE.

SUR LE CLERGE FRANÇAIS.

Il y a aujourd'hui, en France, 8 129 curés, et 28 773 desservants, 9 130 élèves de grands Séminaires, 2 198 élèves de petits Séminaires se destinant à entrer l'année prochaine au grand Séminaire. Dans les 87 diocèses de France et d'Algérie, on a ordonné cette année 1 657 prêtres, 1,540 sous-diacres.

Les diocèses les mieux pourvus de prêtres Catholiques séculiers sont ceux de Besançon avec 59 curés, et 772 desservants; Arras, 47 curés, 662 desservants; Rouen, 51 curés, 615 desservants; Lyon, 73 curés, 591 desservants. Paris n'a que 39 curés, et 103 desservants, auxquels il convient d'ajouter 591 vicaires attachés aux paroisses. Il s'en faut donc que le nombre de curés soit proportionnel à l'importance et à la population des diocèses.

L'ALCOOL PENDANT LA GUERRE.

Mr W. K. Rose Reuters reporter du Forum dans la compagnie du Soudan, s'exprime comme suit dans un article qu'il envoya à ce dernier journal :

Les meilleurs généraux eussent maintenant les breuvages alcoolisés. Les "Havelock's Saints" ne se servent que de café comme breuvage et se couvrent de gloire en combattant les Sauvages.

On ne servit aucun spiritueux durant l'expédition de la Rivière Rouge en 1870 sous le commandement du Général Wolseley, et certainement dit le Rapport Médical, les troupes ne s'en portèrent que mieux. Cinq hommes seulement tombèrent malades sur sept cent dix qu'ils étaient. On retrancha la ration du "Rhum" durant la guerre de l'Ashantee en 1873—qui était aussi sous le commandement du Général Wolseley. On excepta cependant les malades et ceux à qui les médecins l'ordonnaient. Quel en fut le résultat? C'est que dans le climat pestilencieux de l'Highland la mortalité totale ne fut que 3 14 par cent, parmi les troupes Anglaises. On défendit sévèrement la ration du "Rhum" dans la guerre du Kafir en 1877-78 et le bon état des troupes fut attribué à l'abstinence des liqueurs spiritueuses.

Le Sirdar prohiba toutes les boissons alcooliques dans le Soudan. Une car-

gaison de plusieurs centaines de barils de bière envoyés par un cantinier de Cairo à Wady Halfa fut vite jetée au fond de la rivière. Des Grecs passèrent en contrebande, par caravane de Suakin en Berber une grande quantité d'une liqueur appelée "Whiskey Ecosais," mais qu'on disait avoir été manufacturée à Alexandrie et provenait de la distillation de bois de pin et de patates. Cette liqueur avait pour effet de perforer la membrane de la gorge. Des centaines de caisses furent saisies par l'ordre du commandant en chef, les bouteilles furent brisées et la ville liquer vidée sur le sable brûlant.

La prohibition causa peu de malades; les hommes mêmes qui lui étaient opposés furent bientôt convaincus que c'était pour le plus grand bien de tous. Le Général Gatacre dès le début de la campagne au moyen de marches et de contremarches, mit l'armée sur un bon pied. Les amoniers de l'armée, le Père Brindle et les R. V. Messieurs Simms et Watson, me firent la remarque qu'après quelques semaines, plusieurs de leurs officiers avaient tellement fait de progrès sous le rapport de la santé qu'elles leur étaient méconnaissables. Il y a un point bien avéré—C'est que les mortalités causées par les fièvres et les autres maladies durant la campagne de l'Atbara, les campements sous un ciel d'été à Darmall et enfin la campagne d'Ondurman auraient été infiniment plus nombreuses, si on avait permis l'usage de l'alcool comme breuvage ou simplement comme ratou.

L'AVENIR.

L'Impartial.

Vous avez des enfants biens gentils, madame, et je vois avec plaisir qu'ils sont studieux.

En effet, monsieur ils ont à cœur de rattraper chaque soir leur leçon pour le lendemain. Il faut dire aussi qu'ils vieillissent, avec un soin tout particulier. On expie cruellement, un jour ou l'autre, le temps que l'on perd dans sa jeunesse.

C'est parler d'or, madame. Qui vous avez bien raison de le dire, c'est pendant les courtes années de la jeunesse que l'on prépare l'avenir. Education manquée, vie de pénible épreuve.

Voilà de grandes vérités que nous enten ons dire bien souvent et auxquelles nous ne pensons pas toujours assez sérieusement.

La petite fille, a dit un savant écrivain, n'est pas un enfant, c'est une petite femme. Elle monte dès l'âge le plus tendre, ce qu'elle se plus tard. Le petit garçon est moins fin, il reste plus longtemps jeune, naïf, facile à entraîner.

A tous deux, cependant, il est sage de dire de bonne heure ce qui les attend dans la vie et de leur faire le tableau des difficultés qu'ils auront à surmonter. Les Spartiates, qui ne rivalisent que plates et boeufs, donnaient à la jeunesse une éducation virile et l'habituèrent à supporter vaillamment les épreuves les plus dures.

Nos enfants sont appelés à combattre sur un terrain plus pacifique et à rencontrer des difficultés d'une nature toute différente. Il est bon toutefois, de les préparer de bonne heure à la lutte.

Le bien être que nous désirons tous conquérir, est devenu, à peu d'exceptions près, l'apanage des forts et des vaillants. Comme le royaume des cieux, il ne s'obtient pas sans peine; on doit le conquérir, le mériter par des efforts continus et intelligents. Tous les méritiers sont devenus compliqués, toutes les positions lucratives sont prises

d'assent comme des citadelles, l'aisance se gagne et ne se trouve pas faite.

Malheur à ceux qui entrent dans l'arène sans armes perfectionnées, sans une connaissance profonde de l'art de combattre. Pour l'ouvrier le plus humble, comme pour le plus puissant des industriels et des financiers, l'apprentissage est devenu rude. Chacun d'eux rencontre partout des compétiteurs qui ne demandent qu'à lui couper l'herbe sous le pied.

Plus que jamais, l'instruction est devenue nécessaire. C'est donc un devoir impérieux pour tous les parents de faire instruire leurs enfants. Mais l'instruction seule ne suffit pas : il faut aussi songer à l'éducation. La science la plus grande, sans bon principes, est plutôt nuisible qu'utile.

Dans cette triste fin de siècle, beaucoup de gens paraissent ignorer cette grande vérité. Le besoin de se procurer le plus de bien-être, le plus de jouissances possible, fait trop souvent oublier que l'homme ne vit pas seulement de pain. On cherche à gagner beaucoup d'argent ; on en dépense beaucoup en amusements frivoles et parfois dangereux ; on cherche à paraître, à briller on ne recule devant aucun sacrifice, pour se procurer de beaux vêtements, des meubles de luxe ; on travaille jour et nuit pour amasser une fortune. Et dans cette lutte acharnée, dans cet assaut continu dont quelques biens périssables doivent être le prix, on oublie peu d'un bien infiniment préférable : un bon caractère, un cœur élevé, une âme capable des plus nobles entreprises.

Malheur aux parents qui croient avoir rempli leur devoir en faisant de leurs enfants des machines à produire de l'argent. Ils préparent eux-mêmes les verges qui doivent les châtier plus tard. Bien sages ceux qui comprennent que la religion est la seule base solide de l'instruction et de l'éducation. Les sentiments chrétiens les plus élevés, bien qu'ils nous mettent à l'abri de beaucoup de tentations, bien qu'ils nous fassent éviter beaucoup de faiblesses, et fautes et de châtements, ne sauraient nous mettre à l'abri de toutes les épreuves de la vie : mais, nul n'oserait le contester, ils nous aident toujours à porter courageusement la fardeau de la vie.

Da toutes les "assurances" que nous puissions prendre en prévision de l'avenir de nos enfants, la meilleure est et sera toujours, une bonne éducation.

JEAN DES ERAILES.

LE SUICIDE.

Et la Responsabilité des Compagnies d'assurances sur la vie.

St. Louis, Mo., 24 - La cour fédérale d'appel, siégeant à Saint Louis, vient de rendre un arrêt intéressant pour les porteurs de polices d'assurance sur la vie. Elle a décidé qu'une compagnie d'assurances sur la vie ne pouvait pas exciper d'un suicide pour refuser de payer le montant d'une police, à moins qu'il ne fût établi que l'individu assuré avait le suicide en vue au moment où il avait contracté l'assurance. Il s'agissait en l'espèce d'une femme, dont le mari s'était suicidé l'an dernier dans un moment d'aliénation mentale, et qui réclamait à une compagnie d'assurances sur la vie une somme de \$5 000, montant de la police contractée par son mari. La compagnie refusait de payer cette somme à la veuve, parce que l'assuré s'était suicidé.

MACONNERIE.

Par Frère Wilfred Camirand, Avocat, Nic. olet P. Q.

(SUITE).

Ces doctrines nouvelles que la libre-pensée veut faire accepter au monde de cette fin de siècle sont la conséquence de la philosophie du 18<sup>e</sup> siècle et ont produit la révolution de 1789. Le philosophisme lui-même tire son origine de la réforme allemande en 1521. Luther, en jetant bas la doctrine du moine, arbora l'étendard de la révolte contre Dieu et son Eglise, prêcha la résistance de l'homme en face de son créateur, proclama un dogme nouveau, auquel adhéra l'Allemagne, en flattant l'orgueil et la vanité de l'esprit humain, en posant un principe que l'homme ne peut ou ne doit croire que ce que son intelligence peut comprendre.

Il nia l'autorité du pape et l'infaillibilité de sa parole. De là sont nées les nombreuses théories sociales, religieuses et politiques dans l'ordre théologique, philosophique et économique de la société moderne, lesquelles, favorisées et développées par la secte maçonnique, ont abouti à la négation du Christ, à l'athéisme et à toutes les abominables conséquences qui devaient inévitablement s'en suivre, et qui, de nos jours, ont fait irruption dans tous les pays des deux hémisphères.

Cependant, il convient de le dire, c'est surtout dans la vieille Europe que les ravages causés par ces funestes principes se font sentir.

Après la France, voyez l'Italie, l'Allemagne, l'Angleterre, la Suisse, la Belgique, même la catholique Espagne, la Russie, l'Autriche, tous ces pays sont rongés par le chancre maçonnique. Bien qu'en minorité, les francs-maçons ont réussi à s'emparer des pouvoirs et des administrations publiques : ce sont eux qui gouvernent et font les lois oppressives dont les Catholiques sont les victimes.

En Italie, les libres penseurs et les sectes tiennent l'auguste chef de la Catholicté dans les fers, après l'avoir dépouillé de ses biens, de ses domaines, de sa liberté. Nous voyons les églises profanées, confisquées, et les congrégations religieuses fermées, dissoutes, mises hors la loi, les religieux chassés et persécutés de toutes façons.

En face du Vatican, au palais Borgèse, est installé le grand chef de la franc-maçonnerie, Lemmi, afin de mieux surveiller et diriger l'action maçonnique et d'être plus en état de renverser la papauté, se figure-t-il, lorsque la dernière heure de son existence aura sonné. Chaque année, le 20 Septembre, les maçons célèbrent avec éclat la prise de Rome en 1870 par le fameux Cadorna. Dans ces fêtes, la franc-maçonnerie se livre à tous les excès les plus scandaleux, cherchant à fomenter les plus graves désordres.

Écoutons les accents plaintifs de Notre-St Père le Pape parlant au peuple italien, à la date du 8 décembre, 1892 :

"Aujourd'hui, considérons ses déplorable effets en Italie : car depuis longtemps déjà, la secte s'est glissée en ce beau pays, sous les apparences épiques de société philanthropique et en se présentant comme libératrice des peuples.

"Grâce aux complots, à la corruption et à la violence, elle est parvenue à dominer l'Italie et Rome elle-même. A quels troubles, à quelles calamités n'a-t-elle pas ouvert la voie depuis un peu plus de trente ans !

"Des maux immenses ont passé sur

notre patrie et l'ont torturée en un si court espace de temps. La religion de nos pères est devenue le point de mire des persécuteurs de toute sorte. Ils ont eu le dessein satanique de substituer au christianisme le naturalisme ; au culte de la foi, le culte de la raison ; à la morale Catholique, la prétendue morale indépendante ; au progrès de l'esprit, le progrès de la matière. Enfin, on a eu l'audace d'opposer, aux sacrées maximes et aux lois saintes de l'Evangile, des lois et des maximes qui peuvent s'appeler le code de la révolution, à l'école, à la science et aux arts chrétiens, un enseignement athée et un réalisme aveugle.

"On a envahi le temple du Seigneur dépilé, par la confiscation des biens ecclésiastiques, la plus grande partie du patrimoine indispensable au saint ministère ; et par la conscription des clercs, réduit au delà des limites extrêmes de la plus stricte nécessité, le nombre des ministres sacrés. Si l'on n'a pu empêcher l'administration des sacrements, on a cherché, néanmoins, par tous les moyens, à introduire et à susciter les mariages et les enterrements civils. Si l'on n'a pu encore réussir à arracher complètement des mains de l'Eglise l'éducation de la jeunesse et le gouvernement des institutions charitables, on travaille sans cesse, avec des efforts persévérants, à tout briser, autant vaut dire à effacer de partout l'empreinte chrétienne. Si l'on n'a pu étouffer la voix de la presse Catholique, on a tout mis en œuvre pour la discréditer et l'avilir."

Cette citation est trop courte, je le sais, mais elle suffit pour démontrer quelles sont les ruines qui s'accumulent sur cette pauvre Italie, berceau et rayonnement du Catholicisme.

En Allemagne, nous retrouvons la même secte avec les mêmes desseins perfides, les mêmes œuvres loétistes, la même haine basée sur les principes de 1789. Là aussi, le mot d'ordre est : l'Eglise veut faire de l'Etat son genedarme ; l'Etat veut et doit faire de l'Eglise sa pupille. Là aussi, on a inauguré contre l'Eglise, il y a quelques années, une persécution inique contre laquelle les catholiques d'Allemagne se sont raidis, tenant tête à l'orage avec une énergie qui a fait l'admiration de l'univers Catholique.

Au compte de la Russie on peut mettre le démembrement de la Pologne, les mauvais traitements infligés aux Polonais, la déportation des prêtres et des Polonais sur les glaces de la Sibirie.

L'Angleterre est la terre classique de la maçonnerie et a toujours été en conjuration contre l'Eglise.

La Suisse est célèbre pour avoir maltraité les cent mille Catholiques du Jura et du canton de Genève, les avoir dépouillés, ruinés, avoir brisé leurs autels, chassé et exilé leurs cures.

La Belgique a le triste honneur d'avoir donné le jour à la société dite Le Solidaire, dont les membres s'engagent par serment à ne jamais faire baptiser leurs enfants. Inutile de dire que la franc-maçonnerie a pris cette société sous sa plus tendre protection.

La franc-maçonnerie a pénétré partout et partout elle a produit les mêmes effets de destruction de l'ordre moral, social et religieux.

Je viens de mentionner les principaux pays où elle exerce ses ravages, mais elle est encore florissante en Hongrie, en Autriche, en Suède et Norvège, dans les Pays Bas, au Portugal et en Espagne même. L'Espagne de Ferdinand et d'Isabelle la Catholique n'a pas pu se soustraire à ses atteintes. Partout elle règne en maîtresse et

domine en despote vis-à-vis les Catholiques qu'elle veut asservir à ses lois par la haine, l'injustice, la violence, la corruption et la révolution. Son esprit est essentiellement révolutionnaire. Longtemps la secte maçonnique a opéré dans l'ombre, elle n'a jamais voulu se montrer ce qu'elle est et a toujours été toute compléte avec la révolution, mais aujourd'hui, elle est devenue d'une audace excessive et n'y va plus par quatre chemins. Elle se affirme et se vante d'avoir fait la révolution française, qui est le point culminant de son histoire.

C'est ce que l'immortel Léon XIII, glorieusement régnant, ne craint pas d'affirmer à l'univers entier. C'est pourquoi, depuis 20 ans, il n'a cessé d'adresser à tous les gouvernements, à tous les Catholiques, des lettres et des encycliques remarquables, par lesquels il supplie l'humanité de se mettre en garde contre l'action dévorante de la secte maudite. Son principal document est l'encyclique Humanum Genus, en date du 31 Avril, 1881, où il dit :

"A notre époque, les auteurs du mal paraissent à notre civilisation dans un immense effort, sous l'impulsion et avec l'aide d'une secte répandue en un grand nombre de lieux et fortement organisée, la secte des franc-maçons. Ceux-ci, en effet, ne prennent plus la peine de dissimuler leurs intentions et les rivalisent d'audace entre eux contre l'auguste moine de Dieu. C'est publiquement, à ciel ouvert, qu'ils entreprennent de ruiner la sainte Eglise, afin d'arriver, si c'est possible à déjouiller complètement les nobles chrétiennes des bienfaits dont elles sont redevables au Sauveur Jésus Christ."

"Leur grand intérêt est de ne pas paraître ce qu'ils sont, ils jouent le personnage d'amis des lettres et de philosophes réunis ensemble pour cultiver les sciences. Ils ne parlent que de leur zèle pour le progrès de la civilisation, de leur amour pour le pauvre peuple. A ces en croire, leur seul but est d'améliorer le sort de la multitude et d'obtenir à un plus grand nombre d'hommes les avantages de la société civile."

"La secte concentre aussi toutes ses énergies et tous ses efforts pour s'emparer de l'éducation de la jeunesse."

Tel est le jugement de Notre-St Père porté sur la Maçonnerie, qui foule aux pieds le Christ par six de ses préceptes avec la même énergie.

Maintenant, que devons nous conclure de ce qui précède ?

Le résultat qui se dégage de tous ces faits, c'est qu'il existe de par le monde un courant d'idées hostiles à la religion du Christ, à son Eglise, et que tous les Catholiques sont le but d'une haine implacable, inassouvie, qui va toujours croissant, inspirée par l'immonde Satan. Les ruses de l'antique serpent sont remises en action et son œuvre impur se poursuit partout, dans tous les pays, dans les diverses classes de la société.

NOUVELLES SUCCURSALES.

La Succursale 122 a été instituée le 14 Octobre, 1892, à Hanover, Ont. par l'organisateur provincial Joseph Kido. Pour la liste des officiers voir la partie Anglaise.

La Succursale 123 a été instituée le 14 Octobre, 1892, à St-Basile (Ont.) de Madawaska New Brunswick par l'organisateur provincial, Basile J. Johnson. Pour la liste des officiers voir la partie Anglaise.

La Succursale 124 a été instituée le 14 Octobre, 1892, à St-Basile (Ont.) de Madawaska New Brunswick par l'organisateur provincial, H. J. Johnson. Pour la liste des officiers voir la partie Anglaise.

