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

VOLUME 9.

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NICHOLAS WILSON & CO 136 Dundas Street.

Tailors and Gents' Furnishers,

FINE AND MEDIUM WOOLLENS A SPECIALTY.

INSPECTION INVITED.

VISIT TO AN IMPRISONED PRIEST.

Correspondence of United Ireland. A visit to the imprisoned priest in Galway jail was not a bad preliminary to a visit to Woodford. Indeed, the meeting with his genial and high souled young clergyman was something to rouse one's spirits from the depression into which they had been plunged. He was so serene and hopeful, although in durance vile, and had such a firm belief in his people. The fifty-six Woodford prisoners, too, cheerfully bearing the consequences of having made a famous stand for their house tenders. made a famous stand for their homesteads, were a sign of the times that showed you the promising side of the shield, and prepared you for the gallant spirit which you were to discover later to be the prominent characteristics of the men of Woodford. A queer state of things, truly—a prisoner to whom the governor of the jail is as respectful as if he were his guest; whom the turnkeys who lock him up reverence; whom nobody in the world believes to be a disgrace to his cloth, fit only to wear the convict-gray, but a credit to the highest and holiest of professions. Father Fahy, breviary in hand, advances up a path in the custody of a warder, and, after a cordial greeting, we hold our chat in the gov-ernor's office (by special favor), the war-

der, of course, making a third party to the

By a further act of special favor we were informed that the usual twenty minutes allowed a prisoner to see his friends would in our case be extended to half an hour. What a curious thing custom is! None of this seemed odd to me, though it was near five years since I had been inside of an Irish jail, and the interview had been spent in an atmosphere the most foreign in the world to this. The gold-laced chief warder seemed an old friend; the clanking bolts, the strip of prison garden under the tall gray wall, the whitewashed room, the half frating interview brought area. the half-furtive interview brought summarily to an end with a rattle of keys by the courteous but inexorable jailer, seemed experiences of every day that had heen momentarily interrupted. So much for having been a constant visitor at half the jails in Ireland in those merry times when Foster was consul! Within the compass of our little half hour Father Fahy managed to tell me something about Woodford. All that he said I verified afterwards on the spot myself, and supplemented it with something further. He did not boast, what I, from my own observation, don't hesitate to declare, that nowhere in Ireland is there a stronger, braver, more resolute, more resourceful, more alert, or altogether more effective national spirit than there is in Woodford.

tions of the emergency army to capture. | nal Twice were the invaders repulsed with INTEREST THE HOLY FATHER HAS TAKEN IN loss. A third time they reconnoitred in of skirmishers from Portumna (the scouts of the garrison had amused themselves by spreading rumors of an extensive armed resistance); they brought scaling ladders, an army surgeon, and an ambulance train. Their advance was delayed for hours by felled trees and broken bridges. Saunders' Fort, flying its green flag from the chimney stack, greeted them, when they came, with boiling water, hives of bees, and such constitutional missiles as an ingenuity not quite Chinese could devise. It was taken in the end, of course, and fifty-six gallant fellows were marched off prisoners of war to Galway jail. But it cost the government £10,000, and the landlord has recovered no rent. Furthermore, on the six evicted farms the landler I has to keep up a staff of some eighteen or twenty hulking emergency men, who cost him on an average thirty five shillings a week a piece. There were five on Saunders' farm, guarded by five policemen. Three of them were making believe to dig; two of them were fitting up a counter and a portable stove in the barn, which it is intended to make into a sort of general store for the supply of provisions and other necessaries to the boycotters of the district. ("I don't associate with them," says one of the five policemen to me with "They had separate apartments and a separate mess, and I never exchange a word except on a matter of duty. They might come to tell us they were going down to the stream to draw water, and we'd escorte them.") As for the men evicted, and the men imprisoned, in the words of an appeal that has been issued for a local subscription, "the example of the six will be followed, if needs be, by every tenant in Woodford, and hundreds have volunteered to replace the men now in Galway jail." The effect of Saunders' Fort upon the local landlords was instantaneous. On witnessing this sample of the earnestness of the people, several who had ejactments pending capitulated without parley, accepting the reduction named by the tenants and demanding no law costs. I had not the least doubt the Woodford men will be as good as their word, if further sacrifices be needed. They feel they are in the forefront of the tenants' struggle, and with them lies the fate of their brothers throughout the no peace, no union, no conciliation besponsibility. But the most striking and obvious that there will not be till there is

Woodford the lrishtown of 1886, are the result of purely local effort and local sen-timent. The Woodfordians received no urging or suggestions from outside quart-

ers.

It is needless to say that all the foregoing was not discoursed with Father Fahy or our conscientious warder would have shut us up at an early stage. Father Fahy is of the opinion that many land-lords will press for their full rents not-withstanding the Saunders' Fort lesson. The great hope of many is the extension of Lord Ashbourne's act hinted at by the government, and they think the higher they keep the rent, the higher will be the purchase figure when they come to sell. Even those who do give reductions do not like to give a clear receipt, but let the amount of the reduction be entered as arrears, so that the rent receipt may not be produced against them by and by as a confession under their own hand that their land had fallen in value.

Father Fahy has been released unconditionally from jail. It will be remem-bered that Father Fahy interceded with Agent Lewis, of the Clanricarde estates, in behalf of a number of tenants belonging to the priest's parish, in Woodford, and who were unable to pay their rents. Eviction was threatened and Father Fahy went to save them from being put into the roadway. Mr. Lewis treated the priest harshly, and as the latter left he said to Mr. Lewis:

"You are hard hearted towards God's

poor. May you repent of it."

Lewis at once had the priest arrested and charged him with threatening his life, even going so far as to declare that Father Fahy said he would have him murdered. The magistrate ordered him murdered. The magistrate ordered him to give bail for good behaviour or go to jail. He refused to furnish bail, for the reason that it would be regarded as an admission that the charge against him was true. He was accordingly impris-

oned, The priest met with an ovation on his

THE IRISH ARCHBISHOP OF MEL-BOURNE.

London Universe, January 15,

On Sunday the Archbishop of Melbourne spoke his last words to a Galway audience, at least for a long time. His Grace attended at the rooms of the Young Ireland Society to be presented with an address. There was a large attendance, and on the arrival of His Grace there was loud applause.

Mr. Fords, president of the Young Ireland Society, read an address to His

His Grace, on rising to reply, was received with the greatest enthusiasm. He said. My stay in Galway has been prolonged longer than I intended or anticipated. In truth, as I had no doubt of the friendly feelings entertained for me by the devoted people of Galway or by any of the Galway associations, whether religious or political, I was anxious to leave without giving an opportunity for any further public expression of those feelings. But as I have received many addresses I was prompt in signifying my readiness to receive an address from the Galway Young Ireland Society (hear, hear.) I am glad to observe that you recognize in my appointment to the See of Melbourne a fresh proof of the pater. All the world has heard of "Saunders' recognize in my appointment to the See Fort," which it took four separate expedi- of Melbourne a fresh proof of the pater.

IRELAND, force and retired. Finally they came in her bishops, priests, and people from his with a thousand men advancing with lines accession to the chair of Peter (loud applause). No Irishman who has ever conversed with the Holy Father and who has witnessed the enthusiasm with which he speaks of the cause of Ireland could for a moment doubt the fulness of knowledge and the depth of feeling with which he refers to the Insula sanctorum (loud cheers). Efforts are made from time to time by English or anti-Irish authorities to misrepresent his views, but it is to be hoped that after the recently published manly letter of His Grace the Archbishop of Dub lin-(loud cheers for Dr. Walsh)-those who love to sow discord and to prophesy evil things will be, if not silenced, at least made to feel that truth will prevail (applause). It would be easy for me row, when I am retiring from the political conflict which in one form or another has been continued without cessation in Ireland since the Normans landed on our shores, to be valiant in speech and loud in declamation-(applause)-but I have too much respect for you, and I have too much regard for my own character to go to day one step beyond what I have repeated on

various occasions WHILE I WAS BISHOP OF GALWAY. No one will deny the necessity or the utility of political organizations in a country situated as Ireland unfortunately has been for the last 700 years (loud applause). It is one of the incomprehensible truths of history, of the history of our connection with England, that a nation who is in her legislation for other dependencies conciliating in her policy, powerful in her vast resources, has never the wisdom or the prudence or the generosity to seek to conciliate Ireland. We know from bitter experience that it is only to the menace of angry agitation that any substantial concession has ever been made, and yet, as our national poet has truly expressed it, there never were hearts more made to be loyal if our rulers would only recognize our rights and live with us on terms of equality and brotherhood. Your special alm is to restore to Ireland her legislative independence. In that aim I entirely sympathise with you. It is obvious that

UNTIL THE PORTALS OF OUR NATIONAL PARLIAMENT ARE AGAIN OPENED in College Green-(cheers)-there can be prevent this friendly feeling and common political action among all Irishmen except perhaps the rabid Orangemen of the North. That obstacle lies in the settlement of the land question. Gentlemen, I need not urge you while you are strong in the expression of your demands and resolute in your efforts to win back your national birthright, to discountenance any form of crime and to avoid every phase of disastrous disunion (cheers). You are no secret, illegal, or irreligious society—your blessed by His Church (applause). Victory is within view. Be just and fear not. Be tolerant and conciliatory-be strong but merciful. I leave you near the break of day (loud applause). I will, God willing, return in a few years to find the sun of Irish liberty mounting the morning sky, shedding light and heat, and peace and union and prosperity over a regenerated nation (loud and long-continued cheering.)

FATHER RYAN'S LECTURE.

"NEW FASHIONS AND OLD FOLLIES"-THE COURSE AT LOYOLA COLLEGE.

The winter course of lectures at Loyola College is especially attractive and interesting this season, and well deserves the ever increasing patronage and praise given by the most cultured society of Baltimore who attended the lectures.

The third lecture of the course was given in the college hall on Monday evening by the Rev. Father Ryan, S. J., pastor of St. Ignatius' Church. There was an excellent and representative audience, and the lecture was in every way worthy of this admirable winter course and of the appreciation it received from those present.

This lecture was so instructive and of such universal and practical application that we should wish to give it in full; but we have been able to secure only a short, yet, we think, a sufficiently correct synopyet, we think, a suniciently correct synopsis. The subject was "New Fashions and Old Follies." After a few introductory and humorous remarks on some of the leading fashions of the day, the reverend lecturer said he would not dare to invade the realm of fashion over which the ladies ruled supreme, and especially so as he had heard that the ladies themselves intended to grapple the three great questions that now agitate the world of fashion, and had unanimously resolved to pull down or off the high crowned hats, to boycott highheeled boots, and to vigorously sit down on the bustle.

But there are other fashions, the Rev. Father said, in which he claimed a right to speak-fashions that interest all, men and women, old and young, children and beatified. A feast with Mass and Office parents, teachers and pupils; fashions that will speedily be published, and their relics exercise a perpetual and most potent in may be existed for the vaneration of the fluence on intellectual, moral, social and civil life and action; fashions that are being daily discussed in all one leading services on Sunday and the Masses and heing daily discussed in all one leading services on Sunday and the Masses and heing daily discussed in all one leading the services on Sunday and the Masses and loss, nave been ross, and loss, nave been and women, old and young, children and beatified. A feast with Mass and Office will speedily be published, and their relics may be expected for the vaneration of the fathful. being daily discussed in all our leading journals by our clearest thinkers and ablest writers, who see and know, as they read the signs of the times, that as these God, for this great consolation to the fashions are, so shall society be; that the Church in England after the desolation of thought, scientific fashion is the dress of as far as possible. theory, and religious fashion is the dress of faith and worship, or the style of dress | Church, for this act of love in glorifying in all these three, according to two very good authorities, though of different thew Arnold. Literature is the best thought of the best minds and hearts expressed in the choicest, best, and most beautiful language. This is what literature essentially is; this is what it always should be; this is what, in the latest form and fashion, it most certainly is not. And not only is the latest literary fashion not the best thoughts of the best minds; its definition would seem to be the worst thoughts of the worst minds and hearts of the worst men and women.

The change seems severe ; 'tis only too easy of proof, and first from the principles, the canons, the rules, and laws of this latest literary fashion. It seems to be a sort of fatal necessity that Paris should lead the fashion, so Paris gives three principles to rule the literary fashion of modern thought and modern times. These principles are: Teach men to do what they like, because they like it; to follow

On Sunday Pontifical High Mass was in all things the passions of their hearts; to satisfy the needs of the human breastthe bete humaine, as Zola puts it; and this, all this, is attempted and only too successfully done by the latest literary fashion Go into any great emporium of books in one of our large cities; take one of the news company's stores. See the books Clarke, S. J., said that Catholics in Eugthat are sent all over the country in millions. If not the covers, the very names are enough to show that these books are written to sell and to satisfy the passions of the bete humaine. It is a horrid thing to think of the mental and moral ruin these books spread around here. If fire, or famine, or fever, there would be a pity for those who should suffer; but because, though a thousand times worse than these, 'tis only the literary fashion of the day, the havoc that is done is scarcely thought of persecution to the Church. But of. The Christian's duty in the face of at last there came a time when, at least in this danger, that has come perhaps farther than our doors, is first to defend his own. Christian parents would not permit men and women of evil fame and loose manners to come to their family parties. fresh tyranny against the Church of God Why will they allow these same people the run of their house, admit them to private talks and walks with their children when they come in paper, cloth, or gilded or put into prison and done to death Baltimore Catholic society should do more than defend itself in

aims are open and just. The means you are well worth taking. Every Catholic will adopt will be sanctioned by God and family should have some. Can it ever happen that some Catholic families not only do not take any of these periodicals mentioned, but that their courage and zeal in this grand cause does not reach even our own excellent paper, the Catholic Mirror? This is plain, practical talk; it is best to be plain and practical in a question of such pressing importance. Our pres-ent Holy Father Leo XIII, is always ready to bless those who write and edit good books; he is also ready to bless those who buy and read them. The reverend lecturer next went on to show, with much eloquent reasoning and wealth of illustra-tion and anecdote, that the new scientific fashions will not fit the facts as the dress of theory should, and that the latest religious fashions have no facts, have nothing, and no one to fit; that the noblest and truest thoughts are found clothed in the dress of Dojund; that all the facts of man's nature, origin, and end are covered by the

> upon the wings of the wind! Some choice and excellent music and singing were given by Mrs, Elder, Miss Rinn, and Miss Coffey, to all of whom the reverend lecturer paid a graceful compli-ment. The next lecture of this excellent course will be given on Monday, the 17th inst., by Mr. Austin J. O'Malley, S. J.

dress of divine philosophy, and that these,

with the grand old ritual that surrounds

an eternal reality, are to be had only from her who has all her tashions from Him who makes the clouds His garment

and the rainbow His glory as He walks

BEATIFICATION OF THE ENGLISH MARTYRS.

London Universe, Jan. 15. His Eminence the Cardinal Archbishop of Westminster has issued the following

etter to the clergy of his diocese: REV. AND DEAR FATHER, -With great oy and thankfulness to Almighty God I am able to put in your hands the decree of the Holy See, dated on the Feast of St. Thomas of Canterbury, our great martyr and patron, whereby, the fifty-four martyrs, who laid down their lives for the faith between 1535 and 1633, have been services on Sunday next, and notice will be given that on the following Sunday a present unrest and threatened social up- three hundred years, will be offered. The follies. Literary fashion is the dress of chapels these directions will be followed

We owe to the Divine head of the our martyrs, a faithful imitation of their fidelity, their fervour, and their selfschools-Cardinal Newman and Mr. Mat- sacrifice for the faith, and as St. Stephen prayed for those who stoned him, we ought pray that God will not lay the passion f His saints to the charge of this land and people.—Believe me, rev. and dear father, Yours affectionately in Jesus Christ,

HENRY EDWARD, Cardinal Archbishop. Archbishop's House, Westminster, Octave day of St. Stephen, 1887.

FATHER CLARKE, S, J, ON THE ENGLISH

MARTYRS. The solemn octave of the Epiphany has been observed with great splendour and devotion at St. Peter's Church, Hatton Garden. There has been High Mass each day and Vespers every evening, and during the octave, besides the fathers of the Pious Society of Missions, a Carmelite,

sung by the Right Rev. Dr. Patterson, Bishop of Emmaus, and assistant clergy. The Rev. Father Crescitelli having read the letter from the Cardinal Archbishop and the decree of the Congregation of Sacred Rites confirming the honour given no longer any disguise as to the writings to the English Martyrs, the Rev. Father and prospects of the Catholic Church. In Clarke, S. J., said that Catholics in England were now able to rejoice in a privil ege which this poor country had never before enjoyed since the days of the Reformation. The Holy Father rad raised to the altars of the Church fifty four of those who had laid down their lives for than 300 priests, with about sixty in Scotthe faith. These fifty-four martyrswhose names they had just heard readhad laid down their lives for the principle that we must obey God rather than man. That principle was for centuries a source and some sixteen members of the Queen's Europe, if there was not peace, there was a cessation of those cruelties. But the days grew evil again, and the so called Reformation introduced fresh cruelties, and, as they knew, during the reign of Henry VIII. and of Queen Eizabeth hundreds of faithful Catholics were fined because they would not acknowledge the King or Queen as head of the Catholic country, and they are proud of their responsibility. But the most striking and significant thing about the whole business is the fact that all the action, and discipline, and the organization that have made

There is but one conciliation between the two countries; moreover, it is asked, and what Sir Thomas More and significant thing about the whole business a friendly feeling established between the last class figures the name of John Henry different classes of our own countrymen.

There is but one chetrale at the countries asked, and what Sir Thomas More and and thirteen cardinal priests, asked, and what Sir Thomas More and last class figures the name of John Henry different classes of our own countrymen.

There is but one chetrale at the countries in peace, no union, no conciliation between the two countries; moreover, it is have the courage of its convictions, of its asked, and what Sir Thomas More and class class figures the name of John Henry different classes of our own countrymen.

There is but one countries; moreover, it is have the courage of its convictions, of its asked, and what Sir Thomas More and class class figures the name of John Henry different classes of our own countrymen.

There is but one countries; moreover, it is have the courage of its convictions, of its asked, and what Sir Thomas More and class class figures the name of John Henry different classes of our own countrymen.

There is but they are proud of their recognized the courage of its convictions, of its asked, and what Sir Thomas More and class class figures the name of John Henry different classes of our own countrymen. line, and the organization that have made There is but one obstacle at present to custom, but their conscience, be the judge civil Sovereign, they would not only have tory, which has reached its fiftieth annual of last session.

were to be counted among those who laid down their lives in those evil days. That spirit of persecution lived long, and it was to be found even in the present day, though in these days through God's mercy Catholics were not persecuted in England. Yet the Evil One was not inactive, and if they looked to France, or Germany, or Italy, they would not indeed find the cruel barbarities of former times, for the devil worked now a days in a more subtle way than formerly. His wiles were now employed to drive out the religious, and to impose laws by which the education of Christian children was made impossible, He was seeking to do in secret that which he had failed to do in a more open manifestation of his hostile spirit. In the present day tyrants dare not have recourse to the rack or to the other instruments of torture of earlier times. If men were put to death for religion's sake, there would be a general outcry on the part of the whole civilized world, and so the Evil One went to work by seeking to rob the Church of her little children, and by ban-ishing those whose crime it had been to bring them up in the fear and love of God. And this principle was not only the foundation and source of persecution of the Church, but it was also a source of her liberty. It was because the Catholic Church never admitted the superiority of the demands of the civil power or of the claims of human affection to the claims of God upon our allegiance that the Catholic Church was free. In England who was the slave, Sir Thomas More or Cardinal Fisher or Henry VIII.? Was it not Henry VIII. who lived a slave to his own cruel lusts, and who stopped at neither murder nor adultery that he might indulge his passions and carry out his own wicked and unnatural purposes? Were they not free who rejoiced in the liberty of the Gospel, and who cared nothing for earthly honor so long as they obeyed God? And lastly, this liberty was the source of the greatness of the Catholic Church. All admired courage. Let them look in imagination to the Roman amphitheatre, and there they would see not only brave soldiers like St. Sebastian laying down their lives for the sake of Christ, but even women and little children submitting to every torture and enduring death rather than waver in their devotion to their Lord. and Master. And thus they found that very seldom was there a martyruom at which there were not heathen soldiers converted to the truth. They could not refuse their admiration to those who were willing to endure so much for the God they adored. The blood of martyrs was the seed of the Church, and that not only because God always blessed with some special benediction the soil, watered by those who had shed their blood in testimony of their devotion to Him, but be cause, even in the natural order, we could not help admiring those who laid down their lives for a principle. They might at in the present day the great event that they were going to celebrate next Sunday might be a source of a great movement in favour of the Catholic Church in this country. This raising of so many faithful and glorious English Catholics would not fail to attract the attention of those outside the Church. Even the godless newspapers allowed that there never had been so great or so noble a Chancellor of England as Sir Thomas More. The preacher concluded by exhorting his hearers to pray to the newly-beatified martyrs to intercede for this poor country, that she might be once more restored to the faith. He also reminded them though treated with great liberality Catholics still stood in great danger, and warned them to be ever on their guard lest they should lose one particle of that faith in defence of which those who had now been raised to

the altar had laid down their lives. THE CHURCH IN ENGLAND.

From the English Catholic Directory for 1887, some interesting facts are gathered. Not long ago the Catholic body in England consisted of the families of a few peers and baronets, a few county families. chiefly in the north and west, and a few thousands recruited mainly from Irish immigration. Since the fate of Catholic emancipation there has been a steady increase in numbers and since 1850 there has been out into archdioceses and dioceses. In 1878. the same was done for Scotland. In England and Wales there are fifteen such dioceses, in Scotland, six. Half a century ago in England and Wales there were not more land. Now there are over 2,500 in all. The laity of course, have greatly increased, but not in the same proportion. There are forty Catholic peers, forty-eight baronets, privy council in England and Ireland profees the same belief. Five Roman Catho-lic members sit for English constituencies. In regard to foreign parts it is stated that the archiepiscopal sees "of the Latin and Oriental Rite," amount to 172, and the bishops' sees, including those of suffragans, to 729 more. Including retired bishops and those who hold titular sees in partibus their total number is 1,187. The members of the Sacred College at Rome, when filled up, are seventy, but the numbers is seldom complete. At present there are six carissue, is published under the auspices of Cardinal Manning,—N. Y. Herald.

A CARD.

To the Mayor and Corporation of the town of Perth :-

GENTLEMEN,—I beg to offer you my grateful acknowledgements for the flatter. ing compliment you have paid me in re-electing me on last Monday evening for the third time since my advent to Perth, as a Trustee for our Collegiate Institute and a representative at our Board of Edu-cation, not merely of the Roman Catholic body of whom I am the Pastor, but in a wider sence of the whole Town of Perth. You are my witnesses, gentlemen, that I canvassed none of you for your support in the premises, although I had been assured by one who professed to know all about it, that your present Council would not elect me, yet I have the proud satisfaction to day of knowing that I had rightly diagnosed the true Liberal sentiment of my Protestent fellow citizens, when I determined of my own mere when I determined of my own mere motion to leave the question of my return to or rejection from our Board of Education, entirely in your hands. Gentlemen again I thank you, and I will simply ask you to accept my past record at the Board of Education, as an index of what my future course chall he so large as I may future course shall be so long as I may have the honor of a seat at the Board.

Yours truly, VERY REV. DEAN O'CONNOR. Perth, Feb. 2nd, 1887.

CHARITY CONCERT, -Our London read. ers will please bear in mind the Concert to be held in Victoria Hall on Wednesday, 16th inst., in aid of the poor. We hope there will be a large audience on the occasion, in order that the Children of Mary will be enabled to help many deserving poor during the winter. Seats may be reserved at Nordheimers.

The Irish-American Singer:

Baltimore, Jan. 22.—Miss Ellen Scarlan, a young singer of great promise, is going from this city to Italy next week to pur-sue her musical studies. Cardinal Gibbons will pay her expenses, as the young girl is poor, her father being a laborer in the employ of the Baltimore and Ohio Rall-road. The Cardinal is an intense lover of music. One Sunday, about a month ago, Miss Scanlan, who sang in a small chapel in the southern part of the city, was induced by Father Graf, organist at the Cathedral, to sing the "O Salutaris Hostia" while the Cardinal was on his throne at vespers. The girl had never sing in the great Cathedral before, and as she is very young and modest, she consented only young and modest, she consented only after much solicitation. At the opening words of the solo her voice was so low and fluttering that it could not be heard beyond the organ loft. When she reached the "Uni trinoque Domino," however, her voice came forth in all its sweet freshness and the members of the Cathedral congregation, although accustomed to good singing, raised their eyes from their prayer books in surprise, and hardly a them could refrain from glancing up at the choir. Even Cardinal Gibbons, who has seldom been known to turn his eyes from the altar, faced the organ loft directly and did not turn his eyes from the young singer till the last notes. After the service, everybody was inquiring the name of the singer and praising her. Cardinal Gibboes found out the girl's name, the poverty of her family and the necessity which compelled her to work in a cigarette factory. The generous prelate then sent for her, and offered to pay her expenses in studying music in Italy. She consented, of course, and soon she will be among the students at the Florence Conservatory.

One Name Enfficient.

"Give your daughters but one name in baptism," cried out a thoughtful clergyman once, "and she ought to be perfectly content with that."

This brings us to speak of a custom coming only too much into vogue, of dropping the good, old fashioned English termina tions of female Christian names, and adopting, the "le" termination, in imita-tion probably of the French. Hence our Julie, Sallie, Caddie, Mattie, Poilie, Lucie,

Mamie, Nellie, Katie, and most to be deplored of all, Marie. This "Marie" is a corruption of Mary, the sweetest of all female names. It is derived from the Hebrew, and signifies "exalted." The Magnificat will show the great exaltation of Mary, the Blessed Virgin, who was mother of the Son of God made man. In all ages since her time the name Mary has been conceded to be the most exalted, and in pious Catholic families it is almost always preferred for a daughter.

Let the great name of Mary, therefore, continue to be preferred. It is not only endeared to us by religion; it has ever been a favorite name with the poets.

But we return to the "ie" movement, We hope our fair friends will be content with the actual plain, old-fashioned names given them at the sacred font. And let them not only eschew modern innovation, or rather affectation, in their names, but let them also learn to love the old, robust habits and trains of thought, taste and feeling prevalent in the days of their mothers and grandmothers. Let each be content with one name; and the best of all is the name of Mary .- Catholic Columbian

P. M. K, ARTHUR .- Municipal Councils have no authority under the School Act to issue debentures for school purposes. All the borrowing powers applicable to Separate Schools are contained in section 59 of the Separate School Act