

Branch No. 4, London.
Meets on the 2nd and 4th Thursday of every month, at eight o'clock, at their hall, Albion street, Richmond, Ontario.
Pres. Wm. Corcoran, Recording Secretary.

C. M. B. A.

Resolutions of Condolence.
At the last regular meeting of St. Francis Xavier's Branch No. 192, C. M. B. A., Antigonish, held in their hall on Friday, 15th July, 1893, the following resolutions were unanimously adopted:

Whereas it has pleased the Almighty in His infinite wisdom to call to His eternal home William Somers, brother of our respected Brother, David Somers, after a lingering illness borne with true Christian patience, and whereas in the death of the late William Somers the entire community loses an honest, upright citizen, a zealous Catholic and an exemplary Christian. Therefore be it Resolved, that the Branch tender our heartfelt sympathy to our worthy Brother, David Somers and his afflicted mother, brothers and sisters, in their trial; and that we humbly trust and pray that the remembrance of the pure and noble character of his life may console them in their sorrow, and help them to bear it with true Christian resignation. Be it further Resolved, that a copy of these resolutions be entered on the minutes of the branch and also forwarded a copy to CATHOLIC RECORD and Antigonish Casket for publication.

Signed on behalf of the branch, Duncan I. Chisholm, President; Eugene Macdonald, Fin. Sec.; John F. Sears, Rec. Sec. Antigonish, 17th July, 1893.

St. Michael's Branch, No. 76, Belleville.

It was moved by Brother F. P. Carney, seconded by Brother Wm. J. Patterson,

That whereas it has pleased Almighty God to remove by drowning our brother, James Kearney, much esteemed brother, Andrew Kearney, therefore be it

Resolved, That in the death of Brother Kearney this Branch has lost a member of exemplary character.

Resolved, That we extend to his sorrowing relatives our sincere and deepest sympathy in their bereavement.

Resolved, That a copy of these resolutions be sent to the parents of our deceased brother, entered in the minutes of this branch, and sent to the official organs for publication.

Tilbury Centre, July 18, 1893.

At a regular meeting of Branch No. 80 C. M. B. A. Tilbury Centre, held July 18, 1893,

it was moved by Brother J. O'Neil, seconded by Brother H. Bennett, and unanimously adopted.

Whereas it has pleased Almighty God to remove from our midst Brother J. B. Marchand, second Vice-President of this branch, be it

therefore Resolved, that the members of this branch tender to Brother Marchand their sincere and heartfelt sympathy in the loss sustained, and pray Almighty God to console him in the troubles of his life. Be it further

Resolved, that a copy of this resolution be presented to Brother Marchand, and recorded on the minutes of the branch, and one sent to the CATHOLIC RECORD for publication.

Signed on behalf of the branch, W. KERR, Pres. ALEX. CASSIDY, Rec. Sec.

DIOCESE OF ALEXANDRIA.

Bishop Macdonald at St. Raphael's.

Special to the CATHOLIC RECORD.

On Sunday, the 16th inst., His Lordship the Right Rev. Alexander Macdonald, Bishop of Alexandria, visited the parish of St. Raphael's, and administered the sacrament of confirmation to upwards of one hundred and fifty children.

On the previous day His Lordship was met at the outskirts of the parish and escorted to the church; and the immense crowd that came on, notwithstanding the season, to receive him was conclusive proof of the healthy condition of the faith as well as a beautiful mark of respect for the first pastor of the diocese. In the afternoon of Saturday His Lordship personally conducted the examination of the children, and subsequently took occasion to express his entire satisfaction with the condition in which he found the candidates. Confirmation was administered immediately after the High Mass on Sunday, the rev. pastor, Father Fitzpatrick, assisting His Lordship. This was followed by the reading of an address of welcome from the parishioners of which the following is a copy:

To His Lordship Right Rev. Alexander Macdonald, D. D., Bishop of Alexandria.

The parishioners of St. Raphael's are happy to meet you here to-day, and on their behalf we come forward to tell you that your visit gives them great pleasure, and extend to you a hearty welcome to the parish. We feel that there is no necessity for this brief address and humble expression of welcome to convey to your Lordship a knowledge of our feelings, but we eagerly avail ourselves. Your presence among us creates a delight that forces an expression in words.

We may be pardoned if we specify the reasons for the particular joy that we feel to-day.

True to our faith and loyal to our spiritual guides, as were our fathers before us, through a motive of religion and attachment to the Church, we cordially welcome our Bishop to our parish.

Though your office is sufficient to attract and hold our veneration and esteem for your Lordship, the qualities of your mind and heart so well known to us afford a new motive for attachment to your person. We have enjoyed the privilege of your acquaintance, and for many years have been sharers in your spiritual ministrations, in which we share more largely your consecration as chief pastor to the diocese.

This parish has a history in which every Catholic is justly proud, and in that history lives a name dear to every Catholic, a special reason that causes us joy and satisfaction is the fact you bear the name and fill the office of that never to be forgotten prelate to whom we are justly styled the "Father of our countrymen," and whom all claim to be peculiarly our own.

The affection and loyalty that we have bound so closely our fathers to their first Bishop continue to bind us as closely to you, our present Bishop. To have you with us, to have our faith and cheer our lives as did his presence among the many who have gone with him before us. The devotion, zeal and Christian virtues that merited for him universal admiration we rejoice to find and admire in his successor, our present Bishop.

We sincerely wish that words be given us to adequately convey our affection and esteem for your Lordship, but of inability we freely make confession, and hope you will be pleased to accept our feeble endeavor for the intention that we cannot realize.

Allow us once more to express our pleasure to your Lordship's visit, to welcome you to the parish of St. Raphael's, and renew our devotion to your person and office, while humbly begging your Episcopal benediction.

The address was read by Mr. John R. McDonald, and was signed by a large number of the faithful.

His Lordship replied in fitting terms, saying that the great pleasure which it gave him to visit St. Raphael's, was due in large measure to the flourishing condition in which he found the parish, but to a large extent also, he attributed it to the past history of the place. St. Raphael's had done much, he said, to make it worthy of a visitation from a representation of the Head of the Church, and His Lordship was consoled with the sight of succeeding generations following so closely the examples of piety, devotedness and love for the Church, set for them by the pioneer Catholics of the parish of St. Raphael's. His best wish was that they might continue on the lines laid down. An exceptionally large congregation was present to greet the Bishop. Each of the interesting ceremony to a close by bestowing his episcopal benediction upon all assembled.

CATHOLIC SCHOOL EXHIBIT.

Among the many things of interest connected with the jubilee of His Lordship Bishop Macdonald of Rochester, the foremost rank, especially to those who take an interest in the education, both mentally and morally, of our young children.

The exhibit was under the direct supervision of His Lordship, and it must indeed have thrilled him with a deep sense of gratification to witness the results of the child he labored so zealously in behalf of Catholic education crowned with such success.

On entering the cathedral hall, in which the exhibition was being held, the visitor is struck with amazement at the artistic treatment of the arrangement of the exhibits. Each child's work, whether bad or good, of the fourteen schools is exhibited on either side of the four spacious rooms of the hall, thus about two thousand children, ranging in age from five to fifteen years, are represented and are represented not once but often as the qualifications of the child will admit. For example, the child of five and six years is represented solely in kindergarten work such as paper-cutting, bracket work, and clay-moulding; and what a pretty display these little "tots" did make. They had designs in paper-cutting, they had ornaments of bracket work that toy-shop could excel; and their fruits, moulded from clay and naturally colored, were just as tempting as if hanging from the tree. Then their seniors were represented in many ways, as their capacity admitted. There was their map-drawing hanging on the wall, as perfect as if from a printer's plate; there was their work in arithmetic, geography, history, language, grammar, algebra and drawing, each bound in separate volumes; and what a beautiful paper adhering to the front page, and the pupil's name and the subject on the title page, lying on the table—so that the visitor could not but be struck by the standard of each child and the methods employed in teaching. And as could be seen, the methods were indubitably good, and the results reflect much credit on the Sisters of the various orders for their patient and indefatigable labors.

It was enough to deem it a success to learn that the city board visited it and approved of it, and that it attracted nineteen thousand people to the hall, all of whom expressed their surprise that such work could be performed by children.

There is no doubt that there is strength in numbers; and that the more the schools can equal this, what is there to hinder the Separate school of Ontario uniting in sections and holding, like this, a "mite convention" where the theory and practice, theory but matter-of-fact and practical, and where the parents can come and view their children's work and learn how they are being educated and thereby assist the teacher.

His Lordship Bishop Macdonald has, by his untiring efforts, set us a grand example. It is not to be copied from our United States, but to copy and learn of the Catholic Church which has fostered education for nearly two thousand years. Thus I ask those with power to act to do so, and to do so, we, the teachers, may reap the benefit, as will also the children.

C. O. O. F.

A Court of the above order was instituted in Woodstock on Monday evening, 17th inst., by Deputy High Chief Ranger, Bro. W. H. Henderson, Ingersoll, assisted by several officers and members of Sacred Heart Court 270, who to the number of twenty, drove to Woodstock to participate in the ceremonies. The new Court starts with very fair prospects for the future. It will be known as St. Mary's Court, 350.

The officers for the present term are: Bro. John H. Rafferty, C. O.; Thomas Curtis, V. C. R.; John Pennell, R. S.; Thomas Curtis, F. S.; Edward Phillips, T. Rev. M. J. Brady, J. J. Rafferty, C. L. H. Thomas Curtis, C. S.; Ronald McGinnis, O. S.; Medical Examiner, Dr. West; Rev. M. J. Brady, John Macdonald, D. D., J. McDonald, Trustees; Representative to tenth annual session to be held in Chicago, Aug. 29th, John H. Rafferty; Alternate, Ed. Phillips.

THE WORLD'S FAIR.

Mr. A. E. Masurret, of this city, is organizing World's Fair excursions, which promise to become very popular.

He is manager of the Hotel Raymond of Chicago, a large, first-class house built of stone and brick and possessing every modern convenience for the comfort of guests. It is situated within two blocks of the Fair grounds. For \$36 he will furnish first-class railway fare both ways, on either Michigan Central or Grand Trunk, free conveyance of persons and baggage to and from the hotel, seven days board and lodging, six admission tickets to the Fair, two afternoon carriage drives through the beautiful boulevards and parks and free conveyance every morning to the Fair grounds from 8 to 10 o'clock. One person occupying a room will be charged \$1 per day extra. Further information may be obtained by addressing A. E. MASURRET, London, Ont.

RESOLUTION OF CONDOLENCE.

Toronto, July 23, 1893.

At a special meeting of St. Mary's Sanctuary Society, held in the schoolroom, Sunday evening, July 23, 1893, the following resolution of condolence was unanimously adopted:

Whereas it has pleased our Heavenly Father, in His all-wise judgment, to call to His eternal home our dear, departed comrade, John Finnigan; and

Whereas, in his death, our society loses a kind friend and devoted member, and his family a loving, devoted son and brother; therefore be it

Resolved, that St. Mary's altar boys tender their heartfelt sympathy to the bereaved family of our dear, departed comrade, in this hour of their affliction.

Resolved, that a copy of this resolution be sent to the family of the deceased; also that copies thereof be entered in the minutes of this society, and sent to the CATHOLIC RECORD for publication.

Resolved, that the members of this society attend the Requiem Mass for the repose of the soul of John Finnigan, on the 2nd of August, at 8 o'clock, and that as many as possible receive Holy Communion at that Mass.

P. LOWE, Pres. D. J. O'DONNELL, Treas.

SUNDAY REST.

The Cardinal Presents the Catholic View in a Paper to be Read at the Columbian Congress.

Cardinal Gibbons has sent, by request, to the committee in charge of the congress on Sabbath observance, which will convene shortly at Chicago, a paper on the observance of Sunday. The title of the Cardinal's address is "Sunday Rest." It will be read before the congress, and is in part as follows:

"The desecration of the Christian Sabbath is one of our social dangers, against which it behooves us to set our face and to take timely precautions before it assumes proportions too formidable to be easily eradicated. The custom of observing religious holidays has prevailed both in ancient and modern times, among nations practicing a false system of worship as well as among those professing the true religion. The Hebrew people were commanded by Almighty God to keep holy the Sabbath day, or Saturday, because on that day God rested from His work. He wished to remind them by this weekly celebration that He was their Creator and Master, and the Founder of the universe. He desired that they should be led to worship Him by the contemplation of His works, and thus rise from nature to Sabbath observance BEFORE THE TIME OF MOSES.

"It is the opinion of Grotius and of other learned commentators that the Sabbath was held sacred for generations prior to the time of Moses; and its observance, according to Lightfoot and other writers, dates even from the Creation, or, at least, from the fall of Adam. Hence, they maintain that the Jewish law-giver, in prescribing the Sabbath, was not enacting a new commandment, but enforcing an old one. This conclusion is obvious from the very words of the precept: Remember to keep holy the Sabbath day, by which God recalls to the mind of the Hebrew people an already existing ordinance which had grown well-nigh obsolete during their bondage in Egypt.

The Sabbath was kept sacred by the Egyptians, as Herodotus testifies; and it is not to be supposed that a people so tenacious of their traditions would adopt from their own slaves a religious custom which was rarely, if ever, practiced by the slaves themselves, owing to their wretched condition. We are, therefore, justified in asserting that it was derived from the primitive Law-giver by Adam.

"With what profound reverence, then, should we not view an ordinance instituted to draw man closer to his Maker, and to inculcate in him humanity towards his fellow-beings and compassion for even the beast of burden—an ordinance whose observance was required by temporal blessings, and whose violation was avenged, by grievous calamities; which was first proclaimed at the dawn of human life, re-echoed on Mount Sinai, and engraved by the finger of God on the Decalogue—an ordinance which applies to all times and places and which is demanded by the very exigencies of our nature.

THE CHRISTIAN DAY OF REST.

"Sunday, or the Lord's Day, is consecrated by the Christian world to public worship and to rest from servile work, in order to commemorate the resurrection of our Saviour from the grave, by which He consummated the work of our redemption; and to foreshadow the glorious resurrection of the elect and the eternal rest that will be theirs in the life to come. Most appropriately indeed has Sunday been chosen. If it was proper to solemnize the day on which God created the world, how much more meet to celebrate the day on which He consummated its redemption. As the worship of our Creator is nourished and perpetuated by religious festivals, so does it languish when they are unobserved, and become paralyzed when they are suppressed.

"Wherever the enemies of God seek to destroy the religion of a people they find no means so effectual for carrying out their impious design as the suppression of the Sabbath. Thus, when Antiochus determined to abolish the sacred laws of the Hebrew people, and to compel them to conform to the practice of idolatry, he defiled the temples of Jerusalem and Babilon; he put an end to the Jewish sacrifices; and above all, he forbade, under pain of death, the observance of the Sabbath and the other religious solemnities, substituting in their stead his own birthday and the feast of Bacchus as days of sacrifice and licentious indulgence.

"And it is a well-known fact that in our times the enemies of religion are the avowed opponents of the Christian Sabbath. I have seen Sunday violated in Paris, Brussels, and in other capitals of Europe. And even in Rome I have seen government workmen engaged on the Lord's day, excavating and building—a profanation which grieved the Holy Father, as he himself acknowledged to me.

WHO ARE THEY THAT PROFANE THE SUNDAY?

In these cities of Europe? They are men lost to all sense of religion, who glory in their impiety; and who aim at the utter extinction of Christianity.

"A close observer cannot fail to note the dangerous inroads that have been made on the Lord's day in our country. If these encroachments are not checked in time the day may come when the religious quiet, now happily reigning in our well-ordered cities, will be changed into noise and turbulence; when the sound of the church bell will be drowned by the echo of the hammer

and the dray; when the Bible and the prayer-book will be supplanted by the newspaper and the magazine; when the votaries of the theatre and the drinking saloon will outnumber the religious worshippers, and salutary thoughts of God, eternity and of the soul will be checked by the cares of business and by the pleasures and dissipation of the world.

"A GREAT MORAL INFLUENCE.

"The Christian Sabbath is a living witness of revelation, an abiding guardian of Christianity. The religious services held in our churches, each successive Sunday, are the most effective means for keeping fresh in the minds and hearts of our people the sublime and salutary teachings of the Gospel. Our churches exercise on the truths of revelation an influence analogous to that exerted by our courts of justice on the civil law. The religious decorum observed in our temples of worship, the holiness of the place, the sacred character of the officiating ministers, above all, the reading and exposition of the sacred Scriptures—inspire men with reverence for the divine law, and cause it to exert a potent influence in the moral guidance of the community. The summary closing of our civil tribunals would entail a more disastrous injury on the laws of the land than the closing of our churches would inflict on the Christian religion. The institution of the Christian Sabbath has contributed more to the peace and good order of nations than could be accomplished by standing armies and the best organized police force.

"CHARITY'S CAUSE.

"The cause of charity and mutual benevolence is greatly fostered by the sanctification of the Sunday. When we assemble in church, on the Lord's Day, we are admonished by that very act that we are all members of the same social body, and that we should have, one for another, the same lively sympathy and spirit of co-operation which the members of the human body entertain toward one another.

"The Christian Sabbath is not to be confounded with the Jewish or even the Puritan Sabbath. It precribes the golden mean between rigid sabbatarianism on the one hand and lax indulgence on the other. There is little doubt that the reversion in public sentiment from a rigorous to a loose observance of the Lord's Day can be ascribed to the sincere but misguided zeal of the Puritans, who confounded the Christian Sunday with the Jewish Sabbath, and imposed restraints on the people which were repulsive to Christian freedom and which were not warranted by the Gospel dispensation.

"The Lord's Day to the Catholic heart is always a day of joy. The Church desires us, on that day, to be cheerful without dissipation, grave and religious without sadness and melancholy. She forbids, indeed, all unnecessary servile work on that day; but, 'as the Sabbath was made for man, not man for the Sabbath,' she allows such work whenever charity or necessity may demand it. And as it is a day consecrated not only to religion but also to relaxation of mind and body, she permits us a period of recreation in its innocent recreation. In a word, the true conception of the Lord's Day is expressed in the words of the Psalmist: 'This is the day which the Lord has made; let us be glad and rejoice therein.'

Don't give the devil his due if you can prevent it.

The Western Fair of 1893.

This is one of the events that comes around in regular order, and each year brings with it the advantage of having had its precedent to profit by. The aim of the Western Fair Directors is to keep even a little ahead of all competitors; they have the means to do so, and they are determined to do so.

The prize list has been amended and added to where change was demanded by the Live Stock Department and in the Agricultural and Industrial Departments all the valuable old varieties have been retained, and those considered by many worthless have been cut out and new ones take their place.

The Dairy and Honey Departments promise a large increase in the number of exhibitors. The marked success of the makers and apiarists at Chicago World's Fair has been an incentive to enlarged efforts. In short we have every reason to believe that the Western Fair of this year will add another victory to its wonderful record of the past and supplement the already handsome balance of \$7,000 considerably.

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