

PARNELL

Still Leads the Irish People. DIVISION in the PARTY RANKS

A Stormy Meeting and Angry Discussion

JUSTIN M'CARTHY ELECTED CHAIRMAN BY THE MAJORITY.

A Mass Meeting in Montreal Endorses the Irish Champion—Messages from the United States—Opening of the Campaign in Ireland.

LONDON, December 3.—The meeting of the Nationalist members of the House of Commons to further consider the question of the retention of Parnell in the leadership of the party assembled at 2 o'clock this afternoon in the room of the House of Commons in which the previous meetings have been held, but, after some discussion, adjourned until tomorrow. During the proceedings Mr. Parnell announced that the sergeant-at-arms of the House of Commons had granted the Irish members the use of the committee room until 7 o'clock. Mr. Healy disputed that official's rights to determine the length of their deliberations, and requested that he be notified to that effect. Mr. Parnell declared the message that Mr. Healy suggested to be sent to the sergeant-at-arms was impertinent. Objection was raised to telegrams from individuals being received during the proceedings. During the discussion a telegram personal to Mr. Parnell was read. Mr. Sexton said he would persist to the end in his opposition to Parnell despite the ruffianly attacks that had been made upon him. A despatch from Clonmel was read declaring that the tenants on the Smith-Barry estates were with Dillon and O'Brien in their opposition to Parnell. A telegram from the Belfast branch of the National League was received and read. It declared that the members were to have no leader but Parnell. When this despatch was read Mr. Sexton, who respects the eastern division of Belfast, said if the opinion of Belfast Nationalists was contrary to his own he would resign his seat in Parliament.

Mr. Clancy said he had a proposal to make which he hoped would prove a solution of the difficulty in which the party found itself. Some conversation ensued which resulted in the adjournment until tomorrow, when it is expected a compromise will be arranged which will lead to entirely new developments.

Mr. Clancy's motion involves the temporary retirement of Mr. Parnell subject to certain conditions being exacted from Mr. Gladstone in connection with his PROMISED HOME RULE SCHEME.

Mr. Clancy's proposal has raised a hope among the Nationalists that a unanimous settlement will be effected. Liberal circles, however, do not share this hope, the attitude and front of the opposition regarding Parnell being resolute and unyielding.

Those attending the Irish party meeting to-day pledged themselves not to divulge Clancy's compromise proposal, but it is believed the proposal is to ask Gladstone to give satisfactory assurance of introducing in his promised home rule scheme certain measures in regard to police and land.

Sexton and Healy met the proposal in a friendly spirit.

CORK, December 3.—The Nationalist members of the municipal council of Cork have adopted, by a vote of 21 to 9, a resolution expressing confidence in Parnell, and urging him not to recognize any adverse action that may be taken by his opponents in the Irish party. The resolution was passed after a very hot and noisy debate, the minority making a very strong effort to prevent its adoption. The Catholic Bishop of Elphin calls on Parnell to resign.

A committee of the Cork Young Ireland society, of which William O'Brien is president, has adopted a resolution supporting Parnell. This action is contrary to the course advised by Mr. O'Brien.

The Cork Vintners' association has also adopted a resolution in favor of retaining Parnell as the head of the Irish party. The poor law guardians of Strokestown, Carrick and Boyle, have withdrawn their confidence in Parnell. The town council of Maryborough has adopted a resolution supporting Parnell. The opinion of the Nationalists in County Tyrone in favor of Parnell is growing stronger. William Reynolds who represents the eastern division of that county, and Mathew Kenny, representing the middle division, have been summoned by their constituents to resign their seats if they do not support Parnell.

Power, M.P. for Waterford city, to explain why he opposes the retention of Parnell.

THE NATIONALIST MEMBERS OF THE HOUSE OF COMMONS met again at noon to further consider the question of Parnell's leadership. All the Irish members at present in London were in attendance. Mr. Parnell occupied the chair. After the meeting had been called to order one of the members read the manifesto issued yesterday by the Catholic hierarchy in Ireland, declaring that in consequence of the revelations of the O'Shea divorce case, which convicted Mr. Parnell as one of the gravest offences known to religion and society, Catholic Ireland cannot accept as a leader a man wholly dishonored, and that his continuance of his leadership would imperil the cause of Ireland.

The reading of the letter was greeted with cheering by Mr. Parnell's opponents. Mr. Clancy then offered his amendment, which provided that in view of the difference of opinion between Gladstone and Parnell as to the accuracy of the latter's recollection of the suggestions made to him by Gladstone at the Harwarden meeting a year ago, the party whips be instructed to obtain from Mr. Gladstone, Mr. Morley, and Sir William Vernon Harcourt, before any further consideration of the main question, information on the departure from the bill of 1886, made by Mr. Gladstone in his suggestions affecting the control of the Irish Constabulary and the settlement of the land question. A prolonged debate took place on the amendment.

Parnell intimated that if the party took the responsibility off his shoulders, and would insist upon the Liberal leaders promising to carry an acceptable Home Rule bill through the House of Commons in the face of all opposition, he would retire from the leadership. He asked the meeting to accept Clancy's resolution, whereupon, he said, the alliance between the Nationalists and Liberals would be renewed.

Mr. Healy refused to submit to Parnell's stipulation. He declared that they were even beyond the lines of the compromise suggested at yesterday's meeting.

Mr. Sexton declared the majority of the members were

FIRMLY DETERMINED to adhere to the main question and would simply vote that Parnell must resign.

It is rumored this afternoon that a division had been taken by the Nationalist meeting on Clancy's amendment and that it had been rejected. Enquiry proved there was no truth in the rumor. The latest phase of the situation bids fair for an agreement, a committee having been appointed to wait upon Mr. Gladstone and endeavor to obtain from him the assurance desired by Mr. Parnell. The committee consists of Messrs. Parnell, Sexton, Healy, Justin McCarthy, John Redmond, Deasy, Power and Leamy. Parnell will take no part in the negotiations with Gladstone.

Before the appointment of the committee Mr. Parnell asked the meeting for an informal show of hands on Clancy's amendment. This showed that only Barry and Clancy continued to hold out against the amendment.

Besides Mr. Gladstone the Committee will also see Sir William Vernon Harcourt and Mr. Morley, and will endeavor to conclude the negotiations to-morrow. It is supposed Clancy's proposed compromise is levelled at certain members who, Parnell's friends allege, have come to an understanding with the Liberal leaders behind the back of the Irish party. Gladstone, it is thought, is not likely to do more than undertake to proceed with the Home Rule scheme.

The committee appointed by the Nationalist meeting has sent a letter to Mr. Gladstone asking him to open negotiations for a future Home Rule bill. Mr. Gladstone expressed his willingness to interchange views with the committee, but reserved the right to choose the members with whom to negotiate.

The News publishes a letter from President Evans, of the Liverpool Reform club, with whom Parnell stayed the evening after his

INTERVIEW WITH GLADSTONE at Harwarden. Evans says that Parnell conversed freely with him regarding the purport of the interview, and was evidently much impressed with Gladstone's cordiality, and more still with the thoroughness of his proposals concerning Ireland, which Parnell said went further than the proposals of any great English statesman could be expected to go, and meet a most satisfactory solution of the Irish question. Parnell told Evans that the next Parliament would witness the historic scene of the Parnellites crossing the floor of the House, and for the first time in their history sitting on the Government side, provided Gladstone was in power.

LINCOLN, Neb., December 4.—The Executive council of the Irish National League of America, comprising President John Fitzgerald, of Lincoln; Judge Jas. W. Fitzgerald, of Cincinnati; Dr. Charles O'Reilly, of Detroit; H. V. Gannon, of Omaha, and Secretary Sutton, of Lincoln, will meet to-morrow. Judge Fitzgerald, who is now here, cabled to-day the following:—

PARNELL, London.—Hasty action; Cincinnati Parnell branch misrepresents Irish sentiment. You have been faithful to Ireland, while Gladstone until lately was among his oppressors. Hence the Irish race rejects his dictation and demands your retention as leader. BINGHAMTON, N.Y., December 4.—At an enthusiastic meeting of the Irish National League of Binghamton and other citizens here this evening resolutions were adopted favoring the retention of Parnell as leader of the Irish parliamentary party for his matchless ability,

the success he has achieved, the sacrifices he has made for the Irish people and his unquestioned patriotism. President McTigue of the league was authorized to cable Parnell the resolutions of the meeting and Timothy Harrington, who is in Chicago was also wired to the same effect.

CORK, December 4.—The Harbor Board of this city has deferred giving any decision in the Parnell matter until Gladstone announces what action he will take in the future in regard to Home Rule.

LORD SALISBURY SPEAKS KINDLY.

Lord Salisbury in a speech at Waterfoot, Lancashire, on Thursday night, asked by what right Messrs Healy and Sexton, and others who were trying to hound Mr. Parnell to earth, had to pose as apostles of domestic purity. First, they backed Parnell and the Seventh Commandment, changing from one horse to another with as much indifference and cynicism as a man hedging on a race course changes when he hears something detrimental to his favorite. "If" said Lord Salisbury, "the enthusiasm of the Holyites is disinterested it is worthy of the highest applause, but if it is a screen for political manoeuvres it is worthy of the deepest condemnation."

Lord Salisbury proceeded to denounce the Gladstonians for offering the chief secretaryship for Ireland to Parnell while the foulest things were alleged of him and Captain O'Shea's action for divorce was pending. "Would any one," he asked, "select for a partner, banker or agent a man against whom an action for swindling was pending?"

Lord Salisbury made sarcastic references to Mr. Gladstone's recollection of his interview with Mr. Parnell at Harwarden in November last, and recalled the differences between Lord Carnarvon and Mr. Parnell as to what occurred between them at their confidential interview some years ago. He said no Liberal then thought it a scandal to believe Mr. Parnell's statements. Why should they think so now? Mr. Gladstone's denial did not amount to much. It was due largely to the brilliant hues of his own imagination, and ought to be received with a certain amount of judicious criticism.

Referring to the proposals in regard to Irish affairs then made by Mr. Gladstone, as divulged by Parnell, Lord Salisbury declared that the land question would be a subordinate one if an Irish parliament had control of the police, because the control of the police includes the

CONTROL OF ALL LEGISLATION in regard to property. Mr. Gladstone's proposals were ingenious and he was surprised that Parnell's virtue had compelled him to refuse them. Had they been carried into effect every landlord in Ireland would have concluded that it would be a very advantageous bargain to sell his land at one-tenth of its present value.

Declaring that if Parliament ever reconsidered its condition the first question discussed would be the excessive representation of Ireland, Lord Salisbury showed at great length the objections to allowing self-governed Ireland to send 32 members to interfere in English politics especially after the revolutions made recently touching the kind of men Irish representatives are, and reminded his audience that when the English Government was defeated it was almost always by a majority much under 32. His Lordship dilated on the folly of entrusting the government of Ireland to such men. Mr. Gladstone, he said, proposed to withhold land legislation. How long does he suppose that would be possible? An Irish parliament would refuse supplies and then what would he do?

Dwelling on what he called the policy of "double suicide," Lord Salisbury declared that the disgusting details of the O'Shea divorce case were not the real cause of the antagonism between the powerful forces now ranged against each other. Mr. Gladstone was bent on the impossible enterprise of uniting the English Liberal who is dead against separation, and the Irish Nationalist who cares for nothing else. He only succeeded while things were quiet by rancor and the use of ambiguous language. "I care not," said His Lordship, "whether Parnell wins or not. It may be weakness of human nature, but perhaps I prefer a man fighting desperately for his life to a crew who he has made and who are now against him, but I am certain that we now face realities. It is no longer possible by dark outlines of policy to effect an impossible coalition."

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ST. PATRICK'S CHURCH.

A Solemn Ceremony on the Feast of the Immaculate Conception.

A very imposing and beautiful ceremony took place at St. Patrick's Church on Monday night. The occasion was the feast of the Immaculate Conception, and over five hundred of the Children of Mary knelt in the aisles to receive the medals and the benediction of the Holy Sacrament. The services were opened by the Rev. Father Dowd, who recited the beads, the congregation joining fervently in the responses. The Rev. Father Callaghan then mounted the pulpit to preach the special sermon for the occasion, taking for his text the 15th verse of the 3rd chapter of Genesis: "And I will put enmity between thee and the woman, and between thy seed and her seed." The discourse, while applicable to children of all ages, was more specially adapted to the needs of the little ones who thronged the aisles, and served to show them the reason for their presence upon the occasion. Each child present held in her hand a lighted wax taper, and in order to explain the origin of this custom the rev. father related the following miraculous story:— Four years after the Pope had set apart

a special day for the adoration of the Immaculate Conception there lived in the town of Lourdes, in the South of France, a little peasant girl fourteen years of age, named Bernadette. This child, although very pious, was utterly without education. While her brothers and sisters were playing she would retire to some secluded spot and there meditate upon religion, and especially upon the character of the blessed Virgin Mary. As she walked one day in the fields there suddenly appeared to her a wonderful vision of a beautiful lady. Her face was lit up with a sublime expression, and her feet were bare, but under each was a rose of pure gold. Bernadette did not know that this was the Virgin Mary, so she only stood and stared at the strange lady. Then the Holy Mother produced a rosary and began to count her beads, motioning to the child to do the same. The Bernadette did, and so pleased was the Blessed Virgin that she appeared to the girl on eighteen other occasions. Once, as Bernadette prayed, she held in her hand a taper which she grasped in the middle half of it being above her hand and half below it; gradually she fell into an ecstasy and remained on her knees while the candle was gradually consumed. Finally the light reached her fingers, but Bernadette still prayed on, and when she arose her hand was not burned at all. This marvellous manifestation was witnessed by hundreds of people. At last, one day as Bernadette was returning to her home, she was again confronted by the lady of her visions, who spoke to her for the first time, saying: "I am the Immaculate Conception." The little girl did not understand these long words, but fled down the street repeating the words at the top of her voice. At last she reached the house of the parish priest and bursting in upon the good man she shouted: "I am the Immaculate Conception." The rev. father asked her the meaning of the phrase, and then Bernadette broke down and told everything of the strange things she had seen. Needless to say, her spiritual adviser recognized in the "grand lady" the Virgin Mary, and in Bernadette, the means used by God to show his approval of the institution of the feast of the Immaculate Conception. Bernadette afterwards became a nun, and died in that community. He had been to Lourdes and had spoken to the sisters and the nephews of this young disciple.

At the conclusion of the sermon the Litany of the Blessed Virgin Mary was cited, and the children received medals commemorative of the day, the services concluding with a solemn benediction of the Holy Sacrament.

LIBELS ON THE CHURCH.

CATHOLIC CARE OF THE SCRIPTURES

Early Editions—The Vulgate—Emptiness of Protestant Boasting as to Exclusiveness to the Scriptures.

The careful guardianship of the Church over the Bible through the ages since Christ, is as evident proof that she was called or predestined to preserve the New Testament, as the synagogue was the unquestionable guardian of Mosaic writings. It was Pope Damasus who commanded St. Jerome to translate the Scriptures from the means at his hand. He was master of all languages of the period, and he had before him manuscripts in Hebrew, Syro-Chaldaic, Greek, Latin and Syriac. He translated from the original Hebrew, collating it with the Septuagint, the Itala, the translation of Symmachus, Hesychius and Theodotian, and also the Hexapla of Origen. The translation St. Jerome made was passed upon at the third council of Carthage, and others later, and is known as the Latin Vulgate, and this is the only reading of the Scriptures guaranteed by the Pope and councils of the Church. All other translations in vernacular versions must accord with it in the exact sense. This Latin Vulgate is believed to be the inspired word of God, and contains all these books known by Jews and Protestants as Apocryphal. The objection that it is in a dead language is in its favor, as living languages are continually changing in the form and meaning of words. At the time of Christ the Old Testament was in a dead language, the Hebrew, the people having learned to speak only in the Syro-Chaldaic during their captivity.

GOOD WORDS FOR THE VULGATE.

Beza wrote in his preface to the New Testament: "I do embrace, for the most part, the Vulgate edition, and prefer it before all others."

Luther admitted and declared in public disputation at Marburg that the Papacy had the "true Scripture."

Molineux, writing on the New Testament, part 30, says: "Yes, I prefer the Vulgate edition before Erasmus, Bucor, Bullinger, John Calvin and all others."

These were easy reformers who each made a Bible of their own.

I will now furnish testimony from later scholars, viz.:

"The Vulgate may be reasonably pronounced, upon the whole, a good and faithful version." (Campbell's Dissertations on the Gospels, x, part iii, 10.)

"It is allowed to be, in general, a faithful translation, and sometimes exhibits the sense of Scripture with greater accuracy than the more modern versions." (Home's Introduction, vol. i, p. 1; ch. iii, 28, p. 227, Am. ed. 1836.)

"Ibid.—The Latin Vulgate preserves many true readings where the modern Hebrew copies are corrupted."

"It is, in general, skillful and faithful, and often gives the sense of Scripture better than modern versions." (Gerard's Institutes, chap. iv, 4, p. 82, Am. ed. 1823.)

brew scholars of the period approved of the Old Testament portion of the Vulgate. (De civ. Dei, xxiii, 43.)

Several rabbis of later times have acknowledged the same, viz.: Rabbi Azarias, Rabbi Kimchi, Aben Ezra, R. Joseph Albo, and Rabbi Elias. Among Protestant critics who have praised it are Mill, Davidson, Routh, Casabon, and Tischenorff. Also the late revisers have testified to its merits.

There is one more testimonial: The Council of Trent decrees "that the ancient and Vulgate edition shall be deemed authentic in public readings, disputes, sermons and expositions, and that no one shall dare or presume, on any pretext, to reject it." (Session iv). A general council, presided over by the Pope, is the highest authority of the Church on earth. Our Savior said: "Hear the Church." We will hear the Church and we accept this Bible in all faith from her on her authority as did St. Augustine.

THE BIBLE IN THE SCHOOLS

The King James Bible is sectarian and unsuited for a common school class-book. Rev. Dr. Spear in the columns of the Independent wrote: "It is true that the King James version of the Holy Scriptures is sectarian as the Catholic as the Douay is to the Protestant."

In a lecture on "The Church and Secular Instructions, or the Problem of Education," by one of the most distinguished clergymen in Philadelphia—Rev. George Dana Boardman, D.D., pastor of the First Baptist Church—he said: "The Constitution of the United States guarantees absolute freedom of conscience; accordingly, to force the Bible upon the non-Christian, or the Protestant version upon the Jew, is an invasion both of the Constitution and also of rights of conscience. Suppose the Roman Catholics should become the majority in this country, they would need only to follow our own Protestant example and precedent to be justified in requiring that their Breviary should be used in our schools."

REFORM BOASTING.

It has been shown in this article that none of the Reformers unlearned the Bible, but the Church was ahead, as in everything else. The Douay translation was before the King James version. English Catholics who were not allowed to make a translation in their own country, nor to sell it after it was made, translated the New Testament at Rheims in 1582 and the Old Testament at Douay in 1609, and this translation was used by the translators of the King James version.

It must have been circulating somewhere, else they could not have it to copy from. Like all the versions before it, the King James version was a private venture, and was never pronounced authentic by any competent authority.

The Bible of the Bible societies was a lay undertaking entirely, and we never can have faith in the divine inspiration of the books they offer. The British and Foreign Bible Society became fully organized in 1804 and the American Bible Society in 1817.

At that time on the Catholic bookstands in England and America were Bibles on sale with a recommendation from Pope Pius VI. encouraging the faithful to the pious reading of the Scriptures, dated 1778—twenty-six years before the British and Foreign Bible Society commenced operations, and thirty-nine years before the American Bible Society shed its light. A dispute on the question of throwing out the apocrypha caused a division of the British and Foreign Bible Society in 1825 (twas ever thus). The secession produced the Edinburgh Bible Society, and thus the spirit, the only thing for faith to rest on in a lay organization, became a double spirit.

The Reform Bible being the sole rule of faith, as alleged, it is sad to think that all the martyrs died (nineteen millions an estimation) without the Bible of these societies. How sad that all the people who died from the first century to the year 1804 are lost, not having "the sole rule of faith" of the British and Foreign Bible Society and the others. If the sole rule was not necessary to their salvation, then it is scarcely necessary for our security; but this is logic, and not admissible.

The great nation that gave us the London Missionary Society, the Religious Tract Society, the Edinburgh Bible Society, and the British and Foreign Bible Society, also by her enterprising merchants furnished idols to the people of India and forced the opium trade on the Chinese. When the Apostles were teaching Christianity in the first century, did it ever occur to them that a sole rule of faith was to be taught in eighteen centuries afterward by a lay society after a Catholic had invented printing? Who can tell? Well, the people did not suffer. One of the minor orders of the Church is lector, or reader, whose prescribed duty was "to read the sacred Scriptures to the people in a clear, distinct voice." Thus, from the Apostles' time to 1804 the Church was on duty and ahead, with Bible in hand—the whole Bible.

Georg Heinrich Brughnu, the eminent German Heinrich, is dead. He was born in 1797.

Secretary Balfour has ordered a supply of meat to be taken to Clare Island and Inisturk to relieve the distress caused by the potato failure.

Lord Cotesloe is dead. He was twice secretary of war and chief secretary for Ireland. He was 92 years old.

A murder similar to the Whitechapel horrors has been discovered in the outskirts of Bern, Switzerland. A young peasant girl was the victim. No clue to the murderer.

Young Houle, who was charged with shooting his aunt, with whom he lived at Pointe du Lac, Quebec, has been acquitted by the grand jury.

FATHER DAWSON

OF OTTAWA HONORED BY THE PEOPLE.

Handsome Testimonial Presented on His Eightieth Birthday—Made a Dignitary by Bishop Macdonald.

The Rev. Father Dawson of Ottawa, was the recipient of a very handsome testimonial on Monday afternoon on the occasion of his 80th birthday. The demonstration must have been very gratifying to the venerable priest as the meeting at which it was presented, held in the City Hall, Ottawa, was attended by representatives of all creeds and classes alike, anxious to do him honor. The Council Chamber was crowded, among those present being: Rev. Canon Campau, administrator of the archdiocese of Ottawa; Rev. Father Nolin, of Ottawa university; Rev. Father Langevin, Rev. Father Chabrol, Rev. Father Forget, Rev. J. J. Begart, St. Alban's church; Rev. W. T. Hurdidge, St. Andrew's church; Rev. Wm. S. Scott, Methodist church; Rev. F. W. Furies, president of the St. Andrew's society; Mr. Sanford Fleming, C.M.G., Sir James Grant, Lt.-Col. Macpherson, Dr. Church, Ald. McLennan, Ald. Bortliwick, Ald. Henry, Ald. Bingham, Dr. Sweetland, Lt.-Col. White, Dr. McCabe, Principal Macmillan, and many others.

Mr. MacLeod Stewart occupied the chair and welcomed Father Dawson with a few appropriate words.

Rev. Father Nolin then read a letter from His Lordship the Bishop of Alexandria of a highly complimentary character and appointing Father Dawson honorary Vicar-General of his newly created diocese.

Mr. Stewart then read an address in the course of which he said:

"On the eventful occasion of the completion of your sixtieth year, your friends in the Capital of Canada, of all religious beliefs, take especial delight in coming together for the purpose of giving expression to the feelings of regard and affection which they entertain towards you both as a Christian minister and as their fellow citizen. More than a generation has passed since in obedience to the call of your illustrious kinsman the Catholic bishop of Upper Canada, a retired statesman, the instance of whose noble and generous conduct will long prevail in British America, you came to this country in fulfillment of the duties of your sacred office. The little church edifice in Upper Town, so appropriately named Andrew's, by the late Venerable Bishop Gallego, in special compliment to you its first Catholic pastor, is still standing among us, serving at once as a landmark and a memorial of your early ministerial labors in the New World. * * * You have now been fifty-six years in the active discharge

of YOUR DUTIES AS A PRIEST;

a term of service exceeded by but very few—and while always laboring zealously for the advancement of the interests of your own church, have at the same time, in the most judicious and most perfect amity with the members of all other religious denominations. Your best exertions have also at all other times been directed to the social, moral and general well-being of the community, and to the preservation of that peace and harmony which should characterize Christian society everywhere, and which now so happily prevails in the bosom of Her Majesty's colonial empire. In short, respected and venerable sir, it might truly be said of you that you have fulfilled the spiritual function to which you were called, and which ever your hand found to do; and it affords me the sincerest gratification to be able to assure you, on the part of those I more particularly represent here to-day as well as on that of the general public, that in all the relations in which you have appeared before your fellow-citizens, whether as poet, historian, orator, priest or gentleman, you have so acquitted yourself as to command the respect, the admiration and the affection of all classes of our mixed community.

Mr. MacLeod Stewart then presented Father Dawson with a purse and set of furs.

Mr. A. T. MacIntyre then, on behalf of the congregation of Notre Dame, presented Father Dawson with a portrait of himself as a man of high esteem, in which they held him, and read a letter from the Sisters of the Notre Dame and Gloucester Street Convent also eulogistic of the Rev. Father. It then read the following acrostic written by a

YOUNG IRISH LADY.

To the Very Rev. Father DENNIS MACDONELL, DAWSON, L.L.D., on the occasion of the celebration of his 80th year:

From Scotia's fragrant heather braes and Devon's clear and rippling wyes The soil of France thy footings tread High aims of youth within thy breast, 'E'en play'd thy part, when Charles of France Retain'd the throne 'neath Bourbon lance.

And then Youth past—to Manhood grown Each purpose woe to find alone, Nor Paris' gay and brilliant dreams, E'er won thy heart from native scenes, As Devon flows to Moray's sea, So thy course turn'd to Scotia's lea.

Macdonell I fain'd in days of yore As 'Lords of the Isle' on Scotia's shore! Standard and robes that name of fame Descendants proudly bear the name! Of M'rs of Catholic faith Now, he who guides the Ship of State Even thy rare pen of culture great, On Long Years of Labour hast thou known Lord! in Thy vineyard aged grown.

Both Earth's first tendrils of the Spring A promise sweet of blossom bring? Who Virtue, Genius—both combine Sweet harvest yields from suns of Time, Of wealth untold—thy years fourscore New lustre shed on Scotia's lore!

STADAONA. Dec. 1st, 1890.

The Rev. Father Dawson, who spoke with much emotion, said words failed him on the present occasion, but he thanked them most cordially for their kind and complimentary address. He asked Mr. MacIntyre to assure the sisters that he accepted with much pleasure their offering, and the beautiful poem by the young author. He could not but allude to the address with a sentiment of peculiar gratitude. It had been written with so much pains, and set forth so many good things concerning him in detail in so very elegant and complimentary a manner that he could hardly fail to be otherwise than grateful for so magnificent a proof of the good will of his countrymen in Ottawa and throughout the neighborhood. (Applause.) The address referred to many things connected with his humble labors in times past

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