

## The Press.

### DID NOT MINIMIZE THE TRUTH.

Daniel Dougherty the famous lawyer and orator, of whom we have written in detail elsewhere in this issue, was also prominent in politics, and a success financially. An important lesson of his life to Catholics is that he won fame and money without concealing or minimizing his Catholic convictions.—*Boston Pilot*.

### HAS IT ALL ARRANGED.

His (Abbot's) successor will be Sir John Thompson, a man very dissimilar, but one who will be more acceptable to the people of Ontario than any other member of the Cabinet. His regard for political exigency will certainly inure to Ontario's benefit.—*Telegram*.

### NO ONE BUT A BIGOT OR A FIREBRAND.

We do not object to Sir John Thompson on the ground of his religion, which is often urged as a reason why he would be unacceptable to the people of Ontario. No one but a bigot or a firebrand desirous of trading on the bigotry of others would seriously urge such an objection to any candidate for public office.—*Grip*.

### A GOVERNMENT THAT CAN'T GOVERN.

It would seem as if Italy has advanced little since the days when Manzoni wrote *I Promessi Sposi*. Our Roman correspondent referring to the brigandage which prevails, states as a positive fact that some members of the Roman aristocracy pay as much as four and five thousand lire a year to brigand chiefs in order to secure the protection of their lives and property.—*Catholic Times*.

### SERVE THEM RIGHT.

By a vote of five to three the advisory committee has decided to recommend St. John's Island, one of the Thousand Islands in the St. Lawrence River, as the permanent site for the Catholic summer school, with Lake Champlain for second choice. Although this recommendation will have to be approved by the general council, which may meet now at any time, still the general belief is, that whatever the ultimate choice may be, New London's chance for securing the location has passed away, as much by reason of the penuriousness of its business men as from any other cause. The local papers have all urged the New London capitalists to show some desire to secure the school, but save the courtesies extended the committee by the New London board of trade, the merchants there have displayed a lukewarmness in the matter that could not but result in their losing the prize.—*Catholic Union and Times*.

### WHY PEOPLE GET MARRIED.

Though it is very common to reproach old bachelors with their celibacy, and to pity old maids as if single blessedness were a misfortune, yet many married people have seen fit to offer apologies for having entered into what some profane wag has called the "holy bands of padlock," says London Tid Bits. One man says he got married to get a housekeeper, another to get rid of bad company.

Many women declare they got married for the sake of a home; few acknowledge that their motive was to get a husband. Goethe avowed that he got married in order to be "respectable." John Wilkes says he took a wife to "please his friend." Wycherly, who espoused his housemaid, said he did it to "spite his relations."

A widow who married a second husband said she wanted somebody to console with her for the loss of her first. Another, to get rid of incessant importunity from a crowd of suitors.

Old maids who get married invariably assure their friends that they thought they could be "more useful" as wives than as spinsters. Nevertheless Quilp gives it as his opinion that nine-tenths of all persons who marry, whether widows or widowers, spinsters or bachelors, do so for the sake of getting married.—*Boston Republican*.

### CIRCUMSTANTIAL EVIDENCE.

There was a stag party in the house of a prominent gentleman in Berlin the other day. The host, a passionate gatherer of antiques, was showing his guests a valuable coin, of which he claimed only three pieces still existed in the world. The coin wandered from hand to hand, but failed to return to its proprietor. A search was instituted, but it could not be found. The host tried to comfort his guests, but all comfort was gone. The search was renewed again and again, but with the same fruitless result. Some one at last proposed that the guests should examine the clothes of one another, suggesting that the coin might have fallen unawares into someone's pocket or might be suspended in the folds of some coat. The proposition was about to be acted upon when one of the guests, pale as chalk, rose and declared sharply, that he for one would not submit to be searched. The effect was painful. The air in the room became oppressive, the wine glasses became untouched, and all eyes were fixed on the man

who would not be searched. At length a waiter came in, showing the coin which had been found hidden between two plates. All suspicion vanished, but why did the gentleman object to being searched? The mystery was cleared. The gentleman in question rose and drew out of his pocket a coin precisely similar to the one the host had shown. Courtesy had prevented his announcing in the first place that he also was in possession of a like coin, and had he been searched, he would have been stamped as the thief. "You can imagine that this half hour has been the most terrible of my life," he said, "and you may think, what would have become of me, had the coin not been found."—*Catholic Union and Times*.

### HIS GRACE'S JUBILEE.

On the 10th of November next His Grace Archbishop Walsh will celebrate the twenty-fifth anniversary of his episcopal consecration. The occasion will be a notable one. A quarter of a century of noble endeavor in the cause of religion will be passed in review, and priests and people will vie one with the other to do honor to a churchman under whose supervision, guidance and encouragement our holy faith has been made to march onward with giant strides. One and all will pray that the Archbishop of Toronto may long be spared to continue the great work in which he is engaged, and into which he has thrown his whole heart.—*Catholic Record*.

### A NOBLE BISHOP.

Toronto has lost a noble Bishop in the death of Right Rev. Dr. O'Mahony, particulars of which will be found in another portion of this week's issue of the *Record*. Hard and persevering work in the cause of Holy Church was the guiding motive of the saintly prelate's life, and the people of Toronto, particularly the faithful of St. Paul's parish, will sadly miss the cheerful, kindly words and the holy admonitions of the good Bishop who is now no more. His works will live after him and his memory will be cherished in the hearts of those amongst whom he labored so incessantly, and to whom he had ever been the faithful and watchful shepherd.—*Catholic Record*.

### SEVERE ON THE CELEBRITIES.

Some of our literary celebrities are doing a big business on a small capital. Without the natural ability or the necessary study to comprehend great questions, they saunter in where angels fear to tread. Capital and labor, biology, predestination—no subject is left untouched by them. Unfit to treat of matters that require more than a quotation from De Maistre or a fling at Henry George, their explanations do not explain. With them style is everything. To write euphous periods, to employ glittering epithets, to riot in references that display a pinchbeck erudition, these are their objects; and the serious concerns of life and the reputation of the Church as an element in the formation of public opinion are sacrificed to make for them a holiday of self advertisement and pecuniary gain.—*Catholic Review, N. Y.*

### A BAGNOLIAN UPSTART.

We have received the initial impression of a Sunday newspaper which is intended to edify the English-speaking population of Montreal. The publishers in saluting their constituency take occasion to observe that "there is not a town of twenty-five thousand inhabitants in the United States which does not boast one or more Sunday papers." That is so. And moreover they are generally no better than they ought to be, nor does this new Bagnolian upstart in a British country aim at any higher standard. Here is one of its head lines: "Society Gossip;" "Flotsam and Jetsam;" "Foibles, Frills and Fancies;" "Interesting Items in Woman's Ways;" "How the World Wags in Upper Tandom." Is this the garbage that the English-speaking people in Montreal crave for? This question arises at once independently altogether of the main principle involved in journalism three hundred and sixty-five days out of the year.—*Empire*.

### WHERE DO THEY GO TO?

Dr. Barnardo has not yet found the lad Harry Gossage, whom he handed over to "Mr. Norton, a gentleman from Canada," and whom he has been ordered by the Courts to produce within three months of the issue of the writ of *habeas corpus*. He has not found the lad, nor does he know where he is, and he is now, he says, in a dilemma. A nice guardian, truly. We should like to know is Dr. Barnardo equally oblivious of the whereabouts of the hundreds of children whom he emigrates yearly to the Dominion? Whether the emigrant children are Catholic or Protestant it is no more than Christian charity that a record should be kept of their fate and fortunes. The rule is never departed from in the case of children emigrated under Catholic auspices.—*Catholic Times*.

### WAS SURE TO MAKE HIS MARK.

There can be no gainsaying that Mr. Blake's incursion into British politics has attracted a remarkable amount of attention. The fact itself has been freely commented on by the press of the United Kingdom, while his utterances have formed the theme of more than one weighty article in the most important newspapers in London and the provinces. His worth as a master of political dialectics has had im-