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VOL. XLII., NO. 7.

MONTREAL, WEDNESDAY, SEPTEMBER 7, 1892.

PRICE 5 CENTS.

INTERCESSORY PRAYER.

FATHER McCALLEN, OF ST. PATRICK'S.

Explains and Defends the Catholic Doctrine of the Intercession of the Saints.

On last Sunday, at High Mass, Father McCullen, in introducing the above subject, said in desired to complete the discourse which he had already given on the "Honor due to the Saints of God and especially to the Virgin Mother of Christ," by showing that the invocation and intercession of saints rest on no less solid foundations. He took for his text "The Lord's prayer is the model; and He will hear the prayers of the just." (Proverbs, XV, 29.)

When man sinned, said the Rev. Speaker, his sin was such an outrage against the Infinite Majesty of God, that the satisfaction of all men could not repair the outrage. From the earliest times man sought to propitiate an offended God by numerous sacrifices; and though some of these were acceptable in the sight of heaven, yet they could not and did not bring about the pardon and reconciliation of a fallen race. For as St. Paul says, writing to the Hebrews: "It is impossible that with the blood of goats and calves sin should be taken away. These sacrifices only made the conscience clean for a moment. They could not purify the heart. They were only a shadow of the good things to come. It was not by the blood of animals that we are sanctified, but by the blood of Christ." (Heb. X, 1-14.)

It was God the Son, the second person of the most blessed Trinity, who, by becoming incarnate and dying on the cross took away the sins of the world. He alone then is our one mediator of redemption, through whom salvation has come to our race. From Him alone can we obtain pardon, mercy, grace. To Him alone be honor and glory.

In the application of His merits and passion, God had He so wished, could have dealt directly with each individual soul. He could, had He so wished, have made it law that no one would obtain mercy or pardon unless by a direct and personal application to Himself. He could have made a law excluding all mediators of intercession. Has He done so? Most certainly not!

Let us take the people of Israel with whom God had so many and such direct personal relations, and what do we find? We find that, even among them, His Providence frequently made use of both angels and men as instruments of His mercy, and not only allowed but commanded that these should become both messengers and intercessors between Him and His people, as well as between Him and individual souls. When it was question for the young Tobias to make a long journey, God sent his archangel Raphael to be his guide and protector. The angel took to himself a human form and conducted Tobias safely to the end of his journey, led him back to his father to whom he restored his sight, and then revealed himself as the messenger and intercessor between God and His most holy servant on earth. "When thou didst pray with tears," said the archangel to Tobias, "and didst bury the dead, and didst leave thy dinner and bid the dead by day in thy house and bury them by night, I offered thy prayer to the Lord. And now the Lord hath sent me to thee, and to deliver Sarah thy son's wife from the devil. For I am Raphael, one of the seven, who stand before the Lord."

"When thou didst pray with tears, I offered thy prayer to the Lord." A clear proof to me of two things: First, that the angels know what is going on in this world; and, secondly, that it is pleasing to God to have them act as messengers and intercessors between Him and men. Was not Moses constantly an intercessor between God and His rebellious people? Did He not so regard by Israel? Did He not when terrified by the voices, and the thunder, and the smoke of Sinai: "Stand afar off, saying to Moses: Speak thou to us and we will hear. Let not the Lord speak to us lest we die." (Exodus xx, 18, 19.) Was it not Moses who stood as an intercessor between Israel and the Lord of Israel to turn away his indignation? "I see that this people is stiff-necked," said the Lord, "let me alone that I may destroy them." (Exodus xxxii, 9, 10.) And Moses, not the people, but Moses for the people, intercessor between God and His people prayed: "Let Thy anger cease, and be appeased." (Exodus xxxiii, 12, 14.) You all know the history of Job, how the Lord afflicted him to try his patience and increase his merits, and how the friends of Job blamed him; accused him of blasphemy and treated him with scorn. You know, also, how displeasing the conduct of these friends was to the Lord. In what manner did they obtain forgiveness? Let us listen. It is God who speaks: "And the Lord said to Eliphaz the Themanite: My wrath is kindled against thy two friends, because they have not spoken the thing that is right before me as my servant Job hath. Go to my servant Job and offer for yourselves a holocaust, and my servant Job shall pray for you; his face I will accept, that fully be not imputed to you." (Job xlii, 8.) From

these few extracts—and we could give many more—we conclude that God has deigned from the beginning to use the ministry of others in His dealings with men; that the angels know what is taking place on earth, even to the silent prayers that are offered by the heart to God; that these angels are the bearers of our prayers and good actions to our Master; that even the holy men of earth, like a Moses and Job, or the few just men who would have averted the destruction of Sodom and Gomorrah, had Abraham been able to find so many, that even one or ten just men on earth could have obtained favors from heaven which thousands of sinful men had no hope of obtaining even had they addressed their prayers to God instead of using the intercession of others whose lives made their petitions more acceptable in the sight of the Lord.

Before making any application of what I have thus far proved to the subject matter in discussion, let us pass to the New Testament where we shall find the Providence of God following out the same lines of conduct in His dealings with men in the great affair of their salvation.

It was an archangel who was sent to Mary to announce the Mystery of the Incarnation, though God might have directly made the revelation to her Himself. It was an angel who bade Joseph take the child Jesus and his mother and fly into Egypt. It was an angel, who said to Peter in prison: "Arise quickly and follow me," the same angel conducting him in safety to his friends.

The Holy Gospel represents the angels of heaven as rejoicing over the sinner doing penance, and the Apocalypse pictures angels standing with incense "to offer the prayers of all the saints upon the golden altar, which is before the throne of God." (Apoc. viii, 3.) St. Paul had no misgivings about the supposed injury done to the sole mediator of Christ by the intercession of the saints on earth, and often begged those to whom he wrote his epistles to pray for him to God. "Brethren pray for us," and he in turn prayed for them.

Let us now apply these facts revealed to us by holy writ to the subject matter in hand.

If Christ was pleased to make use of the Virgin of Nazareth, as an instrument of His mercy towards men, by allowing her to give to Him the body and blood by which He redeemed the world, who will dare to maintain that He may not use her as an instrument for dispensing to men the merits of that redemption? If He granted temporal favors at her request, while she was on earth, (as at the wedding of Cana in Galilee), why should He not listen to her as she pleads the spiritual cause of our race now that she is so near Him in heaven? And if she can make application for us, why should we not be allowed to ask her to do so?

The Catholic Church lays down in clear and well defined terms her teaching on this subject. First, Christ alone redeemed us. Christ alone gives grace. Christ alone can save us. Secondly, no creature is able to redeem us, no creature of himself can give grace, not even Mary can grant salvation as a favor bestowed by herself. For Christ alone is the one sole mediator of Redemption and the sole cause of salvation.

Thirdly, there are many secondary mediators,—mediators of intercession, as they are called,—who, on account of their holy lives and faithful service, have great power with God, and can obtain from Him favors and blessings which others less worthy would not deserve to obtain of themselves. Such was Moses standing between an offended God and a sinful people. "Let me alone that I may destroy them. Lord, let thy anger cease and be appeased. And the Lord was appeased." Such was Job. "Go to my servant Job, and my servant Job shall pray for you; his face I will accept."

Such are all the holy men and women on earth whom we ask to pray for us,—such the saints of God and the Queen of saints whose intercession we implore.

All this talk we hear of the injury done to the mediatorship of the Saviour by the invocation of the saints, comes with very bad grace from men who recommend themselves to the prayers of sinners on earth but refuse to ask the intercession of God's chosen ones around His throne in heaven.

Is there a Protestant minister in this city who would hesitate a moment to ask his people to pray for him to God that he might, for instance, have a safe journey over the Atlantic and a safe return to his flock? Or is there a number of any Protestant congregation in this city who would rebuke his minister for asking these prayers, and bid him pray himself to God and not make use of earthly intercession for fear of injury to the sole mediatorship of Christ, and for fear of teaching a doctrine of the Catholic Church? How our Protestant friends can reconcile themselves to use the intercessory prayers of sinners on earth and refuse to invoke the pure, spotless, faithful Queen of Heaven, is one of those things I have tried to solve many a time, but without success.

"But," say they, "the saints of heaven cannot hear us. They are too far away. The invocations coming from people at the four corners of the globe would credit the saints with an omniscience which belongs to God alone!" The saints in heaven see God face to face, and in Him see all things. The

knowledge they have of prayers addressed to them need not come necessarily nor solely from their present spiritual and glorious state. It is enough that God should make it known to them, or that in seeing God, they should see and know what passes on earth. There are sinners being converted to God at every hour of the day and night in all parts of the world, and the angels rejoice over these sinners doing penance. I think the testimony of our Blessed Lord may be accepted on this point, yet the angels' knowledge does not make them gods. The prophets were only mortal men, with two eyes like our own, possibly not as good as the sight some of you enjoy, yet they were able with light from on high, with the spiritual vision which God gave them, to pierce the veil of futurity, and make known events which were not to happen for thousands of years without any temptations to pass them—eyes off for gods. It appears to me strange that our Protestant friends will not accord to the saints in heaven the vision of things present, the knowledge that some devout souls on earth are offering their prayers to God through the mediation of the elect who worship around His throne, while they find no difficulty in accepting the prophecies which mortal men, under God's inspiration, have made of things, some of which have not yet come to pass.

The fact is, that God makes use of just whatever medium He pleases in dispensing both temporal and spiritual favors. He can inspire us directly through His Holy Spirit, or he can send the most humble human agent to bring about our conversion. It may please Him to refuse the prayer addressed to Himself and for wise reasons known only to Himself. He may grant the same favor at the intercession of some holy person on earth or one of the elect in Heaven. We find Him at one time saying: "Go to my servant Job and he shall pray for you;" at another, through his prophet, to a general of the Assyrian army: "Go, wash seven times in the river Jordan;" at another, "come to Me, and I will refresh you." He may cure us by the skill of the physician, or by some prescription from a druggist, or by His own direct act in removing disease from our system. It may be at St. Anne of Beaupre or at Lourdes, or at the foot of the tabernacle in our own parish church. We have nothing to say in the matter, no advice to offer, no counsel, no command—simply to bow down and adore the God who is free to dispense His favors directly or through the medium of a third person. But I have said enough. We know what the church teaches and we know the solid foundation on which that teaching rests, some part of which I have imperfectly sketched in this instruction.

Continue then, my brethren, to invoke the saints and the Queen of saints. They are the friends of God. They are the faithful ones who have fought the good fight and have won their crowns. They are our brethren, and they love us. They know the hard battle we have to fight, the hatred of the enemies whom we have to combat, the very same whom they have fought and conquered. They love God and are interested in our salvation for His glory and our good. Our prayers to them are but a new tribute to God's infinite sanctity, since we make their sanctity plead for us rather than our own unworthiness. Our humility, in not being satisfied with our own poor prayers to which we desire to add the intercession of others who have loved God more, and served Him better, must be pleasing to Him who always gives grace to the humble, while that same humility will make us remember that His Holy Spirit has said: "The Lord is far from the wicked and He will hear the prayers of the just."

AN INTERESTING INTERVIEW.
Mr. J. J. Curran, M.P., on New Brunswick.

Mr. Curran, M.P., returned last week from a holiday trip to New Brunswick and gave the following interesting interview to the *Gazette*. He speaks very highly of St. John as a charming and well built city without any slums. He was cordially received by Mr. Baird, M.P., who did everything to make his trip pleasant. Mr. Everett, ex-M.P., who was a warm personal friend of Mr. Curran's whilst he occupied a seat in Parliament, was also very kind, and under the guidance of Dr. Quigley and other prominent Irishmen the time was agreeably and profitably spent. There were some complaints of dull times, but all agreed that in St. John there is much comfort and no destitution. I was two days in the city, said Mr. Curran, and I did not see a single beggar. He spoke highly of the delightful trip to the picturesque river St. John to Fredericton, and of the hospitality of the people of the little capital which is quite a stirring place. Sir John Allan, chief Justice; Premier Blair and many other distinguished New Brunswickers there were all kindness. The people complain that very few Canadians were in the upper section visit them and become acquainted with their resources. There is a keen rivalry between the commercial travellers of Montreal and Toronto for the business, but many of the merchants of St. John are direct importers from Europe. No doubt the New Brunswickers would like more ex-

tended trade relations with the United States, and many speak regretfully of the days of the Elgin reciprocity treaty, but there is no mistake about the sentiments of the overwhelming majority there about the "stare of Canada. New Brunswick is an "old flag" province.

A HIGH COMPLIMENT.
In connection with the foregoing interview we give the following from the *Fredericton "Farmer,"* it speaks for itself.

Mr. Curran, Q. C., the popular M. P. for Montreal centre, was among the distinguished visitors to this city, recently. Accompanied by Mrs. Curran, he came from St. John by boat, Saturday, and remained over Sunday at the Barker House. During his stay, Mr. Curran was called on by several prominent citizens, including Premier Blair, Mr. E. B. Winslow, Mr. J. A. Vanwart, Sheriff Sterling, Mr. Wesley Vanwart, Hon. F. P. Thompson, and others, who, familiar with Mr. Curran's prominent position at the Bar, and in Parliament, warmly welcomed him to Fredericton. Mr. Curran has represented Montreal centre in the House of Commons since 1882, and takes a leading part in all the great debates. His strong hold on his large constituency, comprising some 10,000 votes, was evidenced in the last election, when his majority ranged up to 2,000. As an orator, wit, and a speaker of strong common sense, Mr. Curran is second to none in Parliament, and it may not be many months before he occupies a seat in the Cabinet, for which his abilities and experience eminently fit him.

RELIGIOUS NEWS.

Le Veve announces that his Eminence Cardinal Ruffo-Scilla is now in excellent health.

The Catholic University of America will reopen on Tuesday, the 27th of September.

Archbishop Ireland has been appointed commissioner of the Vatican exhibit at the World's fair in Chicago.

Archbishop Kutzer, of Milwaukee, has promulgated a law forbidding priests to enter saloons even on business.

Mrs. Bellamy Stover, wife of the congressman from the First Ohio District, has joined the Catholic Church.

Father Testevuide, the apostle of the lepers at the Leper hospital, Gotemba, Japan, has died of the fell disease.

According to the last census the Order of Christian Brothers numbers 29,700 members, 1,300 houses of education, and over a half a million pupils.

A movement is under way in St. Louis, Mo., to unite all the Catholic societies of that city in the work of building a Catholic hall, to be utilized for entertainments, receptions, meetings, etc.

Brother Marcellinus, formerly in charge of the commercial course of Notre Dame University, will have charge of St. Columbkil's parochial schools, Chicago, the coming year. Brother Lucian will return to duties at the College.

The Right Rev. Monsignor John Bilsborough, rector of St. Joseph's College, Upholland, near Liverpool, England, has been appointed Bishop of Salford, in succession to Bishop (now Archbishop) Vaughan. The new bishop is now about 60 years of age.

The Rt. Rev. Bishop has been appointed Rev. Bernard Mackin of Des Moines, pastor of St. Paul's church, Burlington, and Rev. M. Kirkpatrick of St. Paul's, pastor of the Wilton and West Liberty parishes left vacant by the death of Father Duggan.

At the meeting of the committee on the Catholic observance of the 400th anniversary of the discovery of America by Columbus, it was recommended that the statue, offered by Rev. John O'Brien, of East Cambridge, editor of the *Sacred Heart Review*, be accepted.

The Holy Father celebrated mass in the Pauline Chapel on Tuesday Aug. 2, at 7:30 o'clock. He was accompanied by the prelates the anti-camera segreto and other members of the pontifical household. A great number of religious orders, priests and strangers were admitted to the ceremony, and after the second mass, which was celebrated by one of the Holy Father's private chaplains, all present were allowed to kneel before the Pope separately for his special blessing. At 6 o'clock in the evening His Holiness again descended to the Pauline Chapel for the usual prayers and to gain the Porziuncula indulgence.

The thoroughness with which the Holy See performs whatever work it undertakes is well illustrated in the instruction which Cardinal Ledochowski, the prefect of the Propaganda, has sent to the American archbishops agent the subject education, which topic is to be considered by those prelates at their next annual meeting, in October. Each metropolitan has been ordered not only to prepare his own views on the subject, but also to secure from all of his suffragans their opinions; so that when the archbishops come together they will have before them the tabulated thought as it were, of the entire hierarchy on the subject they are to consider, and will thus be enabled to arrive at the best conclusions.

In compliance with the expressed desire of the Sovereign Pontiff, Monsignor Isidoro Carini, prefect of the Vatican li-

brary, has collected into an enormous volume a series of documents which treat of the improvements and additions made to the grand library during the pontificate of Leo. The work contains a description of the new Salles, the Vatican collection, the manuscripts recently bought at the Borgheese palace, the Oriental documents which were presented to the Pope upon the occasion of the sacerdotal jubilee, and finally, the books and engravings given by the Marquis Ferraioli. It is also announced that the same learned Monsignore will shortly commence the publication of a regular *Bulletin*, which will open with a very curious and interesting description of the MSS. from the Prince Borgheese collection, and which up to the present have lain hidden and unread.

VERY REV. C. H. GAUTHIER, V.G.

The Story of Brockville's Vicar-General Told by a Writer in the Toronto Catholic Weekly Review.

The Very Rev. Charles Hugh Gauthier, Vicar-General of the archdiocese of Kingston and parish priest of St. Francis Xavier's church at Brockville, was born on a farm in the parish of Alexandria in the historic county of Glengarry, which has been justly named the cradle of Catholicity in the Province of Ontario. He received a noble education in the Brothers' School, and in 1858 entered Regiopolis College, then under the presidency of the late Dr. O'Brien, afterwards Bishop of Kingston. In 1862 he achieved marked success and the highest honors. He was afterwards appointed Professor of Rhetoric. The old students of those days remember well his kindly manner, the great interest he took in them and the untiring diligence with which he sought to impart knowledge and love of literature. Having completed his course in theology, he was ordained priest, August 24th, 1867, by the late Dr. Horan, Bishop of Kingston, in St. John the Baptist Church, Perth. It is believed that no many priests were assembled to witness the elevation of any one to their order as surrounded the young Levite on that bright morning. Nearly all the priests of the diocese were present, many of them friends who had known him from his boyhood, and had watched with pleasure his brilliant career. He was afterwards appointed to the new laborer in the vineyard of the Lord. The twenty-fifth anniversary of that day has arrived, and their hopes have been more than realized.

Father Gauthier was soon after appointed Director of his Alma Mater, where his brilliant attainments acquired him for a host of admirers. He was afterwards appointed to the parish of St. Joseph, and his friendships of those days have been strengthened as years have passed.

In 1868, before leaving for the Valleen Council, His Lordship Bishop Horan appointed Father Gauthier to the important parish of Gananoque, which then included Broome's Mills, Lansdowne, and many other of those beautiful Canadian islands that lend so much grandeur to the St. Lawrence. During the five years of his ministry there, he repaired the dilapidated church, and erected a new parish for the reception of a resident pastor.

In January, 1875, Father Gauthier was appointed to the parish of St. John the Baptist, in the late Right Rev. John O'Brien, D.D., to the See of Kingston, he was the same year transferred to Williamstown, where the sisters of his diocese were active in the building of a school. At once his educational experience gave new life and vigor to the noble work to which these good ladies had devoted their lives. Not only did the school flourish and the practice of religion progress, but a new impetus was given to the material works within the parish. The school, which cost \$10,000, was soon liquidated. Having made a large and handsome addition to the presbytery, he built the churches of St. Joseph and of St. Margaret. The building they occupied had the magnificent sum of \$800 in the funds of the church to leave to his successor.

The Catholics of the vicinity of Glen-Nevis, some of whom attended Alexander's school in Williamstown, had long desired to have a church of their own. The Most Rev. Dr. Cleary's soon after his appointment to the diocese, decided to form them into a new parish and to give them a resident priest. There was neither church nor priest's house. A beginning was made by the purchase of a lot of \$500, which was soon liquidated. Having made a large and handsome addition to the presbytery, he built the churches of St. Joseph and of St. Margaret. The building they occupied had the magnificent sum of \$800 in the funds of the church to leave to his successor.

In reward for his labors, His Lordship Dr. Cleary called Father Gauthier to the very important parish of Brockville, and appointed him Dean (1886). His call was to work, not to rest after his labors. A hospital had just been opened under the care of the Sisters of Providence, and he was called upon to give his services to the hospital, which was not suitable for the purpose, nor was it well situated. A new hospital with every convenience and all the appliances necessary, was provided for them at an additional cost of \$500. The old church edifice which had served for many years as a Separate School saw the days of its usefulness pass away. Accordingly the Sisters of Notre Dame, who had charge of the schools, was needed. The new convent (costing \$700) and the Separate School (\$18,000) were erected. The building they occupied was not suitable for the purpose, nor was it well situated. A new hospital with every convenience and all the appliances necessary, was provided for them at an additional cost of \$500. The old church edifice which had served for many years as a Separate School saw the days of its usefulness pass away. Accordingly the Sisters of Notre Dame, who had charge of the schools, was needed. The new convent (costing \$700) and the Separate School (\$18,000) were erected. The building they occupied was not suitable for the purpose, nor was it well situated. A new hospital with every convenience and all the appliances necessary, was provided for them at an additional cost of \$500.

C. M. B. A.

THE HAMILTON CONVENTION.

Details of Proceedings—President's Address—Discussion of the Separate Jurisdiction Question.

We are indebted to the Hamilton Times for the following account of the grand C. M. B. A. convention held last week in that city:—

The eight annual convention of the Grand Council of Canada of the Catholic Mutual Benevolent Association opened in this city this morning with a very large attendance of delegates from all parts of the Dominion. The morning was given to religious duties and formal welcomes.

The officers of the Grand Council are: Most Rev. John Waisin, Gr. Sp. Ad., Toronto, Ont.

D. J. O'Connor, Chancellor, Stratford, Ont.

John A. MacCabe, LL. D., President, No. 434 Somerset street, Ottawa, Ont.

W. P. Killackey, 1st Vice-President, Chatham, Ont.

Julio G. E. Rioux, 2nd Vice-President, Sherbrooke, Que.

S. K. Brown, Secretary, No. 391 Queen's avenue, London, Ont.

W. J. McKee, Treasurer Windsor, Ont.

J. O. Martineau, Marshal, Lewis, Que.

J. Reame, Guard, Amherstburg, Ont.

Dr. Hanavan, Sup. Med. Examine, Barwell street, London, Ont.

Rev. P. M. Bardou, Trustee, Cayuga, Ont.

E. J. Reilly, Trustee, Hamilton, Ont.

Rev. M. J. Tiernan, Trustee, London, Ont.

O. K. Fraser, Trustee, Brockville, Ont.

T. P. Tansey, Trustee, Montreal, Que.

R. J. Dowdall, Laws and Sup. Almonte, Que.

J. K. Barrett, Laws and Sup. Winnipeg, Man.

Thos. Coffee, Laws and Sup. London, Ont.

Jas. Quillinan, Finance Com., Niagara Falls, Ont.

Thos. O'Neal, Finance Com., London, Ont.

John Ronan, Finance Com., Hamilton, Ont.

D. J. O'Connor, Sup. Council Rep., Stratford, Ont.

F. R. E. Canpeau, Sup. Council Rep., Ottawa, Ont.

T. J. Finn, Sup. Rep., Montreal, Que.

Rev. J. P. Molphy, Sup. Council Rep., Ingersoll, Ont.

The delegates assembled at the C. M. B. A. Hall at 9:30 o'clock and marched to St. Mary's Cathedral. The procession was marshalled by Capt. Martineau, assisted by Mr. C. Mooney, of this city. At 10 o'clock high mass was celebrated. The choir sang Mozart's Twelfth Mass, Miss Phoenix and Miss Carrey, of St. Lawrence Church; Mr. J. W. Marentette, of Chatham, and Mr. J. F. Egan taking the solos. Mr. Egan also sang "Ecce Deus Salvator Mearum," by Clifton.

The sermon was preached by Rev. Father McEvay.

A CIVIC RECEPTION.
At 12 o'clock the delegates proceeded to St. Mary's parish hall, where a welcome on behalf of the city was extended.

Ald. Tildon, Chairman of the Reception Committee and acting, Chief Magistrate of the city, briefly extended the welcome and a freedom of the city to the delegates.

Ald. Carcallen was then introduced and received with applause. He said it was a pleasure for him to be present. He was glad that Hamilton had been honored by the Grand Lodge and he trusted that the labors of the body would be beneficial in every respect. The practice of benevolence was the greatest of the virtues and the banding of so large a number of men together proved that great personal interests were sacrificed for charity and benevolence. He was sure the delegates would find the people of Hamilton large hearted, generous people who would make their stay pleasant, and that many friendships would be formed which would last as long as life and prove great pleasure for the future. He trusted the society's good work would be blessed and that the society would prosper.

Ald. Moore was also received with applause, and extended a thrice hearty welcome. Hamilton was a city whose people delighted to be hospitable and he was sure the delegates would so find them. He invited the delegates to visit the public buildings of the city and referred to the many fine buildings of the parish—monuments to the zeal and energy of Bishop Dowling.

Continued on eighth page.

St. Ann's Y. M. S.
The high dignity of first officer in this flourishing society has been conferred on Mr. P. T. O'Brien, vice Mr. John J. Gettings resigned. The choice is an admirable one.

Personal.
Rev. Mr. J. T. Archambault, pastor of Ste. Monique, left on last Monday for a few weeks sojourn in his native country. He has taken the trip for the benefit of his health. We wish him a successful trip and a complete restoration to health and strength.

(For The True Witness.)

AT EVENING.

On, at Evening's advent, visions
With the twilight round me roll,
When all's still'd, and I lie musing
On the turf, they steal my soul.

All transpiring round me blurring,
Dulling every sound of eve,
Hark of dog, and cow, and bleating,
All my wearied spirit leave.

As my muse sits singing to me
Till her music warps each sense,
And my soul is wrought to feeling
Passing thought—'tis so intense.

Then 'tis a Supersensual Being,
Unintelligible,
To words—most pally weapons,
Lays me raptur'd 'neath its spell.

D. MCKINLAY MACARTHAIR

HOUSE AND HOUSEHOLD.

When Meals Are Served.

There is nothing that upsets the household machinery like keeping meals waiting once they are ready to be served. If there is an hour set for breakfast it is the duty of every one to be on hand promptly when the time arrives. It is only an act of justice to the efforts of the cook to take of the viands when they are in prime condition, just from the oven, and not spoiled through ten or fifteen minutes' waiting on the back of the stove or a cooling-off after they have been set on the table.

Promptness insures a better meal every time, and the late comer should never growl over chops dried out, coffee cold or biscuits soggy, for they are largely due to his own tardiness. Hotel life spoils one for the regularity and system necessary in a private family, and the man or woman who have boarded many weeks prior to their marriage will have to materially alter their mode of procedure if they mean to keep their servants and have their house run systematically and as a natural consequence, smoothly. One cannot blame a cook for leaving a place when the members of the family straggle down one by one, and the dishes are on the table from one to two hours. It is no encouragement towards devising new and dainty things to eat when they can never be judged properly, and many a fault found with the cooking is directly traceable to the irregularity of the household that prevents the serving of meals when they are ready.

Mothers, instill the habit of promptness in the children growing up about you. Teach them that when a meal is placed upon the table that no excuse save sickness shall be taken for their non-appearance at the same time. This habit goes far toward establishing pleasant memories that cluster about the meeting of the family at the table, and what is better, they are the memories that are passed on to the children of the future. The man who is late for a dinner party is not only a nuisance to the hostess, but he is also a disgrace to himself. He is a man who is not only a nuisance to the hostess, but he is also a disgrace to himself. He is a man who is not only a nuisance to the hostess, but he is also a disgrace to himself.

The Care of Teething Children.

There is one period in the development of a child which marks the transition from absolute babyhood to childhood. This is the teething period, and with it all sorts of ailments and disorders which may make a robust or a weak infant, and develop or waste during growth.

The irritation of the gums by the outgrowing teeth produces a commotion in the system and often leads to spasms, bowel complaints, restlessness at night and excessive crying, as well as numerous other things.

In the course of events, as Nature intended, there are two sets of teeth to be grown. The first are commonly called "milk teeth." There are twenty of the former and thirty-two of the latter.

At about the seventh month the stomach and eye teething appear. They do not come together, as a rule, but varyings of one or two weeks are usual. These, when complete, number four.

At any time following this, up to the tenth month you will get a tooth on either side of those already grown, which will make eight. Then from twelve to fourteen months you will get your back teeth, with a little space left for the "dog teeth" which sandwich in at from fourteen to twenty months.

At the end of one and a half years to three years the real end of the line of "milk teeth" presents itself. This consists of four molars.

While all this is going on, the short intervals being taken into consideration, the child's gums are being constantly irritated. You can imagine how you might feel if some one were tickling your ear with a straw or a feather from the time you were seven months old until you were three years, and you will see what baby has to suffer.

The spasms, sleeplessness and cryings of the teething period may be prevented in great measure by following the directions of your physician. In addition to those let your teething infants bite a well-cooked rind of bacon, fat and all that goes with it. Keep your fingers nails away from baby's gums and if you notice any particular redness of the gums let your physician say what is best.

You must always bear in mind the fact that the first teeth are trying to push their way through a tender little piece of flesh, that this produces an extreme irritation, and that you should observe every change in the condition of your baby's mouth, and, lastly, if the simple directions given should not serve as a guide to you, to send for your doctor.

The permanent teeth fill in from six and a half to thirteen years, and from seventeen years up you get the wisdom teeth. As the first teeth manifest a looseness take your child to a dentist, and under no condition attempt to extract the teeth yourself.

on the first teeth, and let your child chew a little meat occasionally. The remarkable brilliancy of the teeth of the Africans and Indians is due to the eating of meat.

—FRANK H. INGRAM, M. D.

Hints and Helps.

At some recent weddings the bridesmaids' bouquets have been horseshoes with the nails worked out in contrasting blossoms.

—Tapioca Cream: Soak three table-spoonsfuls of tapioca in one half-cup of water over night. Bring one quart of milk to a boil, then put in the tapioca. When cool add the beaten yolks of four eggs and one cup of sugar. Pour in a dish and add the beaten whites.—Boston Budget.

—Peach Pickle: One quart of good vinegar to three pounds of sugar. This will be enough for a peck of peaches. Boil and skim. Stick five or six cloves in each peach, and boil a dozen or so at a time till all are tender. Take out with a fork and lay in a jar. When a jar is done strain the boiling vinegar over them.—Christian Inquirer.

—Cream Tomato: The half can of tomato, larded and seasoned with salt, sugar, butter, and thickened slightly with flour. Just before turning on to slices of hot buttered toast, add one cupful of cream, the richer the better. This which had been strained a small pinch of salt. Serve immediately. This makes a nice supper dish.—Good House-keeping.

—Ragout of Veal: Cut the veal into small pieces and put them in a saucepan with half a teaspoonful of butter, stirring to keep from burning. When hot, neatly cover with water, and add a tablespoonful of flour, two small onions cut into quarters, three stocks of parsley, one of thyme and a bay leaf, all tied together, and salt and pepper to taste.—Housekeeper.

How to Cure Headache.

DEAR SIR:—I have used your Barlock Head Bitters for biliousness and sick headache and never regret to praise it. It brings the flush of health to one's cheeks, and I recommend it highly.—ANNA B. W. STEVENS, VINCENNES.

YOUTH'S DEPARTMENT.

Popular Rhymes of Scotland.

A hearty welcome be accorded to the new edition of the late Dr. Robert Chambers' entertaining work on the "Popular Rhymes of Scotland," which has been published by Messrs. W & A. Chambers, Edinburgh, in the same attractive style and binding as the recent edition of the same author's "Songs of the Bards." It is a book that appeals not only to school boys, but to every man and woman who can read. It is a book that is full of interest and amusement, and it is a book that is well worth a place in every household.

His little bonnie bairn,
Your mamma's ain't she a
For to buy a bonnie bairn,
To carry her in a bonnie bairn.

Bye, little bonnie bairn,
Your mamma's ain't she a
Your mamma's ain't she a
To carry her in a bonnie bairn.

John Smith, follow me,
Can ye see this horse and mine?
Yes, sir, and that I can,
As well as any man.

There's a man upon the tree,
To gar the pony speed, the brace;
There's a man upon the tree,
To gar the pony pace well.

There's a man, and there's a brat,
There's a horse, and there's a brat,
Weel shod, weel shod!

This is the way the ladies ride,
"Jimp and sma', jimp and sma'";
This is the way the gentlemen ride,
"Trotting at trotting a'";
This is the way the cadgers ride,
"Creels and a'"; "Creels and a'";

Timkin brak the barn,
Lickpot steat the corn,
Langman carried it awa',
Berybaran steat and saw,
Wee Pirly Winkie paid for a'.

Them that gait
Something want—
Sleep, meat, or makin' o',
Which want ye?

Gantlin's wantin',
Ae thing o' three:
Sleep, meat, or makin' o',
Which want ye?

*Winkie is the endearing diminutive of bonnie or bairn, signifying person.



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Send it Back
Parlin's Hair Dressing
Parlin's Hair Dressing
Parlin's Hair Dressing

A rhyme in which we have often found much reason.
Rhymes on places form a most readable chapter, and it is regretted the well-known lines about the Tweed and the Tye.

Tweed said to Tye,
"What gars ye rin sae still?"
Tye said to Tweed,
"Though ye rin wi' speed,
And I rin slow,
Yit, where ye rin ae man,
I rin twa."

Dr. Chambers says that on hearing the above rhyme pronounced by the deep voice of Sir Walter Scott, it seemed to him to "pass a solemnly approving to poetry." Why, we are at a loss to regard it as anything but poetry.

If the grass grows in the garden,
Twee, Twee, Twee, Twee, Twee,
If the grass grows in the garden,
Twee, Twee, Twee, Twee, Twee,
If the grass grows in the garden,
Twee, Twee, Twee, Twee, Twee,

My dear Mr. Editor,
I have the honor to acknowledge the receipt of your issue of the 1st inst., and to thank you for the same.

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CONVENT SCHOOLS.
PROSELYTIZING UNKNOWN.

Not Permitted to Embrace Catholicity Without the Sanction of Parents or Guardians.

Miss EtHEL Ingalls, daughter of ex-Senator John J. Ingalls, of Kansas, contributes to the August number of the Ladies' Home Journal an interesting article on "Life in a Convent School," from which the following passages are selected:

There clings to the convent, even in these days, much of legendary romance, adding the belief, even among intelligent people, that the cloister is at best but a prison house, in which many a woman lives out a miserable existence. But this is not the case. The woman who enters a convent in this nineteenth century does it not only of her own free will, and because she is actuated to lead a life of sacrifice and seclusion from purely religious motives, but does so after the prolonged trial of the novitiate. Should she find, during this time, that she cannot be content with the life she is proposing to lead, she is urged to return to the world by the advice and with the assistance of the religious order to which she has belonged.

To the majority of the convents of the religious orders in the United States are attached schools, usually called academies, in the convent community may be great, but a small portion are commonly employed on the facilities of these academies. The latter comprises the director, who superintends the entire school, an assistant, prefects, and teachers of English and the accomplishments.

To the uninitiated there is no distinction between the terms academy and convent; but the pupils of the former speedily learn to distinguish between them. They, although actual inmates of the convent school, are allowed to cross the threshold into the convent proper but once a year, just prior to the annual closing exercises. This interior is forbidden and gloomy, but only because of the absence of decoration and every which starts the unaccustomed eye, and is more than compensated by the exquisite cleanliness and order which pervades every corner. But this is not the only feature which distinguishes the interior of the convent school from that of the academy.

During the term of the novitiate, the pupils are not permitted to leave the convent, and are not allowed to receive visits from their friends. The novitiate is a period of three years, during which the novitiate is allowed to receive visits from her friends, and is permitted to leave the convent for a short time, but only for a short time.

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DIVIDEND No. 112.
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J. S. BOUSQUET, Cashier.

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phrases as, "gone to his corner groggy," "took him on the neck," "first blood," and such-like suggestive expressions are sprinkled over these reports. Might not these men, in their most passions, as well fight with their fists as with five ounce gloves? At very best these are exhibitions of a brutality that can only be equalled in the accounts we read of the Roman arena.

"Tell me your company and I'll tell you who you are." Who are these prize-fighters, these demi-gods of the mob, these savage creatures without the dignity of intelligence derived from God, and with all the passions participated with the wild beast? They are the companions and heroes of the bar-room lazzaris; of the worst and most dangerous class of society. And yet they are lauded to the skies, and the praise showered upon them is in the inverse ratio of their true manhood.

There was a time when our city was menaced with an epidemic of prize-fighting; but public opinion arose against it and crushed it out. Today, like criminals flying from the law, they have to take refuge in the only one place where their blood-thirsty propensities can be gratified. It is not an enviable reputation that New Orleans is making for itself. We are told that no ill-feeling exists between the pugilists. It is not so. When they are boasting before the fight in presence of their semi-intoxicated admirers, what language do they use? One is heard to say "I will kill him this time," another, "I'll break his neck," a third, "It is for gore this time," and so on. Is that the language of friendship, not to speak of brotherly affection? No! There is no excuse for these relics of barbarism, and even if the pugilists can evade the law, they should be chastised by public opinion. In any case our press gives too much prominence to these bare-knuckled exhibitions of brutality. The reading neither tends to elevate nor educate, it is dangerous to the young and thoughtless, and repugnant to the older and more serious members of society. If these prize-fighters are determined to continue their low work, then, for good or ill, let one press cease to glorify them.

THE PREMIERSHIP.
The removal of the official organ of the Government, at the capital, in a country where the majority of the population are Catholics, is a serious matter. Sir John Abbott, and his colleagues, are the only ones who are not Catholics. As for the succession to the office of Premier, there can be but one opinion. Sir John Abbott is the man. Though once a member of the Liberal party, he is now a member of the Conservative party, and his removal from the premiership would be a great loss to the country. He is a man of high character, and his removal would be a great loss to the country. He is a man of high character, and his removal would be a great loss to the country.

PIAGIARISM.
In an other column we publish a letter, in which the writer asks if we can verify the statements made by Mr. H. F. Brownson, son of the late Dr. Brownson, when he accuses Dr. Quigley, of St. John, N.B., and calls him "Mary the Mother of Christ in Prophecy," of having become "a free-booter in the ocean of literature," and of having stolen an Epistle attributed to himself, portions of the late Dr. Brownson's works. We have carefully looked into the matter and we have made some very strange discoveries. We have been very careful not to credit either Dr. Quigley or Mr. H. F. Brownson upon the subject, so that our judgment would be entirely unbiased.

THE SHAMROCKS.
Lacrosse is the national game, and Canadians are justly proud of it! But, like all other laudable pastimes, the abuse of it is to be condemned. Last Saturday's match between the Montreal team and Shamrocks has caused considerable comment and adverse criticism. The press of this city is entirely correct in censuring the rough and ungentlemanly conduct exhibited upon that occasion; but the press is very wrong in taking advantage of the unfortunate occurrence of Saturday to give vent to an apparent prejudice against the Shamrocks. Far be it from us to defend any wrong doing on the part of the members of that team; but if "fair play is homie play," we must protest against the great injustice sought to be done them to the advantage of the real aggressors. From the first to the last the Montreal men were in the wrong, and not only was their conduct brutal and applauded by the crowd of their admirers, but our four city dailies seem to have seized upon the incidents of Saturday's match to hurl all the discredit they could at the heads of the Shamrocks.

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of to-morrow's sun, that every element, religious and national, in this Dominion would be thoroughly satisfied. Unless there is no longer any faith to be placed in human nature, unless the past has ceased to be an index of the future, unless the whole social world is but a chaos, we are positive that even the extreme wing of Protestantism would find ample and adequate representation in his ministry. We can thoroughly understand the *Daily Witness* and its deadly opposition to Sir John Thompson; but politically as well as religiously that origin is his avowed enemy. From it, and from a few of the narrower-minded people, he must expect a "war to the knife," but the vast majority of our separated brethren throughout Canada, have larger views, more patriotic aspirations, and never would they sacrifice the interests of our country at the shrine of a petty religious prejudice. No man can honestly point to any one act or expression on the part of Sir John Thompson, that might indicate the slightest tinge of the spirit of religious bigotry. He kneels at the shrine that his conscience tells him to approach, but he acknowledges and acts up to the broad principle that "if we wish to have others respect our views, we must commence by respecting theirs;" and again, that no matter where we worship, we all adore the same God and He commanded us all "to love each other," and to "do unto others as we would have them do unto us."

PLAGIARISM.
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did not Mr. H. F. Brownson read that Preface before making such an unwarranted accusation against a man of letters? Why did he not carefully read the work? Why did he not even read *correctly* the very pages that he quotes in his letter? Had he done so he would have found quotations from Cardinal Newman as well as from Dr. Brownson upon them.

Again, what Dr. Quigley takes from Dr. Brownson, in that way, does not cover more than three pages; and the matter is not really Dr. Brownson's any more than it is Dr. Quigley's, or any other man's. Dr. Quigley does not, and cannot claim it to be, as Mr. H. F. Brownson says, "the spontaneous outpourings" of his own mind; and it is not "the result of years of study and meditation" on the part of the great reviewer. It is simply the dogma of the Catholic Church, which is the outcome of the united wisdom of the inspired councils of the Church, and clothed in the dress of words that Dr. Brownson gave it. Nothing more, nothing less!

Mr. H. F. Brownson has committed a grave and a shamefully negligent wrong in accusing a man of plagiarism when that man took every pains in the world to obviate any such suspicion. Mr. H. F. Brownson is mistaken. He should learn to read a book before he tries to review it, or criticize its author.

THE SHAMROCKS.

Lacrosse is the national game, and Canadians are justly proud of it! But, like all other laudable pastimes, the abuse of it is to be condemned. Last Saturday's match between the Montreal team and Shamrocks has caused considerable comment and adverse criticism. The press of this city is entirely correct in censuring the rough and ungentlemanly conduct exhibited upon that occasion; but the press is very wrong in taking advantage of the unfortunate occurrence of Saturday to give vent to an apparent prejudice against the Shamrocks. Far be it from us to defend any wrong doing on the part of the members of that team; but if "fair play is homie play," we must protest against the great injustice sought to be done them to the advantage of the real aggressors. From the first to the last the Montreal men were in the wrong, and not only was their conduct brutal and applauded by the crowd of their admirers, but our four city dailies seem to have seized upon the incidents of Saturday's match to hurl all the discredit they could at the heads of the Shamrocks.

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REYNOLDS' PARISIAN HAIR RENEWER.
RESTORES GRAY HAIR TO ITS NATURAL COLOR
STRENGTHENS AND BEAUTIFIES THE HAIR
CURES DANDRUFF AND ITCHING OF THE SCALP
KEEPS THE HAIR MOIST AND THE HEAD COOL
IS NOT A DYE, BUT RESTORES THE HAIR NATURALLY.
FOR THE HAIR.
IS A DELIGHTFUL DRESSING FOR LADIES' HAIR.
RECOMMENDS ITSELF, ONE TRIAL IS CONVINCING.
IS THE BEST HAIR PREPARATION IN THE MARKET.
IMMEDIATELY ARRESTS THE FALLING OF HAIR.
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MONTREAL.
PRINCIPAL LABORATORY, RUE VIVIERE, ROUEN, FRANCE.

CORRESPONDENCE.

Brownson and Quigley.

To the Editor of THE TRUE WITNESS:
Sir:—In the "Church Progress and Catholic World" of St. Louis, of the 20th instant, I read a letter from H. F. Brownson of Detroit. The letter is dated July 1st 1892, and in it Mr. Brownson, who is the only surviving son of the late famous Dr. Brownson, editor of the Quarterly Review, accuses Mr. Richard F. Quigley, Ph. D., of St. John, N.B., of having plagiarized whole pages from the works of the famous convert and writer. Mr. Brownson gives the pages in the work, which Mr. Quigley claims to have written, "Mary the Mother of Christ, in Prophecy and fulfillment," also the pages in Brownson's Quarterly Review with which they exactly correspond. The author of the letter says that no credit is given to his father for the pages borrowed by Mr. Quigley.

I would like to know, Mr. Editor, if you have any means of comparing the works in question and if you find the statements of Mr. H. F. Brownson correct or not?
Wm. McKay,
Montreal, 30th Aug. 1892.
[See our editorial on "Plagiarism" for a reply.—Ed. T. W.]

From La Semaine Religieuse.

His Grace the Archbishop has appointed Rev. Mr. Antimo Corbelli to the place of curate of St. Camille.

The solemnities of the feast of the Assumption of the Blessed Virgin Mary, which was celebrated on the 15th inst., were very brilliant. The Archbishop, who was received with all due honors by the admiral.

At the Church of St. Joseph, which is the cathedral of the Holy Father on the occasion of his jubilee, the Cardinal-Vicar has blessed the crypt, which will be publicly opened for service on the next feast of St. Joachim.

In the question of an administrative measure, which forbids the Sisters of Charity to receive any legacies for the orphan or the poor of Quebec, in France, an impartial investigation has been done by the public that they should be refused the help they might receive through the Sisters of the Poor; I know this is a very serious matter, but it is so, and very likely also it is so.

Cruelly and very generally go hand in hand in works that are equally suspicious.

At the weekly assembly of the general assembly of the Austrian Catholics was opened. It is stated that amongst the twenty or twenty-five members of the committee, the Archbishop, the Cardinal-Vicar, the Prince-Archbishop of Vienna, Cardinal Gruscha, a large number of bishops, members of the hierarchy, among whom were Prince Windischgratz, Prince Ferdinand and Morice Lohkowitz, the Count of Salm, Prince Alfred Liechtenstein, a host of deputies of the Reichsrath, and members of the Reichsrath (Chamber of Lords).

Sympathy of Branch 26, C.M.B.A.

Whereas, God has been pleased to summon from this life the mother of our worthy guard, Mrs. James Milroy, be it remembered that we the members of Branch 26, are grieved to learn of the death of the good and respected mother of our worthy brother-member, and do assure him that we sincerely sympathize with him in his family affliction, and pray that God may comfort him; and we hope that our humble offering of sympathy may prove a source of little consolation to them in their trouble, and be it further—

Resolved, That our expression of sorrow be conveyed to Mrs. Milroy, and that a copy of the same be published in the C.M.B.A. Journal and TRUE WITNESS of this city.
F. C. LAWSON, Sec. Branch 26.

Arcaida.

The September number of Arcaida furnishes the literary epicure, with a delightful menu of music, art and literature. There are bright readable articles on the musician, ballad concert, woman as a leader of orchestra, musical reminiscences; the Walter Crane exhibition, the life of the painter, the life of the artist; a night fantasy (sonnet) literature in Dublin, Casuarina, a clever and interesting story, ending with a happy ending; a review of the coming to, in which the writer imagines that he sees the result and outcome of the recent social and political changes in the United States, and a review of the literary notes. All in all the number is a highly creditable one, and up to the standard of the publication.

Historical Exhibition.

Mr. de Lery Macdonald, secretary of the Historical Exhibition Committee, has returned from Quebec after a most successful trip in the interest of the Historical Exhibition. Mr. Macdonald pushed his researches as far as Coteauville and brings back with him from the antique Tadoussac church, the figure of the Infant Jesus, which was given by Louis XIV., to the missions of New France. He is also secured for the Exhibition the other relics of the same church, as well as the contents of the museum of Coteauville. At Quebec the various institutions were interviewed and will probably contribute largely.

The Empire Agency.

Mr. J. H. McLean, who has represented the Empire in the Maritime provinces and Eastern Ontario, has assumed charge of the agency here at No. 135 St. James street, and has retired. Mr. McLean will direct any eastern business from this point we wish him every possible success, and we are confident that he will prove an efficient agent and will be exceptionally popular in Montreal.

Private Lessons.

We are pleased to learn that Professor Jna. Donnelly, whose name is familiar to the literati of this province, and whose abilities are so universally recognized, has opened a private school at 85, Marquis street, Montreal, in French, English and Latin will be given at reasonable figures and in a thorough manner. Professor Donnelly also makes a specialty of translating and corresponding. Books and other works will be translated at shortest notice. We are positive that many of our citizens will be pleased to have a chance of availing themselves of Professor Donnelly's well-known talent.

John Murphy & Co's
ADVERTISEMENT.
A Bigger Rush Than Ever

Our claim to be the Great Montreal House of Canada is no empty boast; it is based on the following strong and sufficient reasons:
FIRST
We import and sell annually a larger number of garments than any other establishment.

SECOND
Our business is confined to no one section of the community. It embraces all. We cater for high and low, rich and poor. We are cosmopolitan as regards customers as well as commerce. We can satisfy the tastes and predilections of every nationality.

THIRD
Our prices are calculated and arranged on a cash basis, that is, we buy and sell for cash, and thus we are enabled to meet on the best terms the exigencies of every purse—fat and lean alike.

TO SUM UP:
The consensus of opinion that takes practical shape in steady patronage, and assures success, grows stronger every season, and this year the preliminary indications point to a bigger rush than ever.

THEREFORE,
Ladies, you will do well to call early and secure the articles of your choice, while assortments are still full and unaltered.

FALL MANTLES.
Over 4000 of the Newest Mantles just put to stock. Bought in large quantities for "spot" cash, and all marked to retail at wholesale prices. Mantles for every one.

Thousands to select from.
Mantles, Jackets, Dolmans, Ulsters.

You save money and you save time by coming direct to select headquarters.
JOHN MURPHY & CO.

JOHN MURPHY & CO.,
1781 and 1783 NOTRE DAME STREET,
AND 105, 107, 109, and 111 ST. PETER ST.
TERMS CASH AND ONLY ONE PRICE.
Telephone 2103.

GRAND TRUNK RAILWAY.
Reduced Rates for Exhibitions.

MONTREAL TO SHERBROOKE, And Return.
On Sept. 6, - - - \$3 35
On Sept. 7 and 8, - - - 2 25
Good to return until Sept. 10, 1892.

MONTREAL TO TORONTO, And Return.
On Sept. 11, 13, 15, 16, 18, 19
On Sept. 10 and 12, - - - 8 10
Good to return until Sept. 19, 1892.

For Tickets, and information, apply at Grand Trunk Ticket Office, Bonaventure Station and
143 ST. JAMES STREET.

Now Ready in Pamphlet Form
REV. JOSEPH QUINN'S DISCOURSE

—ON—
"THE FAITH OF THE : : IRISH NATION,"

Delivered on the 17th March, 1892.
Sanctioned by the Late Vicar General Marechal, and Dedicated to the
ARCHBISHOP OF MONTREAL.

—FOR SALE BY—
D. & J. SADDLER & CO., and at TRUE WITNESS OFFICE.

PRICE, - - - 50 Cents.

LABOR DAY.

The Star gives the following account of Labor Day:
The hilarity of the workmen's demonstration to-day was sufficient proof that the temperature was as it should be; and that the mystic chain binding the various trades-unions together, and uniting them in a fraternal unity, was in good working order. But the most potent factor of harmony was the Trades and Labor Council, which managed the day's celebration, assisted by the general Executive Committee. The officers of the Council in charge were: Messrs. L. Z. Boudreau, president; J. H. B. Boudreau, vice-president; J. B. Boudreau, treasurer; and E. Dubreuil, financial secretary. The marshaling-chief was Messrs. E. J. Parrot and E. Dubreuil. The chairman of the Executive Committee is the general Executive Committee.

AS EARLY AS EIGHT O'CLOCK the members began to assemble on Craig street, the different unions and assemblies forming in marching order at each of the corners on Craig street, between Craig and Bleury and St. Lawrence streets. From many of the Craig street windows hung flags of almost every European nationality, showing the cosmopolitan character of the labor movement of the city.

The Union Jack, Stars and Stripes and Tri-color predominated. At 8:30 a.m. the march began. The most numerous represented unions were the Black Diamond Assembly, K. of L. (coal shovellers) about 1000; the Grand Central Assembly, K. of L. (cigar loaders) about 400 strong; the Grand Hermine Assembly, K. of L. (cigar loaders), 500 strong; and the Cigar Makers' International Union, which in all, the number of processions was variously estimated at from five to eight thousand. There was no lack of bands and of a variety of the pieces of honor was the ornamental carrying the K. of L. juvenile band, composed entirely of sons of Knights of Labor, ranging from ten to sixteen years of age, and all good amateur musicians. Scotchmen were represented by Messrs. Kiddle, McKenzie and McLain, of the 5th Royal Scots. conspicuous among the banners borne at the head of the march was that carried by one of the K. of L. Assemblies, on which was painted a life-size portrait of J. H. P. Boudreau, the first president of the Order in America. Every union, however, had its usual standard emblazoned with mottoes.

ON THE GROUNDS. From ten to fifteen thousand people visited the Exhibition grounds during the afternoon in order to participate in the enjoyment of the Labor Day sports. The street car service was taxed to its utmost capacity, and every available car being put on the route. The crowd was a most orderly one. Up till two o'clock there was not a perceptible sign of heat, but as the afternoon advanced, the temperature rose and the committee of management refused \$500 offered for the privilege of selling lager beer on the grounds. The games were on purely temperate grounds, and the police were kept on the grounds in order to see that there was no infringement of the contracts. A gentleman present went to a refreshment stand and asked for a glass of beer. A bottle was produced bearing a label which set forth that the contents was root beer, a temperance drink. Members of the committee were in the grounds and they were not to be taken in. They were most indignant, that an effort was being made to break the contract which had been called for the dispensing of temperance drinks, and the offender was approached by members of the committee. He stoutly declared that his root beer (?) was really a temperance drink and that it would take some twenty-six glasses to make one drunk. Two policemen were invited to give an opinion on the stand and they declared that they were not to be taken in. The matter was being enquired into by the St. James police, and the committee decided to put any man out of the grounds who was caught selling anything except what the contract called for. The committee was vigilant and deserving credit for its efforts. Not a single game of chance was to be seen on the grounds, but outside the usual number of take-out stands, and the selling of cigars were present. The games commenced at noon. The programme was a long one and a good one and the different events were keenly contested and interesting about 1 o'clock.

One of the Brothers had occasion to go into a dormitory, when he was surprised to see some of the furniture in a blaze. He hastily called for assistance and a fire was started. The fire was successfully extinguished. Enquiries were made but nothing could be elicited which would tend to discover its origin or its cause.

Later on in the day, strange to say, another brother having occasion to enter the breakfast room, was surprised to see a blaze which a few moments would have filled the apartment had it not been discovered. This, also, was quickly extinguished, and again the origin could not be found out.

The Brothers

THE MAN IN THE GAP.

When Ireland was plunged into sore tribulation, When ruin and wreck stared us full in the face, And it seemed that the long-cherished hope of our nation Might perish at last in defeat and disgrace...

AFTER WEARY YEARS.

By Most Rev. CORNELIUS O'BRIEN, D.D., Archbishop of Halifax.

"Yes," said Morgan with a look of pardonable pride, "and thousands would be here today did they know of this sacrilegious war. In the meantime, those who are here will do their share when the infantry attack commences..."

able. A resistance to the bitter end would have in all probability annihilated the invading force and left destroyed Rome. Pius IX. was the Pope of Peace, and perhaps of a too great clemency. He wished to spare the confusion of human blood, and at the same time, to give proof to the world that he did not surrender his rights. Hence, on the evening previous to the assault, he wrote to General Kanzier ordering him to raise the white whenever a breach would have been made in the walls. This would have been made in the walls. This would have been made in the walls.

The invading army became masters of the place. Those of the Pontifical soldiers who did not shut themselves up in Castel San Angelo were disarmed, and marched through the streets as prisoners of war. The second-division invited them as they passed. It was the last drags of their defiance of humiliation.

This conversation between Morgan and Lorenzo took place in the enclosure of Castel San Angelo two days after the taking of Rome. The remnant of the gallant little army of Pius IX., which had made its way to the Castel and insisted on honorable terms of surrender, was drawn up in order of march.

The foreigners were to be sent towards Genoa, thence to proceed to their various homes. The Italians were thus soon separated from their life companions. Lorenzo had barely time to give a hasty "Addio" to Morgan, and to send a message of remembrance to Eleanor.



It's Soap, pure Soap, which contains none of that free alkali which rots the clothes and hurts the hands.

It's Soap that does away with boiling or scalding the clothes on wash day. It's Soap that's good for anything. Cleans everything. In a word—'tis Soap, and fulfils its purpose to perfection.

TOOTHACHE Positively Cured in two minutes, by The Wonderful Remedy, "NERVOL."

ONE APPLICATION ON THE CHEEK OUTSIDE IS SUFFICIENT. CURES ALSO HEADACHE AND NEURALGIA. FOR SALE BY ALL DRUGGISTS, 25 CENTS A BOTTLE.

W. H. D. YOUNG, L.D.S., D.D.S. Surgeon-Dentist. 1891 Notre Dame Street.

GRAND TRUNK RAILWAY. CHANGE OF TIME. Commencing Sunday, June 26th, 1892.

Kennedy's Medical Discovery Takes hold in this order: Bowels, Liver, Kidneys, Inside Skin, Outside Skin.

For Toronto, Detroit and Chicago... For Montreal, Quebec and St. John... For St. Louis, St. Paul and Chicago...

Donald Kennedy, Roxbury, Mass. DROPSY TREATED FREE.

MENELY & COMPANY, WEST TROY, N. Y. BELLS. The largest quality of bells for churches, schools, etc.

SAILEY'S REFLECTORS. The largest establishment manufacturing CHURCH BELLS, CHIMES AND BELL.

WEDDING PRESENTS. Watches, Jewellery, Clocks, Silver Plate, Fine Lamps, Rodgers' Table Cutlery.

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CHAPTER XXVII. DISAPPEARANCE.

"Good-by Morgan, a thousand times good-by; may we soon meet again under our old banner; this cruel ending of all my fond hopes almost unmanly me."

"You are right, Morgan; and I feel all this in theory; but it is so hard, so hard to appear conquered when we are not."

"I do you intend returning at once to Canada?" "Yes; as I see no hope at present of using the sword for the cause of Holy Church I shall resume my studies, and may, if I am worthy, become a priest."

CHAPTER XXVIII. DISAPPEARANCE.

"I know it, Morgan; we are not conquered; but this only serves to add to my regret. Why were we not allowed to fight while a man remained in the breach? Had we exhausted every available means of defence I would not find it so hard to give up my arms."

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