

The Catholic Record.

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

VOLUME 9.

LONDON, ONTARIO, SATURDAY, SEPT. 3, 1887.

NO. 463.

NICHOLAS WILSON & CO HAVE REMOVED

TO
112 DUNDAS ST.
NEAR TALBOT.

I shall find Rest.

A little further on—
There will be time to shall find rest again;
That to me say, while eager youth lavies
Young hope to try her wings in wanton
flight.
And while fancy builds the soul a nest
On some far shore; but soon youth's flame is
gone.
Burned lightly out, while we repeat the jest
With smiling confidence—I shall find rest.
A little further on.

A little further on—
I shall find rest, half fiercely we avow
When soon be on the duty field and care
Threats to be on our armor, and the care
Troops with the pale of battle, while the
breeze
Flies with the fluttering stars; the frenzied
brow
Pains for the laurel more than for the breast
Where Love soft-needing waits. Not now,
not now,
With feverish breath we cry, I shall find
rest.

A little further on—
I shall find rest, half and, we say,
When sorrow's setting blurs out the gleam
Of glory's torch, and to a vanished dream
Love's pulse hath been turned, then—all
depressed,
Despairing, sick at heart—we may not stay
Our weary feet, so lonely they do seem
This shadow-haunted world. We, so un-
blest,
Weep not to see the grave which waits its
guest;
And feeling round our feet the cool, sweet
dew,
We speak the fading word farewell and say:
Not on this side—no—I shall find rest.
A little further on.

CATHOLIC PRESS.

Church Progress.

Catholic parents are guilty of the most culpable negligence in not practicing home and family devotions and thus teaching their children practical religion. The beautiful custom of family prayers practiced in Catholic countries, should be introduced by parents who value the priceless gifts of religion. Children are very prone to neglect their morning and night prayers and will neglect them, unless parents watch and see that they are not forgotten. The best way, then, is for the parents to congregate their whole family in one room and together with them say morning and night prayers in common. The family that practices this pious custom will draw down upon themselves many graces and God will reward them not only in the life to come but will aid their prosperity in this life. The neglect of children is frequently attributable to parents who neglected to properly instruct their children how and when to pray.

Buffalo Union.

How the Grand Old Man is daily smiting to the dust the haughty demigods of aristocracy? Think of the Duke of Westminster driving round from house to house in his electric carriage, and smile at the pomp and power of great wealth, to beg votes for his son—and then to see that son driven from the field by an ignoble rival. Ichabod, the glory hath departed!

"Some times one need be no more courteous than Luther or Jesus."—N. Y. Independent. We indignantly protest against this blasphemous association. It is an insult to every Christian sentiment to couple the ribald hero of the "Table Talk" and the Divine Teacher of the Eight Beatitudes.

Ave Maria.

An article which appeared in a recent issue of the London Guardian gives us a good idea of the impression made on the mind of a Protestant tourist by the present condition of Catholicism in Holland. The traveller, having been accustomed to associate Protestantism and the Netherlands very strongly together, was surprised at the activity of the Church and the strong position she holds in the country, where a visitor fresh from reading Motley would expect to find nothing but signs of the Reformation. The large number of priests and religious that the tourist saw on the streets showed him that a considerable portion of the inhabitants still hold to the ante-Reformation faith, or have given up the cold and cheerless Calvinism that is the form of Protestantism which holds sway in Holland. Anything more chilling than the Protestant churches and the manner of worship in them, says the writer, can hardly be imagined. Protestant congregations are few in numbers, and the demagogue during the service utterly listless; while the Catholic churches on Sundays and festivals "are literally crammed with devout congregations." Catholicism is evidently not merely the religion of a small minority, but shares with the State Evangelical Church the character of being the prevailing religion of the country.

Catholic Review.

The Rev. Dr. R. S. MacArthur, of the Calvary Baptist church told his congregation on Sunday last that "Martyrdom in the early history of the Church became a fashion. Many men and women, who were not distinguished for their boldness, died that their names might be enrolled among those who had given themselves up for the faith." The Rev. Dr. R. S. MacArthur, in making so astounding a statement, ignorantly writes himself down a double distilled ass. If that comprise all he knows of the history of the early Church and the early martyrs, the less he speaks of such subjects the better for his own reputation.

The Filmore League, which was founded by the more active and fervent Tory spirits in memory of the late Lord Beaconsfield and was named after the favorite flower of that statesman, has played and continues to play a by no means in-

significant part in English politics. It is here, there and everywhere, and has added greatly to its strength by admitting ladies to its membership. Had only the Tory members half the wit, the power of persuasion, the spirit and the willingness, if they may use the word, of their wives, sisters, daughters and mothers, Mr. Gladstone and Mr. Parnell would have a far stronger phalanx arrayed against them than that which they now encounter in Parliament or in the electoral districts. But the Tories are doomed, and even their brave and devoted women cannot inspire new life into a body already defunct.

Colorado Catholic.

The good Catholic loves to read everything concerning the true, holy church, to which it is his happy lot to belong. Unlike the lukewarm, indifferent Catholic, he spends some leisure moments every Sunday in reading the sound, profitable, instructive matters touching Catholicity which appear in his Catholic newspaper.

Self sympathy is destructive of advancement in Christian perfection. Although generally found amid tears it is a dry rot. In children, the birch if used betimes, is helpful; in adults, if taken constant care on the part of parents and teachers to suppress the growth of this poisonous wood. It is a fungus that is sure to grow, and bring misery upon all who hug it to their bosoms.

There is no more excellent means of attaining Christian perfection than by imitating the example of those with whom we share a common humanity. What others do, we can do if only we are obedient to our inspirations. The philosophy of this thought finds flower in every great success. In the following story told of a saintly youth, the gravest signor will find profitable food for thought. In the lesson the devoutest Catholic will find a mirror for valuable introspection: St. Aloysius Gonzaga, as he was about to assist at an instruction which he had desired very much to hear, was summoned to a visitor whom they represented as importunate, and advised him to avoid. "No," he replied, "I was going to the sermon to learn how to conquer myself; here I have an opportunity of immediately practicing that virtue."

Boston Pilot.

The feeling of Ireland toward Coercion has been fully voiced by the patriotic and poetic Lord Mayor of Dublin, T. D. Sullivan, editor of the Nation, in these lines:—
Antrim with hatred profound is rejecting it,
Monaghan spurn it as something unclean;
Clare has no notion of ever respecting it,
Sligo condemns it as odious and mean.
Galway declares 'tisn't worth a bad penny,
Keshorn common salutes it with his and wife's
groans;
'Tis laughed at by Cork, 'tis despised by Killybegs;
'Tis slated and stoned by Armagh and Tyrone.

Cavan lets it fly, Louth takes a shy at it,
Meath and Westmeath in the sport take a share;
King's County jeers at it, Queen's County sneers at it,
Great is the mauling it gets from Kildare.

Down and Fermanagh go in with a stick at it,
Derry has given it a dip in her bog;
Tipperary takes a run and a bit of a kicking at it,
Angry Mayo gets it torn by the dogs.

Longford and Leitrim keep cutting and snacking it,
'Tis stuck in a dust-hole by Feroe Donegal;
Carlow would never grow weary of whacking it,
Such is the usage it gets from them all.

Joynes acclaim to them, honor and fame to them,
Loyns may they flourish, the brave thirty-two;
One spirit bring them, one thought inspire them,
Standing united, undaunted, and true.

WHICH IS THE TRUE CHURCH?

London, Ont., Aug. 21.

Sunday morning, half past nine. What a mysterious power there appears to me to be in the Catholic Church as I sit on the door-step. My landlord and his wife are snoring in bed, and also the other boarders, many other houses are closed up. Apparently the inmates are in bed snoring too. But there are a few tidily dressed, well washed men, women and children wending their way to mass. What a contrast! The conviction that comes to me as I sit on this door-step is as follows: Some people outside of the influence of the Catholic Church go to some place to sing, and to make a sort of exhibit of their worldly possessions. But where one goes, and what one does, Religion never troubles the stay away class. They will read some trashy book or newspaper sometime during Sunday. Their conversation is of that animal-flavored materialism which even to me (not over refined) is very often very distressing. To the point, viz: What government, spiritually or worldly, can stand firm and true against the hellish devices of wicked men that are continually scheming to destroy every institution on this fair planet of ours, that aims to elevate the human race to that progressive state that God has given him the power to attain. We are not left, and it is against human reason to say, or think, that man was left after the death of Christ, to follow his footsteps by picking up stray manuscripts written from time to time by his Apostles. No, God knew the nature of man far better than man could even know himself. He created, or rather gathered all the learned and best men together to hold sacred his memory, his commands and promises. Well that constitutes a Church, and that Church must have discipline, must be a power, a fortress, proof against all the nongenial whims of the human brain.

I am told, and I read in some magazine that the world is progressing in a spiritual point of view, but if my observations are near correct the Devil's harvest will be the most numerous when the harvest arrives. *Vixit odium perdit.* A wide spread disease is disseminated

throughout Christendom. Now, Mr. Editor can you tell me if I belong to any Christian denomination? If you can, its more than I can. An answer in your paper perhaps would enlighten me on the subject. J. P.
127 Horton street.

[In answer to our respected correspondent we can only say that the data with which he furnishes us are insufficient to enable us to form a judgment on the genuineness of his Christianity. Holy Scripture affords ample evidence that Christ established but one Church, against which the gates of hell shall not prevail; and that Church, founded on the Rock, Peter, must have Peter's successor for its Supreme Shepherd. As the Catholic Church alone possesses this characteristic, to be a genuine Christian our correspondent will see plainly the course he must pursue.—ED. CATHOLIC RECORD.]

THE COLLEGE OF OTTAWA.

The College of Ottawa, in order to attain the full standard of the development at which it aims and to secure to its numerous students all the advantages of an education at once Christian and practical, has just thoroughly reorganized its governing body. At the head of the College Faculty is placed a special council composed of the Rev. Father C. Augier, Provincial of the Oblate Fathers in Canada and President of the College, assisted by the following professors and officers of the University: Rev. Father J. M. Fayard, Superior; Rev. Father J. J. Fillatre, Director of the College; Rev. Father A. Langevin, Director of the Seminary; Rev. Father J. B. Balland, Prefect of Studies; Rev. Fr. Paillier, Director of Parochial Affairs; and Rev. Fr. Gendreau, Procurator. The College is divided into three departments: The Department of Studies, under the immediate supervision of the Rev. Father J. B. Balland, assisted by Rev. Fathers A. Nolan and D. Guillet. The Department of Parochial Affairs is under the direction of the Rev. Father A. Paillier, assisted by Rev. Fathers M. Froc and A. Dentonville. The Bureau's Office is under the direction of Rev. Father A. Gendreau, assisted by Rev. Fathers T. Ferron and Braul.

The directors of the several departments submit, before taking definite action, all their measures and decisions to the superior and to his ordinary council, which is composed as follows: Rev. Father J. M. Fayard president, and Rev. Fathers J. J. Fillatre and A. Langevin assistants.

This new administration is now busy in organizing and perfecting the details of the management of the College government and University curriculum, most assuredly the most satisfactory results.

FROM ESSEX CENTRE.

LAYING CORNER STONE OF THE NEW CHURCH.

Rev. J. O'Connor, P. P., Maidstone, assisted by an energetic committee of laymen, is engaged in building a church in Essex Centre. This is a very flourishing village, situated on the Michigan Central Railroad, and occupying a central position in most fertile agricultural district. The church to be constructed will be built of brick, with stone facings, and will supply a want long felt by the faithful of that village and vicinity.

His Lordship the Bishop of London performed the ceremony of laying the corner-stone and blessing the foundations on Sunday last. He was attended by Very Rev. Dean Wagner of Windsor, Rev. Denis O'Connor, Superior of Assumption College and the rev. pastor. The head of the village kindly volunteered its services for the occasion, and accompanied His Lordship and party from the station to the grounds. About two thousand persons were present, three-fourths of whom were non-Catholics. His Lordship preached for over an hour, on the purposes of a Catholic Church and the benefits its presence was calculated to confer upon the community. A good collection was taken up on the occasion. We wish the rev. pastor and the Catholics of Essex Centre success in their laudable undertaking.

FROM ANTIGONISH, N. S.

We notice with much pleasure that Mr. Alexander Thompson, son of William Thompson, Esq., of Cloverville P. O., Antigonish Co., has graduated at the College of the Propaganda, Rome, obtaining the degree of Doctor of Philosophy, and Mr. Daniel Chisholm, also a native of this county, has received the degree of Bachelor. We congratulate these young gentlemen on having received their well merited reward, a reward that speaks of untiring industry in the pursuit of their studies, and gives promise of a future career both brilliant and useful. Their success adds very materially to the list of young men sent to that great seat of learning from the diocese of Antigonish, and who have obtained the highest honors. We wish Messrs. Thompson and Chisholm still further success in their studies, and many years of usefulness in their chosen calling.

HIGH STANDING OF SEPARATE SCHOOLS.

We feel highly pleased to give a report of the success of the pupils of our Catholic schools at the late entrance examination to the London Collegiate Institute. Twelve tried the examination and we find on looking over the list of successful candidates that eleven of this number have passed most honorably. This is indeed well worthy of our consideration, and reflects most creditably on the worthy

teachers who are conducting the separate schools of the city. They have through the year labored constant and faithful and the success of their pupils shows that their labor has been highly appreciated. We therefore compliment Mr. S. R. Brown and the reverend lady teachers on the great success which seems to be attending their labors in the cause of Catholic education.

HOUSE OF COMMONS.

London, August 29.—In the House of Commons this evening, on a motion to grant £702,315 for the purpose of completing the credit for the Irish police service, Mr. Dillon protested against the constant increase of the expenses of the police in Ireland. Although the population had decreased 200,000 since 1850, the cost of the police service had increased over £250,000. This waste of the public money was not due to crime. A monstrous and corrupt police force was kept up to evade the provisions of the Mutiny act by maintaining a large military force that was not needed by Parliament. The law was not enforced and rents were not collected, and the only effect of employing the police was to create widespread dissatisfaction and to exasperate the people.

Mr. Balfour, Chief Secretary for Ireland, said he would not deny that the cost of the police force of Ireland was largely in excess of that of England. He asserted that the responsibility for this state of affairs rested on those who were doing their best to foment the discontent in Ireland.

Mr. Sexton said he believed that Ireland was the only country in the world where, with a steadily decreasing population, there existed a steadily increasing police force to overawe the people. Mr. Dillon asked on what principle the two resident magistrates to try Mr. Van O'Brien would be selected by the government, and when their names would be announced the King-Barran, Under-Secretary for Ireland, said the case would be tried by magistrates in the usual way and in conformity with the Crimes act, but that it was not customary to announce names of magistrates in such cases.

After a nine-hours' discussion the vote for the Irish constabulary was carried—107 to 50.

The Parnellites are determined that Parliament shall not rise until a decision shall have been reached in the case of Mr. O'Brien, and began to night what promises to be a prolonged discussion of the Irish estimates. Even by resorting to the cloture rule this government will be unable to balk their purpose. Mr. O'Brien's trial opens September 5. Any attempt by the prosecution to strain the language of the Crimes act, as affecting Mr. O'Brien's case, will be the occasion of a fierce protest by his colleagues in Parliament. The Conservative whips will be obliged to keep twenty members within hail to prevent a surprise.

ONE CHANCE MORE.

United Ireland.
The Irish landlords must have sucked their thumbs in despair over the Northwick declaration of the poll. It is conclusive, England, on cool reflection, is including last year's verdict. Mr. Gladstone will come back. Home Rule will have to be stomached. All this, no doubt, looks a very black calamity to men already brooding dejectedly over the sentences of ruin just distributed at their doors by their friend Lord Salisbury. If there was a man of statesmanlike instinct among them (and a great oligarchy would have that much to show for all their centuries of wealth and power) he would, on the contrary, discern in the situation created by the Northwick election one more—falling miracle, the last—chance of extricating his class from the most disreputable mess of insolvency and ignominy in which a dethroned aristocracy ever committed suicide. All is lost with the landlords—very, very nearly, but not quite. Nobody loves them, and nobody dreads them—their Tory friends in the Cabinet even less than their tenants of the neighbouring League branch. Mr. Gladstone and Mr. Parnell do not stand in the smallest need of their alliance—Home Rule will work itself out with just as little reference to their resolutions in back-drawing rooms as Lord Salisbury revised their judicial rents. But they are yet possessors (they won't possess long) of an advantage for which the Irish people would be willing to pay valuable consideration. They cannot possibly stop Home Rule. They can most powerfully facilitate and hasten it. Their mumbings about Coercion and the Land Bill do not matter a jack-straw to anyone; but the same amount of energy expended in a series of resolutions confessing the inevitableness of Home Rule, and setting forth suggestions with the view of honestly making the best of it, would make the Irish landlords at one stroke what they have long ceased to be—a power in the Empire. If in place of beating out their life against the bars of the Land Bill and the Plan of Campaign and taunting each other in the Express with their impotence, they were to appoint a Committee to confer with Mr. Gladstone and Mr. Parnell at a new Round Table (taking Lord Salisbury in, if they are especially charitable), we should have a Home Rule House of Commons elected within a week and an Irish Parliament opening its doors on New Year's Day. This dispatch of business would be worth paying a price for. The landlords and their class, no doubt, have most to lose by the prolongation of the present intolerable state of tension and uncertainty in the country. But the people also suffer most grievously from the harrying of the sheriff, the scarcity of money, and the paralysis of industrial energy. They long most wishfully for the era of peaceful and workful

self government to begin. It is, perhaps, a fault with them to be so impatient, but they would swap a good many concessions in the matter both of the purse and the privileges of the landed gentry against release from a couple of years more of vain suspense. Mr. Gladstone might not, perhaps, so effusively welcome the landlords' collaboration in a purchase scheme: he gave them the chance and, woe is them! they rejected it. Still, if they would only once show themselves capable of co-operating like loyal Irishmen in starting their country on the career on which it is inevitably bound: if they would only begin by putting their decrees for possession in the fire and cashing their house-wrecker—if they would, in a word, fraternize with the National League instead of uttering feeble little screams for its suppression, they might still exercise the most enormous influence upon the structure of the Home Rule Bill, and of the Home Rule Parliament that will follow it whether they like or no. All this would have its bitterness; but it would only be the bitterness which Lord Salisbury ought to have experienced when he told them and their judicial rents over to the winds and waves—the bitterness of acknowledging an iron post when one has bumped his forehead against it. It is the one thing, at all events, for Irish landlords to do, except to live and die a nuisance to all mankind and make faces at their countrymen even on their death-bed. Our hint is not addressed to the wretched "leaders" who have thus far led the Irish landlords through a dozen or so of rickety organizations into quagmires of folly, wickedness, failure, ridicule and expense. But there must be among so favored a class a certain number of quiet-thinking men who oblige under the pompous incapacity of their leaders—upon whom Colonel Sanderson's jokes grate, and to whom Mr. Smith Barry's forcible feebleness is distressing. A score of such men, infusing their spirit into their class, could find in the Northwick election, not a lesson of maudering impotence and despair, but an opportunity of stopping evictions, disarming the Plan of Campaign calling an Irish Parliament into existence, stipulating as to its dealings with themselves and their property, and playing a great role yet in the fortunes of their country. Did the die of the Irish landed gentry break in moulding Mr. Parnell?

TIMELY INFORMATION.

POINTS CONCERNING EXCOMMUNICATION, CONSCIENCE, AND GALILEO.
From New York Sun.
I beg leave to correct some mistakes published in the daily press and elsewhere by certain writers regarding excommunication, conscience, and Galileo. I. Zitelli, an official of the Propaganda, in a work on canon law, published in Rome in 1886, teaches: 1. That the punishment of minor excommunication, of certain suspensions, and of partial interdicts can be inflicted for merely venial offences; and that mere disobedience to the command of a lawful superior may sometimes be of itself a grave offence, justifying major excommunication. 2. While it is true that the minor excommunication formerly incurred by law on account of culpable communication with a person excommunicated by name has been abolished, it is not true that the proper superiors have lost the right to inflict minor excommunication as a censure; nor is it true that it has ceased to be a sin to hold unnecessary communication with a person excommunicated by name. 3. A priest or other cleric who admits to divine offices those who are excommunicated by the Pope incurs excommunication reserved to the Pope. 4. An appeal from a sentence inflicting suspension or excommunication does not suspend its effects. The censure binds until set aside by a higher court. 5. Even if one be suspended or excommunicated unjustly, he is still bound to obey the censure in order to avoid giving scandal and by the very nature of the virtue of obedience itself. This is the actual teaching and practice of Rome. II. "Conscience" in Catholic theology, to be a safe guide in morals, must be regulated by law. Law is the external rule of morals. It is true that a man is bound to follow an invincible erroneous conscience, but when he knows the law he cannot plead an invincible erroneous conscience as an excuse for violating the law. When he knows the law or the precept and refuses to follow it, his conscience is viciously erroneous, and therefore not a guide in moral. The recognition of an external and infallible guide which the subjective conscience and judgment are bound to follow, constitutes the radical difference between the Catholic and the Protestant rule of faith and morals. To claim a right of conscience against the legitimate precept of the Pope, is to stand on a Protestant platform and to run the risk of confounding conscience with ignorance, prejudice, pride, or sensuality. The Mormons justify polygamy by this kind of "conscience" and in the second century Montanus and Priscilla excused their disobedience to Rome by this same kind of "conscience." Catholic conscience is conscience enlightened by faith, guided by the authority of the church, and obedient to it. See any text book of Catholic "moral theology," Lehmkuhl, for instance, on "Conscience" and "Laws."

III. "Galileo" was never excommunicated by anyone. His system was never condemned by the Pope, nor by the Congregation of the Inquisition. It is true that the Congregation of the Index condemned some works written by the partisans of the Copernican system, but the condemnation fell on the abuse of the Holy Scriptures by these writers more than on the Copernican system itself. See an exhaustive article on this

subject by the late learned Bishop Lynch of Charleston, in the *Catholic Quarterly Review* for January, 1882.

A ROMAN CANONIST.

IRISH NEWS BY CABLE.

The Freeman's Journal states that Mr. Arthur O'Connor, member of Parliament for Longal, and Sir Thomas Henry Gratton Esmond, member of Parliament for Dublin County, will visit the United States in September and address monster meetings to be convened by the Irish National League of America. Sir Henry Esmond is a great-grandson of Henry Gratton, the famous Irish patriot.

Archbishop Walsh has published a letter inviting landlords to appoint a committee to meet a committee of Irish tenants in a round table conference of the land question.

A feature of the next League meeting will be the reading of the names of persons who have joined the League since it was proclaimed. The list includes the names of many Englishmen and Scotchmen. Mr. Healy addressed a League meeting at Cork to day. He said that the people would wipe their boots with government proclamations. Irishmen, with the support of the English democracy, flouted and despised the government. Coercion would entail suffering on the people, but would prove a blessing in disguise.

Daily Mass.

Bishop Vaughn.

We read in the life of St. John the Almoner, of two men in trade who had been brought up at the same school, and had both much the same advantages. One of them married, and had many children and nephews to provide for, but was so successful in everything that he not only provided for their current wants, but also invented a good sum of money every year for his children. The other was always in difficulties. He was scarcely ever able to meet his liabilities, and in all respects the world was against him.

One day, meeting the prosperous companion of his youth, he asked him how it was that he was blessed in all he undertook, whereas he himself had never succeeded in earning a decent maintenance. "I will call to morrow morning and show you the secret of my success," was the reply.

He called early in the morning and asked the poor man to accompany him to church. The poor man was astonished; the prosperous tradesman called again the next morning with a similar invitation, and the next. "Well," said the poor man, "if all I have to do to get out of my present miserable state, is to go to Mass, you need not call, for I know the way to the church." "Precisely so," said the prosperous tradesman, "I never go to business without first going to Mass. I try to act up strictly to the injunction of the gospel—'Seek ye first the Kingdom of God and His justice, and all these things will be added unto you.'" (Matt. vi, 33) The poor man followed the advice he received, and God began speedily to bless him, giving him an ease and prosperity even in this life such as he had never enjoyed before.

T. M. Healy, M. P.

A London correspondent of the New York Times speaks thus of T. M. Healy, M. P.

Of all the fierce, bitter, coldly-fierce assailants who have lifted their voices in St. Stephen's against British rule these last dozen years, Healy is the one whose knout lash tongue has raised the biggest and reddest welts. To see him in his place, just below the gangway, standing with pale-set face bodily uplifted against the tiers of seated Tories opposite; to hear the terrific tongue-lashing which he alone can lay upon them—the scorn, the reticent, biting sarcasm, burning truth—is to have an experience not to be matched in any other Parliament House of Europe. In the use of jeering satire, which, amid laughter, cuts to the bone, he has no rival save Sir William Harcourt, and no equal in him. When we bear in mind that this man—who was, as a poor village boy, earning his own living at the age of thirteen—in six years younger than Lord Randolph Churchill, and yet commands the ear of the House as readily as that son of a duke, it must be admitted that his qualities and his position are alike phenomenal.

WEDDING BELLS.

At Orilla, on the 15th Aug., in the church of the Angels Guardian, the marriage of Mr. Daniel McCarthy to Miss Maria Louise Maloney was solemnized by the Rev. Father Campbell. They left for their new home, Toronto, amid the best wishes of many friends. The bride was highly esteemed by all who had the pleasure of her acquaintance, owing to her amiable, cheerful and lady-like manners. We extend to the couple our best wishes for a long and happy life.

Catholic Colored Mission of Windsor, Ontario.

As Dean Wagner, who has in hand the work of the Catholic Colored Mission of Windsor, wishes to begin the erection of a suitable school-house and church at the earliest possible date, all persons who have received his appeal for help are kindly requested to fill their lists as soon as convenient, and send the proceeds, together with the benefactors' lists, to the reverend gentleman. All moneys received will be immediately acknowledged. Persons not receiving in due time such acknowledgment, will be pleased to notify Dean Wagner by postal card.

451-42