

The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

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NO. 272

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A Desire.

BY ADELAIDE A. PROCTER.

O, to have dwell in Bethlehem
When the star of the Lord shone bright!
To have sheltered the holy wanderers
On that blessed Christmas night;
To have kissed the tender way-worn feet
Of the Mother undelled,
And, with reverent wonder and deep delight,
To have tended the Holy Child!

Hush! such a glory was not for thee;
But that care may all thy time
For there are no little ones still to aid
For the sake of the Child divine?
Are there no wandering pilgrims now,
To thy heart and thy home to take?
And are there no mothers whose weary
Hearts
You can comfort for Mary's sake?

O to have knelt at Jesus' feet,
And to have learnt His heavenly lore!
To have listened the gentle lessons He
taught,
On mountain, and sea, and shore!
While the rich and the mighty knew Him
not,
To have weeped for Him when He wept,
To have loved Him when He loved,
Time cannot silence His mighty words,
And His love will never grow old,
His gentle accents of love divine
Speak to your soul to-day.

O to have soothed that weeping one
Whom the righteous deemed despite!
To have tenderly bound up her scattered
hair,
And have dried her tearful eyes!
Hush! for the broken hearts to soothe,
And penitence to dry,
While Magdalen prays for you and them,
From her home in the starry sky.

O to have followed the mournful way
Of those faithful few forlorn!
And grace beyond an angel's hope,
The Cross for our Lord have borne,
To have shared in His tender mother's grief
To have wept at His death-bed,
To have lived as a child in her home, and
then
In her loving care have died!

Hush! and with reverent sorrow still,
Mary's great anguish share,
And learn, for the sake of her Son divine,
Thy cross, like His, to bear,
The sorrows that weigh on thy soul unite
With those which thy Lord has borne,
And Mary with thy Mary's hour,
Nor leave thy soul forlorn.

O to have seen what we now adore,
And, though veiled to faithless sight,
To have known in the form that Jesus wore,
The Lord of Life and Light!
Hush! for He dwells among us still,
And a grace can yet be thine,
Which the scornful and doubting can never
know.

The Presence of the Divine,
Jesus in His children yet,
For His word can never deceive;
Go where His light may rise,
And worship, and believe.

XR. DELORME'S CHRISTMAS.

From the Ave Maria

"Gently, gently, Madame Lenoir
Heavens! how you shake it! One would
think it were music, at fifty cents a
bottle! I will inform you that this Lenoir
is bottled gold, molten topaz, liquid amber,
as my friend Desfourneaux, the poet,
would say. I can inform you, also, that
Desfourneaux is a *connoisseur*, who would
detect the least alteration in his favorite
wine—There, that is right! Now I want
to impress the chicken upon your mind.
Don't let Virginia cook that as though it
were any common barnyard fowl. Tell
her to wrap it round with buttered paper
to keep it from cooking too fast. A
chicken should be just golden, try to make
her remember that. And what else was
I going to say? Oh, about the coffee!
Don't forget that Giraud is very fastidious
on that point. Victor must not want
Corselet's for the very best. I don't want
any more of that wretched stuff that Vir-
ginia buys at the corner grocery which is
half made of chaffy.

"Sis, do you think it possible?"
"You laugh, Madame Lenoir! You
don't know what poison those people sell.
And what can be expected in these days,
when certain manufacturers introduce
pieces of black cloth instead of truffils
in their show pieces!"

After this indignant tirade, Mr. De-
lorme broke the wrapper of his newspaper,
and went to ensconce himself in his study.
"Poor dear man!" murmured Madame
Lenoir, her eyes following her master,
compassionately. "How hard he tries to
make it appear that the table has become
his favorite hobby! Ah, what he has lost
cannot be replaced by wine and chicken!
To have had happiness at his heartstone,
and to have sent it away like an inter-
loper! May the Lord help us!"

There was a sharp ring at the bell,
which interrupted the housekeeper's solilo-
quy. It proved to be Mr. Giraud's
servant, who had come to say that his
master had had a sudden attack of the
gout, and could not come.

"Poor fellow!" said Mr. Delorme.
"Give him my respects, Joseph. Shall I
send him the last Review to help him get
through the evening? I shall be wretched
in knowing that he is alone while we
sup."

"Oh, my master will not be alone. Mr.
Anatole is disengaged, fortunately, and
has promised to come to dinner."
"Behold the utility of nephews incon-
testably proved!" said Mr. Delorme, with
a slight tone of sarcasm.

He continued his reading, but there
soon came a second pull at the bell. The
latest arrival must certainly have met
Mr. Giraud's servant on the stairs. It
was the postman. He brought a letter,
postmarked Paris.

"My dear friend," ran the letter, "I
shall be very far from here at the hour
when we proposed to sup together. A
matter of business takes me to Marseille,
where I shall remain for two or three
weeks. So, then, we postpone until next
year, kind friend."

"It is a perfect farce," said Mr. De-
lorme, aloud. "Madame Lenoir, only
four plates will be wanted!"

Madame Lenoir had scarcely begun to
fold up the napkins, paying due reverence
to the fineness of the Saxony linen, when
she was again interrupted by the sound
of the bell. This time it was a telegram.

"Obliged to remain at home," it said.
"So sorry! Family arrived: children
and grand-children. Entirely unex-
pected."

"Well, the devil has got a finger in this
pie!" said the expectant host. "So I
shall be reduced to the society of Des-
fourneaux! A nice kind of a supper! I
shall be regaled all the evening with un-
polished verses. And my ten dozen oys-
ters, who will eat them?"

Mr. Delorme threw the luckless tele-
gram into the fire, as though to make it
feel the weight of his ill-humour; then he
walked nervously up and down, treading
underfoot the flowers in his rich Aubus-
son carpet.

It was not the sort of day in which to
divert one's mind by looking out of the
window. The street was almost empty;
only a few travellers broke the solitude.

They picked their way carefully through
the snow—not that beautiful white snow
which clothes the country in a bridal robe,
but a half-melted, dirty, muddy snow,
such as great cities alone know the secret
of. Add to this, a dull, heavy December
sky, the clouds seeming almost to rest
upon the chimney-tops.

"That must be Desfourneaux," said Mr.
Delorme, suddenly. "He is looking up at
my window, and blowing his fingers. . . .
What can he be doing here at this hour?"

Yes, it was Desfourneaux. Who, then,
except he would wear that large Quaker
hat, and that clock of the last century?
Who but that clock was "Good day!"
to the house-keeper in a tone loud enough
to be heard over a large auditorium?

"So, Madame Lenoir," says the sonor-
ous voice, "you are in the midst of grand
preparations?"

"Not exactly, sir. This Christmas sup-
per will not be much. Every one has
failed us, and you will be alone with my
master."

"You don't mean it! Why this is dread-
ful! Poor Delorme! If I had
known it sooner I should not have
engaged myself. . . ."

"What is it now?" said the head of the
house, who had come to the half-open
door.

"The trouble now is, my dear friend,
that you see before you a man furious
with himself. What a history is this that
Madame Lenoir tells me! Every one has
conspired to defraud you!"

"I think so. It is absolutely the
counterpart of the Gospel feast. Without
you, I should send me to the highways
and byways, and find the lame and the
blind."

"Without me!" repeated Desfourneaux;
"but don't you understand that I am not
at liberty either?"

"You, too?"

Mr. Delorme uttered these words in as
sad a tone of reproach as Cæsar doubtless
did in uttering the famous *In omnes!*

"I can't say anything. I am wretched
about it. To-morrow I will send you an
elegy inundated with tears. But certainly
thought others would be here! Just
imagine that with my usual absent-
mindedness I left that letter three days
on my table without opening it. Read it
and see if I could answer no."

Mr. Delorme read aloud, affecting to be
calm, although inwardly very much put
out:

"MY DEAR UNCLE.—On Tuesday, the
24th, my play will be produced.
I send you the prologue, feel-
ing sure that you will be there to fortify
a trembling author, and your niece, whose
heart will be more agitated than her hus-
band's. I hope I shall not be missed; and
in that expectation my wife has got up a
little supper, which will not be complete
unless you occupy the seat of honor."

"Your affectionate and grateful nephew,
"ARMAND LAYARD."

"Well, very well," said Mr. Delorme,
folding the letter methodically and put-
ting it in the envelope with the greatest
solemnity.

"Friend Benedict, I can tell by your
calmness that you are furious with me."
"I! Not the least in the world. On
the contrary, I am confirmed in my theory;
nephews and nieces have never brought
me good luck."
"But what else could I do? The poor
boy hasn't a doubt but I will come. I
was his confidant, you know, when the
Muse first awoke in him. Besides, I am
going father to the work,—I might almost
say father: we read and corrected to-
gether."
"Ah, if you begin to talk poetry, I ac-
knowledge myself vanquished without
further contest. Do I not know very
well that you would give all your friends
in exchange for a sonnet?"
"Come, you are like Alcibiades, and I am
Orontes," said Desfourneaux, as he took
up his enormous hat. "As a peace-offering,
I invite you to my nephew's box and to
our supper. Come, we shall be
charmed."
"Certainly not; I would not go out in
this weather with my rheumatism for
anything in the world."
"Good-bye, then; and we part friends,
we do not!"

Mr. Delorme accompanied Desfour-
neaux to the door of the antechamber.
"So I had better take the wine and the
pots down cellar," said the house-
keeper.
"Not at all, not at all, Madame Lenoir.

We must learn to bear these sudden turns
of the wheel of fortune. The repeat shall
be the same; Lucullus dines with Lucul-
lus."

II.

Night had come on,—not that radiant
night which preceded the dawn of Chris-
tianity, when the bright stars seemed to
bend down from the heights of heaven to
see the wonders announced on earth. No:
the sky is dark, the snow is driven about
in furies by the wind, and from time to
time violent gusts get caught in the chim-
ney, rattling gloomily.

His feet before the fire, his eyes fixed on
the flickering flames, the solitary man fell
into one of those vague reveries to which
the twilight gives birth.

What does he see on the red hearth-
stone? Is it not his native country, now
lying wrapped in the white splendor of
winter? Yes: the village is there with its
little, low houses, almost buried beneath
the snow-capped roofs. There is the main
street and the church.

One day (it seems as though it were yester-
day) he entered that church with
Madame Lenoir. She bore in her arms a
little being which scarcely did more than
breathe. With what sweet joy he promised
to be a father to the orphan!

Now the capricious play of the flames
takes on a thousand new shapes! He sees
the child asleep in her little bed, white as
a swan's nest, soft as down. She tries to
walk, she trips on the grass, while he, a
grave man, the mayor, the councillor-
general, climbs the old cherry tree to
throw some of its fruit down to her. The
dear old cherry-tree! He has not wished
to see it now for eight years. 'Is the fault
his?"

How fast she grew! There she is on
canvas opposite,—a *chef-d'œuvre* of Jalabert's,
a smiling vision which never leaves
his sight. How fresh and radiant she was
in that mass of white tulle in which she
went with him to her first ball!—fresher
than the rosebud in her hair.

"My dear uncle, you don't know about
these things," said with a laugh which
still rings in his ears; "but you are a dear
good uncle all the same!"

But away with your witching memories
of a happiness which no longer exists!
What is the good of calling to mind a past
which is so unlike the present? I shall
grow old alone, but I shall never yield.

But what is this? By the light of the
dying fire the dreamer sees beside him
the figure of a frail little child. She is stand-
ing timidly. Is it a spirit evoked by the
fire—some little household genius? No:
in truth, there is nothing extraordinary
about it. Madame Lenoir is talking.

She has come back from the midnight
Mass—already midnight! She is amazed
that master should have let his lamp go
out, and she wishes to introduce her little
friend.

The little friend looks as though she
were very cold. Now that the lamps are
lighted, one sees that her hands are quite
red, and she would like to warm them at
the fire. "But the child is timid," says
good Madame Lenoir. She looks with a
sort of fright at the tall gentleman in a
dressing-gown. His countenance is grave,
his eyes serious, and the lines of his face,
sharply cut, do not attract the confidence
of the little one. He is good, however:
he loves children! And in proof of it he
himself takes off the little coat and the
wet hood. Then there comes to light a
forest of fair curls, soft as silk, and a little
fute-like voice, which murmurs a timid
"Thank you."

"Really, Madame Lenoir, you have not
shown common sense," said Mr. Delorme.
"Do you think a midnight Mass is a suit-
able thing for a child of that age?"

Madame Lenoir humbly avowed that it
was somewhat imprudent, "but the darling
teased so goodly!"

"Folly! folly! The child is half froz-
en!"

So saying, he leans his arm-chair, takes
the child to the fire, and, wrapping her up
in a great shawl, says, in a tone of authori-
ty: "Go to sleep now."

And the child
closes her eyes. She is not asleep, but she
dares not open them, for fear of the tall
gentleman.

The table is being set. A sudden idea
seizes upon Mr. Delorme. He will not be
alone, after all, at the midnight feast: the
little one that sleeps yonder will taste
dainties unknown till that day. More
than that, she will have a Christmas like
any other child.

"Quick, Madame Lenoir! take off the
child's damp shoes, and dry them in your
room."

"Poor little shoes! very clean, well
blackened, but patched in many places, like
the little black dress, like the little
wadded coat which is drying on the velvet
sofa."

Mr. Delorme has left his study and is
alone in his sleeping apartment. He sighs
as he opens a great oak chest. It was
the favorite playhouse of his cherished
child; here are the playthings,—the first doll,
and all the others; the sheepfolds, and
little shops, the Noe's ark. He gathers
them all up in his arms. "These are to
me so many painful thorns," he mur-
murs; they shall be to her so many
flowers. I should like to be there to-
morrow when she wakes and sees the
chimney fall."

III.

And now supper is served in Mr.
Delorme's quiet abode. For the first
time, Madame Lenoir is seated at the
same table with her master. She sits
there straight as can be, in her wine-
colored serge dress and her irreproachable
cuffs. She does not eat much, the worthy
soul. It is the unaccustomed honor
which she has just received that agitates
her so, or is something lacking in this im-
promptu supper? No. The fire crackles
in the fireplace; the lamp lights up the
table, on which the silver teapot is gently
singing. The water is just boiling.

Mr. Delorme does not eat much either,
but he looks pleased and happy. He
spreads most carefully some of the *pates* on
a little plate of bread; he prepares the
oysters; he peels the oranges; he piles the
goodness of the little girl's plate. He
laughs heartily when he sees her blowing
on the raspberries.

"Oh, how cold it is!" she says; in a mo-
ment, "but how pretty it is,—the pink
snow!"

The child's appetite fails at last; but,
according to Mr. Delorme's express orders,
all that remains of the dessert is to be
wrapped up for her to carry away.

"I shall give it to my brother Paul," she
says, gaily.

She is no longer afraid of the tall gentle-
man; she relates how she rocks her little
brother, and how she feeds him, while her
mamma pains fans in order to get some
money.

Madame Lenoir has taken the child on his
knees; she settles herself down with an
assurance that is touching.

"Poor child!" he thinks, "that is how
her youth passes! Instead of playing on
the bay, and running after butterflies in
the sunshine, she is already occupied with
household care. Poor little flower! she
will fade in the heavy atmosphere of the
city."

He looks into the blue eyes that she
holds wide open in order to keep herself
from falling asleep, at the little dress
somewhat too short in the waist and
sleeves, leaving the delicate wrists bare. He
listens as she chatters like a linnet, for
at this time she is completely at her ease.

She has lost that look of precocious in-
telligence and melancholy resignation; she
has all the charming ways of the petted
child. Her fair, white face has become
rosy, her eyes bright. Mr. Delorme is
charmed. "What is your name, little one?" he asks, in a rare moment of
silence.

"Benedicta," she says.

"Benedicta! Then you are almost my
god-child. And what is the name of your
mamma?"

The child is suddenly alarmed. She
hesitates, she stammers, and looks at
Madame Lenoir, who makes a sign with
her hand. The sign is encouraging, no
doubt, for the little one no longer hesi-
tates. She looks at her godfather with an
admirable mixture of candor and
bravery, and her eye flashing, her cheeks
scarlet, she says, aloud: "Madame Paul
Meyer."

"The arms which a moment before
were so tightly clasped about her, fall at
once; she keeps her place, the brave
little girl! She will not get down from
the lap which had adopted her only a
moment before; she clings to his shoulders,
his hair, and his beard. Struggles to
be wholly useless."

"It is the children's feast," says Mr.
Delorme, finally, turning his face away to
hide a tear. "Stay there if you wish;
have your own way, Benedicta,—the
well-named, dear child of benediction!"

And in spite of the snow, of the cold,
and of the wind,—in spite of the tempest
which was roaring without, that was
only a Christmas night. The priest of
the man had bent beneath the child's
innocence; he had allowed himself to be
disarmed by a little one whom the
Saviour loved; and as the angels once pro-
claimed it from the skies, the peace prom-
ised to earth came down at last into the
heart of the man of good will.

FROM OTTAWA.

THE GLOUCESTER STREET CONVENT.

The Distribution Hall of the convent
of the Congregation of Our Lady, Glou-
cester street, presented a brilliant appear-
ance last evening. The occasion was the
annual grand entertainment in honor of
His Lordship the Most Reverend Joseph
Thomas Duhamel, it being the eve of the
festival of his patron saint, Saint Thomas,
which falls on this day. There was a
large assemblage of the parents of the
children and other friends of the insti-
tution, and amongst them were, in addition
to His Lordship, Very Rev. Vicar-Gen-
eral Routhier, Rev. Fathers Labelle,
Nolin, Campeau, Lally, Macdonald, Mr.
and Mrs. E. J. Langlois, Professor Mac-
Cabe and many others. On the raised
platform at the southern end of the hall
were seated about a hundred of the pupils,
all dressed in white and wearing ribbon
sashes and flowers. On the stage, six
pianos, a harp and an organ, all of which
were brought into requisition from time
to time during the evening. The entertain-
ment opened with a good instrumental
overture, which was succeeded by the
appearance of a large number
of little ones, each bearing flowers
in their hands and each of whom
addressed His Lordship in turn,
and at the conclusion a little suite
of some three years, little "Pat" Dunn,
of San Antonio, Florida, was led forward
by a companion and gratefully presented the
pledge with a bouquet. His Lordship
held quite a long conversation with the
sweet little one, and as she retired the
audience burst into a round of applause.

Other recitations in English and presenta-
tions of floral offerings and instrumental
performances followed, after which the
French pupils took up the programme.
The performance throughout was fre-
quently greeted with loud applause, and
deservedly so, for it was one of the most
pleasing and interesting that has been
given in this city in similar circumstances.

At the conclusion of the programme His
Lordship in a lengthy and impressive
speech in English returned his thanks to
the young ladies for the honor they had
done him, but whilst addressed to him he
felt, and he referred them all to the un-
tiring efforts of the devoted daughters of
the venerable Margaret Bourgeois and to
the glory of God. True, no institution
of learning, no institution of charity could

be established, no chapel or church could
be built, nor could any priest exercise his
functions without the sanction of the
Bishop of the diocese; but still the honor
did not belong to him. He also thanked
the large assemblage of ladies and gen-
tlemen who had assembled on the occasion;
it was very kind of them and it was an
encouragement. Finally he implored the
blessing of Heaven on the young French.
He then repeated his remarks in French,
and sat down amid loud applause.

A grand instrumental performance was
then given, and all left the room with the
impression of the pleasant hour and a
half that they had spent for a long time.

FEAST OF ST. THOMAS.

For several years past it has been the
custom of the faculty and pupils of the
Convent Notre Dame du Sacre Cœur,
Rideau street, to entertain annually His
Lordship the Bishop of Ottawa, on the
anniversary of the feast of his patron
saint, St. Thomas. In doing so the young
ladies of the institution have always been
actuated by gratitude to the good Bishop
for his unceasing efforts in the cause of
education.

Yesterday, [although only the vigil of
the feast, was nevertheless for various rea-
sons fixed upon by the pupils of Notre
Dame to entertain His Lordship, and at 4
o'clock in the afternoon he entered the
recreation hall to find the assembled young
ladies and teachers ready to receive him.
The appearance of the spacious room, was
made beautiful by the graceful entertain-
ing of pretty festoons around the slender
iron pillars which supported the ceiling,
and various tasteful devices reflecting
credit on the decorative ability of Mr.
Joseph Baubien. In the space nearest
the entrance sat Bishop Duhamel with the
following clergymen on his right and left,
viz.: The Very Rev. Vicar-General
Routhier, Rev. Fathers Pallier, P.P., Coffey,
editor Catholic Record; Sioame, Chabrel,
Nolin, Ballard, Charlebois, Leyden, Gen-
reau and Champane.

A very attractive programme was pre-
sented, in which the performers all ac-
quitted themselves so creditably that it
would be invidious to make any distinc-
tion. The following was the order of the
marquee:—Grand overture, three pianos;
first piano, Misses J. Hogan and A. Mc-
Garry; second, Misses G. Finley and E.
Auculaire; third, Misses B. Murphy
and A. Bourcier; English chorus; harp
solo, Miss A. Hogan; piano, Miss Cheney;
overture, "William Tell," 1st piano,
Misses M. Ryan and V. St. Jean; 2nd
piano, Misses M. McGarry and A.
Hogan; 3rd piano, Misses M. Leblanc
and N. Quinn; organ, Miss J. Hogan; vocal
duet, Misses G. Kavanagh and V. St. Jean.

During the rendering of the foregoing an
interesting little dialogue, addressed to
His Lordship, was spoken in French by
five of the junior pupils, and the pro-
gramme ended with the presentation of a
very appropriately worded address to the
Bishop, read by Miss Maggie Ryan.

His Lordship in responding to the
simple but beautiful sentiments contained
in the address, said always with pleas-
ure he visited the institute, sometimes to
see the studies conducted in the differ-
ent classes, and at other times to make
sure some of the pupils had advanced
more than others. But no matter on
what occasion he was always happy to
come to see them, and they never failed to
make his visit interesting at such times.

Just then his pleasure was still greater,
because he knew they did not only
struggle to attain all virtues. Among the
latter they would, doubtless, never fail
to appreciate the virtue of gratitude.
But if they showed so much gratitude to
him (the Bishop) for what little he had
done for them, they might show some to
the good Sisters who made the present and
future happiness of the pupils their
special aim. For his own part, he re-
turned them sincere thanks for their re-
presentation of his humble efforts in their
behalf. Their former teachers, now dead,
had received their reward, and from heaven
now turned their eyes to this institution,
to watch its progress, in loving solicitude.

To those departed he would pray for his
hearts, whom he was so glad not to for-
get, and to their memory he would also
prayer to his patron saint for them, and,
in concluding, exhorted all present to be faith-
ful to the painstaking teachers, who would
always do all that was possible to forward
their education.

At the conclusion of His Lordship's re-
marks a few moments' pleasant conver-
sation was indulged in, after which the
bishop and party departed much pleased
with their entertainment at Notre Dame.
—Ottawa Citizen, Dec. 21.

UNION CATHOLIQUE.

The Second Siege of Quebec.

Mr. P. B. Magnéault delivered an in-
teresting lecture on the siege of Quebec,
before a large meeting, in the hall of the
Union Catholique, last evening. The
lecturer, after referring to the discovery
and colonization of Canada by the French,
traced the history of the colony to the
time when Admiral Phipps appeared
before Quebec, in 1690, and demanded its
surrender from the brave old Count de
Frontenac. He then, in eloquent terms,
contrasted the Canada of to-day with that
of 1690, and gave a sketch of the life of
Frontenac, whom he described as a man
with good qualities, but also with great
faults—a veritable warrior and diplomat,
but also a man of unbending character,
violent and tyrannical. He then gave a
sketch of the siege, referring in glow-
ing terms to the bravery and patriot-
ism of the colonists, and, in concluding,
urged upon his hearers that as their
fathers were brave and loyal in the
defence of their country, they should fol-
low their example and shrink from no
duty put upon them for the benefit of
Canada.

CHRISTMAS IN IRELAND.

The Midnight Mass in the "North West."

A vivid feature in common with the
festival of Christmas in "Old" Ireland is
the midnight Mass, a function still cele-
brated in the remote, sad, lonely and
lovely districts of that wild West which
Charles Lever knew how to paint in the
colors of an April shower—sunshine and
shadow.

The poor priest, and he is very poor,
has a hard life of it in those out-of-the-
world regions where the highways are
boresens, and roads but sheep walks; and
very irregular, uneven ones, to boot.
His reverence is, indeed, in luck if his
means enable him to keep a rugged little
pony; for his ministrations extend for
many an Irish mile, and, hail, rain or
snow, the sick call will find him tread-
ing the mountain passes, bearing the
Viaticum to some dying parishioner, or
en route to hold a "station" at the
thatch-covered dwelling of some "warm"
farmer, perched on the shoulder of an
almost inaccessible mountain,

or standing in solemn isolation
in a gloomy valley, silent—save for the
bells, or the barking of a collie—as the
very grave.

To miss Mass under any circum-
stances, save they be of the most exceptional

Father, Take My Hand.

The way is dark, my Father, and my soul
Is gathering thickly over my head,
The thunders roar above me. See I stand
Like one bewildered, Father, take my hand
And through the gloom
Lead safely home
My Child.

The way is long, my Father, and my soul
Lingers for the dark and quiet of the night,
While yet I journey through this weary
land,
Keep me from wandering, Father, take my
hand,
Quickly and straight
Lead to Heaven's gate
My Child.

The path is rough, my Father, many a thorn
Has pierced me and my feet all torn,
And bleeding mark the way, yet thy com-
mand
Thou safe and best
Lead up to rest
My Child.

The cross is heavy, Father, I have borne
It long and still do bear it. Let my worn
And feeble spirit rise to that best land
Where crowns are given. Father, take my
hand
And reaching down
Lead to the crown
My Child.

The way is dark, my Father, but leads to light
I would not always have thee walk by night;
My dealings now thou canst not understand
I mean it so, but I will take thy hand
And through the gloom
Lead safely home
My Child.

The way is long, my child, but shall be
Not one step longer than is best for thee;
And thou shalt reach at length that best
stand
Safe at the goal, how I did take thy hand
And quick and straight
Lead to Heaven's gate
My Child.

The way is rough, my child, but oh! how
sweet
With the rest for weary pilgrim's feet:
When thou shalt reach the borders of that
land
To which I lead thee, as I take thy hand
And safe and best
With me shall rest
My Child.

DANIEL O'CONNELL.
HIS REPLY ON THE SLAVERY QUESTION.
A Historic Document.

From the Dublin Pilot of October 11th, 1843, we take the following article, which will, we feel sure, be perused with interest by all our readers:

LOYAL NATIONAL REPEAL ASSOCIATION.
THIS DAY.

The Liberator, accompanied by his sons, the member for Kilkenny and Daniel O'Connell, jun., entered the Corn-Exchange Room at one o'clock precisely; and, on the motion of the hon. gentleman the chair was taken by W. J. O'Neil Daunt, Esq.

The chairman handed in £1 proclamation money from himself, and expressed his satisfaction at being called to the chair on so important an occasion.

The Liberator handed in £1 from the Rev. Dr. Miley, which he had the fullest authority of that distinguished ecclesiastic for calling proclamation money. He also handed in £1 from Mr. Patrick O'Brien, whose conduct he highly eulogised.

Several sums were then handed in, proclamation money, and a great number of letters were read from all parts of Ireland, all full of cheering and animating sentiments. Very many of them were from localities in the North, one in particular from Crookstown, county Tyrone, in which the writer stated that there was the only locality which had not before this joined the Association. It was received with loud applause, and on the motion of the Liberator was inserted on the minutes. The Liberator handed in £20, 11s. 6d. from Newberry's (cheers), and read an able letter from the Repealers of that place.

The Liberator alluded to various articles which have appeared recently in the French newspaper press. He denounced in the strongest terms the system of compelling the people of France to send their sons for education to an infidel university. Referring to what he had said about legitimacy on a former occasion, he distinctly stated that popular liberty should be fully guaranteed as the condition of the restoration of the monarchy, and the abolition of slavery. The press was enslaved in France, for not one of the newspapers had dared to print his speech, although they had endeavoured to reply to him. The Irish Brigade were sneered at lately by some of the French writers, in ignorance of the thousand exploits for the safety and glory of France.

Mr. F. Morgan handed in £3 proclamation money, and explained that the advertisement headed "Repeal Cavalry," which had attracted so much attention for the last few days, had emanated solely from him, without his having had the slightest communication on the subject with any other person whatsoever (cheers).

The Liberator said that it would be in the recollection of the Association that some time since an address had been received from Cincinnati, in the State of Ohio, denouncing the institution of slavery. The committee had prepared a reply, which he would now submit for adoption. The Liberator then read the following address:—

The committee to whom the address from the Cincinnati Irish Repeal Association, on the subject of negro slavery in the United States of America, was referred, have agreed to the following report:—

"To D. T. Dinsey, Esq., corresponding secretary; W. Hunter, Esq., vice-president; Patrick McCroskey, Esq., P. Cody, Esq., executive committee of the Cincinnati Irish Repeal Association."

"Corn Exchange Rooms, Dublin."

"12th October, 1843."

"Gentlemen.—We have read with the deepest affliction, not unmixed with some surprise and much indignation, your detailed and anxious vindication of the most hideous and atrocious crime stained humanity—the slavery of men of color in the United States of America.

We are lost in utter amazement at the perversion of mind and depravity of heart, which your address evinces, the humane, the noble emotions of the Irish heart, have become extinct amongst you? How can your nature be so totally changed as that you should become the apologists and advocates of that execrable system which makes man the property of his fellow-man—destroys the foundation of all moral and social virtues—condemns to ignorance, immorality, and irreligion, millions of our fellow-creatures—renders the slave hopeless of relief, and perpetuates oppression by law, and in the name of what you call a Constitution?—

"It was not in Ireland you learned this cruelty. Your mothers were gentle, kind and humane—their bosoms overflowed with the honey of human charity. Your sisters are, probably, many of them still amongst us, and participate in all and sundry of the most generous feelings and affectionate benevolence in sentiment and action. How, then, can you have become so depraved? How can your souls have become stained with a darkness blacker than the negro's skin? You say you have no pecuniary interest in negro slavery. Would that you had—for it might be some palliation of your crime! but, as you have inflicted upon us the horror of beholding you, the volunteer advocates of despotism, in its most frightful state—of slavery in its most loathsome and unrelenting form?—

We were, unhappily, prepared to expect some fearful exhibition of this description. There had been seen, in your home against the Irish by birth or descent in America, by a person fully informed as to the facts, and incapable of the slightest misrepresentation—a noble of nature more than of tithed birth—a man gifted with the highest order of talent, and who has seen the motions of the heart—the great, the good, the Morpeth—who, in the House of Commons, boldly asserted the superior social morality of the poorer classes of the Irish over any other people—he, the best friend of any of the Saxon race that Ireland or the Irish ever knew—he, amidst congregated thousands of his countrymen in London, mournfully, but firmly, denounced the Irish in America as being amongst the worst enemies of the negro slaves and other men of colour.

"It is, therefore, our solemn and sacred duty to warn you in words already used, and much misinterpreted by you, to 'come out of her'—not thereby to insult, to ask you to come out of America, but out of the councils of the iniquitous, and out of the congregation of the wicked, who consider a man a chattel and a property, and liberty an inconvenience. Yes! you wish to come out of such assemblies, but we do not wish you not, invite you to return to Ireland. The volunteer defenders of slavery, surrounded by one thousand crimes, would feel neither sympathy nor support amongst native unacquainted Irishmen.

"On advocacy of slavery is founded upon a gross error. You have granted that man can be the property of his fellow man; you speak in terms of indignation of those who would deprive white men of their 'property' and thereby rendering them less capable of supporting their families in affluence; you forget the other side of the picture; you have neither sorrow nor sympathy for the sufferings of those who are inquisitively compelled to labor for the allowance of others—who work without wages—who toil without recompense—who spend their lives in procuring for others the splendor and wealth in which they do not participate. You totally forget the sufferings of wretched black men who are deprived of their all, without compensation or redress. If you yourselves, all of you, or if any one of you, without crime or offence committed by you, handed over into perpetual slavery if you were compelled to work from sunrise to sunset, without wages, supplied only with such coarse food and raiment as would keep you in working order; if, when your 'owner' fell into debt, you were sold to pay his debts, not your own; if it were made a crime to teach you to read and write—if you were liable to be sold out in the distribution of assets from your wives and your children—if you, (above all) were to fall into the hands of a brutal master—and you condescend to admit that there are some brutal masters in the world; if, among all these circumstances, some friendly spirits of more generous order were desirous to give liberty to you and to your families—with what ineffable distrust would not you laugh to scorn those who should traduce the generous spirits who would relieve you, as you now, pseudo Irishmen—stigma the sides of the oppressor, and vilified the Abolitionists of North America.

"But you come forward with a jurisdiction, forsooth! You say that the constitution in America prohibits the abolition of slavery. Paltry and miserable subtlety! The constitution in America is founded upon the principle of independence. That declaration publishes to the world its glorious principles: that charter of your freedom contained these emphatic words:—

"We hold these truths to be self-evident—all men are created equal; that they are endowed by their Creator with certain inalienable rights; that amongst these are life, liberty, and the pursuit of happiness; and the conclusion of that address is in these words: 'For the support of this declaration, with a firm provision on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor.'

"There is American honour for you! There is a profane allusion to the adorable Creator.

"Recollect that the declaration does not limit the equality of man or the right to life and liberty, to the white, to the brown, or the copper colored races. It includes all races. It excludes none.

"We do not deign to argue with you on the terms of the American constitution, and yet we cannot help asserting that in your address you have violated the very charter of your freedom (the word 'slave' is not to be found in the constitution, the words 'persons bound to labor' but it is not said how bound. And a constitutional lawyer or judge, construing the American constitution, with a reference to the declaration of independence which is its basis, would not hesitate to decide that 'bound to labor' ought, in a court of justice, to mean 'bound by con-

tract to labor,' and should not be held to imply 'forced or compelled to labor,' in the absence of all contract, and for the exclusive benefit of others.

However, we repeat that we do not deign to argue this point with you, as we proclaim to the world our conviction that no constitutional law can create or sanction slavery. Slavery is repugnant to the first principles of society; but it is enough for us to say, as regards Americans, that it is utterly repugnant to that declaration of the equality of men, and to the inalienable right of all men to life and liberty. To this declaration of free citizens of the United States have, in the persons of their ancestors, solemnly pledged their 'sacred honor.'

"We shall at once show you how that 'sacred honor' is basely violated, and also demonstrate how totally devoid of candour your address is—inasmuch as you rely on the constitution of the American States as precluding the abolition of slavery; whilst you totally omit all mention of one district, which the constitution does not include, and which we do not reach. We mean the district of Columbia.

"In the district of Columbia there is no constitutional law to prevent the Congress from totally abolishing slavery within that district. Your capital is there—the temple of American freedom in the land—where the most eminent representatives of every Republican principle in the world are to be seen. Your Republican President is there—and slavery is there, too, in its most revolting form. The slave trade is there. The most disgusting traffic in human beings is there. Human flesh is bought and sold like any other commodity in the market—your capital—your Washington, let Americans be as 'proud as their please, this black spot is on their escutcheon. Even under the shade of the temple of their constitution, the man of colour crawls a slave, and the tawny American a tyrant.

"The cruelty of the slave principle rests not there—it goes much further. The wretched slaves are totally prohibited even from petitioning Congress. The poor and paltry privilege, even, of prayer is denied them—and you, even you—pseudo Irishmen—are the advocates of such a system. What! would not you, at least, insist that their groans should be heard?—

"It is carried still further. Even the free-born white Americans are not allowed to petition upon any subject including the question of slavery; or, at least, such petitions are read aloud or not read. And although Congress is entitled to abolish slavery in Columbia, the door for petitions praying that abolition is closed, without the power of being opened.

"We really think that men who come from generous and warm-hearted Ireland should not be more ready to become the advocates and defenders of the system of indignity. But we trust that the voice of independent Ireland will scathe them, and prevent them from repeating such a crime.

"In another point of view, your address is, if possible, more culpable. You state that before the abolitionists proclaimed their wish to have slavery abolished, several slave-holding States were preparing for the gradual emancipation of their negroes, and that humane individuals in other States were about to adopt similar measures.

"We utterly deny your assertion, and we defy you to show any single instance of preparatory steps taken by any State for the emancipation of the negroes before the abolition demand was raised—there were no such preparations. It is a pure fiction, invented by slaveholders, out of their unjust animosity to the abolitionists. It is said that the fear of abolition has rendered the slaveholders more strict, harsh and cruel towards their wretched slaves, and that they could be more gentle and humane if they were not afraid of the abolitionists. We repeat that is not true, and is merely an attempt to cast blame on those who do not believe in the law of negro slavery.

"It is in the same spirit that the criminal calumniate his prosecutor, and the felon reviles his accuser. It is, therefore, utterly untrue that the slaveholders have made the chains of the negro more heavy through any fear of abolition.

"Yet, if you tell the truth; if the fact be that the negro is made to suffer for that which he has done, and he is treated with increased cruelty by reason of the fault of the friends of abolition—then, indeed, the slaveholders must be a truly Saxon race. Their conduct, according to you, is diabolical. The abolitionists commit an offence, and the unhappy negroes are punished. The abolitionists violate the law of posterity, and the penalty of their crime is imposed upon the negroes! Can anything be more repugnant to every idea of justice? Yet this is your statement.

"We, on the other hand, utterly deny the truth of your allegations; and where we find you calumniating the slaveholders, we become their advocates against your calumny. You calumniate everybody—slaves, abolitionists, and slaveowners, framers of constitutions, makers of laws—everybody. The slaveholders are not favorites of ours, but we will do them justice, and will not permit you to impute an impossible crime to them.

"You tell us, with an air of triumph, that public opinion in your country is the great law-giver. If it be so, how much does it enhance the guilt of your conduct that you seek to turn public opinion into an adversus part in favor of the slaveholders! that you laud the master as generous and humane, and disparage, as much as you can, the unhappy slave, instead of influencing, as Irishmen ought to do, the public mind in favor of the oppressed? You carry your exaggersation to an aduersus part, denoting your utter ignorance of the history of the human race. You say—that the negro is really inferior as a race; that slavery has stamped its degrading influence upon the Africans, that between him and the white almost a century would be required to elevate the character of the one, and to destroy the malignities of the other. Yet add—we use your words—'The very odour of the negro is almost insufferable to the white; and, however much humanity may lament it, we make no rash declaration when we say the two races cannot exist together on equal

terms under our government and our institutions.'—

"We quote this paragraph at full length, because it is replete with your mischievous errors and guilty mode of thinking.

"Your first place—as to the odour of the negroes—we are quite aware that they have not as yet come to use much of the 'Otto of Rosee,' or 'Eau de Cologne.' But we implore of your fastidiousness, recollect that multitudes of the children of white men have negro women for their mothers; and that only British travellers complain in loud and bitter terms of the overpowering stench of stale tobacco spittle as the prevailing 'odour' amongst the negro free Americans. It would be, perhaps, better to check this nasal sensibility on both sides, on the part of the white men and the negroes. But it is, indeed, deplorable that you should have the ridiculous assertion of that description as one of the inducements to prevent the abolition of slavery. The negroes would, certainly, smell as sweet when free as they now do being slaves.

"Your important allegation is, that the negroes are naturally brave and fearless. That is a totally gratuitous assertion upon your part. In America you can have no opportunity of seeing the negro educated; on the contrary, in most of your States it is a crime. Sacred heaven! how native you are! how brave and fearless when you see them despised and condemned by the educated classes—reviled and looked down upon as inferior? The negro race has naturally some of the finest qualities; they are naturally gentle, generous, humane, and very grateful for kindness shown to them, who truly are as any other of the races of human beings; but the blessings of education are kept from them, and they are judged, not as they would be with proper cultivation, but as they are rendered by cruel and debasing oppression. It is as old as time, and as true as fact, that asserts that the day which sees a man slave takes away half his worth. Slavery actually brutalizes human beings. It is about sixty years ago when one of the sheiks, not far south of Fez, in Morocco, who was in the habit of accumulating white slaves, upon being strongly remonstrated with by an European power, gave for his reply, that, by his own experience, he found it quite manifest that white men were of an inferior race, and produced by nature for slaves, and he produced his own brutalized white slaves to illustrate the truth of his assertion. And a case of an African with an historic name—John Adams—is quite famous. Some twenty-five years ago, not more, John Adams was the sole survivor of an American crew, wrecked on the African coast. He was taken into the interior as the slave of an Arab chieftain. He was only some months afterwards rescued by the English and American consuls, who bought him, and returned him to his native country, a free man and obtained his liberation. In the short space of three years he had become completely brutalized. He had completely forgotten the English language, without having acquired the language of the natives, and he was considered as a kind of gabbler, and inferior class; indeed it was admitted, as if it were an axiom, that the native-born American was in nothing equal to his European progenitor, and so far from the fact being disputed, many philippic dissertations were published, endeavoring to account for the alleged debasement. The only doubt was about the cause of it. 'Nobody doubted' (to use your words) that the native born Americans were really an inferior race.' Nobody dares to say so now, and nobody thinks it. Let it then be recollected, that the negroes being educated and having been delivered from the slave trade, as if by magic, an English traveller, who had visited Brazil, some few years ago, mentions having known a negro who was a priest, and who was a learned, pious, and exemplary man in his sacerdotal functions. We have been lately informed of two negroes being educated at the Propaganda, and ordained priests, and that distinguished themselves in their scientific and theological courses. The French papers say that one of them celebrated masses, and delivered a short but able sermon before Louis Philippe. It is delirious to have both gone out with the Rev. Rev. Dr. Barron on the African mission.

"We repeat, therefore, that to judge properly of the negro, you should see him educated and treated with the respect due to a fellow-creature, untroubled by the filthy aristocracy of the skin, and untroubled to the eye of the white by any associations connected with the state of slavery.

"We next refer to your declaration that the two races, viz., the black and the white, cannot exist on equal terms under your government and your institutions. This is an extraordinary assertion to be made at the present day. You allude, indeed, to Antigua and the Bermudas; but we will take you to where the experiment has been successfully made upon a large scale—namely, to Jamaica.

"There the two races are upon a perfect equality in point of law. There is no master, there is no slave. The law does not recognize the slightest distinction between the races. You have before the far greater number of your black and the fewer number of your white West Indian slave owners, and especially those of Jamaica, made use of before emancipation. They used to assert (as you do now) that abolition meant destruction; that to give freedom to the negroes would be to promote the assassination of the whites; that the negroes, as soon as freed, would massacre their former owners, and destroy their wives and families. In short, your prophecies of the destructive effects of emancipation are but faint and foolish echoes of the prophetic apprehensions of the British slaveholders.

"They might, perhaps, have believed their own assertions, because the emancipation of the negroes was then an untried experiment. But you, you are

deprived of any excuse for the reassertion of a disproved calumny.

"The emancipation has taken place—the compensation given by England was not given to the negroes, who were the only persons that deserve compensation. It was given to the so-called 'owners'—it was an additional wrong—an additional cause of irritation to the negroes. But, gracious Heaven!—how nobly did that good and kindly race, the negroes, falsify the calumnious apprehensions of their task masters! Was there one single murder consequent on the emancipation? Was there one riot, one tumult, even one assault? Was there one single white person injured either in person or property? Was there any property spoiled or laid waste? The proportion of negroes in Jamaica to white men is as 300 to 60 or 80 per cent, yet the most perfect tranquillity has followed the emancipation. The criminal courts are almost unemployable—nine-tenths of the goals are empty—and open, universal tranquillity reigns, although the landed proprietors have made use of the harsh and oppressive power to exact the hardest terms by way of rent from the negro; and have endeavored to extort from him the largest possible quantity of labor for the smallest wages. Yet, the kindly negro race have not retaliated by one single act of violence or of vengeance.

"The two races exist together upon equal terms under the British government, and under British institutions.

"Or shall you say that the British government and British institutions are preferable to yours? The vain and vapouring spirit of mistaken republicanism will not permit you to avow the British superiority. You are bound, however reluctantly, to admit that superiority, or else to admit the falsity of your own assertions. Nothing can, in truth, be more ludicrous than your declamation in favor of slavery. It, however, sometimes rises to the very border of blasphemy; your words are 'God forbid that we should advocate human bondage in any shape!'

"Oh! shame be upon you! How can you take the name of the all-god Creator thus in vain? What are you doing? Is not the entire of your address an advocacy of human bondage?—

"Another piece of silliness. You allege that the abolitionists who make the slave restless with his condition; and that they scatter the seeds of discontent. How can you treat us with such contempt as to use assertions of that kind in your address? How can you think we could be so devoid of intellect as to believe the negro would not know the miseries of slavery which he feels every hour of the four-and-twenty, unless he were told by some abolitionists that slavery was a miserable condition.

"There is nothing that makes us think so badly of you as your strain of ribaldry in attacking the abolitionists.

"The desire to procure abolition is in itself a virtue, and deserves our love for its charitable disposition, as it does respect and veneration for its courage under unfavorable circumstances. Instead of the ribaldry of your attack upon the abolitionists, you ought to respect and countenance them. They err by excessive zeal, they err in a righteous and holy cause. You would do well to check their errors and mitigate their zeal within the bounds of strict propriety. But if you had the genuine feelings of Irishmen, you never would confound their errors with their virtues. In truth, we much fear, or rather we should be afraid to say, we readily believe that you do not attribute to them imaginary errors, for no other reason than that they really possess one brilliant virtue—namely, the love of human freedom in intense perfection.

"Again we have to remark that you exaggerate exceedingly, when you state that there are fifteen millions of the white population in America, whose security and happiness are connected with the maintenance of the system of negro slavery. On the contrary, the negroes being educated and having been delivered from the slave trade, as if by magic, an English traveller, who had visited Brazil, some few years ago, mentions having known a negro who was a priest, and who was a learned, pious, and exemplary man in his sacerdotal functions. We have been lately informed of two negroes being educated at the Propaganda, and ordained priests, and that distinguished themselves in their scientific and theological courses. The French papers say that one of them celebrated masses, and delivered a short but able sermon before Louis Philippe. It is delirious to have both gone out with the Rev. Rev. Dr. Barron on the African mission.

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address you speak of man being the property of man, of one human being the property of another, with a little doubt, hesitation, or repugnance as if you were speaking of the beasts of the field. It is this that fills us with utter astonishment—it is this that makes us disclaim you as countrymen. We cannot bring ourselves to believe that you breathed your natal air in Ireland, the first of all the nations on the earth that abolished the dealing in slaves—the slave trade of that day was, curiously enough, a slave trade in British youths—Ireland that never was stained with negro slave trading—Ireland that never committed an offence against the men of colour—Ireland that never fitted out a single vessel for the traffic in blood on the African coast!

"It is to be sure afflicting and heart-rending to us to think that so many of the Irish in America should be so degenerated as to become the worst enemies of the people of color. Alas! alas! we have that fact placed beyond doubt by the indisputable testimony of Lord Morpeth. This is a foul blot that we would fain wipe off the escutcheon of expatriated Irishmen.

"Have you not enough of the genuine Irishmen left amongst you to ask what it is that we require you to do? It is this.

"First—we call upon you in the sacred name of humanity never again to volunteer on behalf of the oppressor; not even, for any self-interest, to vindicate that hideous crime, personal slavery.

"Secondly—we ask you to assist in every way you can in promoting the education of the free men of color, and in discountenancing the foolish feeling of selfishness—that criminal selfishness—which makes the white men treat the men of color as a degraded or inferior being.

"Thirdly—we ask you to assist in obtaining for the free men of color the full benefit of all the rights and franchise of a freeman in whatever state he may inhabit.

"Fourthly—we ask you to exert yourselves in endeavoring to procure for the man of color in every case the benefit of trial by jury, and especially where a man insisting that he is a freeman, is claimed to be a slave.

"Fifthly—we ask you to exert yourselves in every possible way to induce slaveowners to emancipate as many slaves as possible. We know in America there are several societies for that purpose. Why should not the Irish imitate them in that virtue!

"Sixthly—we ask you to exert yourselves in all the ways you possibly can to put an end to the internal slave trade of the States—the breeding of slaves for sale is probably the most immoral and the degrading practice ever known in the world. It is a crime of the most hideous kind, and if there were no other crime committed by the Americans, this alone would place the advocates, supporters, and practicers of American slavery in the lowest grade of criminals.

"Seventhly—we ask you to use every exertion in your power to procure the abolition of slavery by the Congress in the district of Columbia.

"Eighthly—we ask you to use your best exertions to compel the Congress to receive and read the petitions of the wretched negroes, and, above all, the petitions of their white advocates.

"Ninthly—we ask you never to cease your efforts until the crime of which Lord Morpeth accused the Irish in America, of being the worst enemies of the men of color, shall be atoned for, and blotted out of your memory.

"You will ask how you can do all these things? You have already answered that question yourselves; for you have said that public opinion is the law of America; contribute then each of you in his sphere to make up the public opinion. Where you have the election franchise give your vote to none but those who will assist you in so holy a struggle.

"Under a popular government the man who has right, and reason, and justice, and charity, and Christianity itself at his side, has great instruments of legislation and legal power—he has the elements about him of the greatest utility, and even if he should not succeed he can have the heart-soothing consolation of having endeavored to do great and good objects—he can enjoy even in defeat the sweet comfort of having endeavored to promote benevolence and charity.

"It is no excuse to allege that the Congress is restricted from emancipating the slaves by one general law. Each particular slave state has that power within its own precincts; and there is every reason to be convinced that Maryland and Virginia would have followed the example of New York, and long ago abolished slavery; but for the diabolical practice of 'trading' (as you call it) slaves for the Southern market of pestilence and death.

"Irishmen and the sons of Irishmen have, many of them, risen to high distinction and power in America. Why should not Irishmen and the sons of Irishmen write their names in the brightest pages of the chapter of humanity and benevolence in American story?

"Irishmen, our chairman ventures to think, and we agree with him, that he has claims on the attention of Irishmen in every quarter of the globe. The Scotch and the French philosophers have proved by many years of experiment that the Irishman stands first among the races of man in his physical and bodily powers. America and Europe bear testimony to the intellectual capacity of Irishmen. Lord Morpeth has demonstrated in the British Parliament the superior morality of the humbler classes of Irish in the social and family relations. The religious fidelity of the Irish nation is blazoned in glorious and prominent characters in its political and moral history.

"Irishmen! sons of Irishmen! descendants of the kind of heart and affectionate in disposition, think, oh! think only with pity and compassion on your coloured fellow-creatures in America—offer them your hand of kindly help—soothe their sorrows—teach them their oppressors. Join, with your countrymen at home, in one cry of horror against the oppressor—in one cry of sympathy with the enslaved and oppressed.

"Till prone in the dust slavery shall be hurled.

"It is his name that...
"We cannot...
upon the unbecom-
tacks you make...
abolition, without...
you have borrowed...
from the person...
Emanipating the...
pretended friend...
Some of you mu-
the custom of sub-
but for the violen-
the agitators, as...
our chairman, th...
to emancipate th...
is the title of "C...
Protestants of g...
themselves to be...
in the abstract,
impossible to...
persons whose...
themselves as a...
gratified their...
you gratify you...
the negroes, by...
leaders as violent...
abolitionists. B...
neither do you...
human being pu...
the Irishmen, a...
ists, and under...
are but the exhi...
ignity against th...
ity.

"You say that...
fanatics and big...
tain a violent in...
real against C...
We do not mean...
to conceal, that...
abolitionists m...
nating enemies...
Irish; especially...
class, the West...
best way to dis...
giving up the...
city, while you...
of slavery; but...
a superior statu...
the cause of be...
and in zeal for...
kind.

"The wish we...
souls the turp...
in America by...
Recollect that...
only upon you...
birth: there is...
such disgrace, a...
the most kind...
world, ever kn...
working out of...
eral principle...
of the miserable...
men, and espe...
are ranged on...
honour. We...
tion.

"The Catholic...
they assuredly...
said that some...
slaves of their...
we are assured...
Catholic; let...
all events, eve...
tinctly slave...
olice trading, is...
His Holiness...
allocation pu...
that he should...
in slaves. Not...
nor more pow...
nunciation of...
crime. Yet, it...
inable form...
sibly describe...
exists in the...
State in Ame...
then, are we o...
olies, who sen...
of slavery? C...
censure of the...
which the Pop...
denme—num...
of slaves for...
other States.

"If you are G...
your time and...
out the pious...
Yet you prefe...
—to volunteer...
thing that bel...
"If you be...
that slavery is...
highest, and...
Christianity, a...
great and go...
whatsoever?"
fellow-man as...
to do un...
done by." Th...
inconsistent w...
of slavery; sa...
already banis...
civilized Euro...
God's own G...
America, bet...
puny declam...
"How little...
at perceiving...
papers that t...
the Irish to...
humanity to...
and was given...
case of the g...
in another...
owner into...
means became...
if she had...
her. She di...
great God of...
the Irish? Y...
here conquere...
The ot...
Scanlan, un...
name. And t...
that he tool...
fiendish cru...
protectors, fr...
but on your...
and family.

"And this...
Irishmen, de...
wicked de...
palliate, if...
burn with...
monster; sa...
grew to its...
stand by in...
and support...
monster's"

The Catholic Record
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Catholic Record.
LONDON, SATURDAY, DEC. 29, 1883.

CHRISTMAS.

There are, indeed, days of gladness
and good tidings. They are days of joy
in heaven, and peace on earth to men
of good will. They are days that speak
of the infinite love and mercy of a
God towards a fallen and degraded
race, days that commemorate the
coming of Christ the Saviour in
infancy's loving and winsome form.

The Incarnation is, therefore, the
greatest of all the works of God—in
finitely greater than the creation of
the universe, for the distance between
God and man is infinitely greater
than the distance between creation
and nothingness.

In this mystery of the Incarnation
we behold the fulfilment of the prop-
hecy of Aggeus, "Yet one little
while and I will move the heaven
and the earth, and the sea and the
dry land. And I will move all
nations, and the desired of all nations
shall come and I will fill the house
with glory, saith the Lord of Hosts;
great shall be the glory of this last
house more than the first, saith
the Lord of Hosts."—(Aggeus II, 7-10.)

What were the purposes of the Incar-
nation of our Lord and Saviour
Jesus Christ? Four principal and
fundamental purposes may be
assigned for this manifestation of
infinite mercy: 1st, Our Blessed
Lord came to redeem us from the
dominion of sin and the dominion of
Satan. 2nd, To show us by example
the way of salvation. 3rd, Because
he desired to associate Himself with
our nature. 4th, God the Son
assumed the humble life of the flesh
to touch our hearts more efficaciously
and lead us to God.

St. Ambrose declares that he
assumed the weakness of infancy that
we might be invested with the fortitude
of manhood; to be wrapped in
swaddling clothes, that we might be
freed from the chains of death; to be
laid in a manger that we might find
place on his altars. This Mighty
God, continues the same saint, made
himself poor to enrich us by his very
poverty. His poverty is our inheri-
tance, his weakness our strength.

To arrive at a just and profitable
conception of the immense benefit of
the Incarnation, let us ask and reply
to the question, Who is it that in the
mystery of the Incarnation becometh
man? What doth he become? To
what doth he unite himself in this
mystery, and why doth he so
unite himself? Who is it that
becometh man? It is the only
begotten Son of God, equalled and

consubstantial with the Father. It is
God himself who comes down from
Heaven to redeem mankind from that
great evil which darkens the intel-
lect, perverts the will, disturbs the
highest faculties, and blasts the best
aspirations of souls made to the
image and likeness of their sov-
ereign Lord and Creator.

Behold the immense benefit of the
Incarnation in the self-humiliation of
Christ Jesus our Lord! What doth
the Son of God become? He is made
flesh, that we, who sin by the flesh,
may be saved by the flesh.

To whom doth the Divine Word
unite itself? To sinful man—to the
very slime of the earth. "For God so
loved the world as to give His only
begotten Son, that whosoever believ-
eth in Him may not perish, but may
have life everlasting."

Why, indeed, did God the Son be-
come man? He became man to save
us from sin and death and hell. Our
Lord Jesus Christ by his Incarnation
restored to the world the happiness
of heaven, and to sinful man he gave
an angelic or rather divine dignity.
For the beloved apostle tells us that
he gave us power to become children
of God. How admirable, O Lord, are
thy ways! In this divine mystery
thou dost give us an object for the
exercise of the highest virtues—of
faith, by which divine virtue we be-
lieve that God became man, that an
infant wrapped in swaddling clothes
is the Creator and Redeemer of the
world; of hope, for who could despair
of salvation from a God who annihilated
His very majesty to save us; of
charity, for who could refuse to love
with his whole heart a God, who not
only became man, but whose sole
delight is to be with the children of
men; of religion, whereby we adore
the Holy and Undivided Trinity in
the Person of the Infant at Bethlehem;
of justice, for did not that divine
Son give His very life's blood for the
redemption of our sins; of patience,
for did he not suffer with resignation
the unheard-of sufferings which cul-
minated in his crucifixion; of obedi-
ence, in that we see him obedient to
death—even to the death of the cross;
of humility, in that he who is Master
of All became, for our sakes, the slave
of the slaves of sin.

Such being the causes and results
of the accomplishment of the Incar-
nation of the Word, with how much
diligence, with what heroic love,
should Christians devote themselves
to the service of God through Christ
Jesus, our Mediator, our Savior, and
our High Priest, who is, in a word,
the way, the truth, and the life, it is,
indeed, a duty incumbent upon us to
approach with great confidence the
throne of His grace whence flow
copiously and perennially streams of
mercy and benedictions. He is the
same Christ who, raised upon the
cross between heaven and earth,
averted from sinful man the anger
of his heavenly Father—man who,
even now, daily demands his crucifix-
ion by sins of the blackest die. Upon
our altars He pours out His
most precious blood to honor his
Eternal Father, to expiate our sins,
to propitiate God in our favor and to
obtain peace for his ungrateful chil-
dren.

Our Divine Redeemer is the High
Priest who offers an acceptable thank-
sgiving in our name. He is the very
gate of heaven whence proceed light and
grace and pardon—and by which we may enter
into eternal glory.

He is the way, the truth, and the life.
He opened Heaven which had been closed
by sin: He points out the way to that
eternal home by the teachings of His
Church. He moreover infuses into our
souls the grace to obey the precepts of
that Church which is our guide in the
way of salvation. His most holy life upon
earth as well as his sufferings and death
are to us an example most efficacious
in its nature as to the manner by which
we are to reach the end of all our desires—
everlasting and undivided happiness.

Jesus Christ is truth itself, for He is
God, and is the witness of all that His
Heavenly Father promised and gave to
the world, and He is the guide of his pure
and Holy Spouse, the Church, in the path
of truth.

He is the life of the world, for does not
His Holy Spirit proclaim it in the Sacred
Scripture. He that shall find me, shall
find life and shall have salvation from
the Lord. It is therefore clear that without
Christ Jesus we cannot walk in the path
of truth or of life eternal. If we are on
that path it is our duty to continue there-
on; if not it is an urgent, instant duty to
enter thereon under the guidance of our
good Lord and Master. It is him alone

that can keep us from the enjoyment
of the peace of Christ in this
world and in the world to come.
Even in this world there is no peace with-
out God. The anxieties, apprehensions
and disasters which are the lot of sinful
men, will not, cannot disturb us if we
hold fast to the grace of our Lord Jesus
Christ.

Our salvation has many enemies. But
its most powerful and persistent enemy
finds refuge and encouragement within
ourselves, our own passions, which thus
emboldened, insist upon a gratification
that must end in ruin. To overcome
these passions, to make them fully
and constantly subject to our
desire for salvation, let us place
ourselves under the shadow of our
Lord Jesus, or rather let us seek refuge
within his Sacred Heart. There indeed
we shall be freed from the dangers which
afflict so many souls, embitter so many
lives—freed from thoughts and desires
which subvert the peace and imperil the
salvation of so many men. Within that
Sacred Heart we shall be guarded against
the snares of Satan, the falsehood of
the world and the tyranny of passion.

We shall live and move in Christ Jesus
and through Christ Jesus. To us he will
vouchsafe that life—for the enjoyment
of which he made us out of nothing—the
life whereof he is the delight—the glory
and the crown—that life of which every
happy Christmas spent here below is the
prelude and foretaste.

MR. O'SULLIVAN'S LETTER.

In another column will be found a
letter from Mr. D. A. O'Sullivan, bar-
rister, of Toronto, on the school ques-
tion, with special reference to the
University difficulty.

We beg to direct attention to cer-
tain of the opinions formulated, and
to certain propositions advanced by
our correspondent.

We premise by subscribing to his
statement that "it is useless to ask
what we can never get, and what, if
we did get, would be impracticable,"
but while subscribing to this state-
ment we must add that it is our pur-
pose, and the purpose of those who
think with us on this subject, to agi-
tate for the construction of a Catho-
lic school system on the very same
footing as the public school system.
Mr. O'Sullivan declares that in the
face of such a demand the legislature
will tell us to provide the ratepayers
and the revenue. We can tell him
and the legislature too that we are
able to do both. We desire that all
Catholics should be made supporters
of Catholic schools, and that such a
portion of the legislative grant for
educational purposes as our popula-
tion and the number as well as effi-
ciency of our schools might entitle
us, be devoted to Catholic educa-
tional purposes. From the two
sources of municipal taxation and
legislative aid there would be not
only money enough forthcoming to
provide our people with good ele-
mentary schools, but also with inter-
mediate and collegiate institutions
properly equipped and in adequate
number. We need not again call
attention to the fact that the Catholic
population in this Province is rapidly
increasing, so rapidly that before
many years it will have reached the
gratifying figure of a half million.

Now, we ask, if, from what our cor-
respondent knows of the zeal and self-
sacrifice of our people, are they not
able and ready and willing to do for
Catholic education in Upper Canada
what one half their number of Pro-
testants do in Lower Canada for Pro-
testant educational training in that
Province? We may, we know, be
told that the Protestants of Lower
Canada are a rich and powerful body,
while our Upper Canadian Catholics
are in most cases poor and strugg-
ling. This fact we admit, but our
people will not be always poor and
struggling. Many of them have
already acquired affluence, and all, it
must be conceded are ever ready in
the call of their pastors to do their
duty by the institutions of religion
and education. Zeal for religion
makes up for absence of wealth.
Under the most serious disadvan-
tages, with very many difficulties
and persistent opposition to encoun-
ter and overcome, they have already
done wonders in the very matter of
education, far more *positis ponendis*,
than any other body in the land.
Can we not then reasonably expect
that, with legislation at once equi-
table and protective, they will be able
to do much more?

To return to the communication,
we find Mr. O'Sullivan further stat-
ing that the Protestants by no theory

of government that he knows of can
be fairly called upon to support
their own and a separate school sys-
tem at the same time. He cannot
have seen anything in our argument
in favor of a Catholic school system
in Ontario wherein any such propo-
sition as that of taxing Protestants
for Catholic schools is laid down.
One of the radical evils of the pre-
sent school system of Ontario is that
Catholics are taxed in support of a
system in which they do not and
cannot believe. It is now proposed
to remove this evil, not to create a
new one. Coming to the university
question, we are glad to perceive
that our correspondent gives the Uni-
versity of Toronto its due place, that
of copesote of the public school
structure of the Province. But what,
we ask, of the Catholic separate school
system, defective as it is now, but
complete as it ought and will, we
trust, be? Mr. O'Sullivan answers,
and, we must say, we marvel at the
answer coming from him, "A Catho-
lic university is an impossibility in
Ontario. Have we not heard of
Kensington, of the failure in Dublin
under a Newman and a Woodlock,
the talk about a United States Uni-
versity?" From his proposition
that a Catholic university in Ontario
is an impossibility we dissent *in toto*.
There is no analogy whatever be-
tween the cases of Kensington and
Dublin and that of a Catholic uni-
versity in this Province. In fact
Britain's legal recognition was from
the beginning persistently refused
these institutions and they could not
of course withstand the discounten-
ance of Parliament. In this Pro-
vince, on the other hand, we have
two colleges endowed with university
privileges, and no legislature of Onta-
rio would refuse any other Catholic
institution of learning which might
desire these similar privileges.

What should, however, be done, in our
estimation, is to utilize one or the
other of the university charters we
now have and secure the affiliation
of all the Catholic colleges of the
Province to either of the institutions
possessing these charters.

The proposal to establish a
national Catholic university in the
United States is not, as Mr. O'Sulli-
van would seem to intimate, mere
talk. The matter is now and has
been for some time under serious
consideration. There are of course
difficulties in the way, but these
difficulties will, it is to be hoped, be
speedily overcome. In any case
there are Catholic colleges in the
United States with university pow-
ers from which any man might well
be proud to hold a degree. They
have given the neighboring republic
men which any country should
dearly to honor; men who compare
favorably with any of the alumni of
Canadian colleges, not excepting the
University of Toronto itself.

We fully concur in Mr. O'Sulli-
van's view that a power to confer
degrees is not to be handed over ex-
cept to fully equipped institutions,
and that a degree in arts should
mean something. But we fail to see
any strength in his argument that
wealth is the main source of univer-
sity strength. Wealth is no doubt a
requisite, an important, nay, essential
requisite to procure and retain such
strength. But the main strength,
the abiding power and efficiency of
any such institution must spring
from the zeal and self-sacrifice of its
founders and promoters. Mr. O'Sul-
livan knows that in our Catholic
institutions of learning there is a
zeal and a self-sacrifice at work that
to these institutions is worth more
than the wealth so often unwisely
wasted on others. He knows that
our Catholic colleges in Ontario, in
the face of discouragement and diffi-
culty of the most obdurate character,
have done and are doing a truly
noble work. But while knowing
this Mr. O'Sullivan proceeds to say:
"The income of a million dollars is
not enough to support the Univer-
sity of Toronto; what supports the
other half dozen we have in this
Province is not clear, but it is not
difficult to draw an inference if the
income be wanting." We consider
our correspondent particularly un-
fortunate in this last observation.
He measures the efficiency of a Uni-
versity by its income. Well, if we
apply that measure to Toronto Uni-
versity what a falling off is there?

That university has done, we admit,
good service in its own sphere, many
of its graduates are a credit to the
institution itself and to the country
at large. But its results are not
commensurate with its cost to the
country. We are not authorized to
speak for any college, but for the
only Catholic college of Ontario exer-
cising university powers, the Col-
lege of Ottawa, we challenge Mr.
O'Sullivan or any one else to show
that its degrees are not as valuable
as even those of Toronto University,
and that its graduates and alumni
cannot compare with those of any
institution, denominational or non-
denominational, in the land.

Our friend has, we fear, a bad case
in hand, but we will be glad to hear
from him again on the subject.

THE EXECUTION OF O'DONNELL.

The hanging of poor O'Donnell
was, under the circumstances, a
cruel act on the part of a powerful
government, and cannot be fairly
looked on in any other light than
that of a grave political mistake.
Two things were made quite clear
during the trial; (1) that the evi-
dence adduced by the Crown for
his conviction was singularly weak
and inconclusive, and (2) that the
judge seemed to think, nay, to be
fully convinced, that his office was to
procure the condemnation of O'Don-
nell. Admitting, for a moment,
the latter to have been really guilty
of the crime laid to his charge, the
case was one specially calling for the
exercise of executive clemency. The
man Carey, who lost his life at the
hands of O'Donnell, was executed the
world over. His death was on all
sides recognized as a just punishment
for crimes as grave and heinous as
man ever committed. Society at
large felt itself the better for being
rid of him. At the worst, therefore,
poor O'Donnell was the unauthorized
executioner of society. But is it by
any means certain that O'Donnell
was guilty of murder? We fail to see
it. His unsworn statement that he
did the deed in self-defence is more
credible than the sworn testimony
of young Carey, who several times
in the course of his testimony con-
tradicted himself. In any case the
government lost, by refusing to reprieve
O'Donnell, a grand opportunity of
doing a generous and humane deed.
His execution will nowise strengthen
its hands, while the commutation of
his sentence would have checkmated
the violence of its enemies.

EXTENSION OF THE FRANCHISE.

Two members of the British Cabinet,
Sir Charles Dilke and Mr. Joseph Cham-
berlain, stand committed to an extension
of the franchise at the next session, both
in great Britain and Ireland. The Mar-
quis of Hartington, on the other hand,
would seem from his public utterances
to be opposed to the inclusion of Ireland in
the benefits of the proposed measure. Sir
Charles Dilke and Mr. Chamberlain, how-
ever, represent the really "live" elements
of the government and of the Liberal
party. It may therefore be taken for
granted that any measure for the exten-
sion of the franchise next session will
include Ireland. The Lords will, of course,
offer resistance, and may in fact throw
the bill overboard. It will then be seen
whether or not the government will
evince determination enough to carry
out a just policy of reform by forcing
the Upper Chamber to submit to the will of
the people. Should the Lords persist in
their opposition, there must undoubtedly
be a dissolution, which may not strengthen
the government.

FATHER LACOMBE.

The Very Rev. Father Lacombe, the
veteran missionary of the North West, is
now in the Dominion Capital on impor-
tant business with the departments of the
Interior and of Indian Affairs. We trust
that Father Lacombe's mission to Ottawa
will be crowned with success. The Indian
question is one in which, as our readers
know, we take very deep interest. We
have always held that it is the duty of
the government to co-operate with and
assist the missionaries in every possible manner
in their work of civilizing the Indians.
In the matter of Indian schools especially
should the government in all respects seek
to strengthen the hands of the Oblate
Fathers in the North West. We are not
acquainted with the precise purpose of
Father Lacombe's mission, but knowing
that it is in the interest of religion and
civilization in the North West, hope that
the government will readily and gener-
ously accede to his requests. The coun-
try will tolerate none other than a gen-

ous, enlightened and Christian policy in
regard of our Indians in the West.

THE FRENCH PRESS ON THE
SCHOOL QUESTION.

We are deeply grateful for the
press of Lower Canada for its kindly
notice and warm endorsement of our
feeble efforts to secure equal educa-
tional rights for the Catholics of
Ontario. Most of the school privi-
leges we now enjoy are due to the
assistance received in days gone by,
when bigotry had, if it could, robbed
us of every right, private and public,
in regard of education, from the de-
voted Catholics of Quebec. The
moral support of our friends and co-
religionists in that Province will in
the present agitation prove of very
great benefit to the minority in
Ontario.

THE SCOTTISH REFORMATION.

We have great pleasure in informing
our many Scottish readers and friends
that it is our purpose to begin in next
issue the publication of the "Story of the
Scottish Reformation." There are no bet-
ter Catholics in the world than the faith-
ful Scotch, who inherit their devotedness
to the true Church from a brave and
heroic ancestry. The story of the reforma-
tion, which it is our intention to publish,
will set forth in the clearest light the
noble efforts of the Scottish nation to
preserve the faith, and the hideous means
employed by Scotland's foes to rob that
nation of its most glorious heritage.

CATHOLICITY IN SCOTLAND.

We learn from the *Missions Catholiques*
that while Scotland is not yet likely to
be blessed with conversions at any one time
of large numbers of people, there are
many more isolated cases of returns to the
true fold than is generally supposed.

In Glasgow, for instance, especially on
the occasion of the parochial missions, the
Franciscan and Passionist Fathers succeed
in effecting many conversions, principally
among the working classes. Among the
learned and aristocratic the Jesuits are
also doing good work, while the Irish
missionaries throughout the provincial
and rural districts report many cases of
conversion, truly consoling in character.
At Kilmarnock a young priest, recently
ordained, lately had the signal happiness
of bringing twenty-five Protestants in
less than thirty days into the true fold.
Other equally happy results from time to
time reward the zeal and devotedness of
the Catholic missionaries in Scotland.

Little by little the prejudices against
Catholicism are disappearing on
every side. Thanks to the liber-
ality of the Catholic community,
aided by the Marquis of Bute, churches
are being erected and new missions estab-
lished. The harvest is now beginning to
whiten and will no doubt reach its fullest
maturity to yield abundant fruits,
through the alms and the prayers of pious
souls throughout the world. Scotland's
return to the fold of Christ is the hope of
all who truly love that country and really
seek the kingdom of God.

ARCHBISHOP TACHE.

His Grace Archbishop Tache is expected
to arrive this week in Ottawa. We re-
ferred some weeks ago to the celebration
at St. Boniface of the thirty-second anni-
versary of His Grace's episcopal consecra-
tion. His Grace was consecrated in 1851
at Vivier, France, by Mgr. de Mazenod,
Bishop of Marseilles and founder of the
Oblates, assisted by Mgr. Guibert, now
Cardinal Archbishop of Paris, and Mgr.
Prince, then coadjutor to the Bishop of
Montreal, and afterwards Bishop of St.
Hyacinthe, who died in 1860.

His Grace celebrated on the 12th of
October last the thirty-eighth anniversary
of his elevation to the holy priesthood.
We wish him many long years of life and
strength to devote to the great work of
evangelization to which every purpose of
his noble heart and generous nature is de-
voted.

HIGH CHURCHMEN AND LUTHER.

The Christian Guardian dolefully an-
nounces that Roman Catholics have not
been alone in maligning and misrepresen-
ting Luther. "High Churchmen," says
the Guardian, "also have deemed it their
duty to disparage and minify his character
and teaching, and have in some cases
been guilty of serious and unjustifiable
misrepresentation." We do not know
what High Churchmen have done in re-
gard of Luther's memory, nor are we
much concerned in the matter, but we do
know that Catholics have neither malig-
ned nor misrepresented Luther. They
have told the true story of his life, por-
trayed his character in its real colors, and
clearly exposed the errors of his teaching.
To show that Luther deserves neither
veneration nor respect, Catholic writers
and historians have but to set forth the
course of his public life—a life that has
led to more evil results than any that has
ever darkened the annals of humanity.

FRENCH I.

No one will be surprised that the following
from the *Journal de l'Union* in the
Tribune:

"The subject of Canadian ideas is the
ambition of every
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journalists. Even
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for the mastery.
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THE MEN.

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FRENCH DOMINATION.

No one will be surprised when we say that the following is taken from the Hamilton Tribune: "The subject of Ontario to French-Canadian ideas is no idle fancy. It is the ambition of every French-Canadian politician, and the favorite text of Quebec journalists. Even Sir Hector Langevin, when he was here, could not help speaking of the rapid spread of his race over the eastern counties of Ontario. If there is to be a struggle between the French and English speaking races of this Dominion for the mastery, it is to be regretted. What we want is not race-rivalry so much as race homogeneity. We need to become one people in sentiment and language; and unless this be realized the outlook for our becoming a great nation is slim indeed. No country can become permanently great, nearly one-half of whose people do not speak the same language or read the same newspapers as the remainder. Every patriotic Canadian knows that the use of French as an official language ought to be discouraged. To prohibit it would raise a rebellion—but there are means of discouragement which would be insuperable. The ignorance of the average Ontario member of the French language, has done a grand work in forcing the disuse of French by those members who desire to speak to the public—and so, too, has the fact that the progressive press is exclusively English. Quebec is a barrier which prevents the Anglo-Canadians of this province and those of the Maritime Provinces from blending into one people."

The French Canadians will be more astonished than any others to see themselves credited with a design to subject Ontario to their ideas. They have not, and the Tribune knows it, the slightest intention of forcing their ideas on any one. If they increase and multiply in Ontario, if they emigrate from Quebec to Ontario, have they not a right to do so? Our government annually expends thousands of dollars to bring Germans and other foreigners into this country. If Germans, Scandinavians and others are to be encouraged to settle in Ontario, are the French Canadians who are, after all, at least as deeply attached to this country as any other class of people, to be discouraged from making a home in Ontario? The Tribune may make its little mind easy. The French will come from Quebec to Ontario, and their coming be welcomed by all good citizens of this Province. If there ever be any struggle of race in Canada it will be due to fanatics such as the Tribune speaks for. We can be one people in sentiment without necessarily being one in language. Oneness of religion is much more essential to national progress than unity of language. We have never yet heard a patriotic Canadian advocate the disuse of the French as an official language. The ignorance of the average Ontario member of French reflects no credit on the said average member, the Tribune to the contrary notwithstanding. What does our contemporary mean by Anglo-Canadians? If it includes in this appellation all the English speaking Canadians, we beg to repudiate the title on behalf of Canadians of Irish origin in this country.

THE MEN OF DROGHEDA.

The people of Drogheda are amongst the most patriotic in the old land. In every movement for the amelioration of Ireland's condition, in every effort Ireland has made to secure her liberation from the thralldom that oppresses her Drogheda has taken a foremost part. It is not, therefore, surprising that in the struggle now being maintained by Mr. Parnell and his associates against such tremendous odds, the devoted people of Drogheda should give earnest expression to their sentiments. At a large, enthusiastic, and representative gathering lately held in that illustrious and celebrated city, resolutions of a thoroughly patriotic character were adopted, amid the acclamations of the assembled multitudes. In the first of these resolutions the men of Drogheda give adhesion to the National League, and in the second express unbounded confidence in Mr. Parnell and the Irish Parliamentary party. These resolutions are unmistakably clear in expression and purport: Resolved—That we give our entire adhesion to the programme of the National League, and resolve to carry its policy into effect by returning the Nationalist candidates at the coming municipal elections. Resolved—That we place unbounded confidence in our distinguished and valiant leader, Mr. C. S. Parnell, and the other members of the Irish party, and we look upon their united, persevering action in Parliament as the chief hope of our country.

The third resolution emphatically condemns the shameful misrepresentation of the borough by Mr. Benjamin Whitworth, and pledges the electors to the support at the next election of a Nationalist candidate. The next resolution indicates the failure of the land act, and calls for the total abolition of landlordism and the establishment of an occupying proprietary as the true solution of the land difficulty in Ireland. The fifth resolution condemns the laborers' dwellings act as imperfect and calls for its amendment to meet the just requirements of the hard working, honest and industrious laboring class. The sixth resolution reprobates the emigration policy of the government and

implores the leading men in every parish to counsel the people to stay at home, while the closing resolution pledges the meeting to nudging fidelity to the cause of national independence.

Resolved—That as the national independence of our country is the goal of all our political action, we pledge ourselves never to cease our agitation till that great blessing is secured.

Thus have spoken the men of Drogheda!

THE FALSE PROPHET.

El Mahdi, better known as the false prophet, is still master of the situation in the Soudan. He has now, it is said, in his possession 3,000 troops, prisoners of the various armies, English, Indian and Egyptian, sent to oppose him. He is, no one denies, complete master of a territory estimated at 1,000 miles square, with a population reckoned at from 10 to 20 millions, all fanatical Mahomedans. The attitude of Britain in regard of El Mahdi is quite uncertain. A war in the Soudan could not be proved as fruitless as that in Afghanistan, which brought such discredit on British prowess, and caused such an absolute waste of men and treasure a few years ago. A late despatch informs us that Britain has notified Egypt that she is unable to interfere in the Soudan, but will try to induce the Porte to send an expedition thither by way of Suakin. No army likely to be sent by the Porte will effect anything lasting against El Mahdi, for the reason that the Porte has nothing to gain by making war on him, and for the further reason that no Mussalman can be trusted to fight with sincerity and determination against so great a prophet and chief as El Mahdi.

The Montreal Post deserves the lasting gratitude not only of all Irish Catholics but of all good citizens for having effectually squelched the "Man in the Gap" alias the "Only Voice," but now known as the "Carey of Canadian Journalism."

Our sketch of Ireland's Struggle for the Faith is again unavoidably crowded out, but will with other interesting matter appear in our next.

UNIVERSITY ENDOWMENT.

IV. THE CATHOLIC VIEW.

1. The grounds on which the advocates of University College rest their claim for exclusive state aid are precisely those upon which we Catholics oppose that claim. They say (vide the Mail) that the University of Toronto is now, and was intended to be, the crown of the free, public, Christian, but non-denominational school system of Ontario. It was intended to be, and is, the institution in which the scholastic product of the public school system should receive its completion and mint-mark. They think it should have the care of the State; they think that as the completion of the public school system it ought to be maintained (by the State) with zealous pride. But we Catholics have nothing at all to do with the free, public, Christian but non-denominational system, of which University College pretends to be the crown. We have a system of our own, established by law, separate and distinct from the public, non-denominational and so-called Christian system of schools. Ours are religious, Catholic schools, and as such have not, and cannot have any connection whatever with the goddess University College of Toronto. The Catholic colleges of this province, and the colleges of this province, form the "sope-stone" of the Catholic Separate Schools of this province. They are the institutions in which the scholastic product of the Separate Schools should receive its completion and mint-mark. As such, they have equal rights with University College to state aid. What the latter is entitled to as the completion of the public school system, they are entitled to as the completion of the Separate School system. Therefore, University College has no just claim on exclusive state support, and its present demand for further endowment will be strenuously resisted by the Catholic taxpayers of the province.

2. "It is appalling to see the religious antipathy to a common university again showing its force. Who that trusts in truth will adhere to a religion which flies from the centres of intelligence to pusillanimous and impotent seclusion? Is Christianity afraid of the best literary and scientific teaching? If it is, the cause is lost."

This is big talk from an intellectually big man, Goldwin Smith. But head and shoulders above him, as a scholar and an authority on all University questions, stands John Henry Newman. The "Bystander" must needs look up to the Cardinal.

"Who that trusts in truth will adhere to a religion which flies from the centres of intelligence to pusillanimous and impotent seclusion?" Now, as religion has been forcibly ejected from University College, a pretended "centre of intelligence," it is absurd as well as unfair to charge her with cowardice and flight. And having by its very charter banished all religion from its domain, can this state-propped institution be properly called a "University" or "centre of intelligence" and learning?

A University, says Cardinal Newman, by its very name professes to teach universal knowledge. Theology is surely a branch of knowledge; how then is it possible for it to profess all branches of know-

ledge, and yet to exclude from the subject of its teaching one which, to say the least, is as important and large as any of them? * * * But this of course is to assume that theology is a science, and an important one: so I will throw my argument into a more exact form. I say, then, that if a University be, from the nature of the case, a place of instruction where universal knowledge is professed, and if in a certain University, so-called, the subject of Religion is excluded, one of two conclusions is inevitable, either, on the one hand, that the province of Religion is very barren of real knowledge, or, on the other hand, that in such University one special and important branch of knowledge is omitted. I say, the advocate of such an institution must say this, or he must say that; he must own, either that little or nothing is known about the Supreme Being, or that his seat of learning calls itself what it is not. * * * Such compromise between the religious parties, as is involved in the establishment of a University, which makes no religious profession, implies that those parties severally consider,—not indeed that their own respective opinions are trifles in a moral and practical point of view—of course not; but certainly as much as this, that they are not knowledge. Did they in their hearts believe that their private views of religion, whatever they are, were absolutely and objectively true, it is inconceivable that they would so insult themselves as to consent to their omission in an institution which is bound, from the nature of the case—from its very idea and its name—to make a profession of all sorts of knowledge whatever. * * * In a word, strong as I may appear the assertion, I do not see how I can avoid making it, such an institution cannot be but a profane, if there is a God. I do not wish to declaim; but, by the very force of the terms, it is very plain, that a Divine Being and a University so circumstanced cannot co-exist. * * * If this Science, even as human reason may attain to it, has such claims on the regard, and enters so variously into the objects, of the Professor of universal knowledge, how can any Catholic imagine that it is possible for him to cultivate Philosophy and Science with due attention to their ultimate end, which is Truth, supposing that system of revealed facts and principles, which constitutes the Catholic Faith, which goes so far beyond nature, and which he knows to be most true, be omitted from among the subjects of his teaching? Religious truth is not only a portion, but a condition of general knowledge. To blot it out is nothing short, if I may so speak, of unravelling the web of University teaching. It is, according to the Greek proverb, to take the spring out of the year; it is to imitate the preposterous proceeding of those tragedians who represented a drama with the omission of its principal part? (The Idea of a University, ex Discourse II. and III.)

What now of the Toronto state endowment's pretensions to be considered a "centre of intelligence"—a university properly so-called? 3. "Is Christianity afraid of the best literary and scientific teaching? If it is, the cause is lost." The "Bystander" will not object to receiving another lesson from his master, the Cardinal.

In order to have possession of truth at all, he says, we must have the whole truth; and no one science, no two sciences, no one family of sciences, nay, not even all secular sciences, is the whole truth. Revealed truth enters to a very large extent into the province of science, and philosophy, in compliment to secular science, is simply, under colour of a compliment, to do science a great damage. I do not say that every science will be equally affected by the omission; pure mathematics will not suffer at all; chemistry will suffer less than politics, politics than history, ethics than metaphysics; still, that the various branches of science are impaired in the whole, which whole is impaired, and to an extent which it is difficult to limit by any considerable omission of knowledge, is ever kind, and that revealed knowledge is very far indeed from an inconsiderable department of knowledge, this I consider undeniable. As the written and unwritten word of God make up Revelation as a whole, and the written, taken by itself, is but a part of that whole, so in turn revelation itself may be viewed as one of the constituent parts of human knowledge, considered as a whole, and its omission is the omission of one of those constituent parts. Revealed Religion furnishes facts to the other sciences, would never reach, and it is to themselves, they would imagine. Thus, in the science of history, the preservation of our race in Noah's ark is an historical fact, which history never would arrive at without revelation; and, in the province of physiology and moral philosophy, our race's progress and perfectibility is a dream, because religion contrasts its benefit by scientific inquirers. It is not then that Catholics are afraid of human knowledge, but that they are proud of divine knowledge, and that they think the omission of any kind of knowledge whatever, human or divine, to be, as far as it goes, not knowledge but ignorance. * * * Many men there are, who, devoted to one particular subject of thought, and making its principles the measure of all things, become enemies to revealed religion before they know it, and, only as state proceeds, are aware of their own state of mind. These, if they are writers, or lecturers, while in this state of unconscious or semi-conscious unbelief scatter infidel principles under the garb and color of Christianity; and this, simply because they have not the true science, whatever it is—astronomy, or geology, or botany, or the neglect of theology, the centre of all truth, and view every part or the chief parts of knowledge as if developed from it, and to be tested and determined by its principles. * * * And so of other sciences; just as Comparative Anatomy, Political Economy, the Philosophy of History, and the Science of Antiquities may be, and are turned against religion by being taken by themselves, so a like mistake may befall any other. Grammar for instance, at first sight does not appear to admit of a perversion; yet Horne Tooke made it

the vehicle of his peculiar scepticism. Law would seem to have enough to do with its own clients, and their affairs; and yet Mr. Bentham made a treatise on judicial proofs a covert attack upon the miracles of Revelation. And in like manner Physiology may deny moral evil and human responsibility; Geology may deny Moses; and Lodge may deny the Holy Trinity; and other sciences, now rising into notice, are or will be victims of a similar abuse. (Ib. ex Discourse IV.) * * * He who believes in Revelation with that absolute faith which is the prerogative of a Catholic, is not the nervous creature who startles at every sudden sound, and is flattered by every strange or novel appearance which meets his eyes. He has no sort of apprehension, he laughs at the idea, that anything can be discovered by any other scientific method, which can contradict any one of the dogmas of his religion. He knows full well there is no science whatever, but in the course of its extension, runs the risk of infringing, without any meaning on its own part, the path of other sciences; and he knows also that, if there be any one science which, from its sovereign and unassailable position can calmly bear such unintentional collisions on the part of the children of earth, it is theology. He is sure, and nothing shall make him doubt that, if anything seems to be proved by an astronomer, or geologist, or chronologist, or antiquarian, or ethnologist, in contradiction to the dogmas of faith, that point will eventually turn out, first, not to be proved, or, secondly, not contradictory, or, thirdly, not contradictory to anything really revealed. And if, at the moment, it appears to be contradictory, then he is content to wait, knowing that error is like other delinquents, give it rope enough, and it will be found to have a strong suicidal propensity. (Ib. ex Christianity and scientific investigation.) * * * I cannot feel myself, that the Church's true policy is not to aim at the exclusion of Literature from secular schools, but at her own admission into them. Let her do for literature in one way what she does for science in another; each has its imperfection, and she has her remedy for each. She fears no knowledge, but she purifies all; she represses no element of our nature, but cultivates the whole. Science is grave, methodical, logical; with science then she argues and opposes reason to reason. Literature does not argue, but declaims and insinuates; it is multifarious and versatile; it persuades instead of convincing, it seduces, carries captive, it appeals to the sense of honor, or to the imagination, or to the stimulus of curiosity, it makes its way by means of gaiety, satire, romance, the beautiful, the pleasurable. Is it wonderful that with an agent like this the Church should claim to deal with a vigor corresponding to its restlessness, to interfere in its proceedings with a higher hand, and to wield an authority in the choice of its studies and of its books which would be tyrannical, if reason and fact were the only instruments of its conclusions? But, anyhow, her principle is one and the same throughout: not to prohibit truth of any kind, but to see that no doctrine pass under the name of truth but those which claim it rightfully. (Ib. ex duties of the Church towards knowledge.)

Christianity is not afraid of the "best literary and scientific teaching;" but she is wisely on her guard against counterfeit notes and spurious coin. Religion does not show the "centres of intelligence," albeit the doors of upstart colleges are closed in her face, even as the fens of Bethlehem were closed to her divine Founder on holy Christmas night. It is not logically inconsistent in her to learn to call itself a university, and to exclude religion from the number of its studies. Catholics, even in the view of reason, putting aside faith or religious duty are dissatisfied with such an institution, and object to being taxed for its support. They desire to possess seats of learning, which are not only more Christian than more philosophical in their construction, and larger and deeper in their provisions. Their position is logical and easily understood.

COMPLIMENTARY CONCERT TO DR. SIPP.

On Friday evening last a complimentary concert was tendered to Dr. Chas. A. Sippi by the citizens of London. The Grand Opera House was nearly filled with the elite of the city. As is well known Dr. Sippi possesses a tenor voice of a superior order, and cultivated to a high degree. When occasion required, he has ever been ready to extend a helping hand to every good object for which his services were requested. It was fitting, then, that he should receive a public testimonial of appreciation. This testimonial was spontaneous and generous. The vocal efforts on the occasion were of a high order, the beautiful soprano singing of Miss Leidy being the feature of the evening, while on the other hand, the humorous renditions of Mr. W. J. Reid surpassed anything we have yet heard from either local or foreign vocalists. We must congratulate all who took part, both singers and committee, on the eminent success of the concert, and we feel sure the great, generous, Irish heart of Dr. Sippi will appreciate such a genuine exhibition of regard.

KINGSTON.

The Sanctuary boys of St. Mary's Cathedral have formed themselves into a literary and debating society, for the double purpose of improving themselves and being more united. Rev. Father Twohey has been chosen Moderator, or Spiritual Director, and Rev. Bro. Frederick, President, with the usual complement of officers. It is intended to hold meetings weekly in the Bros.' School room, and there debate on the different subjects that from time to time may be suggested. As religion has been combined with literature, it is to be hoped that the forming of this society will tend to increase the spirit of Catholicity (not by any means dormant) among the members, and besides being a source of amusement, it will also be a benefit to them.

For the newest and neatest Catholic Christmas Cards in London, go to the Catholic Record Bookstore, cor. of DuRoi Avenue and Richmond streets.

THE HOUSE OF BETHLEHEM AGAIN.

In our last appeared an article from the Ottawa papers having reference to the House of Bethlehem in that city. Since the publication of that article there has been considerable discussion in all circles in the capital on the various points raised by its writer. The Grand Jury of Carleton lately visited the House and reported on its workings. No one who knows anything of a Carleton Grand Jury would charge such a body with a superfluity of intelligence or any large measure of benevolence. The report reflects the character of its authors:

Owing to lack of time, say the wise men of Carleton, we were able to visit only three of these institutions, viz, the Protestant Hospital, the House of Mercy Lying-in-Hospital, and the Bethlehem for the Friendless, Ottawa. The Protestant Hospital is a general hospital for the sick of the ordinary character, and from the answers to our enquiries, we can say that it is carrying out the good work of alleviating the sufferings of the sick to the best its means can afford. The House of Mercy Lying-in-Hospital is situated in the county, immediately beyond the limits of the city. Its aim and sole work, we learned, is that of a lying-in hospital for unmarried females, and the Asylum of Bethlehem for the friendless is almost solely devoted to the care of the children born in the hospital. It is a matter of doubt in our minds whether the institution of a lying-in hospital of such a character does not tend to increase the evil which its founders would certainly desire to lessen, and whether affording an asylum for fallen women to hide their shame may not increase the members seeking admission. There were admitted to this hospital in 1879-80 93 women; in 1880 81, 173 women; in 1881-82, 148 women and in 1882-83 188 women. We learned that the offspring of these women were after being born, to the Bethlehem for the friendless in Ottawa, and upon our next visit to that home we learned that on an average 88 per cent. died within a short time after admission. This awful mortality, we were informed, arose mainly from the separation of the children from their mothers, and we cannot urge too strongly upon the proper authorities, the urgent necessity for immediate interference by the government, or, if necessary by the legislature, to prevent the countenance of this loss of infant life. Signed, Geo. Craig, Foreman. Dated at the County Carleton court house, December 15, 1883.

We have no desire whatever to decry the merits of the Protestant Hospital, but it is not somewhat singular that the Grand Jurors of Carleton should specially single out a Protestant institution for praise and two Catholic institutions for blame? We who know of what material the Grand Jury was composed are not surprised at this rather transparent action of that body. But there are many of our readers unacquainted with the fact that the County of Carleton is one of the banner Orange counties of the Dominion, and that its juries are like unto itself. If Carleton could do it there would not be an institution of charity or learning under Catholic control within its limits. In the city council on Monday, the 17th, the whole matter came up for discussion. At that meeting a letter from Sister M. J. Phelan, Superior of the Grey Nuns, was read, acknowledging the receipt from the Medical Health Officer of the city of a notice requesting the closing of the House of Bethlehem. The letter contained the following: "While anxious to meet the views of your worshipful body and of the citizens in general, the undersigned feels that it is not in the interest of Christian charity, for which that institution was founded, that it should be now closed. The undersigned also submits that the institution being in receipt of governmental assistance, no further action should be taken by your worshipful body till the government inspector shall have reported upon the usefulness and efficiency of the institution. Accompanying the letter was a copy of the annual report of the Richmond Road lying-in hospital. The following is a summary of the report:—On 1st October, 1882, there were 25 patients in the hospital; during the year ending 30th Sept. 1883, 187 patients were admitted, and there were the same number of births, making the total number of patients under treatment during the year 491. The number discharged from the institution was 257, and the number of deaths in the hospital was 21. On the evening of the 30th Sept., 1883, 23 remained in the institution. Of the total number (401) 105 were males and 293 females. Their religion was as follows:—Church of England, 96; Methodist, 42; Presbyterians, 34; Baptists, 6; Roman Catholics, 220. The following were the nationalities:—Canada 106, England 98, Ireland 133, Scotland 32, United States 7, other countries 17. The residence of patients was given as follows:—City of Ottawa 99, County of Carleton 25, other counties in the Province of Ontario 193, United States 10, other countries including emigrants 71.

The letter was referred to the Board of health. The Free Press report goes on to say that Ald. Gordon (chairman) presented the second report of the Board of Health. It enclosed the analysis of the Public Analyst of Montreal upon the ice of the Rideau River. The report strongly urged all parties dealing in the article to take their supplies from the Ottawa River, more particularly above the Chaudiere Falls. In compliance with the instructions from the Council, the Board requested the authorities of the House of Bethlehem to comply with the recommendations suggested by the deputation of medical gentlemen. Ald. Gordon moved the adoption of the report. After a short discussion Ald. Laverdure moved in amendment that the last clause of the report be referred back to the said

board, with the view of making an application to the Ontario Government for an annual grant towards defraying the expense of rearing the children returned to as inmates of the Bethlehem Asylum. Ald. Cunningham flatly opposed the amendment. He said that his attention was first brought to this matter by an attack on the house in a western exchange, and such alarming statements of mortality he had never before read. The evil does not even seem to decrease, as this year out of 224, 199 children have died. He held that the two institutions, the House of Bethlehem and the House of Mercy, should be amalgamated. Mothers there should be compelled to nurse the infants to a certain age. The "yeas" and "nays" were then taken and the amendment was voted down on the following division:— Nays—Ald. Cunningham, Gordon, Whelan, MacQuig, Cox, Cherry, Erratt, Brown—8. Yeas—Ald. O'Leary, Conway, Germain, Chabot, Laverdure, McDougal, Lazon—7. Matters have now taken such a course that government intervention will be necessary. As stated in the article published last week on the House of Bethlehem, the Sisters will gladly co-operate with any legislation that may be devised to diminish the rate of mortality amongst the children. The government is, in fact, the public interest, bound to make all practicable provision for a system of wet nursing to save as many as possible of the lives of these poor children. But to close the house, to put a summary term to a most deserving charity, were, to our mind, unworthy an administration in a Christian land. Let there be, say we, investigation, let there be remedial legislation, but let us hear nothing in this country of brutality or vandalism.

MORMON INCREASE.

We learn that no fewer than 28,000 Mormon immigrants have landed in New York during the course of the present year. We have often alluded to the political strength of Mormonism in the West. That strength is daily increasing by the consolidation of all its factors. As far as men members are concerned the increase of twenty eight thousand in one year is very remarkable and quite sufficient to inspire the enemies of Mormonism with alarm. The suppression of the evil has been so frequently talked of that the Mormons have ceased to look on the threats of their enemies as serious. The fact is that the American nation, so long as it permits and sanctions the crime of divorce, cannot consistently enter on the suppression by force of Mormonism. Divorce, as practiced in the United States, is quite as great an evil as the latter. Divorce, too, it must be borne in mind, is on the increase. Its effects are everywhere felt in the weakening of family ties, the loss of respect for female virtue, and the degeneracy of individuals. Divorce once removed Mormonism could not live for forty-eight hours. Christian marriage everywhere respected, polygamy could find no resting place within the Union.

CATHOLIC HISTORY OF ENGLAND.

We understand that Principal MacCabe of the Ottawa Normal School has, for some time been engaged in the compilation of a History of England for use in Catholic Schools. Principal MacCabe's eminent fitness for such a task is a guarantee that the book will be an excellent one.

The Organ Fund.

A grand entertainment will be given in St. Peter's school house, on the evening of the 27th, in aid of the organ fund of the new cathedral. Vocal and instrumental music of a choice character will be a feature of the entertainment, while refreshments in abundance will also be served by the Children of Mary, under whose patronage the entertainment will be held. Admission, including refreshments, 25c.

Mrs. Alexander Sullivan's Tour.

Mrs. Alexander Sullivan, wife of Alexander Sullivan, Esq., of Chicago, President of the American Irish National League, has returned to the United States, having concluded a somewhat extraordinary mission. Mrs. Sullivan, who is a woman of uncommon mental ability and executive power, last summer made a contract with a prominent New York publisher under the terms of which the lady was to travel incognito over the whole of Ireland in the capacity of a reporter, making careful investigations into every phase of Irish life, keeping minute notes, and then to travel through France and Belgium, obtaining in the same manner information about French and Belgian life, for the purpose of publishing a complete comparison as possible. The lady has completed the three tours, and is now in New York on her way home. Mrs. Sullivan in an interview this evening, stated that her Irish travels were completely successful. She succeeded, she says, in securing a complete inspection of Dublin Castle and its entire management. Her record interviews with the castle officials show that those gentlemen were perhaps imprudently communicative. Mrs. Sullivan concluded her Irish tour by a visit to Lady Maryveres Dawson, of Dublin, by whom she was entertained. Her travels through France and Belgium were accomplished without difficulty. Mrs. Sullivan states that the soil of Ireland, taken as a whole, is incapable of doing more than comfortably supporting the tiller, and utterly incapable of supporting the tiller and the superimposed landlord system.

THE CATHOLIC RECORD.

DEC. 20, 1883.

6

Written for The Record. A Christmas Roundelay. Christmas was blithe in those old times...

NEWS FROM IRELAND.

DUBLIN. On November 26 the series of municipal victories placed Dublin incontrovertibly in the position of the metropolis of Irish Nationality...

WICKLOW. Lord Waterford has served notices on the Wicklow tenantry for an advance in rent, in some cases amounting to thirty per cent.

TIPPERARY. On Nov. 27th, H. J. Quinn, Sheriff's assistant, proceeded to Milestown, and evicted Simon Cantwell for non-payment of rent.

QUEEN'S COUNTY. In no constituency in Ireland does a warmer feeling of friendship exist between the people and their Parliamentary representatives...

LONGFORD. On Nov. 25th, a meeting was held in the parish of Killoe for the purpose of forwarding the objects of the National League.

CORK. At a municipal election held in Liverpool recently, Mr. T. Oakeshot was elected for Lime street Ward.

KERRY. From a proclamation just published in...

Kilkenny are to pay the large sum of £210 5s 8d for extra police, for the two months between the 1st September and 31st October last.

LIMERICK. Mr. Jerome Conihann having filled the Mayoral office in Limerick for two years, the Corporation, on November 26, proceeded to choose another candidate.

CLARE. All the men concerned in the Crusheen "conspiracy," and who are at present out on bail, have been served with notice of their trial at the forthcoming Cor. Assizes...

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heart should deeply deplore, and winds up by appealing to all peaceable, orderly and well-disposed citizens to lend the support of their influence and example to the discouragement of all such party proceedings and processions as tend only to stir up strife and bad feeling.

MAYO. A young man named Roger Moraghan, when returning home, on Nov. 23d, accompanied by a man named Sweeney, from the market held at Billoghbegreen, was drowned while crossing a wooden bridge, over the river at Banada, within one mile of the town.

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Mr. Gray returned thanks in an appropriate speech on behalf of himself and Mrs. Gray. It was pleasant to him to know that in the discharge of his official duties, while acting conscientiously and in the best interests of the Government...

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blood did not circulate. After one bottle of Hop Bitters had been taken, she was the rosiest and healthiest girl in the town, with a vivacity and cheerfulness of mind gratifying to her friends.

A Good Reform. Children are not often tortured nowadays with bitter Aloes, Brimstone, and Treacle, and the many nauseous remedies of the olden times.

A Difficulty Overcome. It is often very difficult to get children to take medicine, and especially Worm Remedies, which they often require.

An Afflicted Clergyman. The Rev. Wm. Stout, an English clergyman, of Winton, was for 23 years a terrible sufferer with Scrophulous Abscess, which the best medical skill failed to cure.

After Twenty Years. A. Lough of Alpena, Michigan, was afflicted for twenty years with dyspepsia and general debility.

Dr. Thompson's Electric Oil, because so very little of it is required to effect a cure. For cramp, diphtheria, and diseases of the lungs and throat, whether used for bathing the chest or throat, for taking internally or inhaling, it is a matchless compound.

Hop Bitters are the Purest and Best Bitters Ever Made. They are compounded from Hops, Malt, Buchu, Mandrake and Dandelion—the oldest, best, and most valuable medicine in the world.

Do not suffer or let your friends suffer, but use and urge them to use Hop Bitters. Remember—Hop Bitters is no vile, drugged, drunken nostrum, but the Purest and Best Medicine ever made.

They are compounded from Hops, Malt, Buchu, Mandrake and Dandelion—the oldest, best, and most valuable medicine in the world, and contain all the best and most curative properties of all other remedies.

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For sufferers of Chronic Diseases, 80 pp., symptoms, remedies, help, advice. Sent stamp—DR. WITTEB, 207 Race St., Cincinnati, O., U.S.A. Price 25c.

YOUNG LADIES' ACADEMY, CONDUCTED BY THE LADIES OF THE SACRED HEART, LONDON, ONT.

Locality unrivalled for healthiness offering peculiar advantages to pupils even delicate constitutions. Air, bathing, water pure and food wholesome.

French is taught, free of charge, not only in class, but practically by conversation. The Library contains choice and standard works.

URSULINE ACADEMY, CHATELAIN, ONT.—Under the care of the Ursuline Nuns. This institution is situated on the Great Western Railway, 6 miles from Detroit.

ASSUMPTION COLLEGE, SANDWICH, ONT.—The Studies embrace the Classical and Commercial Courses. Terms (including all ordinary expenses) Canada money, \$100 per annum.

CATHOLIC MUTUAL BENEFIT ASSOCIATION—The regular meetings of London Branch No. 4 of the Catholic Mutual Benefit Association, will be held on the first and third Thursdays of every month, at 8 o'clock, P.M., in our rooms, 112, Abchurch Lane, London, E.C. 4.

WOLVERTON, SURGEON DENTIST, OFFICE—Corner Broad and Market Streets, London. (Over Brown & Morris.) Charges moderate and satisfaction guaranteed.

ELECTROTHERAPEUTIC INSTITUTE, 423 Dundas Street, London, Ontario, for the treatment of Nervous and Chronic Diseases. J. G. Wilson, Electrotherapeutic and Hygienic Physician.

DR. WOODRUFF, OFFICE—Queen's Avenue, a few doors east of Post Office. J. J. Blake, Barrister, Solicitor, Office—Carlton's Block, London.

B. C. McCANN, SOLICITOR, ETC., 78 Dundas Street West. Money to loan on real estate.

THE "MOEDEL" PRESS—DOES BEAT ALL! For the little cost, nothing makes such a good looking book as this. Green's Patent Model Press is the best in the market.

CONSUMPTION. If you are troubled with this disease, do not despair. There are thousands of cases of the worst kind and of long standing duration, but the Purest and Best Medicine ever made.

AGENTS WANTED FOR FOUNDATIONS OF SUCCESS. A COMPLETE SYSTEM OF BUSINESS AND SOCIAL FORMS. The laws of trade, legal forms, how to transact business, valuable in the most important part of the Law.

100 BEAUTIFUL 10c. SONGS. A new collection, embracing a number of the most popular songs of the day. Sent by mail for 10c.

DR. LEE & CO., MONTREAL, P.Q. \$5 to \$20 per day at home. Samples worth \$5 free. Address: Bussard & Co., Portland, Me.

Advertisement for Dr. Leo's Cure, featuring a portrait of a man and text describing the medicine's benefits for various ailments.

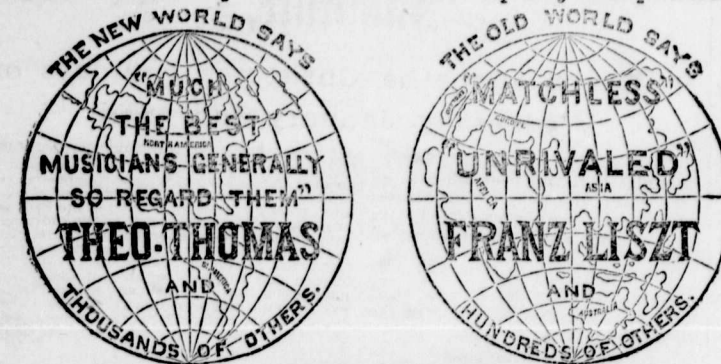
DR. LEO'S CURE. THE GREAT DR. LEO'S CURE. DR. LEO'S CURE.

MASON & HAMLIN ORGANS.

International Industrial Exhibition (1883) and the PROGRESS (1882) AT AMSTERDAM, NETHERLANDS.

THESE ORGANS HAVE BEEN AWARDED THE GRAND DIPLOMA OF HONOR, BEING THE VERY HIGHEST AWARD...

No other American Organs having been found equal to them in any of the REPERTOIRE OF TRIUMPHS OF MASON & HAMLIN ORGANS...



A NEW ILLUSTRATED CATALOGUE FOR 1883-4 (Lated October, 1883) is now ready and will be sent free...

THE MASON & HAMLIN ORGAN AND PIANO CO., 154 Tremont St., Boston; 46 E. 14th St. (Union Square), New York; 140 Wabash Ave., Chicago.



The Life of Christ.

The pictures in 10 x 22. In the back ground is a picture of an infant of gold...

LIONESS PUR STORE

Beaver Trimmings! For Ladies' and Gents' Mantles and Coats. Beaver Collars, Beaver Cuffs, Beaver Caps, Beaver Capes, Beaver Muffs, Beaver Gauntlets.

RAYMOND & THORN'S

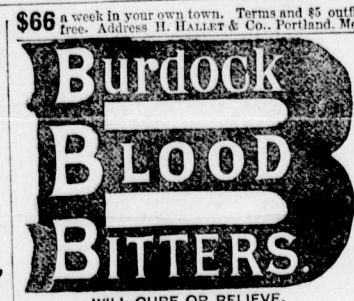
No trouble to show goods at the Great Fur House in the West. We invite comparisons of goods and prices with any Fur House in the city.

CARRIAGES

W. J. THOMPSON, King Street, Opposite Revere House. Has now on hand the most magnificent stocks of CARRIAGES & BUGGIES.

W. J. THOMPSON

Don't forget to call and see them before you will purchase anywhere else.



WILL CURE OR RELIEVE. BILIOUSNESS, DYSPEPSIA, INDIGESTION, JAUNDICE, ERYSIPELAS, SALT RHEUM, HEADACHE, DIZZINESS, DROPSY, FLUTTERING OF THE HEART, ACIDITY OF THE STOMACH, DRYNESS OF THE SKIN.

BAKING POWDER

Without exception the best in the market. Call for a free sample and be convinced. PREPARED AT STRONG'S DRUG STORE, 184 DUNDAS STREET, LONDON.

PENSIONS

for any disability; also to the heirs, widows, and orphans of deceased persons.

LONDON (CANADA) POSTAL GUIDE.

Table with columns: MAILS AS UNDER, CLOSE, DUE FOR DELIVERY. Lists various routes and times for mail services.

REMOVAL. Thomas D. Egan, New York Catholic Agency, has removed to the large and specially fitted up offices at No. 42 Barclay Street.

IT LEADS ALL. Ayer's Sarsaparilla. It leads the list as a truly scientific preparation for all blood diseases.

THE DOMINION SAVINGS AND INVESTMENT SOCIETY, LONDON, ONT. To Farmers, Mechanics and others wishing to borrow money upon the security of Real Estate.

McShane Bell Foundry. Manufacture these celebrated BELLS and CHIMES FOR CHURCHES, CLOCKS, BELL METALS, and other bells.

Baltimore Church Bells. Manufacture these celebrated BELLS and CHIMES FOR CHURCHES, CLOCKS, BELL METALS, and other bells.

BUCKEYE BELL FOUNDRY. Manufacture these celebrated BELLS and CHIMES FOR CHURCHES, CLOCKS, BELL METALS, and other bells.

London Mutual FIRE INSURANCE CO. THE SUCCESSFUL PIONEER OF CHEAP AND SAFE FIRE INSURANCE IN CANADA.

CURE FITS! When a person has been seized by a fit, it is a dangerous and distressing condition.

W. HINTON (From London England.) UNDERTAKER, & CO. The only house in the city having a Child's Mourning Carriage.

FITZGERALD, SCANDRETT & CO. ARE AMONG THE LEADING GROCERS IN ONTARIO.

Watches Reduced. Cut this out and return with order. Open Face Stem Winder, silver plated, \$3.50.

PATENTS! TRADE MARKS, PATENTS, PATENT RIGHTS, PATENT RIGHTS, PATENT RIGHTS.

TO ORDER

Good Tweed Pants, \$4.00. Good Tweed Pants, \$4.50.

75c. WILL BUY 75c. NAVY BLUE SHIRT & 2 COLLARS, WORTH \$1.25.

PETHICK & McDONALD, 393 RICHMOND ST.

J. J. GIBBONS, 199 DUNDAS ST. Has now on hand a large assortment of FALL UNDERCLOTHING!

HALL'S VEGETABLE SICILIAN Hair Renewer. Seldom does a popular remedy win such a strong hold upon the public confidence as has Hall's Hair Renewer.

BUCKINGHAM'S DYE FOR THE WHISKERS. Has become one of the most important popular toilet articles for gentlemen's use.

SPY-GLASSES. This is an article invaluable to every farmer. With the help of his Spy-Glasses he can see his land as it is.

NONSUCH! The family boon. NONSUCH! The friend of the laundress. NONSUCH! Thoroughly cleanses all fabrics.

NONSUCH! Is what every hotel laundry requires. NONSUCH! Is what every public laundry should use.

NONSUCH! Will wash in one hour what usually takes one day by the old way. NONSUCH! Will not tear or wear out the clothes.

NONSUCH! Once tried commands the approval of all and gives satisfaction in every case. NONSUCH! Is for sale by all Grocers.

REID'S CRYSTAL HALL! The Largest Stock, Largest Warehouse, AND BEST ASSORTMENT OF CROCKERY, CHINA, GLASSWARE, CUTLERY, FANCY GOODS, LAMPS, CHANDELIERS, ETC., ETC.

REID'S HARDWARE, 116 Dundas St., (North Side), LONDON.

THE LONDON BRUSH FACTORY MANUFACTURERS OF BRUSHES of every description.

THOS. BRYAN, 75 Dundas Street, West. PATENTS! TRADE MARKS, PATENTS, PATENT RIGHTS.

W. J. Reid & Co. DUNDAS STREET, LONDON, ONT.

A Dangerous Case.

ROCHESTER, June 1st, 1882. Ten years ago I was attacked with the most intense and deadly pain in my back and kidneys. Extending to the end of my toes and to my brain! Which made me delirious! From agony. It took three men to hold me on my bed at times!

COOK'S FRIEND BAKING POWDER. Is a PURE FRUIT ACID POWDER. It contains neither alum, lime, nor ammonia, and may be used by the most delicate constitutions.

BUCKINGHAM'S DYE FOR THE WHISKERS. Has become one of the most important popular toilet articles for gentlemen's use.

NONSUCH! The family boon. NONSUCH! The friend of the laundress. NONSUCH! Thoroughly cleanses all fabrics.

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W. J. Reid & Co. DUNDAS STREET, LONDON, ONT.

Written for the Record. A Christmas Chant.

Ring in the memories of olden days, And the joys of bright Christmas Eve. A wreath of song for the hearts that live...

Around the hearth we miss each friend, Around our joys fond memories blend. The broken strings—ah who will place?

Ring in the stars of yore, The dawn of days that were before. The heart of Jane is filled with throbbings, Hark to the laughter of her merry day...

This morn—O Faith and Hope and Love, The rainbow set in heaven above. The stars chant forth a glorious hymn, The New-born dwells in Bethlehem...

This morn—O blissful words of grace, Kneel at the crib in lowly place, Before the altar of the heart, Let incense pure in prayer depart...

This morn—O wordless words of grace, Kneel at the crib in lowly place, Before the altar of the heart, Let incense pure in prayer depart...

DEAR SIR,—I have read your article on the Separate Schools, and have read also the communications from last issue on University matters...

EDUCATIONAL MATTERS.

TO THE EDITOR OF THE RECORD.

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PRESENTATION OF MARY.

Progress of the Order in this Province.

The following is a brief sketch of the remarkable progress of the Roman Catholic nuns of the Presentation of Mary since their establishment in this Province...

PHYSICIANS & INVALIDS.

Can try the SPIROMETER and consult the Surgeons of the celebrated International Throat and Lung Institute, by calling at the Tecumseh Hotel, London, Jan. 3, 4, 5...

READINGS AND RECITATIONS.

Readings and Recitations for the month of December, 1883. This number is uniform with the series, and contains in addition to the readings...

UNIVERSITY FIND MEANS OF SUPPORT.

University find means of support, even assuming there were good reasons for its existence? and how can we oppose state aid to a University to-day and demand it for ourselves to-morrow?

As a University man I oppose the contention of Principal Grant and those who follow him on the question of denying state aid to the Toronto University...

TWO NOTABLE WEDDINGS.

The Cathedral was the scene of two notable weddings during the past week. On Monday Mr. Arthur H. Rogers, salesman at Lind-ker, Warner & Schumier...

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C. M. B. A. NOTES.

CATHOLIC MUTUAL BENEFIT ASSOCIATION AT OTTAWA.

On Wednesday evening, December 19th, 1883, in the basement of St. Patrick's Church, Ottawa, was organized, as usual, the Branch of the Catholic Mutual Benefit Association...

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MARKET REPORT.

Wheat—Spring, 1 1/2 to 1 3/4; Doth. # 100 lbs. 1 1/2 to 1 3/4; Treadwell, 1 3/4 to 1 1/2; Oats, 1 1/2 to 1 3/4; Corn, 1 1/2 to 1 3/4; Hay, 1 1/2 to 1 3/4; Beans, per bush, 1 1/2 to 1 3/4; Potatoes, per cwt, 1 1/2 to 1 3/4; Apples, per bush, 1 1/2 to 1 3/4; Butter, per lb, 1 1/2 to 1 3/4; Eggs, per doz, 1 1/2 to 1 3/4...

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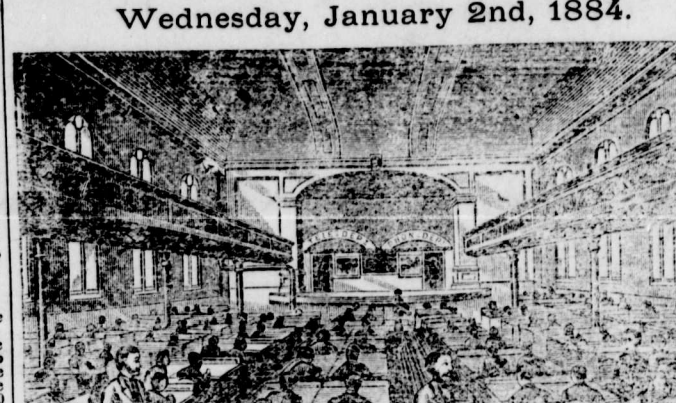
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CANADA'S GREAT BUSINESS UNIVERSITY.

LONDON COMMERCIAL COLLEGE AND Telegraphic & Phonographic Institute. Re-Opens after the Christmas Holidays on Wednesday, January 2nd, 1884.



Theory, Book-keeping and Penmanship Dept.

The popularity of this Institution is still increasing. All parts of the Dominion represented by active, intelligent young men and women. Course of study comprehensive, thorough and practical. No other Business College offers such solid advantages to those who wish to acquire a business education...

W. N. YEREX, Principal.

CANADA BUSINESS COLLEGE.

Reopens after Christmas Vacation, on Monday Jan. 7th, 1884. Railway fare to the extent of \$5.00, allowed students from a distance.

D. McLACHLAN, Principal.

Catholic Home Almanac FOR 1884.

Pure, wholesome reading for the Home circle—of interest to both old and young. A collection of Short Stories, Humorous and Pathetic; Poems; Historical and Biographical Sketches; and Statistics.

TEACHER WANTED.

For S. S. No. 3 Huddell, for the ensuing year, a Male or Female Teacher, holding 2nd or 3rd class Certificate. Apply stating salary and terms to the Trustees, at said S. S., Lucas Post Office, Ont. 271-2.

TEACHER WANTED.

Holding a Second or Third class certificate for the Roman Catholic Separate School of Wallaceburg, Ont. Must come well recommended. A personal application preferred. Address: Thos. Postel, Secy. Board of Trustees, Wallaceburg, 289-1.

WANTED.

A male teacher holding a first or second class certificate to take charge of a school and organ in church. Salary liberal. For further particulars apply to Trustees R. C. School, Ont.

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