



Canadian

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Number 1.

Feast of the Sacred Heart.

Two lights on a lowly altar;
Two snowy cloths for a feast;
Two vases of dying roses.
The morning comes from the east,
With a gleam from the folds of the vestments
And a grace for the face of the priest.
The sound of a low, sweet whisper
Floats over a little bread,
And trembles around a chalice.
And the priest bows down his head!
O'er a sign of white on the altar—
In the cup—o'er a sign of red.
As red as the red of roses,
As white as the white of snows:
But the red is a red of a surface
Beneath which a God's blood flows;
And the white is the white of a sunlight
Within which a God's flesh glows.

Ah! words of the olden Thursday!
Ye come from the far away!
Ye bring us the Friday's Victim
In His own love's olden way.
In the hand of the priest at the altar
His Heart finds a home each day.
The sight of a Host uplifted
The silver sound of a bell:
The gleam of a golden chalice.
Be glad, sad heart! 'tis well:
He made, and He keeps love's promise,
With thee, all days to dwell.
From his hands to his lips that tremble,
From his lips to his heart a thrill,
Goes the little Host on its love path
Still doing the Father's will:
And over the rim of the chalice
The blood flows forth to fill.

The heart of the man anointed
With the waves of a wondrous grace:
A silence falls on the altar—
An awe on each headed face—
For this heart that bled on Calvary
Still beats in the holy place.
The priest comes down to the railing
Where brows are bowed in prayer:
In the tender clasp of his fingers
A Host lies pure and fair.
And the hearts of Christ and the Christian
Meet there—and only there!
Oh! love that is deep and deathless!
Oh! faith that is strong and grand!
Oh! hope that will shine forever,
O'er the wastes of a weary land!
Christ's Heart finds an earthly heaven
In the palm of the priest's pure hand.
—By Father Ryan.

XXX

The Shortness of Time.

We all of us complain of the shortness of time, and yet have much more than we know what to do with. Our lives are spent either in doing nothing at all, or in doing nothing that we ought to do: we are always complaining our days are few, and acting as though there would be no end of them.—Seneca.

True Family Life.

The only way to keep family life pure and sweet is to let the light of common sense and real religious unselfishness into it; to encourage the children to have everyone his or her own friends and plans, while bringing up all in such a sense of mutual affection and justice that the friends of one will be welcome to all, and the interests of one will appeal to the best help of all.—Katharine E. Conway.

XXX

Our Honor Roll.

We need scarcely say here there is no element of our membership that gives us greater joy than our long roll of distinguished Prelates and Clergy. They have watched our career, it has pleased them, and to mark their approval they have joined our Association. No words of theirs could speak higher praise than these, their actions, and this is the proudest chapter in our history.

From all these circumstances with what confidence can the C. M. B. A. appeal for support. Firmness, Honor, lightousness, Charity, Justice—these are our watchwords, and by these signs shall we conquer.

XXX

Keep Posted, Brothers.

How many members of a branch are familiar with their own by-laws, much less the general laws of the association. Not one out of ten we can safely assert. We sometimes witness the discussion of an important matter, and the laws of the association are hauled out and hunted through in real school-boy style, for some solution of the problem under consideration. This ignorance is not confined to those who seldom attend meetings, but some of the most active members of the association are frequently the least informed on the laws governing the same. A member, to be useful, should use some of his activity in posting himself on the laws, especially his own by-laws, and those who have not thus familiarized themselves should not enter into a too free discussion of matters, of which they have but slight acquaintance.

XXX

Join the C. M. B. A.

Every young man who is contemplating matrimony should have his life insured. The late Bishop O'Farral is reported to have said:

"I cannot imagine any more unfair or meaner thing than for a man to get his sins pardoned at the last minute, and then go to heaven and live in a mansion, and go riding about in a golden chariot over the golden streets, while his wife and children, whom he might have provided for, are begging for cold victuals at the basement door of an earthly city.

"It seems to me there ought to be a poor-house somewhere on the outskirts of heaven, where those guilty of such in-providence

should be kept on thin soup and gristle, instead of sitting down at the King's banquet."

Many a man who believed that he had a long life before him, has been carried off in the flash of his strong manhood, and on his dying bed has regretted that he had no provision made for the support of his wife and children.

Don't have death bed regrets—insure your life now.

XXX

Isn't it Funny?

An Exchange says:
An enthusiastic member of a kindred order, who possesses a reserve fund, pursed up his mouth, emitted a spurt of tobacco juice, closed up one eye and ejaculated the old chestnut. "Keep the reserve in your own pocket."

This has a catchy sound, which has availed in alluring new members into his order, which is trying the old trick of selling life insurance at bargain prices. But isn't it about time for their members to feel in their pockets and see if the reserve is there?

A deacon of a church down in Lyons Ia., who has been unsuccessful in business and in somewhat straightened circumstances admonished a friend against using tobacco, and remarked: "If you would estimate the amount you have expended for cigars you will find that you could have built a marble front house with it." His friend "winked the other eye," and remarked: "Well deacon, you have never used tobacco or liquors, where is your marble front?"

This is the rub of the whole matter. When the reserve in the pockets of the members is needed to honor the claims of the widows and fatherless it is not forthcoming from thousands of members. Instead of pulling out that pocket contingent they drop the order and join some new scheme which promises even greater inducements than were originally held out to them, and being new and untried by even the minimum mortality demands, is "cheap and nasty."

XXX

Things Hard to Explain.

Why some men who are willing to toil and strive and save that their families may be comfortable while they are alive are not willing to pay a few dollars a year that their families may be kept from want after they are dead.

Why some men are so prudent they will not trust the welfare of their loved ones to the care of the strongest fraternal association of the land, but are, nevertheless, willing to trust it to the most uncertain of human chances the contingency of their living long enough and being fortunate enough to earn and save a competency.

Why, on the other hand, some men who are so unsuspecting that they will trust an acquaintance who has not a dollar in the world to almost any extent, will, nevertheless

hesitate to trust a fraternal association that guarantees its promises.

Why the men who refuse to rest a moment at their houses or stores or factories were not insured never think of the importance of insuring their lives, while on the other hand these houses and stores and factories were insured.

Why the man who refuses to join the C. M. B. A. because he can take better care of his money generally leaves it to the man who is not able to take care of it at all.

Why some men who say that their whole lives are devoted to laying up a competency for their families when they are gone never seem to think of the quickest and easiest method of accomplishing that object, viz., by joining the C. M. B. A.

Why it is generally necessary to carry the blessings of our Association to a man's home and thrust them upon him, while he is frequently ready and anxious to spend his money for things that are not blessings.

XXX

What is Said of the C. M. B. A.

There are other sections who bear the name of Catholic, and I think the best, to my mind, is the C. M. B. A. It has an entirely un-English bias. The benefit to be derived from membership would be conferred only after the member had himself gone to his reward. —*Dr. Dalton, Ontario.*

I have been associated with a Branch of the Association for years, and in leaving my parish one of the cords hardest to sever was that which bound me to the C. M. B. A. I admire the Association, I bless the Association. Its methods have the sanction of the Church, and therefore must be right and good. Distress half and relief through the C. M. B. A. and charity had been distributed by it. By the payment of small rates the father, brother or a son became a member and when the bread earner was laid away and the widowed wife and orphan children were left to themselves the society stepped in and cared for them and protected them. What a truly noble institution. Furthermore, I look upon the C. M. B. A. as an auxiliary of the Church. Every branch formed in a parish is a great help to the clergy. I would hate to see the society as the association is sold and if this becomes an instrument in the hands of the Church, —*Dr. Dalton, Ontario.*

I have a great interest in the C. M. B. A. I have been a member for a great many years and have watched it very closely. I wanted to see the working of the Association before I joined it, and, after observing its development and worth had become a member. I advise all who can possibly do so to join the C. M. B. A. at once. It will become more thoroughly established and will attract more thoroughly by being a member. We are influenced by our own nature and moral advice and assistance obtained by the C. M. B. A. I wish that C. M. B. A. would succeed. —*Dr. Dalton, Ontario.*

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ASSESSMENT SYSTEM.

LONDON, JUNE 15th

NOTES.

Increase your membership.

Success is contagious

Each is a lever that moves the other

Have you done your share? If not,
why not?Every member should do what he
possibly can to help increase the mem-
bership in his branch.Don't let us have a "tropical fertili-
ty of promise with a saharic aridity of
performance."Some branches are offering prizes—
gold watches, rings, C. M. B. A. pins,
etc.,—to the brothers who bring in a
certain number of new members. This
is the right spirit.

The officers of the Grand Council are doing everything in their power for the interests of the Association; no body of men could do more with the means at their command; but they expect, and should receive, assistance from each member in every branch in the matter of increasing our membership. The C. M. B. A. is a cooperative organization, giving its members life assurance at a very low rate; but it is expected that each member give a "little work," in addition to his assessment rate, to help perpetuate the Association; and this work is "Help to bring in new members."

The C. M. B. A. is truly a grand institution. It has been over twenty-three years in existence now, and has certainly demonstrated sufficiently the soundness of its system. It is essentially the association for Catholic men requiring life insurance, as it has the formal approbation of the Church. It has already paid over \$1,000,000 to heirs of deceased members in Canada, and it has a Reserve Fund of \$1,000,000 constantly increasing. For our Catholic men the C. M. B. A. is undoubtedly the safest, best and cheapest society to join.

ARCHBISHOP O'BRIEN.

Most Rev. C. O'Brien, Archbishop of Halifax, was elected Spiritual Adviser of the C. M. B. A. of Canada at the first meeting of the Board of Trustees held after the Quebec convention. The Board and Trustees displayed good judgment in their choice, for a warmer friend of the Association could not have been selected, and those who will recall the eloquent sermon which his Grace preached to the delegates at the St. John convention will appreciate how appropriately the spiritual direction of our Association falls into his hands.



ARCHBISHOP O'BRIEN, GRAND SPIRITUAL ADVISER

Archbishop O'Brien's career has been one of brilliant achievement. He was born of Irish parents near New Glasgow, P. E. I., on May 4th, 1843, and after a short course in the common schools he became clerk in a mercantile house at Summerside, P. E. I. He always felt, however, that he had a higher call, and in response to it at the age of nineteen he entered as a student at St. Dunstan's College, Charlottetown. Two years afterwards he went to the College of the Propaganda in Rome, where he completed his

studies and obtained a doctor's degree in philosophy and divinity. He was raised to the priesthood in 1871, and for two years he was professor in St. Dunstan's College, and afterwards he became rector of St. Dunstan's cathedral. His health failing him he took up mission work in Indian River, P. E. I., until 1882 when by bull, dated Dec. 2 he was appointed Archbishop of the important See of Halifax. His consecration took place on January 21st, 1883. One has but to drive through the old city of Halifax to see evidence of his great executive ability in the ecclesiastical, educational and charitable institutions which were

Muse, and some of his metrical compositions have considerable merit. He is, besides, a charming writer in prose. Among his more important published works are: *Mater Admirabilis*; *After Weary Years*; *S. Agnes, Virgin and Martyr*; *Aminta*; and *Memoirs of Bishop Birke*. In acknowledgment of his literary accomplishments he was made a Fellow of the Royal Society of Canada and in 1890 he was its president. His discourse at the funeral of the late Sir John Thompson in January, 1895 was worthy of the preacher and the occasion and is a model of chaste and lofty oratory. His Grace takes a keen interest in public affairs. An unflinching advocate of Home Rule for Ireland, he is, nevertheless, a strong Imperialist, and was the principal champion of that idea in Nova Scotia in the days of the Imperial Federation League. At present he is Vice President for Nova Scotia of the British Empire League.

Archbishop O'Brien was aptly described by one of his clergy at a public meeting as a great churchman and a great Canadian.

He is devoted to Canadian institutions and expects great things of the Canadian people. In private life he is kind and affable and always ready to assist any person or movement that deserves support. Members of our Association everywhere will be glad to learn that His Grace is recovering from his recent illness.

C. M. B. A. MEETING IN MONTREAL.

A meeting of the Montreal members of the C. M. B. A. was held in St. Patrick's Parish Hall, St. Alexander street, on Sunday, the 7th May. Bro. N. P. Lamoureux occupied the chair. Seated around him, on the platform, were: Reverend Fathers E. Strubbe, C. S. R., J. Quinlivan, M. Auclair, A. Lucasse, E. Auclair and M. Callaghan; Mr. Justice Curran, Hon. M. F. Hackett, Grand President of the C. M. B. A.; Bros. W. P. Killackey and J. E. H. Howison, Organizers; Grand Deputies J. J. Costigan, T. P. Tansey, C. Daudelin and A. H. Spedding; Grand Chancellor T. J. Finn; Chancellors P. Reynolds, A. D. McGillis, M. Egan, M. Sharkey, and the presidents of the various branches, as follows: D. J. McGillis, Branch No. 26; A. Jones, 41; J. Frenessu, 50; C. O'Brien, 51; J. Coffey, 71; Joseph Belard, 87; J. A. Primeau, 190; Geo. A. Carpenter, 232; Chas. Fortier, 240.

Brother J. E. H. Howison delivered a very interesting speech in the French language, dwelling more especially on the sentiment of gratitude and love that every member should entertain for the Association. The C. M. B. A., said he, deserves the love of all members for being a truly Catholic organization, aiming to unite all practical Catholics throughout the Dominion in the bonds of the noblest and most durable fraternity, the Christian Catholic's brotherhood, making no distinction as to the nationality or condition in life of its members. For its beneficiary advantages the C. M. B. A. was also deserving the love of all members. Brother Howison treated also of the duties of the members towards the C. M. B. A., and urged on every one taking his share of the responsibilities involved in a mutual association such as the C. M. B. A.

Rev. Father M. Auclair, parish priest of St. Jean Baptiste church, Montreal, followed in an eloquent plea in behalf of the C. M. B. A., which, on

either established or revived under his auspices. St. Patrick's church, built at a cost of \$75,000; St. Patrick's Home, the Halifax Infirmary, the Infants' Home, the Euclid Seminary, the Monastery of the Good Shepherd, St. Agnes' Church and St. Mary's Glebe House, were almost all of them built since 1883 and probably in no other city of like proportion can there be found so many tokens of substantial progress among the Catholic population.

Dr. O'Brien's work, however, is not confined to the administrative duties of his high office, for he has made a reputation also as a literary man and a publicist. He is a devotee of the

account of its importance, we insert in full in another column.

Bro. W. P. Killackey was then called upon to speak, and the audience greeted him with cheers as he stepped forward. Following is a short summary of his speech.

It is almost a year now since I had the pleasure of addressing the C. M. B. A. of Montreal. At that time I said I would avail myself of the pleasure of meeting you again; and I felt that, on an occasion of this kind, the least I could do was to accept the invitation you gave me a year ago.

I shall not detain you any length of time, after the great treat you have just heard—the magnificent speech delivered by Father Auclair. I have not been able to follow all the reverend gentleman said, but I understood enough to know that if this address were heard in every parish in this large Province of Quebec, a greater number of French-Canadians would belong to the C. M. B. A.

And a second reason why I do not wish to speak at length is that I do not intend depriving you of another great eloquent treat which is reserved for us this evening—that of hearing from our worthy Grand President. (Cheers.)

But there is a matter of the most direct interest to us all, and I will endeavor to speak of it as briefly as possible. Why is it that your number is so limited in this great Catholic city of Montreal, where the very atmosphere is Catholic, where one can hardly walk the streets without seeing the undying testimony of the faith of those whose descendants should be members of this Association—a society so much in accord with the principles of the Catholic Church? Do not understand me as saying anything disparaging of the other societies of your city. You have several national societies, and you are right in belonging to them. I admire a man who loves his mother country and stands by the blood that circulates in his veins. (Cheers.)

But you can also belong to a cosmopolitan society under the banner of the Church. Without wearying you, let me ask you what you have done, since the inception of this Association, in order to make of the C. M. B. A. such a society as it should be; because, unless you have made it plain to those around you that it is a benefit to belong to this society, your part has been that of a selfish member. The man who is not loyal to the C. M. B. A., as a member, is working against his own interest. Each and every individual in this society is, as it were, a shareholder in a joint stock company.

What about the member who continually acts the part of a grumbler?

Among the complaints made against the C. M. B. A. is that the rates are too high: there are too many "double headers." (Laughter.) But the rates on policies in our Association are the cheapest of any society. They could not be cheaper.

Realize all the responsibility of your position; consider every word that has been uttered by the reverend gentleman this evening: be not only a Catholic in name, but in action, in spirit.

I have been told by certain people who admired the rules of the C. M. B. A. that if the word "Catholic" were struck from the title of the Association, we should have a greater membership. "Put it on the pure insurance system," said they, "and we will belong to it; change the name." "No, my friends," I replied; "Catholic Mutual Benefit Association is good enough title for our Association." (Cheers.)

In conclusion Bro. Killackey spoke of a certain young man for whom the C. M. B. A. was not "high-toned" enough, and who had thought better to join a non-Catholic association, with the result that he slowly abandoned the Catholic Church. An accident happened to him and he was brought to an early grave; his remains were not laid by the side of his ancestors, but among the tombs of our separated brethren, thus leaving to his parents the imperishable heritage of anguish and sorrow.

Bro. Killackey was enthusiastically cheered as he resumed his seat.

Mr. Justice Curran was next called upon to address the gathering, and the former Irish political leader was greeted with tremendous cheering as he stepped forward.

I have been completely taken by surprise, said he, as I came here not to speak but to listen to the magnificent discourse just delivered by Rev. Father Auclair. It is a strong document, destined to do a great deal of good for the benefit of the C. M. B. A.

It was a source of pleasure for me to hear also the gentleman that has just resumed his seat. If you were to hear Mr. Killackey as I have heard him on other occasions and on more earthly matters, you would certainly feel like hearing him again. (Laughter.)

I am here to endorse all that has been said this evening. At a time of my life I might have been interested in making certain statements to the public, but to-day I am in a position to say all I think and speak the truth.

(Laughter.) I believe that this Association is the most solid, the most secure and the best fitted to meet its obligations of all the mutual societies on the American continent. It is based on safe data. As you were told in the French language, the period of foundation of mutual associations, both in America and Europe, was one of calamity. Unless a society is based on sound principles, it must fall; the clash is bound to come some day. When you are invited to join a society, take all the information possible, get at the figures.

I am with Mr. Killackey when he complains of the comparatively small membership of the C. M. B. A. in Montreal. If every one of you only made it a rule to add a new member to the society each year, the C. M. B. A. would soon be a large Association.

But I am not one of those who think that our Association is not flourishing because it does not advance by leaps and bounds. It is the thinking people that will join this society.

When I joined it, some twenty years ago, we did not have one cent reserve fund, but now, according to our last report, the reserve is \$50,000. (Cheers.)

Let everyone take here and now the resolution to add each a member to the society in the current year, and I feel sure that the C. M. B. A. will meet with success. Tremendous applause.

The cheering did not subside, but it went on the increase as the Grand President, Hon. M. F. Hackett, took the floor. He said, in part:

I assure you it is with the greatest pleasure that I find myself this evening in the old city of Montreal, in connection with the C. M. B. A. It was a source of pleasure to me to hear the very able address delivered a moment ago by Rev. Father Auclair, who proved that, starting from an early period and considering all the mutual societies of Europe and America, the C. M. B. A. stands first and foremost.

Cheers. The reverend gentleman's discourse is calculated to foster good,

and I hope he will publish it in the near future.

It was a so a pleasure to me to hear my friend, Brother Killackey, whose investigations are well known and who at almost every hour has been in Ontario, has done generous work with the result that his month's report shows an increase of members for the C. M. B. A. in that province.

Applause. And I was much pleased to hear this evening my old esteemed friend, Mr. Justice Curran, the former Irish political leader of Montreal, cheer.

This being a Catholic City, Catholic associations should meet with the greatest encouragement. We are glad that the C. M. B. A. should be supported. It has been stated by a Bishop in Ontario that the C. M. B. A. was the right arm of the Church in that province, and we must make it the right arm of the Church in Quebec. Cheers. We feel that all the Catholics of America should form as a strong body to further help the Church.

There is no better satisfaction for a father than to feel certain that his children will tread in his footsteps when he has disappeared from this life, that they will remain in the faith of his ancestors. This society cooperates with the clergy for the triumph of Catholicity, and it deserves the support of the fathers of the land, for our paramount principle is: Catholicity first, Catholicity second and Catholicity always. Cheers. To be a member of our Association one must be a practical Catholic. No proof that an applicant for membership has complied with his religious duties, no admission in the C. M. B. A. No proof of compliance with these duties being forthcoming, a member is expelled. It, therefore, keeps a man in the Church. We believe that religion must not be separate from good citizenship; the man who is not a religious man is not a good citizen. This endeavor to keep the Catholics under the banner of the Church is what I may call the first object of our Association.

The second is a fraternal object which should make itself manifest not only in meetings and parades, but a spirit of brotherly love that makes a man feel, when meeting the rough seas of life, that it gives him encouragement and support.

But the C. M. B. A. is not confined only to one province, but it extends to the whole country. We feel the Catholics of Canada should be one and all ways ready to help one another in the difficulties of life. In union there is strength, and our object is to be united so as to help to elevate the Catholic masses.

Have you, members of the C. M. B. A., always done your duty towards this Association? Have you well attended the branch meetings? Have you been brotherly to your fellow members? Have you endeavored to increase our membership? It is true that everybody cannot be influenced, but there is no man, however small, that has not his own influence in his little circle. How is it that in this large city our membership is so limited? Where is the fault? Our constitution has stood the discussion of very severe critics. Where, then, does the trouble lie? It lies, in the apathy of the members.

If this Association is good enough for you, if you believe in its advantages you must inform your Catholic neighbor likewise. Great work could be done here and it lies upon you to do it. Let me urge you to take upon your-

selves that two men be from now and who present a member to this Association. Those that are here and do not belong to this society apply for information and so on. To belong to the C. M. B. A. is a good example.

The Grand President made every eloquent effort by a strong appeal, which took the house by storm and was cheered to the echo.

AN IMPORTANT CASE

The case of Michael Ryan vs. the Supreme Council of the C. M. B. A. of the United States came to trial before Judge Wright and a jury in the Supreme Court at Syracuse a few weeks ago and resulted in a verdict in favor of the Supreme Council. The plaintiff, Ryan, was represented by Hubbs & Tierney, attorneys of Syracuse, and J. A. Hynes, of the same city, as counsel, while the Supreme Council of the C. M. B. A. of the United States was defended by John J. Hynes of Syracuse.

This action attracted more attention than the ordinary law suit, for it involved questions concerning custom and practices followed by some branches and others in receiving beneficiary assessments from members. The action was brought to recover the sum of \$2,000 on account of the death of James Ryan, a former member of the C. M. B. A. Branch at Marcellus, Onondaga county, N. Y., who died November 11, 1900. The defence was that at the time of his death James Ryan was under suspension not having paid assessments due and levied in October, 1900, which became due on or before the 1st of the month immediately following to wit November 1st. The plaintiff claimed and so testified himself, on the stand, as also did another witness, that the said assessments were paid to the Recording Secretary of the branch three weeks prior to the said 1st of November, and that it had been the custom for years for members to pay assessments to the Recording Secretary, as well as to the Financial Secretary, that sometimes the branch had advanced the assessments due out of its general fund to pay for members, and that, on this occasion, in October, 1900, said Ryan had paid \$200 on his account, including the present assessments due and some back assessments that the branch had paid for him. This the Recording Secretary, when called to the stand, denied, and the Financial Secretary when sworn as a witness produced his records, which showed that the said assessments had not been paid, and that he had not received the money for such assessments from anybody on behalf of Ryan.

The defence also showed by the testimony of the Grand Secretary of New York State and the two Secretaries of the branch that the notices of assessments had been legally issued and mailed as required by the constitution, and also showed that under the laws of the Association beneficiary assessments must be paid to the Financial Secretary of the branch, and that he was the only officer authorized to receive said moneys, and that Ryan assuming that he paid the Recording Secretary, by this act made such Secretary his agent and therefore was not the agent of the Association for that purpose, unless it could be proven that the money had been turned over to the Financial Secretary. This proof was not made, no Attorney Hynes moved, when the evidence was all in, for direction of a verdict in favor of defendant on the

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

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

ABUSES CONDEMNED.

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

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

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

ADDRESS TO ARCHBISHOP GAUTHIER

on His First Official Visit to Belleville.

FROM THE C. M. B. A.

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

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

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

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

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

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

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

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

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

THE ARCHBISHOP'S REPLY.

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

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

He invoked the Divine blessing on all present.

Belleville, May 12, 1899.

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

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

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

DEFENDERS' PROMISE

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

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

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

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

CORONATION OATH.

A British Monarch on being crowned swears:—

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

Branch 77, Lindsay.

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

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

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

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

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

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

J. R. SHANNON, Pres.
J. J. MACDONELL, Sec.

Lindsay, April 25, 1899.

Branch 159, Ottawa.

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

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

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

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

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

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

Branch 38, Cornwall.

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

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

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

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

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

P. McCABE, Sec.
E. O'CALLAGHAN, Pres.

Branch 215, Ottawa.

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

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

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

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

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

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

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

Truth Society of Ottawa THE CANADIAN the Catholic Record of London and the press of Prince Edward Island. Carried.
J. B. Strong, Sec.
P. O'CALLAGHAN, Pres.
Hall of the Catholic Mutual Benefit Association
P. O'CALLAGHAN, Pres.

SOCIAL OF BRANCH 51.

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

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

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

APPEALS

From Branch No. 7
Sarnia, May 22, 1899.

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

Dear Sir and Bro - Received from branches towards the Jones appeal

Branch No. 168, Ambler, N. B. 2.00

Branch No. 57, Montreal 1.00

Yours fraternally,
M. LANSBURY.

LIFE A GAME OF CARDS.

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

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

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

WHY THEY ARE CALLED "OLD LINERS."

Says the National Union.

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

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

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

HELPING YOUR BROTHER

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

HOW TO WORK.

Be in the Branch hall before the meeting is opened

Make acquaintance of members as they come in

Talk with each in a friendly way about increasing the membership

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

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

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

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

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

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

an attendance can be much increased if effort is made to do so, and the gatherings are made attractive and pleasant, and further, that no matter how hopeless the condition of the branch may seem to be, it can be forced to grow if these simple things are done.

Suggest identification meetings, or cake, or cream or smoking concerts or any of the methods by which the social orders succeed in creating a greater attendance than is usual in the protective fraternities.—Adapted from A. L. H. Journal.

FRATERNAL VISITS.

Too great value cannot be placed upon hearty, whole-souled, fraternal visits as a means of infusing renewed interest and good fellowship into our branches, says an exchange, and very truthfully too. A branch may be able to get just enough members together to make up the necessary quorum; its meetings may be dull, dry and spiritless as an assemblage of so many wooden images; but let a few visitors from a wide-awake sister branch burst in upon them and see how everything is changed in an instant. All is life and activity where there was nothing but the dull routine of humdrum existence. We all know that it does a branch good to have many visitors, and therefore, members of all branches should strive to see the members in other branch rooms once in a while. It will do them good in many ways. It will give them a chance to compare the work of others with their own and possibly to profit thereby. It will increase your acquaintance among the order generally and tend to make the fraternity what it should be. We advise not only individual visits to other branches, but the making up of parties to take the meetings by storm. Especially desirable is it to go some distance from home and visit those branches which do not receive many visits during the year. We know that much of this kind of work is left to the officers of our Grand Council, but it should not be so; the branch officer should visit as well, and stirring abroad as much as possible, show the outsiders that the Association is alive, and that they are sociable and friendly in the C. M. B. A. and in each other's society.—Adapted from an Ex.

THE VALUE OF INSURANCE.

It is the usual thing nowadays when a man dies to ask: "How did he leave his family provided for? How much insurance did he have upon his life?" A life insurance policy in an established company or a well managed mutual association has come to be fully recognized by the public as a better asset for the family than real estate or cash in bank, for while houses and lots are personal property, must go into the estate of the deceased, and are subject to the claims of creditors, the proceeds of a life policy is the sole property of the family, and no creditor can reach a dollar of it. Every family thus provided for occupies a position of comparative independence, and does not become a charge upon either relatives or the community at large. So many instances of the helpfulness of life insurance occur that every little neighborhood becomes familiar with them, and such practical illustrations of its beneficence not only counteract all attacks made upon the system, but encourage others to avail themselves of it. Instances of benefits conferred upon

bereaved families by life insurance multiply so rapidly that everyone soon comes to have a personal knowledge of them and cannot fail to have confidence in any system that is not only designed for this very purpose, but has the ability to carry it into effect. As an illustration of the practical results, we are reminded of an incident where a young man from the East drifted to a mining town in the West to seek a fortune. He was stricken with pneumonia, and a total stranger, lay sick for days and became delirious. Among his effects was found a life policy. The beneficiary was informed by telegraph and in reply instructions were given to do everything possible for him. This was done, but to no avail; he finally died, and was buried properly and decently. The policy secured for the unfortunate young man a friend in the hour of his direst need, but for whom he might have filled an unknown grave and his friends never known of his fate.—National Underwriter.

THE MYSTERY OF SLEEP.

One of the Most Wonderful Things in the World—Yet as Commonplace as Breakfast—How it Changes the Body.

The most wonderful events in the world are the most common. If the sun appeared, says Carlyle, only once in a long term of years, how excited everybody would be. But the miracle takes place every day unregarded. The most wonderful thing that happens to man from the cradle to the grave is also a daily event, and it excites hardly any wonder or curiosity. The phenomenon of sleep. We go to bed at night and expect sleep, as a matter of course. It approaches us with no sense of surprise or apprehension on our part; we pass within the ivory gate with as little concern as we walk down the street, and yet sleep is as wonderful as death, to which not a few poets have likened it. Only the confirmed victim of insomnia realizes its beneficent influence, to the rest it is as commonplace as breakfast. And yet sleep is not only the profoundest mystery we know, but it is the result that the accompaniment of the most remarkable changes in our bodies, themselves also subjects of deepest wonder. These changes are described in a very interesting paper in the April number of Harper's Magazine by Dr. Andrew Wilson.

The first fact relating to sleep is that the sum total of our energy is reduced; or, as Dr. Wilson puts it, "the living engine slows down, as it were, and banks up its fires, so that its pulsations are sufficient, not for actual labor, but for merely maintaining the passive flow of force within the organism." Whether this reduction of the play of bodily force causes or merely accompanies sleep it might be hard to say. It is a beautiful thought in "The Ancient Mariner" that sleep is a blessed influence descending from above, but we suppose science will not listen to that, though it is not incompatible with the idea of the preparation for sleep by the bodily forces. The scientific statement would be that there is a general displacement and rearrangement of molecules, but that does not help us much, for the movements of molecules are unintelligible as an ultimate expression of why things are so and so. Then the work of the glands is slackened, they are not called on to secrete so many products from the

The most striking fact is the change in temperature. The temperature of the human body rises at a quick rate from 6 a. m. to 10 or 11 a. m., increases at a slower rate from that time to 6 p. m., and then falls, reaching the minimum point at about 4 a. m. It is probable, by the way, that colds are often caught in bed at this last hour, especially by restless sleepers, who partially divest themselves of their bed-clothes, and so are exposed at the very time when the body demands the greatest protection. At this hour, too, the tissue changes are reduced to a minimum. The pulsations of the engine are, in a word, at their feeblest. The brain becomes paler, the appearance of even the ruddiest people grows more pallid, the resemblance to death is more apparent, so that it seems natural to speak of the dead as asleep, and to say with Shelley in "Queen Mab":

How wonderful is Death,
Death and his brother Sleep!

A learned author quoted by Dr. Wilson attributes the real cause of sleep to "the changes which the nerve elements of the brain undergo as the result of fatigue." But Dr. Wilson himself holds that it is in the brain cells that we shall probably find such explanation of sleep as science can give us. It is known to day that the brain is composed of hundreds of millions of cells, each an independent unit, though all united in a greater and more complex unity. He suggests that this unity of action is accomplished by the transmission of impulses from one cell to another, by temporary contract of the fibres, and this would be the normal condition of things in what we may call "business hours," when the telephonic exchanges between the cells are in full operation. But, "when the business of the day is over, and the central telegraphic or telephonic exchange is no longer occupied with its busy work, we can conversely imagine the withdrawal of the processes of the cells, and of their breaking their connections for a brief season, which is devoted to their recuperation." This season of recuperation is what we know as sleep.

This is an ingenious and interesting theory, and is, we suppose, quite in accord with the latest scientific investigation. It may be said, in passing, that there seems no reason why physiology should not devote more energy than it has done to the investigation of the problem of sleep, so much in regard to human health depends upon accurate knowledge of its conditions. If we could induce sleep without the use of drugs what a brighter world it would be for many who now suffer those prolonged and dreary tortures which only the sleepless know. We are, of course, aware that hypnotism and mesmerism are powerful agencies for putting patients to sleep; but even they sometimes fail, and they are as objectionable as drugs. If the problem lies in securing the quiescence of the brain cells, or, in the metaphor of Dr. Wilson, in the shutting off of the telephonic exchange, it ought not to be impossible for science to get at that part of the human organism, witness its condition and devise means for the breaking of the contacts which maintain brain activity.

But all this science, interesting and useful as it is, leaves the mystery where it was. We see clearly what physiological phenomena accompany sleep, but what of sleep itself, what of the human soul, lately so active, now buried in a repose as still as death? Does the soul itself, as it were, sleep?

Does it, like the body, need repose? What happens to the mental and moral powers of man when overcome by slumber? Is the mind liberated from the bonds of time and place, and can it visit then "worlds not realized?" What of the strange phenomena of our dreams, wherein ordinary and familiar secular events connected palpably with some of our daily experiences are either blended with others not so connected or are turned upside down, and are presented in an unmeaning fantasy which, nevertheless, seems natural? Is our full normal consciousness there? Hardly, or the dream could not be so incongruous and impossible. Yet a partial consciousness there must be, or we could not recall the dream in the morning. And what of those strangest, but well attested of all dreams, in which the dreamer sees with vivid intensity an event in the future. If the sleeping form held the complete and normal consciousness with the brain functions in the usual way, one would suppose the activity of the connected brain cells to be more than usually vigorous in the light of such an astounding experience; yet the very sleep in which the dream occurs depends, we are told, in the quiescence of these cells. Can it be possible, then, that in sleep, whatever the physical accompaniments, the soul does become at least partly liberated, finding the cells for the time useless as functioning organs? In a trance is this liberation still more completely effected? And in death, is the liberation final and complete? We know nothing, perhaps we never shall know, but to us the problem of sleep can never be solved on any mere material ground. All the scientific problems lead up to the mysterious problems of spirit.

CHRISTIAN SCIENCE.

The spread of the delusion best known as Christian Science leads the editor of the Medical Record to declare that "people who will not protect themselves against 'faith cure,' 'Christian Science,' and the like, by the exercise of some rudiments of intelligence, should be taken in hand and protected *volens volens*." A woman who had been ill for three months with "dropsy" died lately in Mount Vernon, N. Y., without medical treatment, and apparently without accurate diagnosis. The attendant who claimed Heaven sent ability to cure the patient failed. According to the husband, the load of original sin in his wife, manifested by dropsy, was too much for the female healer; and the sufferer, therefore, had to die. Could folly go further than this?—Ave Maria.

SUPERSTITIONS.

Ave Maria.

Referring to some of the popular superstitions that have taken the place of real religion in many minds, a writer in the Bookman expresses a thought which we are glad to find in a secular publication, though the thought is not new to our readers:

"It has been noted with wisdom that epochs marked by the decay of the Christian spirit have been signalized by a corresponding increase of superstition. When the torch of religion has burned clearly, the coal, enamored of its highest good, has been concerned with evil only in the far lest it should offend; while, on the contrary, superstition is primarily a morbid concern for avert. With this in mind it can not appear surprising that with the decline of religious belief, following in the wake of materialism, we should come upon a revival of the phase of character some of the darkest pages of history."

ASSESSMENT SYSTEM—SYSTEME DE COTISATION.

June Assessment, 1899.
Cotisation du mois de Juin.

No. 7.

Deaths } Nos. 40, 41, 42, 43, 44, 45,
Dées } 46 and 47

The Grand Council of the C.M.B.A. of Canada.
SECRETARY'S OFFICE,
London, Ont., June 1, 1899.

Le Grand Conseil de l'A. C. B. M. du Canada.
BUREAU DU SECRETAIRE,
London, Ont., 1 Juin, 1899.

Dear Sir and Brother—You are hereby
officially notified of the deaths of the follow
ing named brothers:

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

| NO. | NAME. | BRANCH. | LOCATION. | POLITY. | ADMIT'D | DIED. | CAUSE OF DEATH. |
|-----|------------------|---------|--------------------|---------|--------------|--------------|--------------------|
| NO. | NOM. | SIÈGE. | SIEGE. | ADMIS. | DECEDES. | AUX. | CAUSE DU DECES. |
| 40 | John E. Shortall | 26 | Montreal, Que. | 2000 | July 21, '94 | Mar. 27, '95 | Pneumonia |
| 41 | Joseph Heary | 37 | Hamilton, Ont. | 1898 | June 19, '95 | April 6, '95 | Lung Disease |
| 42 | Patrick O'Neill | 18 | Niagara Falls, O. | 2000 | Jan. 22, '95 | May 19, '95 | Etyphoid Fever |
| 43 | Angelo Dambra | 4 | London, Ont. | 2000 | Apr. 17, '84 | " 12, '95 | Paralysis |
| 44 | Michael J. Dwyer | 170 | Elgin, Ont. | 1880 | Jan. 18, '92 | " 19, '99 | Tuberculosis |
| 45 | Archibald Mooney | 28 | Ottawa, Ont. | 2000 | Jan. 16, '95 | " 22, '95 | Etyphoid Pneumonia |
| 46 | Mathias Gauthier | 133 | St. Jean Bpt., Man | 1800 | Feb. 15, '95 | " 26, '95 | Anemic Perniciouse |
| 47 | William Sullivan | 3 | Amherstburg, O. | 2000 | Apr. 17, '85 | " 27, '95 | Chronic Bronchitis |

Death Nos. 40 & 41 not in regular order, proofs not having been received in time.
Les décès Nos. 40 & 41 ne sont pas rapportés dans l'ordre régulier, la preuve n'ayant pas été
reçue en temps.

Statement of the Beneficiary and Reserve | Compte-rendu du Fonds des Bénéfices et du
Funds for May, 1899. | Fonds de Réserve pour le mois de Mai, 1899

| BENEFICIARY FUND. FONDS DES BENEFICES. } Dr. | |
|---|------------------------------------|
| Amount on hand May 1st, Montant en caisse, le 1er Mai, | 1899..... \$ 7,359 00 |
| Received during May from Reçu durant le mois de Mai | No. 1 & 2 Assessments 120 75 |
| | No. 3 & 4 " 1,065 45 |
| | No. 5 " 378 00 |
| | No. 6 " 250 00 |
| 1899. May 22, Benefits paid on account of Bénéfices payés à compte de } 22 do " Richard Barrett, Order 700 & 701 } \$ 2,000 00 26 do " Elzear L. Samson, " 770 } 2,000 00 29 do " Patrick M. Hill, " 771 } 1,000 00 30 do " A. Dambra, " 772 & 773 } 2,000 00 31 do " P. Drouillard, " 774, 775, 776, } 1,000 00 31 do " Geo. N. Schmidt, " 778 } 2,000 00 31 do " Philippe P. Landry, " 779 } 1,000 00 31 do " J. E. Shortall, " 780 } 2,000 00 31 do " Patrick O'Neill, " 781 } 2,000 00 31 do " Michael J. Dwyer " 783 } 1,000 00 June 1st, 1899, Balance..... 3,083 47 | |
| Total amount of Beneficiary Fund collected since 1st January, 1893, to date..... | \$952,001 04 |
| Total amount paid to the Beneficiaries of deceased members to date..... | \$95,007 57 |

| RESERVE FUND—FONDS DE RESERVE. | |
|---|-----------------------|
| Amount on hand May 1st, Montant en caisse le 1er Mai, | 1899..... \$ 5,783 06 |
| Amount accrued since last report Montant accru depuis le dernier rapport | 614 00 |
| Total..... | \$ 6,397 06 |

SAM. R. BROWN, Grand Secretary.

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

Brothers—The foregoing statement of
Assessment No. 7 (June Assessment) is
given in compliance with Sections 7 & 8 of
Beneficiary Fund Law; the legal notice of
these regular monthly assessments is given
in our Constitution. You must pay this As-
sessment to the Financial Secretary of your
Branch on or before the third day of July,
1899. Branch Treasurers must remit to
me the amount of this Assessment, accom-
panied with Monthly Assessment Report, on
or before the 9th day of July, 1899. Mem-
bers, and especially officers of branches, are
requested to carefully read Sections 1, 8, 9, 10
and 11 of our Constitution in order to become
acquainted with the regulations regarding
Assessments.

Yours fraternally,

SAM. R. BROWN, Grand Sec.

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

Frères—L'état précédent de la Cotisation
No. 7 (Cotisation du mois de Juin) est donné
en conformité des Clauses 7ème et 8ème de
notre loi concernant le Fonds des Bénéfices ;
l'avis légal de ces cotisations mensuelles
régulières est donné dans notre Constitution.
Vous devez payer cette cotisation au Secre-
taire Financier de votre Succursale le ou
avant le 3ème jour de Juillet, 1899. Les
Trésoriers des Succursales doivent me faire
remise du montant de cette cotisation, ac-
compagné du Rapport de la Cotisation Men-
suelle, le ou avant le 9ème jour de Juillet,
1899. Les membres, et plus particulière-
ment les officiers des succursales, sont priés
de lire attentivement les Clauses 1, 8, 9, 10 et
11 de notre Constitution afin de bien con-
naître les règlements concernant les cotisa-
tions.

Fraternellement à vous,

SAM. R. BROWN, Grand Sec.

Life is rich in contrasts: And a susceptible
and highly strung human soul would break
down like a bridge under the measured tread
of soldiers, if it were allowed to let the burden
of the heaviest thoughts and strongest feel-
ing work upon it in undisturbed monotony.
But just as in music every key note has its
harmonies, so when we cause one chord of
our heart to vibrate for long all sorts of
strange notes respond and clang, often those
which we least expect.—Anon.

However heavy be our burden, the most
Christian frame of mind is also the most
judicious, from the point of view of common
sense. In all afflictions, resignation to God's
will is not only our duty, but our com-
fort as well. Unavailing regrets merely
increase the weight of present sorrow; a
generous resolve to make the best of even the
most trying situations not infrequently
brings a calm as agreeable as it is unex-
pected.

Statement of Assessments Received in May, 1899.

Etat des Cotisations Recues Durant le Mois de Mai

| Branch No. | Assessment No. | Beneficiary Fund. | Reserve Fund. | Branch No. | Assessm No. | Beneficiary Fund. | Reserve Fund. | Branch No. | Assessm No. | Beneficiary Fund. | Reserve Fund. | Branch No. | Assessm No. | Beneficiary Fund. | Reserve Fund. |
|---------------|-------------------|----------------------|------------------|---------------|----------------|----------------------|------------------|---------------|----------------|----------------------|------------------|---------------|----------------|----------------------|------------------|
| | | | | | | | | | | | | | | | |
| 1 | 5 | \$192 90 | \$10 11 | 1 | 5 | \$2 11 | \$11 11 | 1 | 5 | \$2 11 | \$11 11 | 1 | 5 | \$2 11 | \$11 11 |
| 2 | do | 16 84 | 5 31 | 2 | do | 1 50 | 5 31 | 2 | do | 1 50 | 5 31 | 2 | do | 1 50 | 5 31 |
| 3 & 4 | do | 31 91 | 15 32 | 3 & 4 | do | 1 50 | 5 31 | 3 & 4 | do | 1 50 | 5 31 | 3 & 4 | do | 1 50 | 5 31 |
| 5 | do | 164 00 | 7 64 | 5 | do | 1 50 | 5 31 | 5 | do | 1 50 | 5 31 | 5 | do | 1 50 | 5 31 |
| 6 | do | 1 00 | 2 00 | 6 | do | 1 50 | 5 31 | 6 | do | 1 50 | 5 31 | 6 | do | 1 50 | 5 31 |
| 7 | do | 1 00 | 2 00 | 7 | do | 1 50 | 5 31 | 7 | do | 1 50 | 5 31 | 7 | do | 1 50 | 5 31 |
| 8 | do | 1 00 | 2 00 | 8 | do | 1 50 | 5 31 | 8 | do | 1 50 | 5 31 | 8 | do | 1 50 | 5 31 |
| 9 | do | 1 00 | 2 00 | 9 | do | 1 50 | 5 31 | 9 | do | 1 50 | 5 31 | 9 | do | 1 50 | 5 31 |
| 10 | do | 1 00 | 2 00 | 10 | do | 1 50 | 5 31 | 10 | do | 1 50 | 5 31 | 10 | do | 1 50 | 5 31 |
| 11 | do | 1 00 | 2 00 | 11 | do | 1 50 | 5 31 | 11 | do | 1 50 | 5 31 | 11 | do | 1 50 | 5 31 |
| 12 | do | 1 00 | 2 00 | 12 | do | 1 50 | 5 31 | 12 | do | 1 50 | 5 31 | 12 | do | 1 50 | 5 31 |
| 13 | do | 1 00 | 2 00 | 13 | do | 1 50 | 5 31 | 13 | do | 1 50 | 5 31 | 13 | do | 1 50 | 5 31 |
| 14 | do | 1 00 | 2 00 | 14 | do | 1 50 | 5 31 | 14 | do | 1 50 | 5 31 | 14 | do | 1 50 | 5 31 |
| 15 | do | 1 00 | 2 00 | 15 | do | 1 50 | 5 31 | 15 | do | 1 50 | 5 31 | 15 | do | 1 50 | 5 31 |
| 16 | do | 1 00 | 2 00 | 16 | do | 1 50 | 5 31 | 16 | do | 1 50 | 5 31 | 16 | do | 1 50 | 5 31 |
| 17 | do | 1 00 | 2 00 | 17 | do | 1 50 | 5 31 | 17 | do | 1 50 | 5 31 | 17 | do | 1 50 | 5 31 |
| 18 | do | 1 00 | 2 00 | 18 | do | 1 50 | 5 31 | 18 | do | 1 50 | 5 31 | 18 | do | 1 50 | 5 31 |
| 19 | do | 1 00 | 2 00 | 19 | do | 1 50 | 5 31 | 19 | do | 1 50 | 5 31 | 19 | do | 1 50 | 5 31 |
| 20 | do | 1 00 | 2 00 | 20 | do | 1 50 | 5 31 | 20 | do | 1 50 | 5 31 | 20 | do | 1 50 | 5 31 |
| 21 | do | 1 00 | 2 00 | 21 | do | 1 50 | 5 31 | 21 | do | 1 50 | 5 31 | 21 | do | 1 50 | 5 31 |
| 22 | do | 1 00 | 2 00 | 22 | do | 1 50 | 5 31 | 22 | do | 1 50 | 5 31 | 22 | do | 1 50 | 5 31 |
| 23 | do | 1 00 | 2 00 | 23 | do | 1 50 | 5 31 | 23 | do | 1 50 | 5 31 | 23 | do | 1 50 | 5 31 |
| 24 | do | 1 00 | 2 00 | 24 | do | 1 50 | 5 31 | 24 | do | 1 50 | 5 31 | 24 | do | 1 50 | 5 31 |
| 25 | do | 1 00 | 2 00 | 25 | do | 1 50 | 5 31 | 25 | do | 1 50 | 5 31 | 25 | do | 1 50 | 5 31 |
| 26 | do | 1 00 | 2 00 | 26 | do | 1 50 | 5 31 | 26 | do | 1 50 | 5 31 | 26 | do | 1 50 | 5 31 |
| 27 | do | 1 00 | 2 00 | 27 | do | 1 50 | 5 31 | 27 | do | 1 50 | 5 31 | 27 | do | 1 50 | 5 31 |
| 28 | do | 1 00 | 2 00 | 28 | do | 1 50 | 5 31 | 28 | do | 1 50 | 5 31 | 28 | do | 1 50 | 5 31 |
| 29 | do | 1 00 | 2 00 | 29 | do | 1 50 | 5 31 | 29 | do | 1 50 | 5 31 | 29 | do | 1 50 | 5 31 |
| 30 | do | 1 00 | 2 00 | 30 | do | 1 50 | 5 31 | 30 | do | 1 50 | 5 31 | 30 | do | 1 50 | 5 31 |
| 31 | do | 1 00 | 2 00 | 31 | do | 1 50 | 5 31 | 31 | do | 1 50 | 5 31 | 31 | do | 1 50 | 5 31 |
| 32 | do | 1 00 | 2 00 | 32 | do | 1 50 | 5 31 | 32 | do | 1 50 | 5 31 | 32 | do | 1 50 | 5 31 |
| 33 | do | 1 00 | 2 00 | 33 | do | 1 50 | 5 31 | 33 | do | 1 50 | 5 31 | 33 | do | 1 50 | 5 31 |
| 34 | do | 1 00 | 2 00 | 34 | do | 1 50 | 5 31 | 34 | do | 1 50 | 5 31 | 34 | do | 1 50 | 5 31 |
| 35 | do | 1 00 | 2 00 | 35 | do | 1 50 | 5 31 | 35 | do | 1 50 | 5 31 | 35 | do | 1 50 | 5 31 |
| 36 | do | 1 00 | 2 00 | 36 | do | 1 50 | 5 31 | 36 | do | 1 50 | 5 31 | 36 | do | 1 50 | 5 31 |
| 37 | do | 1 00 | 2 00 | 37 | do | 1 50 | 5 31 | 37 | do | 1 50 | 5 31 | 37 | do | 1 50 | 5 31 |
| 38 | do | 1 00 | 2 00 | 38 | do | 1 50 | 5 31 | 38 | do | 1 50 | 5 31 | 38 | do | 1 50 | 5 31 |
| 39 | do | 1 00 | 2 00 | 39 | do | 1 50 | 5 31 | 39 | do | 1 50 | 5 31 | 39 | do | 1 50 | 5 31 |
| 40 | do | 1 00 | 2 00 | 40 | do | 1 50 | 5 31 | 40 | do | 1 50 | 5 31 | 40 | do | 1 50 | 5 31 |
| 41 | do | 1 00 | 2 00 | 41 | do | 1 50 | 5 31 | 41 | do | 1 50 | 5 31 | 41 | do | 1 50 | 5 31 |
| 42 | do | 1 00 | 2 00 | 42 | do | 1 50 | 5 31 | 42 | do | 1 50 | 5 31 | 42 | do | 1 50 | 5 31 |
| 43 | do | 1 00 | 2 00 | 43 | do | 1 50 | 5 31 | 43 | do | 1 50 | 5 31 | 43 | do | 1 50 | 5 31 |
| 44 | do | 1 00 | 2 00 | 44 | do | 1 50 | 5 31 | 44 | do | 1 50 | 5 31 | 44 | do | 1 50 | 5 31 |
| 45 | do | 1 00 | 2 00 | 45 | do | 1 50 | 5 31 | 45 | do | 1 50 | 5 31 | 45 | do | 1 50 | 5 31 |
| 46 | do | 1 00 | 2 00 | 46 | do | 1 50 | 5 31 | 46 | do | 1 50 | 5 31 | 46 | do | 1 50 | 5 31 |
| 47 | do | 1 00 | 2 00 | 47 | do | 1 50 | 5 31 | 47 | do | 1 50 | 5 31 | 47 | do | 1 50 | 5 31 |
| 48 | do | 1 00 | 2 00 | 48 | do | 1 50 | 5 31 | 48 | do | 1 50 | 5 31 | 48 | do | 1 50 | 5 31 |
| 49 | do | 1 00 | 2 00 | 49 | do | 1 50 | 5 31 | 49 | do | 1 50 | 5 31 | 49 | do | 1 50 | 5 31 |
| 50 | do | 1 00 | 2 00 | 50 | do | 1 50 | 5 31 | 50 | do | 1 50 | 5 31 | 50 | do | 1 50 | 5 31 |
| 51 | do | 1 00 | 2 00 | 51 | do | 1 50 | 5 31 | 51 | do | 1 50 | 5 31 | 51 | do | 1 50 | 5 31 |
| 52 | do | 1 00 | 2 00 | 52 | do | 1 50 | 5 31 | 52 | do | 1 50 | 5 31 | 52 | do | 1 50 | 5 31 |
| 53 | do | 1 00 | 2 00 | 53 | do | 1 50 | 5 31 | 53 | do | 1 50 | 5 31 | 53 | do | 1 50 | 5 31 |
| 54 | do | 1 00 | 2 00 | 54 | do | 1 50 | 5 31 | 54 | do | 1 50 | 5 31 | 54 | do | 1 50 | 5 31 |
| 55 | do | 1 00 | 2 00 | 55 | do | 1 50 | 5 31 | 55 | do | 1 50 | 5 31 | 55 | do | 1 50 | 5 31 |
| 56 | do | 1 00 | 2 00 | 56 | do | 1 50 | 5 31 | 56 | do | 1 50 | | | | | |

THE JESUIT METHOD.

At the banquet of the alumni of the St. Louis University on Monday evening, the Reverend Rector brought out a very suggestive point in his address. It was to the effect that the alumni of Jesuit Colleges were the intellectual offspring not of any merely local college, but of the great teaching order of the Society of Jesus founded three hundred and sixty years ago. This leads me to a reflection, that is too often forgotten: It is that the greatness of an educational institution does not lie in fine buildings, much apparatus and large endowments, though this is a current fallacy quite in keeping with the superficial notion of education now a days. Catholics possess in the Society of Jesus what money and fine buildings cannot give—the greatest and best equipped teaching society the world has ever seen. Its system is the best ever devised and its corps of teachers the best trained and most efficient the ancient or the modern world has ever known. Their method has preserved, amidst all the vagaries of modern pedagogy, the true purpose and end of education, the training of the powers of the mind and the building-up of character. While Modernism has wandered away into all manners of pedagogic follies and crude theories, the Jesuits have anchored sure and safe in a solid and substantial conservatism, which even modern experience is fast demonstrating to be the only sound and successful method of education. It is not money but brains that makes a true educational institution, nor can money buy brains. The secret of the immense educational power and virtue of the Jesuits' system lies in the fact that its members devote their lives to their work not for pecuniary remuneration, but through the higher motives of the love of God and of intellectual labor.—Church Progress.

AN ORIGINAL POPE.

Clement XIV., was a strong-minded, original character. The Catholic World Magazine for May gives some striking quotations from his letters. Among the many we cull the following:

To a Lady (January 2, 1774).

"True devotion, madam, neither consists in a careless air nor in a brown habit. Most pious people imagine, though why I don't know, that clothes of a dark color please Heaven more than those of a lighter and livelier hue; yet we find angels are always painted either in white or blue. I do not love plety which proclaims itself. Observe, moreover, that the lady who talks scandal in company, or appears peevish or in an ill humor against mankind, is generally dressed in brown! Singularity is so little allied to true devotion that we are ordered in the Gospel to wash our faces when we fast, that we may not appear remarkable. . . . The world would not have ridiculed religion so much had not its devotees given room for it. Almost always inflamed with bitter zeal, they are never satisfied except with themselves, and would have every one submit to their whims because their plety is often the effect only of caprice. False devotees do little less injury to the cause of religion than the openly profane: . . . they have a restless, impetuous, persecuting zeal, and are commonly either fanatical or superstitious, hypocrites or ignorant.

When you had no rancor in your heart, nor pride in your mind, no singularity in your actions, and that you observe without affectation or trilling the laws of God and the Church, then you may believe you are in the way of salvation.

NO TWO UNBELIEVERS AGREE.

There is a well-marked characteristic of all unbelievers. No two of them agree. One is a scoffer of the Ingersoll type, who finds Christianity a composition of imbecility, cruelty, hypocrisy, rapine, murder, theft, tyranny and oppression. Others, like Rousseau, might preach their creeds from many so-called Christian pulpits and be termed liberal and progressive. Some, like Ruan, might subscribe to the Unitarian Confession of Faith, and be received without scruple into full membership in that body. Others, again, are evangelists, occupying evangelical pulpits, preaching a diluted infidelity to congregations which are not yet fully prepared to cut loose from the moorings of orthodoxy. They have perhaps discarded "eternal punishment," the "story of Jonah," the "gospel miracles," but they still choose for propriety sake to be termed "Christians."

Our arraignment of unbelief is directed against the whole generation of unbelievers, whether they occupy the Christian pulpit, the listener's pew, the professor's chair, the editorial sanctum or the tribune of self-constituted apostle of Irreligion. They are all the same to an honest believer. They are enemies of the cross of Christ, and all the more dangerous if they employ the mask of religion to play the role of "The Pharisee." Every time I hear of a minister of religion preaching a distinctly infidel doctrine the terrible words of St. Mark come to my mind: "Hail Rabbi! and he kissed him."

"Few things so inspire us with the desire of greatness as the reading of the lives of great men. Why should not we do great deeds like those which other men have done—be they deeds of heroes, saints or sages?"

No man is weak except by his own choice. God's strength is at every obedient man's command.

The prince of darkness is pleased with sadness and melancholy because he is and will be sad and melancholy for all eternity, and desires that every one should be like himself.

CHESTERVILLE WILL BE NEXT.

This busy and thriving town is at last to have a branch of the Catholic Mutual Benefit Association. St. Mary's church congregation having decided to follow the advice of His Grace, Archbishop Coarney, and their zealous pastor, Father Quinn, who warmly commended the Association to the large congregation present at High Mass on Sunday, the 24th inst., giving them to attend a meeting held in Grandy school's study afternoon.

Bro. W. P. Kinicki, Organizer of the C. M. B. A., addressed the meeting, after which fifty applications were received. The branch will be inaugurated with probably fifty charter members early in June, and from the zeal manifested by those interested in its formation it should become one of the most successful branches yet organized.

Arrangements are being made for a minister to be here on the 14th June, in aid of St. Mary's church, when Hon. Chas. F. Gaudet, Solicitor General, D. C. Fraser, Esq., M. P. and others will deliver addresses.

ACKNOWLEDGMENTS.

Ottawa, Can., May 17th, 1899.

Editor CANADIAN: A letter of thanks from Mrs. E. A. Mara, widow of the late Edward A. Mara, of Branch 28, Ottawa, and addressed to the editors of said branch, has not, through an oversight, appeared in your columns. It related to the very prompt and satisfac-

tory settlement by your Association of the amount of the beneficiary certificate of the deceased.

Mrs. Mara is especially anxious that your prompt action should be publicly acknowledged, inasmuch as it shines in brilliant contrast to that of another Catholic organization which makes great parade of its promptitude, but which, in her case at all events, was only forced, through threat of legal proceedings, to make a tardy payment.

Yours truly, JOHN O'MEARA, Solicitor for Mrs. Mara.

Valcourt, Que., May 15th, 1899. S. R. Brown, Esq., Grand Secretary C. M. B. A. London, Ont.

Sir and Brother, I gratefully acknowledge the receipt of the benefit of \$200 on the life of my late son, Joseph Louis, and I pray the officers of the Grand Council to accept my sincere thanks for the prompt payment of said claim.

I also offer my sincere thanks to all the officers and members of Branch 191 for the zeal and devotion they showed during the illness of my regretted son and for the large attendance at his funeral.

Yours fraternally, L. V. BEAUDRY, President Branch 191.

INITIATIONS IN MAY.

Initiations on Stat.

Table with 2 columns: Br. No. and Location. Lists various branches and their locations across Canada, including Kingston, Hamilton, Toronto, Montreal, and others.

BRANCH OFFICERS FOR 1899.

Branch No. 164. Spiritual adviser Very Rev. Dean Masterson, president Edward Weeks, 1st vice-president Thos. M. Saver, 2nd vice-president A. O'Brien, financial secretary Wm. J. Emend, treasurer Wm. Emend, recording secretary J. F. McGarrett, assistant recording secretary H. E. Brennan, marshal F. Brennan, guard Ben. Tye, trustees Ben. Tye, Alex. Kang, Ed. Rogers, A. D'O'Brien and W. J. Emend.

Branch No. 252. Spiritual adviser Rev. Father Duhaut, president Andrew McDonald, 1st vice-president Rev. Father Duhaut, 2nd vice-president E. Kiviat, financial secretary E. T. Gaudet, recording secretary Arcade V. Landry, financial secretary A. M. Leger, treasurer A. J. Gaudet, marshal A. M. Leger, guard V. A. Leger, trustees P. A. Gaudet, D. J. B. Laveau, J. J. Gaudet, D. S. Gaudet and A. M. Leger.

Branch No. 258. Spiritual adviser Rev. A. Roy, C.S.C., president Augustin D. Sullmer, 1st vice-president Jean B. Gaudet, 2nd vice-president C. F. Cormier, recording secretary E. T. Gaudet, M. D., assistant secretary Arcade V. Landry, financial secretary A. M. Leger, treasurer A. J. Gaudet, marshal A. M. Leger, guard V. A. Leger, trustees P. A. Gaudet, D. J. B. Laveau, J. J. Gaudet, D. S. Gaudet and A. M. Leger.

RESOLUTIONS OF CONDOLENCE.

Branch No. 44, Arnprior, Ont., on the death of Patrick Cunningham, father of Bros. Patrick and David Cunningham. Branch 52, Winnipeg, Man., on the death of Mrs. Michael Sanders, sister of Brothers Nicholas and William J. Bawlf. Branch No. 65, Aylton, Ont., on the death of Bro. Chas. Keis' wife. Branch No. 251, Kensington, P. E. I., on the death of Bro. M. A. Driscoll's brother.

Branch No. 27, Cartier, Ont. on the death of Bro. J. W. Fortin's wife. Branch No. 26, Bismarck's Mills, Ont., on the death of James Caroy, brother of the Rev. Father Caroy. Branch No. 12, Richmond, Que., on the death of Bro. C. Leonard's mother; also on the death of Bro. C. Gerard's sister.

At a regular meeting of St. Joseph's Branch, No. 44, Arnprior, Ont., held on 14th May, 1899, the following resolution was adopted:

Whereas our respected brother, Patrick Mullin, departed this life on the 13th ultimo, be it

Resolved that we, the brothers, wish to record our heartfelt sympathy for his wife and relatives in the loss they have sustained by the death of a kind husband and dutiful neighbor and friend. We ever pray that God will have mercy on the soul of our departed brother; and be it further

Resolved that a copy of this resolution be sent to Mrs. Mullin and published in THE CANADIAN and local papers

At the last meeting of Branch 52, held 14th May 1899, it was moved by Brother R. Murphy, seconded by Brother G. Gaudet, and unanimously adopted, that the Recording Secretary draft a resolution of condolence to Nicholas and Thomas Bawlf, sons of our late Brother, John Bawlf.

That whereas it has pleased Almighty God to remove by death your beloved and affectionate father

Resolved that we, the officers and members of this branch, hereby express our heartfelt sorrow for the loss sustained by you and extend our most sincere sympathy and condolence in your sad affliction; also

Resolved that the charter be draped for the usual time, and a copy of this resolution be sent to Nicholas and Thomas Bawlf, also to THE CANADIAN and Catholic Record for publication.

At the regular meeting of Branch No. 72, 4th April, 1899, the following resolutions were adopted:

Moved by Bro. John Schuur, seconded by Bro. George Strause, that the Recording Secretary notify the members of this branch of all deaths of C. M. B. A. brothers of this district, and request that as many of this branch as possible shall attend such funerals.

Moved by Bro. Leo Kraemer, seconded by Bro. A. A. Schwartz, whereas the members of Branch 72 have heard with regret the death of Bro. Geo. Strause will leave our fair Dominion to settle in Breighton, Michigan;

Whereas Bro. Strause, during his long residence in the Township of Carrick, has been a good and active member of this branch since 1888, working for its best interest, and that of its members, be it

Resolved that Branch 72 place on record its high appreciation of Bro. Strause as a member and of his many good qualities of true friendship, and its regret at his removal from our midst; and we wish Bro. Strause and his family every prosperity in their new home, and we are happy to hear that Bro. Strause intends to continue to be a member of our branch. Our loss of such a good citizen will be a gain to Breighton, and the Recording Secretary shall spread above resolution in the minutes and mail a copy to THE CANADIAN for publication and also a copy to Bro. Strause.

Windsor, Ont., May 27th, 1899.

Onisme Marontette, Esq., Windsor, Ont.

Dear Sir and Brother—At a regular meeting of Branch No. 1, on motion of Brother John H. Connelly, seconded by Bro. J. N. Pepin, and unanimously carried, that the recording secretary be instructed to tender the sympathy of our members to you in this sad hour of your affliction, through the loss of a fond and loving wife, whose voice is forever stilled and whose loving heart is now cold in death. She was held in the highest esteem by all who had the pleasure of her acquaintance; nor could it be otherwise, as a practical Catholic her conduct bore no uncertain sound. She was always to the front to advance the interests of the true faith which she held so dearly—that faith which grew with her from childhood's years a part of her very being. Many and noble were her deeds in life, and long will it be before the beautiful traits of her character will fade from the memory of those who knew her intimately and who loved her because of her well-known piety, zeal, charity and benevolence. May her soul enjoy that eternal bliss promised to those who have loved and faithfully served in this life our Blessed Lord and Saviour.

With sincere sympathy and kindly feeling, I remain, yours fraternally, P. M. KEOUGH, Rec. Sec.

We are more conscious that a person is in the wrong when the wrong concerns ourselves.

THE SCOURGE OF AMERICA.

William George Jordan Says It Is "Hurry"—The Counterfeit of Haste—It Destroys Courtesy, Dignity and Poise.

(Saturday Evening Post, Philadelphia.)

The first sermon in the world was preached at the creation. It was a divine protest against hurry. It was a divine object lesson of perfect law, perfect plan, perfect order, perfect method. Six days of work carefully planned, scheduled and completed were followed by—rest. Whether we accept the story as literal or as figurative, as the account of successive days or ages comprising millions of years, matters little if we but learn the lesson.

Nature is very un-American. Nature never hurries. Every phase of her working shows plan, calmness, reliability and the absence of hurry. Hurry always implies lack of definite method, confusion, impatience of slow growth. The Tower of Babel, the world's first sky-scraper, was a failure because of hurry. They mistook their arrogant ambition for inspiration. They had too many builders—and no architect. They thought to make up the lack of a head by a superfluity of hands. This is a characteristic of hurry. Hurry seeks ever to make energy a substitute for a clearly defined plan—the result is ever as hopeless as trying to transform a hobby-horse into a steed by brisk driving.

Hurry is a counterfeit of haste. Haste has an ideal, a distinct aim to be realized by the quickest, direct methods. Haste has a single compass upon which it relies for direction and in harmony with which its course is determined. Hurry says: "I must move faster. I will get three compasses; I will have them different; I will be guided by all of them. One of them will probably be right." Hurry never realizes that slow, careful foundation work is the quickest in the end.

Hurry has ruined more Americans than has any other word in the vocabulary of life. Hurry is the scourge of America. It is both a cause and a result of our high pressure civilization. Hurry adroitly assumes so many masquerades of disguise that its identity is not always recognized.

Hurry always pays the highest price for everything, and, usually, the goods are not delivered. In the race for wealth men often sacrifice time, energy, health, home, happiness and honor—everything that money cannot buy, the very things that money can never bring back. Hurry is a phantom of paradoxes. Business men, in their desire to provide for the future happiness of their family, often sacrifice the present happiness of wife and family on the altar of hurry. They forget that their place in the home should be something greater than being merely "the man that pays the bills."

In their hurry to attain some ambition, to gratify the dream of a life, men often throw honor, truth, generosity to the winds. Politicians dare to stand by and see a city poisoned with foul water until they "see where they come in" on a waterworks appropriation. If it be necessary to poison an army—that, too, is but an incident in the hurry for wealth.

The educational system of to-day is a monumental institution dedicated to hurry. The children are forced to go through a series of studies that sweep the circle of all human wisdom. They are given everything that the ambitious ignorance of the ago can force into their minds; they are taught everything but the essentials—how to

use their senses and how to think. Their minds become congested by a great mass of undigested facts, and still the cruel, barbarous forcing goes on. You watch it until it seems you cannot stand it a moment longer, and you instinctively put out your hand and say: "Stop! This modern slaughter of the innocents must not go on!" Education smiles suavely, waves her hand complacently toward her thousands of knowledge prisons over the country, and says: "Who are you that dares speak a word against our sacred school system?" Education is in a hurry. Because she falls in fifteen years to do what half the time should accomplish by better methods, she should not be too boastful. Incompetence is not always a reason for pride. And they hurry the children into a hundred text books, then into ill health, then into the colleges, then into a diploma, then into life—with a dazed mind untrained and unfitted for the duties of living.

Hurry is the death blow to calmness, to dignity, to poise. The old-time courtesy went out when the new-time hurry came in. Hurry is the father of dyspepsia. In the rush of our national life, the bolting of food has become a national vice. The words "Quick lunches" might properly be placed on thousands of headstones in our cemeteries. Man forgets that he is the only animal that dines; the others merely feed. Why does man abrogate his right to dine and go to the end of the line with the mere feeders? His self-respecting stomach rebels, and expresses its indignation by indigestion. Then man has to go through life with a little bottle of pepsin tablets in his vest pocket. He is but another victim to hurry. Hurry means the breakdown of the nerves. It is the royal road to nervous prostration.

Everything that is great in life is the product of slow growth—the slower and greater, and higher and nobler the work, the slower is its growth, the surer is its lasting success. Mushroom rooms attain their full power in a night; oaks require decades. A fad lives its life in a few weeks; a philosophy lives through generations and centuries. If you are sure you are right, do not let the voice of the world, or of friends, or of family, swerve you for a moment from your purpose. Accept slow growth if it must be slow, and know the results must come, as you would accept the night—with absolute assurance that the heavy leaded moment must bring the morning.

Let us as individuals banish the word "hurry" from our lives. Let us care for nothing so much that we would pay honor and self-respect as the price of hurrying it. Let us cultivate calmness, restfulness, poise, sweetness—doing our best, bearing all things as bravely as we can; living our life undisturbed by the prosperity of the wicked or the malice of the envious. Let us not be impatient, chafing at delay, fretting over failure, wearying over results, and weakening under opposition. Let us ever turn our face toward the future with confidence and trust, with the calmness of a life in harmony with itself, true to its ideals, and slowly and constantly progressing toward their realization.

Let us see that cowardly word Hurry in all its most degenerating phases, let us see that it ever kills truth, loyalty, thoroughness; and let us determine that day by day we will seek more and more to substitute for it the calmness and repose of a true life, nobly lived.

LE CANADIEN

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Et envoyé par la poste aux membres le ou vers le 10 de chaque mois. Les nouvelles sont invitées à nous envoyer des nouvelles ou informations dont l'Association pourra bénéficier. Toutes communications sur des sujets d'intérêt pour les membres de l'A. C. B. M. seront très agréablement reçues, mais toutes lettres anonymes et toutes autres lettres que le gerant ne peut pas être dans l'intérêt de l'Association ne seront pas publiées.

Les correspondants voudront bien se rappeler que le copier doit nous parvenir pas plus tard que le 10 de chaque mois, pour être publié dans le numéro du mois suivant. L'espace étant limité, nous ne pouvons être complaisants.

Adressez toutes communications à
S. R. BROWN,
Editeur et Gérant
106 Coote, Rue Dundas,
London, Ont.

LONDON, JUN, 1896

MONSEIGNEUR C. O'BRIEN.

Sa Grâce Monseigneur C. O'Brien, Archevêque d'Halifax, a été élu avis-veur spirituel de l'A. C. B. M. du Canada à la première assemblée du Bureau des Syndics tenue après la Convention de Québec. Les Grands Syndics ont fait preuve d'un bon jugement dans leur choix, car on ne pouvait choisir un plus chaud ami de l'Association, et ceux qui se rappelleront l'éloquent sermon que Sa Grâce prêcha aux délégués à la convention de St. Jean apprécieront comme la direction spirituelle de notre Association tombe à propos entre ses mains.

La carrière de Monseigneur O'Brien a été brillante. Il naquit de parents Irlandais près de New Glasgow, I. du P. E., le 1 Mai, 1813, et après un court passage dans les écoles communes il devint commis dans une maison commerciale, Summerside, I. du P. E. Il se crut toujours cependant, appelé à un poste plus élevé, et à l'âge de 19 ans il entra comme étudiant au collège de St. Dunstan, à Charlottetown. Deux ans plus tard il se rendit au Collège de la Propagande à Rome où il compléta ses études et obtint le grade de docteur en philosophie et en théologie. Il fut élevé à la prêtrise en 1871 et pendant deux ans fut professeur au Collège de St. Dunstan, et plus tard devint recteur de la cathédrale de St. Dunstan. Sa santé lui faisant défaut, il s'occupa de la mission d'Indian River, I. du P. E., jusqu'en 1882 lorsque par bulle dotée le 2 Décembre il fut nommé Archevêque du siège important d'Halifax. Sa consécration eut lieu le 21 Janvier, 1883.

On n'a qu'à traverser la vieille cité d'Halifax pour voir la preuve de sa grande habileté exécutive dans les institutions ecclésiastiques, d'éducation et de charité qui furent établies ou qui requèrent une impulsion sous son patronage. L'Eglise St. Patrice construite au coût de \$75,000, le Refuge St. Patrice, l'Hospice d'Halifax, le Refuge des enfants, le Séminaire eudiste, le manoir de du Bon Pasteur, l'Eglise St. Agnes et St. Mary's Globe

house furent presque tous bâtis depuis 1883 et probablement dans aucune autre cité de même proportion on peut trouver autant de marques d'un progrès substantiel parmi la population Catholique.

L'œuvre de Monseigneur O'Brien, cependant, ne se résume pas aux devoirs administratifs de sa haute charge, car il s'est fait une réputation aussi comme écrivain et publiciste. Il cultive les Muses et certaines de ses compositions en vers ont un mérite considérable. Il est aussi écrivain charmant en prose. Parmi ses œuvres les plus importantes sont: Mater Admirabilis—After Many Years, St. Agnes, Virgin and Mary's Aminta, et Memoirs of Bishop Barke. En reconnaissance de ses œuvres littéraires il fut fait Membre de la Société Royale du Canada et en 1890 il en fut élu président. Son oraison aux funérailles de feu Sir John Thompson en Janvier 1891 fut digne du prédicateur et de la circonstance et est un modèle de l'art oratoire chaste et sublime.

Sa Grâce prend un vif intérêt dans les affaires publiques. Avocat infatigable du Home Rule pour l'Irlande, il est néanmoins un fort Imperialiste, et fut le principal champion de cette idée dans la Nouvelle Ecosse aux jours de la Ligue de la Fédération Impériale. Actuellement il est vice-président pour la Nouvelle Ecosse de la Ligue de l'Empire Britannique.

Monseigneur O'Brien a été décrit à propos par un membre de son clergé à une assemblée publique comme un grand homme d'église et un grand Canadien.

Il est dévoué aux Institutions Canadiennes et attend de grandes choses du peuple CANADIEN. Dans la vie privée il est bon et affable et toujours prêt à assister toute personne ou mouvement méritant son support. Les membres de notre Association partout seront heureux d'apprendre que Sa Grâce se remet de sa récente maladie.

ASSEMBLEE DE LA C. B. M. A MONTREAL.

Il y a eu une assemblée des membres de l'A. C. B. M. de Montréal, dimanche soir, le 7 Mai dernier, à la salle publique de la paroisse de St. Patrice, sur St. Alexandre. Frères N. P. Lamoureux présidait. Sur les rangs se trouvaient les personnes (dont les noms suivent) les Révérends Pères L. Scrubbe, C. S. S. R., J. Quinlivan, M. Auclair, A. Lacasse, E. Auclair, M. Cadaghan, l'Honorable Juge Curran, l'Honorable M. F. Hackett, Grand Président de l'A. C. B. M.; Frères W. P. Killcocky et J. E. H. Howison, organisateurs; J. J. Costigan, J. P. Tansley, C. Dandellin et A. H. Spedding, grands députés, le Grand Chancelier T. J. Flinn; P. Reynolds, A. D. McGillivray, M. Egan et M. Sharkey, chanceliers, et les présidents des différentes successales dans l'ordre suivant: D. J. M. Gillis, successale No. 1; A. Jones, 11; J. Frenau, 12; C. O'Brien, 13; J. Crisley, 14; Joseph Bland, 15; J. A. Prineau, 16; Geo. A. Carpenter, 17; Chas. Fortier, 18.

Frère J. E. H. Howison prononça un très intéressant discours traitant de la gratitude et de l'amour que tous les membres doivent avoir pour l'Association. L'A. C. B. M. dit-il, mérite l'amour de tous les membres à son seul titre d'Association fondement Catholique, tendant à unir dans les liens de la fraternité la plus noble et la plus durable, la fraternité chrétienne Catholique, tous les Catholiques du pays, sans égard à la nationalité ou la condition d'un chacun. A cause des bénéfices qui en dérive l'A. C. B. M. mérite encore l'amour de tous les membres. Frère Howison traita aussi des devoirs des membres envers l'A. C. B. M. et invita chacun à prendre sa part de la responsabilité qui implique une Association mutuelle comme l'A. C. B. M.

Le Révérend M. M. Auclair, curé de la paroisse de St. Jean Baptiste, a prononcé ensuite un éloquent plaidoyer en faveur de l'A. C. B. M. que nous publions au complet dans une autre colonne, vu son importance.

Invité à prendre la parole, Frère W. P. Killackey a été l'objet d'une démonstration enthousiaste lorsqu'il s'avance pour se rendre au désir de l'assemblée. Voici un palé résumé de son discours :

Il ne nous a déjà s'est écoulé depuis le jour où j'avais l'honneur de porter la parole devant les membres de l'A. C. B. M. de Montréal.

Je vous disais à cette époque que je me réjouissais dans l'espérance de venir vous voir de nouveau et j'ai cru qu'en une occasion comme celle-ci, le moins que je pouvais faire était de me rendre aujourd'hui à l'invitation qui m'était si gracieusement faite de votre part, l'an dernier. Il me serait difficile, d'être long surtout après cette superbe pièce d'éloquence, ce véritable discours de maître qui nous a été servi par M. l'Abbé Auclair. Il ne me pas été donné le pouvoir de comprendre tout ce que nous a dit ce prêtre distingué, mais il m'a convaincu de ceci : c'est que si ce discours était entendu dans chaque paroisse de la Province de Québec, nous compterions un plus grand nombre de Canadiens-Français dans les rangs de l'A. C. B. M. L'unique autre raison pour que je sois court, c'est que je suis tout aussi désireux que vous ici de profiter de la bonne aubaine qui nous est réservée ce soir, celle d'entendre la parole chaude et persuasive de notre très digne Grand Président. Applaudissements.

Mais il y a un sujet qui nous intéresse tous au plus haut point et je vais m'efforcer d'être aussi bref que possible en vous entretenant de cette question. A quelle cause attribuer le fait que vos membres soient si peu nombreux dans cette grande ville Catholique de Montréal où chacun vit, respire et grandit dans une atmosphère essentiellement Catholique? Ici, dans cette vieille Métropole du Canada, portez vos regards où vous voudrez, et sans cesse et toujours vous verrez des monuments vivants et éternels de la foi de vos ancêtres.

Toute leur vie n'est-elle pas une longue suite de témoignages convainquants qui devraient vous induire à faire partie de cette Association qui est une société si en harmonie avec les principes de l'Eglise Catholique? N'allez pas croire que je veuille critiquer les autres sociétés qui honorent notre ville. Il y a dans Montréal différentes Associations nationales et vous faites bien d'y appartenir. J'admire celui qui aime sa mère-patrie et qui s'orgueille du sang qui coule dans ses veines. (Applaudissements) Mais cela ne vous enlève pas le droit de faire

partie d'une société cosmopolite qui est sous l'égide de l'Eglise Catholique. Sans vouloir en rien blesser vos sentiments, me serait-il permis de vous demander ce que vous-avez fait depuis la formation de cette société, pour faire de l'A. C. B. M. Association telle qu'elle devrait être aujourd'hui? Tous ceux d'entre vous qui ne se sont pas efforcés de faire des prosélytes ont fait preuve d'égoïsme. Celui qui n'est pas loyal à comme membre de cette Association travaille contre son propre intérêt. Tous et chacun des membres de cette société sont comparables à des actionnaires faisant partie d'une compagnie à fonds social. Que pensez de ces membres qui grognent sans cesse comme le cas se présente souvent? Quelle opinion auriez-vous d'un marchand qui sans cesse sur le seuil de sa porte dirait à tout venant que les prix de ses marchandises sont trop élevés et qu'il n'est pas bon de faire des achats chez lui et qu'il serait préférable d'acheter ailleurs; il ne demeurerait pas longtemps dans les affaires n'est-ce pas?

Tel est le rôle que jouent les membres qui n'assistent pas aux réunions de la succursale et trouvent à redire sur ce qui est fait en leur absence. On se plaint entre autres choses que les taux de l'A. C. B. M. sont trop élevés et qu'il y a beaucoup trop de "cotisations extra." (Rires). Mais les primes de nos polices dans l'A. C. B. M. sont plus médiques que celles de n'importe quelle autre société elles ne pourraient pas couler moins.

Un jour j'étais dans la province d'Ontario et je me trouvais à une réunion des membres de l'A. C. B. M. laquelle je devais porter la parole. Je fis la rencontre d'un ami qui voulait bien donner un bon conseil. "Monsieur, me dit-il, si vous trouvez un moyen de faire disparaître le système des cotisations doubles vous feriez énormément plus de bien qu'en discourant toute une journée. Je le priai de me dire son âge et de me faire connaître le montant de sa cotisation :

Entre quarante cinq et cinquante ans fut sa réponse sa cotisation était de \$1.00 pour une police de \$2,000 et il était aussi membre de l'Ordre Indépendant des Forestiers. (Rires). Bien, vous verrez à la page 6 de la circulaire de l'Ordre des Forestiers Indépendants, que les membres de cette dernière société âgés de quarante neuf ans payent une prime de \$1.10 par mois ou \$2.80 par année pour une police de \$2,000 tandis que l'A. C. B. M. avec ses cotisations doubles n'a encore jamais chargé plus de \$3.00 dans une année pour une police de \$2,000, de sorte qu'elle est moins coûteuse que l'Ordre Indépendant des Forestiers dans le nombre des cotisations et dans son administration. L'A. C. B. M. aussi n'a pas eu à élever ses taux comme beaucoup d'autres sociétés. Maintenant l'A. C. B. M. vous donne la garantie qu'elle n'exigera de vous pas plus de vingt-quatre cotisations par année, tandis que dans l'Ordre des Forestiers Indépendants cette garantie n'existe pas et de plus cette Association se réserve le droit de prélever toutes autres cotisations extra qui seront nécessaires.

La difficulté que je mets en évidence provient généralement de la faute des membres qui n'assistent pas aux assemblées des succursales. Quel qu'on puisse dire de ceux qui critiquent sans cesse nous ne pouvons certainement pas les taxer d'un surcroît de gratitude. Supposons qu'un homme généreux prendrait soin des \$2,000 simplement pour votre plus grand avantage et qu'au lieu de l'encourager à faire fructifier ce montant, vous lui feriez mille obstacles, est-ce que ça ne serait pas

un manque de reconnaissance de votre part? Telle est cependant la position de ceux qui trouvent à redire sur tout ce qui se fait dans l'A. C. B. M. Comprenez donc, toutes les responsabilités qui pèsent sur vous dans votre position. Réfléchissez à chacune des paroles de l'éminent prêtre qui vous a entretenus ce soir. Ne soyez donc pas catholiques seulement de nom, mais prouvez que vous l'êtes d'action, que vous l'êtes d'esprit. J'ai oui dire de la part de personnes qui ont en admiration les règlements de l'A. C. B. M. que si le mot "catholique" était biffé du titre de notre association nous aurions un plus grand nombre de membres. Faites de votre société, me disaient-elles, une compagnie d'assurance pure et simple et nous en serons.

Changez le nom? Jamais, fut ma réponse. Association Catholique de Bienfaisance Mutuelle, tel est notre motto, notre nom et cela suffit à notre société.

En terminant Frère Killackey, raconta l'histoire d'un certain jeune homme de l'Ouest du Canada qui trouvait que l'A. C. B. M. n'avait pas toute l'allure aristocratique qu'il aurait désirée et qu'un bon jour avait jugé à propos de faire partie d'une association non Catholique. Peu à peu ce jeune homme abandonna l'Eglise Catholique. Il est mort des suites d'un accident à la fleur de l'âge. Ses restes ne furent pas déposés aux côtés de ceux de ses ancêtres, mais on compte son tombeau aujourd'hui au nombre de ceux de nos frères séparés. C'est ainsi qu'il laissa à ses parents l'angoisse d'une peine que rien ne saurait effacer.

Frère Killackey reçut une triple salve d'applaudissements lorsqu'il reprit son siège.

L'Honorable J. Curran, Juge de la Cour Supérieure de Montréal fut ensuite appelé à adresser la parole. L'Ancien chef politique Irlandais a été accueilli par une ovation réellement extra ordinaire.

Vous me prenez réellement par surprise, a-t-il dit, car je ne suis pas venu ici pour porter la parole, mais j'y suis venu avec l'intention bien arrêtée d'entendre le magnifique discours que vient de prononcer M. l'Abbé Auclair. C'est tout un document puissant, de sorte à faire un bien considérable à l'A. C. B. M. Ça aussi est une joie bien vive pour moi d'écouter l'orateur distingué qui vient de reprendre son siège. Si, comme moi dans d'autres occasions, vous aviez eu l'avantage de le voir à l'œuvre lorsqu'il traite des sujets plus menudins, vous sentiriez certainement disposé à l'entendre de nouveau. (Rires) Ma présence ici signifie que j'endors tout ce qui s'est dit ce soir. A une autre époque de ma vie j'aurais peut-être été intéressé à faire certaines déclarations au public, mais aujourd'hui j'occupe une position qui me laisse libre d'exprimer toute ma pensée et de dire toute la vérité. (Rires) Pour ma part je suis convaincu que cette association est la plus solide, la plus ferme et la mieux établie pour rencontrer ses obligations et qu'elle ne cède le pas à aucune société de bienfaisance mutuelle existant sur le continent Américain. Elle est établie sur des données certaines. Comme on vous le disait en français il y a un instant la période de fondation des sociétés de secours mutuels a été une période de calamité. La condition première à la substance de toute société c'est qu'elle soit basée sur des principes solides; sans cela elle périclité il faut méritoirement que la débâcle arrive un jour ou l'autre. Avant de consentir à faire partie d'une société prenez toutes les informations possibles

et surtout rendez vous bien compte de son bilan.

Je partage l'avis de Frère Killackey, quand il constate avec peine que le nombre des membres de l'A. C. B. M. est comparativement restreint dans la ville de Montréal. Si chacun de vous se faisait une règle de faire entrer un membre par année avant longtemps l'A. C. B. M. deviendrait une société importante. Mais Je ne suis pas de ceux qui croient que la société ne traverse pas une période de progrès parce qu'elle ne progresse pas par sauts et par bonds. Ce sont les citoyens réfléchis qui se joindront à nous.

Quand je fus admis dans le sein de cette association il y a quelque vingt ans, nous n'avions pas un seul sou de fonds de réserve, mais aujourd'hui d'après notre dernier rapport, le montant que nous avons en dépôt se chiffre à \$10,000 (acclamations)

Que chacun d'entre vous prenne la résolution d'amener un membre à la société dans le courant de cette année et je suis certain que l'A. C. B. M. marchera vers le succès le plus complet. (Applaudissements)

Les applaudissements ont doublé lorsque l'hon. M. F. Hackett, Grand Président, s'est levé pour adresser la parole à son tour. Voici en résumé ce qu'il a dit :

Je vous assure que c'est pour moi un vif plaisir de me trouver ce soir dans cette vieille cité de Montréal en rapport avec l'Association Catholique de Bienfaisance Mutuelle. J'ai écouté avec une joie sans égale l'habile discours de M. l'abbé Auclair, lequel vous a prouvé que la fondation de l'A. C. B. M. a été la plus heureuse de toutes les sociétés mutuelles que l'on tente de former depuis longtemps soit en Europe soit en Amérique. Applaudissements.

Le discours de ce prêtre distingué est appelé à faire beaucoup de bien et j'espère qu'il nous fera le plaisir de le publier sous un court délai.

C'est aussi avec plaisir que j'ai suivi les paroles de mon ami, le Frère Killackey, dont le zèle infatigable est bien connu.

Frère Killackey a fait œuvre de missionnaire devant presque toutes les églises et les maisons d'éducation de la Province d'Ontario, ce qui a eu pour résultat que dans le courant du mois d'Avril l'association a recruté 107 nouveaux membres dans cette province. (Applaudissements)

En outre, j'étais aussi très heureux de pouvoir entendre ici, ce soir, mon vieil ami : M. le juge Curran, l'ancien chef politique Irlandais de Montréal (Applaudissements).

Cette ville étant Catholique, les Associations Catholiques devraient y être encouragées. Nous sommes d'avis que l'A. C. B. M. a surtout droit à votre approbation. Un évêque d'Ontario a dit un jour que l'A. C. B. M. est le bras droit de l'Eglise dans cette province; nous voulons en faire le bras droit de l'Eglise pour la province de Québec. Nous croyons que tous les Catholiques de ce continent devraient s'unir en un seul corps pour promouvoir les intérêts de l'Eglise.

Il n'y a pas de plus grande satisfaction pour un père que celle de savoir que, lorsqu'il aura disparu, ses enfants marcheront sur ses traces et resteront dans la foi de ses ancêtres. Cette association seconde le clergé dans l'œuvre du triomphe du catholicisme, car le premier de nos principes est le catholicisme d'abord, le catholicisme ensuite, le catholicisme toujours. (Applaudissements)

L'on ne peut être membre de notre société sans être catholique pratiquant. Si les candidats à l'admission dans l'A.

C. B. M. ne prouvent pas qu'ils remplissent leurs devoirs religieux. Ils doivent être rejétés. Si les membres ne remplissent pas leur devoir pascal ou cessent d'être catholiques pratiquants ils sont expulsés.

Cette association alors nous oblige à rester catholiques. Nous sommes d'opinion que la religion ne se sépare pas des actions de la vie celui qui ne mène pas une vie religieuse n'est pas bon citoyen. Cette tendance d'empêcher les catholiques de se séparer de l'Église est ce que j'appelle le premier but de notre société.

Notre seconde intention est toute fraternelle et elle devrait se manifester, non seulement dans les assemblées et par ses paroles, mais encore dans toutes les circonstances où l'homme a besoin de se secourir sur la mer orageuse de la vie.

L'A. C. B. M. ne se borne pas à une seule province : elle s'étend par tout le pays.

Membres de l'A. C. B. M. est-ce que vous avez toujours fait votre devoir envers cette association? Avez-vous toujours assisté aux assemblées de votre succursale? Avez-vous essayé de recruter de nouveaux membres? Il est vrai que nous ne pouvons pas tous être influents mais chaque homme, quelque humble qu'il soit, à sa part d'influence.

Comment se fait-il que votre nombre soit si restreint dans cette grande ville? Où donc est la difficulté? Notre constitution a subi avec honneur la critique la plus acerbe. On se trouve donc les défauts? On se trouvent dans l'apatie des membres. Si cette société vous donne satisfaction, si vous croyez à ses bienfaits, il y a de votre devoir d'en faire part à votre voisin. Il y a une grande somme de labeurs à faire ici, et c'est à vous de l'accomplir. Qu'il me soit permis de vous prier de prendre dès ce soir la résolution de faire chacun une nouvelle recrue d'ici à deux mois. Que ceux qui n'appartiennent pas à notre association étudient nos règlements et qu'ils deviennent membres. C'est montrer bon exemple que d'appartenir à l'A. C. B. M.

Le Grand président a terminé son eloquent discours par un appel chaleureux qui fut très applaudi.

LA VALEUR DUNE ASSURANCE.

La chose la plus ordinaire de nos jours quand un homme meurt, c'est de demander: "Dans quelles circonstances a-t-il laissé sa famille? Pour combien sa vie était-elle assurée? Une police d'assurance sur la vie dans une compagnie établie ou une association mutuelle bien dirigée, est maintenant reconnue par le public une meilleure ressource pour la famille que les propriétés ou l'argent à la banque; car tandis que les lots et les maisons étant la propriété personnelle font partie de l'héritage du défunt et sont sujets aux réclames des créanciers, le produit d'une assurance sur la vie est l'unique propriété de la famille et aucun créancier ne peut y toucher un dollar. Toute famille ainsi pourvue, occupe une position d'indépendance comparative, et ne tombe point à la charge de parents ou de la société en général. Il y a tant d'exemples de l'utilité d'une assurance sur la vie, qui se présentent, que chaque petit centre en entend parler; et ces illustrations pratiques de sa bienfaisance neutralisent les attaques faites sur le système, et encouragent d'autres à en profiter. Les exemples de bénéfices conférés par une assurance sur la vie à de pauvres familles attristées se multiplient

si rapidement que chacun en prend bientôt une connaissance personnelle ce qui ne peut manquer d'inspirer la confiance dans un système qui n'est pas seulement établi pour ce propre mois qui a la capacité de l'accomplir. Comme illustration de ces résultats pratiques, ceci nous rappelle un incident où un jeune homme de l'Est se dirigea vers une ville de l'Ouest où l'on exploitait des mines, afin d'y chercher sa fortune. Il fut frappé de pneumonie et complet étranger, il resta malade pendant bien des jours et tomba dans le délire. Parmi ses effets, on trouva une police sur la vie. Le bénéficiaire fut informé par télégraphe, et en réponse, des instructions furent données de faire tout ce qu'il était possible de faire pour le malade. Mais tous les soins furent inutiles. Il mourut et fut enterré très convenablement. La police procura à cet infortuné jeune homme à l'heure où il en avait le plus grand besoin, un ami sans le secours duquel il serait sans doute descendu dans une tombe ignorée et ses amis n'auraient pas connu son sort.

AIDEZ VOTRE FRERE

Quand vous pouvez dire une bonne parole à un frère, dites-la. Cette parole l'aidera dans son travail et l'encouragera à faire de plus grands efforts. Un frère est peut-être découragé parce qu'il craint que son travail n'est pas apprécié et peut-être est-il sur le point d'abandonner la lutte, lorsqu'une parole de vous pourrait dissiper les nuages de découragement et faire luire un rayon d'espoir dans son âme. Ne manquez pas de dire une bonne parole quand vous pouvez le faire. Il n'y a pas longtemps un frère était découragé par son manque de succès. Son âme était accablée par un sentiment qu'il était lui-même un être inutile et que son travail n'était d'aucune valeur, alors tous ses efforts se dépensèrent dans une cause qui n'était point appréciée, lors qu'il rencontra un frère qui dans quelques instants changea ses sentiments et lui fit sentir qu'aucun effort bien conçu n'était jamais perdu. En temps et lieu cet effort atteignait son but. Plus d'une fleur croissant dans l'ombre laisse échapper un parfum qui rejuit l'odorat de plusieurs. Plus d'un cœur fatigué a été ranimé par quelques douces paroles d'encouragement proférées peut-être en secret. Plus d'une âme a été réveillée à de nouveaux efforts et mise dans la voie du succès par une simple parole dite pour encourager des efforts déjà commencés. Si vous pouvez dire une bonne parole à un frère dites-la.

UN PROCES IMPORTANT.

Le procès de Michael Ryan vs. le Conseil Suprême de l'A. C. B. M. des États Unis, parut devant le Juge Wright et un juré dans la cour Suprême à Syracuse il y a quelques semaines passées, et le résultat fut un verdict en faveur du Conseil Suprême.

Le plaignant, Ryan, était représenté par Rubins et Tierney, avocats de Syracuse, et F. A. Lyman Esq. de la même ville agissant comme conseiller, tandis que le Conseil Suprême de l'A. C. B. M. des États Unis était défendu par John J. Hynes de cette ville.

Cette action attira plus d'attention qu'un procès ordinaire parce qu'elle comprenait certaines questions concernant l'habitude et la pratique suivies par quelques officiers de succursales de recevoir [les cotisations] des bénéficiaires

des membres. L'action fut amenée pour recouvrer la somme de \$2,000 en faveur de James Ryan une fois un membre de l'A. C. B. M. Succursale de Marcelus, Comté d'Onondaga, et qui mourut le 11 Novembre 1890. La défense était, qu'au temps de sa mort James Ryan était en suspension, n'ayant pas payé les cotisations et les cotisations en Octobre 1890 et qui de vintrent dues le 10 avant le premier du mois suivant à savoir, le 1er Novembre.

Le plaignant réclama et ainsi certifia lui-même sur ce sujet ainsi que d'autres témoins, que les dites cotisations avaient été payées au secrétaire archiviste de la succursale, trois semaines avant le dit 1er Novembre, et que c'était la coutume de puis des années pour les membres de payer les cotisations au secrétaire archiviste, ainsi qu'au secrétaire financier, que quel que fois même la succursale avait payé les cotisations dues de ses fonds généraux, et qu'en cette occasion, en Octobre 1890 le dit Ryan avait payé \$7.00 en acompte y compris les cotisations 15 et 16 et que ces cotisations arriérées que la succursale avait payées pour lui. Ce que nia le secrétaire archiviste, et les comptes du secrétaire financier appelé comme témoin démontrèrent que les dites cotisations n'avaient pas été payées, et qu'il n'avait pas reçu l'argent pour telle cotisation, d'aucune personne agissant au nom de Ryan.

La défense aussi démontra par le témoignage du Grand Secrétaire de l'Etat de New York et les deux secrétaires de la succursale que les avis des cotisations avaient été également publiés et expédiés tel que l'exige la constitution, et aussi démontra que d'après les notes de l'Association les Cotisations doivent être payées au secrétaire financier de la succursale, et qu'il était le seul officier autorisé à recevoir le dit argent, et que Ryan en prétendant avoir payé au secrétaire archiviste, avait fait ce secrétaire son agent et en conséquence cet homme n'était pas l'agent que l'Association a pour ce but, à moins qu'il put le prouver que l'argent avait été remis au secrétaire financier. Cette preuve ne fut pas faite. Alors le Procureur Hynes demanda lorsque la preuve fut terminée un verdict en faveur du défendeur se basant sur la constitution et les procès verbaux de l'Association. A savoir que James Ryan au moment de sa mort était en suspension pour non paiement des cotisations 15 et 16 et conséquemment ne pouvait pas participer aux fonds des bénéficiaires; qu'une succursale subordonnée est obligée de suivre et d'obéir à la constitution et aux procès verbaux de sa corporation, et ne peut obliger la corporation par aucun acte au-delà des pouvoirs reçus, peu importe la coutume de la succursale de payer les cotisations pour les membres ou de recevoir telles cotisations de la part de quelqu'autre officier, telle coutume est violation de la constitution et procès verbaux; telle coutume ne peut pas être considérée comme ignorance ou exception dans l'absence de preuve que le défendeur avait la connaissance de telle coutume et pratique.

La cour après quelques moments de délibérations refusa la demande d'un verdict parce qu'il y trouvait une question de fait et ainsi il la laissait aux jurés. Les conseillers des deux côtés, pour plus d'une heure et demie discutaient la cause pour le juré, et après la charge de la cour, le juré se retira vers midi.

A 8.30 de l'après midi du même jour

le dit verdict fut donné un verdict en faveur du défendeur, le Conseil Suprême.

DEVENEZ MEMBRE L'A. C. B. M.

Tout jeune homme qui veut se marier devrait avoir sa vie assurée. Voici ce que dit le défunt ex quo "Farfall".

"Je ne puis imaginer une chose plus injuste qu'un homme ait ses yeux fermés et sa dernière minute, et qu'alors il aille au ciel pour y vivre dans une maison seigneuriale et qu'il aille en promenade en chariot doré sur des rues dorées tandis que sa femme et ses enfants pour lesquels il aurait du pourvoir mendient leur pauvre nourriture à la porte d'une ville terrestre.

"Il me semble qu'il devrait y avoir une maison de pauvres, quelque part, dans l'extrémité du ciel où les coupables d'une telle imprudence devraient être gardés à la soupe maigre au lieu d'être assis au banquet du Roi.

Plus d'un homme qui croyait avoir une longue vie en avant de lui, fut emporté dans la vigueur de son âge et sur son lit de mort regretta de ne pas avoir fait de provisions pour le support de sa femme et ses enfants.

Voulez vous ne point avoir de regrets sur votre lit de mort, assurez votre vie maintenant.

CE QUE PENSE DE LA C. B. M. DU CANADA UN MEMBRE EMINENT CANADIEN FRANÇAIS

Je vous engage fortement à former dans votre paroisse une succursale de l'A. C. B. M., appelée Association Catholique de Bienfaisance Mutuelle du Canada. J'en suis membre depuis plus de cinq ans et ne crains pas de dire qu'elle a toujours rempli à la lettre ses obligations vis-à-vis des héritiers de ses membres défunts. Elle possède un fonds de réserve d'environ \$100,000, elle compte à peu près 1,000 membres dans la puissance et son système de cotisations donne plus de garanties que toute autre aux porteurs de polices. Je suis chancelier d'une succursale et était délégué à la convention tenue à Québec l'an dernier. J'ai constaté avec plaisir qu'aucune autre Association de bienfaisance mutuelle conduit ses affaires avec plus d'économie et de prudence.

VICTORIA.

Sa Gracieuse Majesté Victoria reine et impératrice, est entrée le 21 Mai, dans sa 40e année, étant née le 24 Mai 1819. Cette fête de la reine, qui est célébrée tous les ans par les habitants de son vaste empire, l'a été avec plus d'enthousiasme encore cette année. Et l'on a raison de se réjouir quand arrive le 21 Mai, parce que, de tous les souverains actuellement régnants — si l'on en excepte l'Auguste Vieillard du Vatican — nul plus que la reine Victoria ne mérite le respect et l'estime de ses sujets, à quelque nationalité ou à quelque croyance qu'ils appartiennent. Ce n'est pas à dire pour cela que tout ce qui s'est fait sous son règne est exempt de reproches. Loin de là. Mais on le sait, en Angleterre le souverain règne, mais ce sont ses ministres qui gouvernent.

Puisse Sa Majesté célébrer encore bien des fois l'anniversaire de sa naissance. — L'Impartial.

LE MYSTERE DU SOMMEIL.

Une des Choses les Plus Merveilleuses dans le Monde. Et Cependant Aussi Ordinaire qu'un Dejeuner - Quels Effets elle Produit dans le Corps Humain.

Les événements les plus merveilleux dans le monde sont les plus ordinaires. Si le soleil apparaissait, dit Carlyle, seulement une fois dans un long terme d'années, comme tout le monde serait excité. Mais le miracle a lieu chaque jour sans qu'on y fasse attention. La chose la plus prodigieuse qui arrive à l'homme, depuis le berceau jusqu'à la tombe, est aussi un événement quotidien, et il excite à peine aucun étonnement ou aucune curiosité. Le phénomène du soleil. Nous nous couchons le soir et nous espérons dormir, chose qui va sans dire. Le sommeil nous approche sans aucun sentiment de surprise ou d'appréhension de notre part; nous passons à travers la porte d'ivoire, avec, aussi peu de soucis que si nous marchions dans la rue, et cependant le sommeil est aussi mystérieux que la mort à laquelle bien des poètes l'ont comparé. Il n'y a que la victime invétérée de l'insomnie qui réalise l'influence bienfaisante du sommeil, pour les autres il est aussi ordinaire que leur déjeuner. Et cependant le sommeil n'est pas seulement le plus profond mystère que nous connaissions, mais il en résulte les changements les plus remarquables dans notre corps, lesquels changements sont aussi des sujets de profond étonnement. Ces changements sont décrits d'une manière bien intéressante, dans le numéro d'Avril du Harper's Magazine, par le Docteur Oadric Wilson.

Le premier fait relativement au sommeil c'est que la somme totale de notre énergie est réduite; ou bien, comme s'exprime le Dr. Wilson, "l'engin vivant descend lentement, pour ainsi dire, et retranche ses feux, de manière que, ses pulsations sont suffisantes, non pour le labour actuel, mais simplement pour maintenir le cours passif de force dans l'organisme." Soit que cette réduction au jeu de la force corporelle cause ou simplement accompagne le sommeil c'est difficile à dire. C'est une belle pensée dans "l'Ancien Mariner" que le sommeil est une influence bienfaisante descendant d'en haut, mais nous supposons que la science n'écouterait point cela, quoique ce ne soit point incompatible avec l'idée de la préparation pour le sommeil par les forces corporelles. L'exposé scientifique serait que, il y a un déplacement général et un réarrangement des molécules, mais ceci ne nous aide pas beaucoup, car les mouvements des molécules sont intelligibles, comme une expression définitive de quel les choses sont de telle ou telle manière. Alors le travail des glandes se ralentit, elles ne sont point obligées de sécréter autant de produits du sang.

Le fait le plus frappant est le changement dans la température. La température du corps humain s'élève avec une vitesse rapide de 0.2 m. à 10 ou 11 a. m. augmentant avec une vitesse moins rapide de cette heure, jusqu'à 0.5 p. m., puis elle baisse jusqu'à ce qu'elle arrive au point minimum vers 1 a. m. C'est probable, disons le en passant, que la plupart des rhumes se prennent souvent au lit vers cette dernière heure, surtout par les dormeurs nerveux, qui se débarrassent en partie de leurs couvertures et s'exposent ainsi dans le temps que le corps demande la plus grande protection. A cette heure aussi, les changements du tissu sont réduits au

minimum. Les pulsations de l'engin sont en un mot au plus faible. Le cerveau devient plus faible; l'apparence des personnes même les plus robustes, devient plus pâle; la ressemblance à la mort est plus manifeste, de sorte qu'il est bien naturel de parler de la mort comme du sommeil, et de dire avec Shelly dans le "Queen Mab"

Combien mystérieuse est la Mort,
La Mort et son frère le Sommeil.

Un savant auteur, cité par le Dr. Wilson, attribue la cause réelle du sommeil "aux changements qui s'opèrent dans les éléments nerveux du cerveau, résultat de la fatigue. Mais le Dr. Wilson, lui même, maintient que c'est dans les cellules du cerveau que nous trouverons probablement telles explications sur le sommeil, comme la science peut en donner. On sait au jour d'hui que le cerveau est composé de centaines de millions de cellules, chacune indépendante dans son unité et cependant toutes unies dans une plus grande et complexe unité. Il suggère que cette unité d'action est accomplie par la transmission d'impulsions d'une cellule à l'autre, par une contraction temporaire des fibres et ceci serait la condition normale des choses dans ce que nous pouvons appeler "heures d'affaires" quand les échanges téléphoniques entre les cellules sont en pleine opération. Mais "quand les affaires de la journée sont terminées, et que l'échange télégraphique ou téléphonique central n'est plus occupé à son travail actif, nous pouvons réciproquement nous imaginer l'arrêt du travail des cellules et la rupture de leurs connections pendant un court espace de temps qui est employé à leur récupération." Ce temps de récupération est ce que nous connaissons comme Sommeil.

C'est une lugubre et intéressante théorie et elle est nous le supposons tout à fait en accord avec la dernière investigation scientifique. On peut dire en passant qu'il ne semble point y avoir de raison pourquoi la physiologie ne montre pas plus d'énergie qu'elle l'a fait jusqu'ici dans les recherches sur le problème du sommeil, de la connaissance exacte de ses conditions dépendant beaucoup la santé humaine. Si nous pouvions amener le sommeil sans l'usage de drogues, combien plus heureuse serait la vie de tant de personnes qui souffrent ces longues et lugubres tortures que les personnes qui ne dorment pas seules connaissent. Nous savons sans doute que l'hypnotisme et le mesmerisme sont ces agents puissants pour endormir les malades, mais quelquefois aussi ils ne réussissent pas et ils sont très redoutables comme drogues. Si le problème consiste à obtenir le repos des cellules du cerveau, ou dans le métaphore du Dr. Wilson en formant les échanges téléphoniques ce ne devrait point être impossible à la science d'atteindre cette partie de l'organisme humain, attester l'activité du cerveau. Mais toute cette condition et trouver des moyens pour rompre les rapports qui maintiennent, toute luitressante et utile qu'elle est, laisse le mystère là où il était. Nous voyons clairement quel phénomène physiologique accompagne le sommeil, mais que dirons nous du sommeil lui-même? Que penser de l'âme humaine tout à l'heure encore si active, maintenant enveloppée dans un repos aussi calme que la mort. Est-ce que l'âme elle-même dort, dort, pour ainsi dire? Est-ce que comme le corps elle a besoin de repos? Qu'advient il aux facultés morales et mentales de l'homme quand il est envahi par le sommeil? Est-ce que l'esprit

est affranchi de ses liens de temps et de lieu, et peut il alors visiter "des mondes inconnus" Que penser du phénomène étrange des rêves dans lesquels des événements ordinaires et familiers en rapport d'une manière palpable avec quelques uns de nos expériences journalières, sont ou bien confondus avec d'autres qui ne s'y rattachent point ou présentés dans une tantale insignifiante qui cependant paraît naturel? Est-ce que notre connaissance normale est là? Nous le croyons à peine, car le rêve ne pourrait être si incongru et impossible. Cependant une connaissance partielle il doit y avoir, car autrement nous ne pourrions nous rappeler le rêve le matin. Et que penser aussi de ces plus étranges mais bien prouvés de tous les rêves dans lesquels le rêveur voit avec une intensité éclatante un événement dans l'avenir. Si le sommeil tenait la connaissance complète et normale avec les fonctions du cerveau dans l'état ordinaire, on pourrait supposer que l'activité des cellules unies du cerveau, être plus vigoureuses que de coutume à la lumière d'une expérience aussi étonnante; cependant on nous dit que le sommeil même dans lequel a lieu le rêve dépend du repos de ces cellules. Serait-il possible, alors, que dans le sommeil, quelque soient les accompagnements physiques, l'âme devienne partie affranchie trouvant les cellules pour le moment inutilisées comme organes de fonctions? Dans une traîne cet affranchissement est il effectué plus complètement encore? Et dans la mort, l'affranchissement est-il final et complet? Nous ne le savons pas, peut être ne le saurons jamais, mais pour nous, le problème du sommeil ne peut jamais être résolu sur aucun fondement matériel. Tous les problèmes scientifiques conduisent tous aux problèmes mystérieux de l'esprit.

UNE ADRESSE A SON GRAND ORGANISATEUR POUR LE NOUVEAU BRUNSWICK.

Mercrèdi soir, le 26 Avril, les frères de la succursale No. 22 de St. Louis de Kent, voulant témoigner leur appréciation à leur frère Basile J. Johnson pour les services qu'il a rendus à l'Association, et lui exprimer le bonheur qu'ils éprouvent de le voir élevé au poste honorable d'Organisateur pour la province, se réunirent à un souper préparé pour la circonstance.

Une adresse des plus flatteuses et conçue dans les termes les plus heureux lui fut lue par frère L. C. Daigle. En voici le texte:

Bien cher Frère—Nous, les membres de la Succursale No. 22, à l'occasion de votre nomination au poste honorable d'Organisateur de notre Association en cette Province, et de votre prochain départ, sommes heureux d'être réunis afin de vous témoigner avant de partir notre estime et notre haute appréciation de tous les services que vous avez rendus à cette succursale et nos meilleurs souhaits pour votre succès et votre bonheur dans l'avenir.

Nous avons toujours reconnu en vous un bon zèle et fidèle; nous sommes heureux de vous dire que l'établissement de cette succursale est principalement dû aux efforts que vous avez faits lors de son installation. Depuis ce temps vous n'avez jamais cessé de travailler tant dans notre intérêt; que dans celui de l'Association en général; c'est pourquoi le poste que vous allez occuper, vous l'avez certainement bien gagné, et nous en sommes très fiers et contents.

Continuez donc ce dévouement dans votre nouveau champ de labour, emportez avec vous les meilleurs souhaits de vos frères, et puisse le Tout Puissant couronner vos travaux du succès qui est dû à une si belle et si noble cause.

De vos frères affectionnés les Membres de la Succursale No. 22, Saint Louis, comté de Kent, N. B.

Frère Johnson répondit à cette adresse dans les termes les plus heureux et avec une éloquence entraînante.

Plusieurs toasts furent proposés, et après une agréable soirée les membres se dispersèrent emportant avec eux un inaltérable souvenir de cette première démonstration de leur succursale.

ACCUSE DE RECEPTION.

Valcourt, Que., Mai 15, 1899.
S. R. Brown, Ecr. Grand Secrétaire de l'A. C. B. M., London, Ont. :

Monsieur Frère—J'accuse avec reconnaissance la réception du paiement du bénéfice mortuaire de 23.00 de feu mon fils, Joseph Louis, et je prie les grands officiers et les membres du Grand Conseil d'accepter mes sincères remerciements pour avoir réglé ma réclamation aussi promptement.

J'offre aussi mes sincères remerciements à tous les officiers et à tous les membres de la succursale 194 pour le zèle et le dévouement qu'ils ont employés pendant la maladie de mon regrettable fils et pour l'assistance nombreuse à ses funérailles.

Fraternellement à vous,
L. V. BAUDRY,
Président de la succursale 194.

RESOLUTIONS DE CONDOLEANCES.

A une assemblée spéciale de succursale No. 195, Petit Rocher, N. B., tenue le 13 Mai, les résolutions suivantes ont été adoptées à l'unanimité.

Proposé par frère P. D. Roy, et secondé par frère P. P. Doucet, que les membres de cette succursale desirer offrir à leur dévoué secrétaire frère J. A. Doucet et J. A. Laplante leurs sincères sympathies et condoléances pour la perte qu'ils ont fait, chacun d'un bébé chéri.

Proposé par frère W. Chamberlain, et secondé par frère J. D. Roy, que copies des présentes soient envoyées à la famille et aux journaux LE CANADIEN et Courier.

Extrait, du procès-verbal de la dernière séance de l'A. C. B. M. Succursale No. 96 de Lévis:

Les résolutions de condoléances suivantes sont adoptées:

Il est proposé par M. L. J. Roberge, secondé par M. Flavien Darval, et résolu unanimentement:

Que les membres de cette Association ont appris avec regret la mort du Frère E. Léonidas Samson, enlevé à l'affection de sa famille:

Il est proposé par M. Cléophas Lardif, secondé par M. Paul Patitich et résolu:

Que la famille, en ce jour d'épreuve, veuille accepter les condoléances, et sympathies des membres de cette succursale:

Il est proposé par M. J. O. Lavoie, secondé par M. O. Carrier et résolu unanimentement:

Que copie des présentes résolutions soit transmise à Madame Samson, ainsi qu'à l'organe officiel, THE CANADIEN et le Quotidien de Lévis pour publication.

Extrait, du procès-verbal de la dernière séance du 25 Avril, Succursale No. 96, de l'A. C. B. M. de Lévis:

A l'occasion de la mort de M. Louis Roberge, père de notre 1er vice président, M. L. J. Roberge, les résolutions de condoléances suivantes, sont adoptées:

Il est proposé par M. O. Carrier, secondé par M. Oct. Lavoie, et résolu unanimentement:

Que le fait avec le plus profond regret que les membres de cette succursale ont appris la mort de M. Louis Roberge, père de notre 1er Vice Président, M. L. J. Roberge.

Il est proposé par M. J. V. Montminy, secondé par M. Thomas Simonneau:

Que les membres présents de leur première réunion, pour offrir au Frère L. J. Roberge, ainsi qu'à sa famille l'expression de leurs plus vives sympathies en cette occasion.

Il est proposé par M. Caliste Dico, secondé par M. Joseph Giguère:

Que copie des présentes résolutions soit transmise à M. L. J. Roberge ainsi qu'au Journal, THE CANADIEN, et le Quotidien de Lévis, pour publication.

A une assemblée spéciale de la succursale 107, St. Jean Baptiste, Man., tenue le 25ème jour de Mai, 1899, il fut proposé par Frère N. Comeault, appuyé par Frère O. Bordenau,

Que les membres de cette succursale ont appris avec une vive douleur la mort du Frère Mathias Gauthier et en sont profondément affectés.

Que le Frère Alphonse Gauthier, frère du défunt soit prié ainsi que sa famille d'accepter les plus sincères condoléances des membres de cette Association.

Proposé par Frère St. Amant, appuyé par Frère Pélissier.

Que les membres assistent un corps au funérailles.

Que la charte soit convertie de draperies de deuil et que les membres portent aussi le deuil pendant un mois.

Que copies des présentes résolutions soient transmises au Frère Alphonse Gauthier et l'organe officiel de cette Association.

PAUL GAGNON, Sec. Arch.