

EDITORIAL NOTES.

In the suit brought by the "Junior Order of United American Mechanics," one of the societies which are organized on A. P. A. principles, against the Sisters who are teaching in the Public schools of Ebensburg, Pennsylvania, a decision has been rendered by Judge Barker in favor of the Sisters on all points argued by the so-called Mechanics, except one, namely, that the Sisters are not to be allowed to teach the Catholic catechism in the schools. As the catechism may be taught outside of regular school hours, the decision will not bear hardly on the religious teachers. The "Mechanics" objected to the teaching of Sisters at all, and also to the dress they wore, and to their being addressed by pupils under their religious names; but on these points the decision is in their favor. The settlement where the suit took place is almost exclusively Catholic, and the children are nearly all Catholics; and if the decision had been against the Sisters, the Catholics of the locality were resolved to establish parochial schools as the only means left to them of giving their children a Christian education.

Mr. STEAD, in his vigorous book entitled "If Christ came to Chicago," a very interesting title, tells some interesting truths, notwithstanding the flippancy with which he treats of things sacred. In regard to Church attendance in that city he says that "in the one hundred Catholic churches from as early as four in the morning, twice as many citizens of Chicago as attend all the other churches of all the other denominations put together assist at Mass." He cannot help admiring their devotion, but he belittles it as much as possible by describing it as "weekly manoeuvres on the ecclesiastical parade-ground." Yet it would be difficult for him to deny that earnestness in religion is a security for the truly Christian spirit which actuates those whose faith is so practical. The same story which Mr. Stead tells of Chicago comes from every part of the United States where any attempt has been made to count the number of church-goers. Not half of those who are supposed to be Christians go to any church, if the Catholics are omitted in the estimate.

A RECENT despatch says that the Pope has called, or is about to call, a meeting of Cardinals and Oriental patriarchs to consider whether any means can be adopted towards bringing about a reunion of the Western and Eastern Churches. As the Holy Father has had this purpose at heart for many years, it is quite probable that the despatch is correct; and the announcement made a few days ago in the New York World, that Cardinal Gibbons has been invited to Rome would appear to be a confirmation of the report. It would be the crowning triumph of the glorious Pontificate of Leo XIII. if this reunion could be brought about by him; and there was never a better prospect for such a reunion than the present time, when the relations are cordial between the Holy See and those sovereigns in whose dominions the Oriental schisms are predominant or numerous. Russia would be, of course, the principal power with which an agreement would be necessary; but as the Oriental churches in the various countries are all quite distinct from each other, a great step would be taken if even some of these independent organizations would come to terms. Considering that the faith of the Orientals is almost identical with that of the Catholic Church, there ought to be no very serious obstacle in the way of bringing about a consummation so much to be desired, even if Russia should hold aloof from negotiations on the subject.

A BOGUS NUN ARRESTED.

Kate Arnold Had been Collecting as a Sister For a Year.

New York, August 31.—Detectives Dale and Delaney arrested a woman Wednesday in the garb of a Sister of Charity who proved to be an impostor. When arrested she broke down and confessed. She said she was Kate Arnold, thirty-six years old, of No. 46 Sackett street, Brooklyn, a widow with one child, a girl of five, dependent upon her. She said she was out of employment, had no money and had adopted this disguise in order to obtain a living.

It was learned that the woman had been collecting money as a Sister of Charity for nearly a year, and no less than fifteen complaints came forward. They were greatly surprised that the "Little Sister," as she was known, should prove an impostor.

In Yorkville Court Justice Meade committed her on a charge of getting money by trick and device.

The police subsequently ascertained that the address in Sackett street, given by the woman as her home, is that of a livery stable.

"FATHER O'FLYNN."

A Song that Brought Merited Fame to Its Author.

BY M. J. MURPHY.
Of priests we can offer a charming variety.
Far renowned for learning and piety.
Still I advance ye, without impropriety.
Father O'Flynn as the flower of them all.

CHORUS.
Here's a health to you, Father O'Flynn,
Sainthood, saintlike, and saintlike again;
Powerfullest preacher, and
Tenderest teacher, and
Kindest creature in old Donegal.

Don't talk of your Provost and Fellows of Trinity.
Famous forever at Greek and Latin.
Dad and the divinity and all at Trinity.
Father O'Flynn'd make naves of them all.
Come, I venture to give ye my word.
Niver the likes of his logic was heard.
Down from my theology
Late theology
Truth and conchology if he'd the call.

CHORUS.—Here's a health, etc.

Och! Father O'Flynn, you're a wonderful way
And you.
All old sinners are wishful to pray with you.
All the young children are wishful to play with you.
You've such a way with you, Father O'Flynn,
Still for all, you're so gentle a soul.
Tad, you've your stock in the grandest con-
fession.
Cockin' the crazy ones.
Cockin' the crazy ones.
Liftin' the lazy ones on the stick.

CHORUS.—Here's a health, etc.

And though quite avoidin' all foolish frivolity.
Still at all seasons of innocent jollity.
Where was the play boy could claim an equal-
ity.
At comicality, Father, did you?
Dad, the Bishop looked grave at your jest.
Till this remark set him off with the rest:
"Is he the gale?"
All to the lady?
Cannot the clergy be Irishmen, too?"

CHORUS.
Here's a health to you, Father O'Flynn,
Sainthood, saintlike, and saintlike again;
Powerfullest preacher, and
Tenderest teacher, and
Kindest creature in old Donegal.

The gifted author of "Father O'Flynn," Alfred Perceval Graves, is better known in the United States than almost any other Irish writer of the present. This one song has brought him greater fame than most poets achieve with volumes; it has been sung wherever the English language is spoken, and its popularity increases from day to day. Its jingle catches the popular ear and the scholar is captured by the unique and clever rhyming, which is as good as any ever written by Gilbert, who is considered one of the masters of ingenious versification. Miss Mary Balloch tells us, in the English Magazine, that "Father O'Flynn" first appeared in the Spectator, to which Mr. Graves had been a contributor.

The popular song was written in the year 1873 or 1874, and was composed while the author was walking one morning across two or three parks to the Home Office, where he was then acting as Private Secretary to the Assistant Secretary of State, Mr. Winterton. "The Top of Cork Road," a lively tune to which he had often danced a jig as a boy, was filling his ear and mind, when suddenly the words of "Father O'Flynn" glided into being and were written down immediately on his reaching the office.

Many Irish priests are credited with having been the original of "Father O'Flynn," but to a certain Rev. Michael Walsh, parish priest of Kilchoman, Kerry, is due the honor of having inspired the original ballad. Father Walsh, and Mr. Graves' father afterward Bishop of Limerick, were very intimate and the latter's sons passed many happy hours in the company of the old priest. He was exceedingly charitable and good, so much so that his menage was of the scantiest, and often he would cry out, as the lads came running in, "Boys, here are some turkey's eggs, but no egg cups; however, you had better scoop a piece out of the loaf and put your egg in it; that will do as well." He was a good musician and a well-to-do parlor of his best Irish airs. He had been educated at Donny, and had much continental culture, keeping all through our great civil war the parlor of his humble presbytery was covered with maps on which he marked from day to day the various advances of the troops. When the Catholic priest was dying he sent for the Bishop of Limerick, but only to shake hands with him.

Mr. Graves, although he admits that his father's old friend was the prototype of "Father O'Flynn," wished in his verses to give a picture of a type rather than of an individual; and to many who know Dublin the last verses of the ballad somewhat suggests the witty type of Irish priest of whom Father Healy might be mentioned as the supreme representative. This famous priest who is supposed to be the most brilliant wit whom Ireland possesses at the present moment, is a host in himself and innumerable are the good stories told about him. But, as it is true of the most famous raconteurs, it is perhaps more the way the thing is said than the actual words which give point to his jest. The story goes that on one occasion he was sitting next to Professor Huxley at a British Association dinner, when the latter began telling him a long story of how a certain Catholic priest cross examined him as to whether there was the slightest glimmer of religious intelligence in monkeys. The Professor somewhat heckled Father Healy as to what position the Catholic Church would take on such a matter. "Now, why do you suppose this priest asked me these questions?" "Dead," replied his companion slyly, "depend on it, he was hoping to find a cheap curate among them."

On another occasion Dean Quirkie and a number of his ecclesiastical superiors were dining with him, and began asking why he was not a more active Nationalist. "It is all very well for you young men," replied he, with a twinkle in his eye, "but one night with my double-barreled gun in a damp ditch would be the death of me."

A long time passed by after the early morning spring into being, and no particular notice was taken of what was going to be one of the most popular songs ever written. Mr. Graves, however, always counted the ballad among his own favorite efforts at the same time that he was quietly adding to his stock of lyrics, and when Dr. Charles Villiers Stanford, having been requested by Messrs. Bourke & Co., to edit a collection of writers, wrote to him, asking if he would mind contributing the words to the ballad, that he was able to send his best seventy songs, including "Father O'Flynn," almost by return of post. But Dr. Stanford, although he approved of the other, considered "Father O'Flynn" too humorous for his collection, and it was only after some persuasion that he finally agreed to include it. Somewhat later a concert was given at which several of these songs were to be sung in order to advertise the collection. As the singers were looking over and selecting what they should sing, Charles Stanley, the famous baritone, put his hand on "Father O'Flynn" and said: "That is my song!" Even on this the first occasion that it was sung in public, it made a great success, the verses being encored three times. During the last twenty years the song has been closely identified with Mr. Stanley and the eminent singer has even been caricatured as "Father O'Flynn." Such is the story of the song.

In the green arbutus shadow,
On the lovely banks of Lanes,
I would rock my laughing lad
In his cradle up and down.
Up and down, and to and fro,
Singing lulla, lulla lo.

Soft cloud deers floating o'er us
Curtain up the starting sun,
Pretty birds in loving chorus
Pipe around my precious one,
Pipe your softest shushen shoo,
Tira, tira, lulla lo.

See! the sky to brightest blossom
Flowers within the furthest West,
And the babe upon my bosom
Flashes with the rose of rest.
Whilst with magic light around
Lanes gives back my lulla lo.

Although Mr. Graves is very fastidious about final finish, when once he has made up his mind he has done his best, he resists the temptation to re-write or alter his songs.
Quite apart from his work as a contributor to leading literary and educational journals, Mr. Graves had worked late and early as inspector of schools at Manchester, Huddersfield and Taunton before being finally appointed to South-west district. He was one of the half dozen inspectors selected a few years since to give evidence before the Royal Commission on Education. When the Irish Literary Society was organized in London a couple of years ago, he threw himself with sympathetic ardor into the movement and is now acting as honorary secretary to the society. The next volume of the New Irish Library will be from his pen, a collection of Irish songs, which will be hailed with delight by every lover of Irish song.

A Conspicuous Change.

The time is not so long gone by when the opponents of the Catholic Church in this country singled out for especial attack its monastic and conventual institutions, and were especially bitter in their misrepresentations and denunciations of the latter establishments.

In this matter, however, as in many another, time has wrought a conspicuous change in sectarian sentiment, and some of the Protestant churches, whose spokesmen were loudest in condemning Catholic monasteries and convents, are now feelingly imitating the Catholic Church and endeavoring to establish institutions of their own which shall resemble, as far as imitation can copy reality, the Catholic ones.

In a number of our large cities there are communities of Protestant ministers who lead celibate lives, follow a certain code of rules in their daily duties, and even arrogate to themselves the titles whereby Catholic priests are commonly addressed by their parishioners. It is also stated, on what seems to be good authority, that there are in this country no less than sixteen Protestant sisterhoods, whose members call their houses convents, wear a distinctive habit and devote themselves to such work as generally enlists the efforts of our Catholic nuns.

This is certainly a conspicuous change in Protestant sentiment from the days when monastic and conventual institutions were regarded as "Romish abominations" by all the sectarian denominations of the land; and when the foul falsehoods of "Maria Monk" and other writers of her ilk about Catholic convents were accepted as truths by the average American non-Catholic. This change will be all the more acceptable one if it fore-shadows others of greater importance, and experience proves that not infrequently those who begin by imitating Catholic customs end by embracing Catholic belief.—Catholic Columbian.

CARDINAL TO VISIT ROME.

His Eminence of Baltimore Will Go to the Coming Winter.

Baltimore, August 29.—Cardinal Gibbons will go to Rome this winter to report to the Pope the condition of the Catholic Church in the Archdiocese of Baltimore. Each Bishop is expected to make an official visit to Rome for this purpose at least once in five years. The Cardinal's last visit was in 1887, shortly after he received the red hat.

He had at first planned to go on his proposed trip early next spring, but it is said that he will go sooner on account of an understanding that the Pope desires his presence in Rome in order to confer with him about matters relating to the Catholic Church in America. It is reported that a cordial invitation to him from the Pope is on its way to Baltimore.

Mr. Stead and Chicago.

People are free to berate Mr. Stead, and to ridicule the book he has written about Chicago; but he is a bright and brave man for all that. His latest work is full of thought, and ought to be of great interest, more especially to Chicagoans. Although the remedies he proposes for the cure of moral ailments may not be the right ones, although he may be ignorant of efficacious ones long in operation, there can be no doubt that he knows what are the most destructive moral evils, and is not afraid of proclaiming their presence wherever he founds. Chicago is not unlike other large cities, and those who are battling against the powers of wickedness in places high and low meet with the same opposition everywhere. Mr. Stead is a writer in the Month magazine, that the principal source of the widespread evils exposed in "If Christ came to Chicago" is the want of unity among Christians. "If there were not so many sects, and there could be thorough and systematic co-operation, how much more effective would be the great store of religious force which is in a vast city like

Chicago! And so he foresees the visionary ideal of the Church of the future in which all will unite together, Catholics included, sacrificing their dogmatic attachments for the sake of the commonweal. If Mr. Stead wishes to be practical, he may convince himself that such an ideal will never be realized; and that if it were, Catholics in ceasing to be Catholics would cease to be the great force for good in the world which at present he recognizes them to be. It would be better — though of course it is not to be expected of him — if he would trace this evil of religious division to its root. There never has been and never will be any principle of religious union save the principle of authority. Bring back all who confess the name of Christ to the fold of Catholic unity, and we shall have done much to remedy the evils which we at present deplore. Luther and Calvin and Henry VIII. are after all, the persons mainly responsible for the ills of Chicago and similar cities; and in the next place, those are responsible who persist in adhering to their false principles."—Ave Maria.

CONSECRATION OF THOUGHT.

Necessary for Successful Study.

The first essential to successful study is the power of concentration of thought. This power is largely a matter of habit and cultivation. Read five pages of history in a lackadaisical manner. Close the book and write out all you can remember. Then compare your production with the printed matter, and you will be able to judge of your proficiency. Read five pages more with fixed attention and a resolution to retain the subject, and compare as before. You will find a marked improvement. If your memory is treacherous read but very little and always write on the subject. When you hear a sermon or address, hear it, and afterwards reduce it to writing. Read no novels, and do not read aloud to please others unless you care nothing for the article yourself. A practiced reader can read aloud for hours and carry on an independent train of thought all the time. This ruins the faculty of study as well as the memory. Dismiss all other subjects but the one in hand. Let the ear be deaf to all sounds, and the eye blind to all sights. Let the sense of touch sleep, and smell and taste be as though they were not. A lesson learned in this state of mind will stay with you, and will not need to be "crammed" again the night before examination. It will be like lines carved deep into the rock, or chiseled on the Rosetta stone. The other method is the dim tracing of obscure letters in the sand, which the next wave obliterates.

A Sweet Voice Desirable.

The excellence of a low voice in woman has met with the highest commendation in all ages. It is a lady-like characteristic and may be noted as one of the possessions which distinguish the cultivated person and the ill-bred. By a low voice is taken to mean, of course, a well modulated voice, sweet and gentle tones; as contrasted with harsh and rasping enunciation, or undue emphasis in expression.

The American girl has more to contend with in acquiring a proper voice and expression than any of her sisters in other countries, it is said, owing to climatic and other influences; but this, of a fact, makes it all the more necessary that she should give unceasing study and practice to the task, happily some cases and attainable in all. Next to giggling, however, it is coming to be recognized as the special attribute of the uncultivated. The well bred lady, on the contrary, though in the humblest attire, carries conviction as to her high breeding in the tones of her voice. There are no defined classes in this country: a shop girl may be a lady; a so-called lady may be coarse and unrefined. Character and cultivation are the tests of ladyhood, let them come from any source they may; and any woman, with persistent study and practice, may become a lady in fact and in appearance. Refinement is a product of cultivation and training, and as the voice is the index to this, it must receive the most painstaking care in process of formation.

"LEAVE THE POPE ALONE."

What the Chinese Bismarck Said to de Rudini, Son of the Italian Prime Minister.

Li Hung Chang is not always as kind to people he serves as he was to me, says M. de Guerville, late World's Fair Commissioner to China. The young Marquis de Rudini, son of the great Italian statesman, former Prime Minister of Italy, was for a time military attaché at the legation in Tien-Tsin. He had with Li Hung Chang a most disagreeable interview, which shows that the Viceroy knows well what is going on in Europe and is also accustomed to tell what he thinks. "Aha!" said he to the young Marquis, as soon as they were seated, "why don't you tell your father to let the Pope alone and to give him back what you have stolen from him? Oh, yes, I know you will deny it, but it is perfectly useless. You have robbed him of nearly all he had, and you are keeping him a prisoner in the Vatican. It is shameful, but it will not last as long as you think, for one day France will come along and change all this. Oh, yes; I know you will tell me that you have got the Triple Alliance, but it will be of no use to you. The French

and the Pope will get together one day and whip all of you as you have never been whipped yet."

The Pope's Advice to Priests.

At a reception given lately to M. Leo Harnel, His Holiness repeated his former declarations regarding the social question and the necessity for priests to take part in the labor movement, and help the people in all their just and legitimate claims for recognition. Leo XIII. recalled the fact that the Holy See has never ceased to praise those bishops and the seminaries that have opened a course of instruction in social economic questions for priests. The same purpose was carried out in Rome in the preparation and printing of a special treatise which is intended to give uniformity in the education of the clergy in social and economic questions.

Assessment System. Mutual Principle. CARD OF THANKS.

St. Thomas, Ont., Aug. 25, 1894.
E. S. Miller, Esq.,
Sec'y The P. F. L.,
St. Thomas, Ont.

Dear Sir:—
I enclose you herewith receipt of Miss Sarah E. Marsh. Your promptness in payment of this claim two months before due is sufficient evidence that Policies are paid without unnecessary delay.

Yours Respectfully,
(S) R. H. McCONNELL, Solicitor.

Sparta, Ont., 23rd Aug., 1894.
E. S. Miller, Esq.,
Sec'y The P. F. L.,
St. Thomas, Ont.

Dear Sir:—
I have to thank The P. F. L. and its officers for the very courteous and generous treatment accorded me in the settlement of claim for \$2,000, under Certificate No. 290, held by late Elston Marsh. In view of the fact that you have paid the claim soon as proofs were completed instead of holding back till claim falls due, I am especially grateful. This insurance was carried for nearly nine years, and the cost was always very moderate indeed, much less in fact than it could have been carried for elsewhere.

Wishing the P. F. L. all possible success,
Yours truly,
(S) ELSIE MARSH, Beneficiary.

Coughing

leads to Consumption. Stop the Cough, heal the Lungs and strengthen the System with

Scott's Emulsion

the Cream of Cod-liver Oil and hypophosphites. It is palatable and easy on the stomach. Physicians, the world over, endorse it.

Don't be deceived by Substitutes!

Scott & Bown, Belleville, All Druggists, Sec. & Etc.

AGRICULTURAL COLLEGE

WILL RE-OPEN OCT. 1st.

Education theoretical and practical for young men who intend to be farmers. Send for circular giving information in terms of admission, course of study, cost, etc.

JAMES MILLS, M. A., President.
Guelph, August, 1894.

BOURGET COLLEGE, RIGAUD, P. Q.

(Near the Ottawa River.)

Classical Course and English Commercial Course, Reading and Practical Business Departments. Best modern text-books are taught by competent professors. Terms of admission, course of study, cost, etc.

REV. JOS. CHARLEBOIS, C.S.V., President.

ST. JOSEPH'S ACADEMY.

St. Albans St., Toronto.

(COMPLETE) ACADEMY. COLLEGIATE and Commercial Course. Phonography and Typewriting. In Collegiate Department pupils are prepared for University Entrance, First, Second and Third Class Certificates. In the Academic Department special attention is paid to the Modern Languages, the Fine Arts in Music is practically and theoretically taught. Board, tuition, food and washing, \$120 per annum. For prospectus or information address to

REV. JOS. CHARLEBOIS, C.S.V., President.

ASSUMPTION COLLEGE, SANDWICH.

Out.—The studies embrace the Classical and Commercial Courses. Terms, including all ordinary expenses, \$150 per annum. Full particulars apply to Rev. D. CUSHEEN, C. S. B.

SEALED TENDERS

addressed to the undersigned, and endorsed "Tender for additions, changes, fittings, etc., to Post Office, Stratford, Ont.," will be received at this office until Tuesday, 15th September, 1894, for the several works required in the erection of additions, changes, fittings, etc., to Post Office, Stratford, Ont.

Plans and specifications can be seen at the Department of Public Works, Ottawa, and at the Post Office at Stratford, on and after Saturday, 1st September, and tenders will be considered unless made on the form supplied and signed with the actual signatures of tenderers.

As accepted bank cheque payable to the order of the Minister of Public Works, equal to the price per cent of amount of tender, must accompany each tender. This cheque will be forfeited if the party declining the contract, or failing to complete the work contracted for, and will be returned in case of non-acceptance of tender.

The Department does not bind itself to accept the lowest or any tender.

By order,
E. F. E. ROY, Secretary
Department of Public Works,
Ottawa, 3rd August, 1894.