

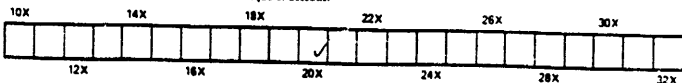
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"Truth is Catholic; proclaim it ever, and God will effect the rest."—BALMEZ.

VOL. V.—No. 25.

TORONTO, THURSDAY, JUNE 24, 1897.

PRICE FIVE CENTS.

### FANATICISM.

[WRITTEN FOR THE REGISTER.]

We spoke last week of the mood of being on our guard against the inroads of fanatics and cranks, who aim to impose their various fads upon the public through the instrumentality of the law. Bigotry, which has been defined as the imposition of private opinion, is bad enough, but when it is reinforced by legislation, when the sword of steel, wielded by the state, is made over to the bigot, then the matter is far worse.

Poultonism, Cromwellism, the Blue Laws of New England, and a thousand other forms of cruelty and tyranny have had their origin in the same source, and should be carefully studied by all who would know the danger of allowing every one, or any one, with a crochot in his head to get that converted into a statute.

Fanaticism is a kind of wild beast that ought to be always watched and, if possible, kept chained up, or the public will suffer.

What, then, you ask, do you mean by fanaticism? for we should not be writing against unrealities. The explanation given in the dictionaries does not go to the root of the matter. They derive the word from fanatic, a temple or shrine, the seat of pagan worship; and as much of that worship was wildly extravagant, those who entered most thoroughly into the spirit of it were called fanatics, or fanatics. But this would confine the term to those only who are a little touched on religious questions, whereas, in fact, we have fanatics in politics, in law, in medicine, and indeed in every walk of life. Here, I think, is a better explanation. The word comes from the Greek phainomai, to show or exhibit; and, in the passive, to be seen, or be the object of vision; and, keeping in mind that all action is stimulated by what we see, whether with the eye of the body or of the soul, then those who see the things that are not, or real things out of their proper relations, are the victims of phantoms and unrealities, and can't but be always wrong in whole or in part of their conduct. But it is possible any one can see what is not or does not exist? There is a very deep question here, which we need not touch. It is not necessary to our purpose. We need only point to the phenomenon of delirium tremens, in which the patient has visions—of himself awfully real—yet of nothing outside himself. Macbeth, too, runs after and tries to grasp a purely imaginary dagger which he thinks is dropping blood. Is this some merely a poet's fancy, or is it true to life? It is true, certainly, for science assures us that in very great excitement the optic nerve is powerfully affected, with the result that it exhibits externally a picture of whatever has caused the excitement, and the picture as it fades assumes a red color.

People may then see phantoms—the projected shadows of their own overwrought nerves, but having no reality or truth behind them—and any action they perform in consequence of such sight is the action of frenzy, or the outcome of false appearances. So far the term fanatic would be inapplicable. They are only madmen. But now consider the differences our treatise on rhetoric point out between imagination and fancy. The former calls up and uses pictures of real things which it has seen or experienced; the latter labors to make a world of its own, without the aid of what is real. It is the world it makes for itself is a world of emptiness and unreality, as misleading as the visions of Macbeth, and as fatal as the horrors. And hence we find the man of powerful imagination, that is, who is full of reality and truth, becomes great in poetry, in oratory, or in science, or indeed in any walk of life in which his peculiar gift has play; whilst fanciful people are divided generally into two classes: first, the harmless dreamer, the object of pity and mild contempt; and, secondly, the strong-willed busy-body, who persists in forcing his fancies upon the world. Fanciful and fanatical are the same at bottom, resting upon incorrect views of things—hence the word—and differing only according to the personal character of their professors. As I am not aiming at a treatise upon this matter I may only add that the view here taken is strengthened by the way of speech in English. The man who is not only a philosopher, but more than a philosopher, an illuminator of all he touches, we call a seer; that is, the one who sees past appearances, who penetrates to the essence of things, in themselves and their relations. And the opposite of such a one, of course, is he who sees wrongly, sees only in part or in shadows and phantoms.

By the nature of the case there must be very few of the seer class, the vast multitude never rising above a very imperfect perception of things; and hence law, which is the (compromised) judgment of the many, is infinitely preferable to individual rule. The individual has too much inclination to substitute his own view for the measure of

things in general, and so, to act from what we may call fanaticism. He becomes dangerous, however, only when he has the power of many in his hands and can impose, force, his cranky notions upon others and make his followers cut their hair, or kiss their wives, or keep what he calls the Sabbath, and so on, just in the same way as himself. He may be an earnest man, he may have much truth in his view, he may be philanthropic and even kind—so much the worse all these if he is a fanatic, seeing only one ray in the sun and narrowing the vast circle of truths, natural and revealed, into one crochot or hobby, which has no real existence in heaven or earth, and is only the shadow or phantom projected outward by his diseased nerves.

Such a man, especially if he is enthusiastic, has will and power. It always to be watched; hatred follows in course; keep him from having the power of the law in his hands, or your liberty is in danger. Say more, to be sure, as far as his inherently nature allows, be strangled with it from becoming the advocate of any cause good in itself, for his sickly vision will so distort its fairest features as to make honest men turn away in disgust.

By his a lecture the other day—may no one ever hear such deluded or prohibition, and if the poor deluded creature understood what he was saying he was guilty of the most loathsome blasphemy. The Almighty, in his handling of the subject, was not acting at incomprehensible bungler, in the net of creation, but guilty too of giving His children substances that were always and everywhere hopelessly, irredeemably bad. For nearly an hour he skittered away in this style, with an uncertainty and appearance of zeal which only served to more ghastly glimmer upon the hideous phantom his disordered brain was calling up before himself and his audience.

Indeed, honesty in the fanatic, whilst it may lead us to pity his infirmity, is one of the most dangerous symptoms. It is like bodily strength in the madman, calling for special vigilance against his attacks.

But we find our paper running out before we have rightly begun. Fanaticism, then, is a reaction upon self of false views of things. To see the thing that is not is to be mad, frenzied. To see things imperfectly is ignorance; to shut the eyes against all but one or two of the multitudinous rays in which the truth streams in upon us, is to be fanatical; and those who are the whole light, this is fanaticism in the mind, as trying to force this view upon others is fanaticism in conduct, or the full-blown article—to be combated by all men. And for this dire disorder there is only one cure, and that a complete one. The Church alone upon this earth, since the Day of Ascension, is able so to instruct, that every one who listens may know not merely this or that truth, but by the whole mass and unity her teaching, or shining upon the minds of her children; for in her is not merely all things at all times, but each in its proper place and relation, and each so modifying each, according to the proportion of its value, that look at which portion of the Church, and the soft light of the whole shines round about it and illuminates you Catholically, that is wholly. There's no room for fanaticism.

### Archbishop Keane on St. Columba.

At the great Gairtan festival in honor of St. Columba, held on June 9, addresses in the ancient Gaelic language were made by Very Rev. A. McNeill, P. P., Termon, Most Rev. O. Donnell, Bishop of Raphoe, Cardinal Lagan, Rev. John Boyle and others. The following paper from the pen of Archbishop Keane was also read:

While the echoes of the semi-Centenary of O'Connell's death are still lingering in all Irish hearts, the sons of Donegal assemble to celebrate the Thirtieth Anniversary of the death of St. Columba. How far apart in the stretch of centuries are Columba and O'Connell, and yet how near in the character, the significance, the purpose of their lives! Love of justice, love of Ireland, love of Mother Church, love of the great and blessed God of all goodness—these were equally the ruling passion of those two great hearts; the ruling purpose of those two great lives. Their blending puts one in mind of that marvelous blending of the near and distant, the faint and the strong, the hills away by the huge blast in the gap of Dunloe. The memories of the glorious saintly past, and the memories the sad but heroic yesterday of her history, are the warp and the woof that weave the fabric of Erin's thoughts, and make together the matchless record which she bequeaths to her sons. It behooves them to understand and appreciate it rightly. Let us dwell a moment on the blending of the spirit of those two lives. How grand a picture in the annals of Erin is the young Donegal Chieftain, worthy descendant of the stalwart and high-spirited Princes of his clan, so fearlessly ardent in his love of the right and his hatred of the wrong that he not only denounced openly the King's injustice, but even rushed to battle against the royal wrongdoer! Our heart spurns not to weigh the impulse in the cold, calm scales of prudence. Least of all could Gaelic hearts be expected to consider all pros and cons or give verdicts in such cases. We may say for our own we cry out—"Bravely, nobly done!" But now follow that young Chieftain in his heart-broken pilgrimage to Iona. Weeping, he bids farewell to Erin and pursues his sad journey farther and farther from Erin, until he reaches the lone coast of Iona, no glimpse of Ireland can be caught in the distance. And why? Because his life is to be spent in penance for that very act which, at first sight, we instinctively applaud. He has sought the solitude of Iona in order to atone for the wrong he has done. He is to be a living sacrifice to the God of his fathers. He is to be a living sacrifice to the God of his fathers. He is to be a living sacrifice to the God of his fathers.

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What is all this, you may be also remembered that the Catholic priest, as pastor, is also a man of the people, and as such he may truly say that he is interested in everything human, as in his priestly office, proper, he is interested in everything divine. But even when advocating and encouraging all that is rightly conducive to the temporal happiness and welfare of his people, or when bestowing words of merited praise on the various departments of material progress, he must never forget that all these things are to be valued by him only in as much as they in some way contribute to spiritual and eternal good. So much so that no amount of material progress can possibly compensate for the least moral or spiritual evil, and that everything secular, everything temporal, anything merely human is to be sacrificed that tends to the spiritual detriment of a single immortal soul. This is simply a statement of a first principle of Christian teaching, but it is a statement that should be made, and a principle that should be remembered at a time like this, when there is grave danger of people being led to consider material progress and temporal happiness as the highest and best, if not the only good. Speaking of the respective status and standards of the Church and the world, and of the subjects of this glory at a time like this, Cardinal Newman puts the Church's view with a clearness and force that is almost startling. His words are: "The world believes in the world's end as the greatest of goods; it wishes society to be governed stupidly and entirely for the sake of this world. Order, tranquillity, popular contentment, plenty, prosperity, advance in arts and sciences, literary splendor, this is," says the world, "my millenium, my elysium and my glory. The Church looks and moves in a simply opposite direction. She has her eye set on the future, but she does not look at making a show but at doing the work. She regards this world and all that is in it as a mere shadow, as dust and ashes, compared with the value of one little soul. She holds that it were better for the sun and the moon to drop from heaven, for the earth to fall, and for all the many millions who are in it to die of starvation, in extreme agony, as far as temporal affliction goes, than that one soul, I will

### Catholic Order Foresters.

St. Leo Court, No. 681, held a very interesting meeting on last Wednesday night.

The official report was read, showing the month of May, with the following results: On May 1st, 1897, the membership in the Order was 1,000,000. The membership is increasing over one thousand a month, as the net increase since January 1st, 1897, has been 5,237 members.

The excursion committee reported that all arrangements were progressing satisfactorily for the excursion, which will be held in union with St. Joseph Court on July 17th, to Peterborough. Tickets will be good to return on Monday.

A resolution of condolence was unanimously adopted and tendered to Bro. D. H. Cusack in the sad loss he has sustained by the death of his father.

The next meeting will be held on Wednesday, July 7th, in their hall, corner of the Court, when several more new members will be initiated.

J. J. NIGHTINGALE, C. R.

E. B. A.

To W. H. Jamieson, member of the G. B. Executive Committee:

DEAR SIR AND BROTHERS:—In the name of the members of the Grand Branch of the Emperor's Benevolent Association, I tender to yourself and wife our heartfelt sympathy in the sad affliction with which it has pleased Almighty God to visit you, by taking to Himself your dearly beloved child, and pray that He will give you the grace to lose in humble submission to His holy will.

W. JANE, S. T.

Margaret Clune, for years a faithful servant in the employ of the Rampen family in Brooklyn, got her reward last week. The will of Augustus Rampen was filed for probate. For long and faithful service to her father, the will reads, "I bequeath to Margaret Clune for the rest of her life the sum of \$600 a year."

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### Quebec Bishops Address the Queen.

MONTREAL, June 22.—The Catholic Archbishop and Bishops of Quebec have sent an address to the Queen which deals at some length with the firm attitude of the episcopacy on the subject of the Crown throughout the history of Canada.

Besides according religious liberty to the Uniates, the Czar has ordered the re-opening of the Catholic Seminary of Kieff, which was closed in 1894.

Already acknowledged . . . \$14 00  
Rev. T. F. Fleming, Brookside 2 00

Yours truly,  
T. F. FLEMING.

Rev. T. F. Fleming, Brookside 2 00

Yours truly,  
T. F. FLEMING.

THE "MOTHERLAND."

Latest Mails from England, Ireland and Scotland.

Mr. J. Harrington speaks in Belfast on July 1st...

On June 7, Mr. J. Harrington, M.P., addressed a crowded meeting of all sections of the Nationalists of Belfast...

On June 7 began the Solemn Trilogium appointed by his Lordship the Most Rev. Dr. O'Driscoll in memory of St. Columba...

Most Rev. Dr. Foley, the Bishop of Kildare and Limerick, has returned from Rome. The people of Carlow were anxious to give his Lordship an enthusiastic welcome home...

A most daring robbery was committed on June 9 at the Limerick Junction. It appears an official of the National Bank named White left Limerick at midday in charge of a bag containing a sum of £5,000...

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On June 5 a fire, originating in the explosion of an oil stove, occurred in the upper rooms of the house 182 St. Stephen's green, near the top of Grafton street...

Mr. Daniel Tallon, T. C., the selection of the Nationalists for the Lord Mayoralty for next year, has for many years filled a prominent place in the business and public life of the city.

The Right Rev. Mgr. Campbell, D.D., who has resigned the rectorship of the Scots' College, Rome, has during his long tenure of that office, done much for the progress of the institution.

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THE POPE AS A POET.

English Version of His Holiness' Poem on the Death of the Late Archbishop of Lyons.

The London Daily News says the Pope's poem is a wonderful piece of work for a man nearing his ninetieth year. It helps to show how he attained to length of days.

Dr. Louis Curiano, his countryman, wrote a famous treatise on the art of living long, and notoriously proved very bit as good as his word.

The Pope is the Horace of temperance. The prospect of content and the quietude may be supposed to be common to both writers, but the Pope parts company with his great original in regard to the amount of the ration of wine.

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THE PRINCE PRIEST.

One of the recent London papers contained a short paragraph to the effect that the health of the young Prince Maximilian of Saxony had broken down...

It marks the culmination of one of the strangest sacrifices of royalty in modern times. A year ago the prince became a priest. He forego the pleasures of a continental court life to devote his life to the interests of Whitechapel.

Back in the medieval times it was a common occurrence for kings and princes to ease some of the pleasures of a royal position to suffer and labor for the common people...

For these reasons there is a small scope to parallel the motives of Prince Maximilian and the royal leaders of the Crusades. No glory of a worldly kind could be won by his sacrifice.

The board of directors of Congregation Temple Sinai, convened in special meeting, has appointed a sub-committee for the purpose of expressing and conveying to our beloved brothers of the Catholic faith...

What diet lends the strength to life, and fees The flower of health from each malign disease.

Noatness comes first! by thy sparo tablo bright With shining dishes and with napkins white.

Next, to the heart to Heaven's gift, money, placed; And, spurring, of Hyblan nectar taste; Pales and salads on thy guests bestow— Even in suburban gardens salads grow.

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FATHER DOLLARD'S BALLADS.

A number of fine Irish ballads have been appearing in The Boston Pilot and Dunho's Magazine from the pen of the gifted young singer, Father James Dollard, S. Mary's, Toronto.

The green glens of Ulster are fair to the view, The mountains of Munster majestic and blue, My own love Kilkenny, Gilt-Cannaigh go bragh!

There's no and broad Suir glide down to the sea, All married with flowerets that float the wild bee, Tho' the glens of Kilkenny, Gilt-Cannaigh go bragh!

Alas! for the raptures in boyhood were mine, To list the wild linnets in lone Craigavon, In the glens of Kilkenny, Gilt-Cannaigh go bragh!

The old city walls whisper tales of the past, Thy chancel, sad Jerpoint, moans drear to the blast— Past glories Kilkenny! Historic Kilkenny, Gilt-Cannaigh go bragh!

Oh, warm are the hearts that in Osceoy dwell, There's friendship and love in the peasant's soul swell, In the homes of Kilkenny, My matches Kilkenny, Gilt-Cannaigh go bragh!

They are fond; but in battle ur as rock, Their rage, like a tempest, a Corryshlock, On the hills of Kilt, Unconquered Kilkenny, Gilt-Cannaigh go bragh!

Mo-nur! 'tis my woe that the v-rolling sea, Its black depths is stroaching belwixt thee and me, My home in Kilkenny, Green-valleyed Kilkenny, Gilt-Cannaigh go bragh!

Speak not evil of the absent; 't is unjust, It is in patience that we possess our souls—patience, a delicious fruit worn gathered ripe, whose root only is bitter.

Duty has the virtue of making us feel the reality of a positive world, while at the same time detaching us from it.

I began "I am a self-made man, sir, I began life as a bare-footed boy," Jenkins: "Indeed! I well, I was a' born with my slippers on either."

Ayer's Pills promote the natural motion of the bowels, without which there can be no regular, healthy operations. For the cure of biliousness, indigestion, sick headache, constipation, jaundice, and liver complaint, these pills have no equal. Every dose effective.

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The Domain of Woman.

TALKS BY "LIBERTY"

A Methodist minister in the States has been advising the young people of his congregation not to allow poverty to deter them from marrying.

"If," says the reverend gentleman, "a young man has, say, three dollars left after buying the harness, and is fortunate enough to secure a good, economical wife, one who understands how to use up old meat, and is satisfied with a reasonable amount of dress, that couple are on the road to happiness."

I presume the reverend matchmaker takes it for granted that the young man is in a fairly remunerative situation and one that is likely to be permanent; also that the pair have furnished at least a couple of rooms, and have secured sufficient clothing to last them about a twelvemonth. Given such conditions to those, and supposing likewise an absence of the absurd desire for show that is ruining so many young couples nowadays, the adventurous embark upon the matrimonial sea would have a fair chance of weathering the numerous squalls that will inevitably overtake them.

But if the pair are to commence life on the three dollars left after buying the harness, their prospects of success and happiness are exceedingly doubtful. Even with a wife who can make her own dresses, trim her own hats, &c., and very few can do either, or both, the expenses of married life are so much greater than many young people imagine; that a man who has not, at the least, a small balance at the bank, whom it concerns to get to find himself seriously handicapped at the very outset.

Of course to young women who respect themselves would marry without the provision of a good stock of clothes, but then these soon become shabby and out of date, and unless she is a very paragon of cleverness, she is obliged sooner or later to pay a visit to a dress-maker and have her gowns made over, or else risk her husband's displeasure by appearing in dowdy dresses.

No one who has not had experience of it can know how expensive even a second rate dressmaker is; and many a young man has realized with an unpleasant shock that it costs a great deal more to keep his divinity even decently dressed than he had any idea of. Then there are his own clothes. Unless he is a mechanic working at some trade that does not necessitate his making a good appearance except on Sunday, he is obliged to get a large allowance of his own wardrobe.

As to the cost of economy, most women of observation who study recipes and cook books can generally make most tasty dishes from cold meat and "leftovers" but a great many men very much dislike twice cooked meat, and with some reasoning. It is not so nourishing or digestible as freshly cooked meat.

I was asked, not so very long ago, whether I thought a young couple could live on five or six dollars a week. Given very good economy, or in other words, hard pinching, I don't say they could, but it would not be living; it would be simply existing. Nevertheless, I believe that two people could get along fairly well on six dollars a week and manage to save a little as well. But a dressmaker would be the question for the wife; she would have to do her own sewing, besides conducting the housekeeping in the most rigid systematic manner.

An supposing that the couple begin with sufficient furniture for comfort; display would be out of the question. They would have to be content with a cottage at, say, five or six dollars a month. The winter fuel is a serious item in the expenses. If there happens to be a good fire when cold weather is back to buy coal in midwinter when it is cheapest and store it up. Fifty cents a week saved regularly and systematically would do away with anxiety on the score of fuel. Groceries, such as tea, sugar, flour, rice and everything of the kind, should be purchased in quantities and store it up. If two dollars is devoted to pinching them one week, that expense will not have to be incurred for two or three weeks successively, and the money can be devoted to something else.

There is one thing above all others that young people, whether married or single, should take to heart, and that is that the regular and habitual saving of small amounts is the best possible way to prosperity.

By "small amounts" I do not mean dollars, but cents. Take care of the pence and the pounds will take care of themselves. It is an excellent maxim and one too little acted upon, perhaps because its truth is too little realized. It is often complained that the banks will not accept deposits of less than one dollar; they do not care to handle smaller sums. But there are several banks that will take small savings, notably the Home Savings and Loan Co., which receives deposits of 20c. and upwards, allowing interest thereon at current rates. There are a good many young wives who, though comfortably off, would very much like to get out of their hands a small amount of money from their hands. They could easily save from 25 to 50 cts. a week, and at the end of twelve months they would find themselves in possession of quite a tidy sum, that would enable them to do the things out with clothing or perhaps take a few days' vacation and change.

People who desire small savings are very ignorant of the rapid and truly

wonderful way in which money accumulates. Five cents a day is nothing to many people, but let that be put in regularly in a box, and empty the box at the end of the year; the sum realized would be no insignificant donation to be given upon a charity in which they had participated. It is not a bad plan in teaching young wisdom this week. Well, it is wisdom of an exceedingly useful and practical kind, and I wish there were more of it. It is especially aimed at our young couples, who mostly do everything with their money except save it. I am afraid that the artificial stores are responsible for a good deal of aimless and useless spending, with their catchpenny "bargains" and take "marked down" goods. One does not usually go into an ordinary store unless one wants for a very good thing, but the wanting doors of the greedy departmental swallow everybody, genuine shopper or idle looker-around as well; and no sooner inside than "Oh, isn't that cheap!" and out comes the pocket for that dollar to be exchanged for some thing that the buyer really does not want, instead of going to help with a nice little bank account.

There is a new species of latitudinarianism that is exceedingly rare just at present among the givers of broad moral advice, and therefore I do not allude to the true breadth of mind and heart that can see and acknowledge what is good and beautiful while rejecting the false and misleading; but to the so-called liberality which professes no particular system, but professes to include all creeds and sects among the heritage of the children of God. There is a vast wave of sympathy that is sweeping over the world, and the hearts of men and women are finding it difficult to find a more ground than that of their common humanity. We are all members of one vast family; we are all children of one Father—upon that ground alone we are one.

But all have not the right; some are more right than others. It may be best to see the light ray of light, and struggle according to it with the nature that winds them down.

We, who see by the light of faith the truth of God, may not our struggle lie here on the basis of common human nature, may not we strive to help others in their struggles for a better life, and may give them credit for their earnest efforts, but beyond that we cannot go.

We may not yield one iota of the truth, and we cannot though we tried to throw wide the gates of heaven to those who would still remain shut. Catholic truth comes before everything.

We may admire so-called liberality in those outside the pale, but what, after all, does it amount to? Merely the expression of the good, unselfish and sympathetic that would find in all men as Christ would have them, gathered into one fold under one shepherd, and that thinks its end is accomplished with the utterance of vague generalities about the brotherhood of man. We cannot be liberal at the sacrifice of our convictions, because our convictions are something that we cannot give up.

We are of the Truth, and the Truth has made us free; we are in no wise bound to agree with those who are liberal as long as they may be. If their liberality is contrary to the truth.

The season for summer outings and migration to cool lakeside and country homes is here. Many families have already left the busy city and heading the lakeside, the beaching to pleasant summer cottages where they may lounge at ease and pass away the hot days in a state of dolce far niente. Do people who are fortunate enough to be able to go away for the summer ever think of the good that would be done at a little cost to themselves by giving a holiday of a week or two to some poor tired-out working woman, to whom a few days of blessed rest and change would be unutterable delight?

There are scores of respectable women and girls who would be glad to have a few days in the country. The poor seamstress, saleswoman or clerk is obliged to stay in the melting, suffocating heat and glare of the city streets, while her more fortunate neighbors are enjoying herself in the cool breeze of Mt. Koke, Lake Simcoe or Toronto Island, and leaving a thought to the pale-tired-out workers in the dusty city.

Surely some of the fortunate ones could spare a corner in their roomy cottages for the poor, tired-out working woman, who would be glad to be well refreshed in mind and body, and with kind and grateful thoughts of the benefactors whose kindness furnished perhaps the only bit of sunshine in a hard and gloomy day. There would be no difficulty in finding respectable and deserving people, the city is full of them. Any of the clergy, or the workers amongst the poor, would be only too glad of the opportunity of bringing a little pleasure into the life.

There is also the Fresh Air Fund for the purpose of sending poor children into the country; there are many people who could receive one or two children for a week or so, and thus help the good work of the connection.

It is my connection I am pleased to notice the kindly action of a few little ladies who got up a small bazaar, the proceeds to be given to the fresh air fund. The bazaar was held a week or two ago at the residence of Mrs. J. M. Livingstone, 570 Sherbourne St. It was a real success, and sent six poor children into the country for two weeks and pay all their expenses. The generous and energetic little workers were asked to select the six poor little ones to be the recipients of the good things, and these thoughtful children will enjoy their own summer in the country a hundredfold more for the remembrance of the delight they have brought into the lives of the poor ones who hardly ever have a day out of their city life, even for a day. I commend this plan to my young readers. There is no happiness like that experienced from giving pleasure to others.

I notice that in the report of the St. Vincent de Paul Charity Society last week the name of Mrs. Fournier was inadvertently omitted from the list of those elected to membership on the committee of the Board of Man-

agement. I take this opportunity of correcting the omission on behalf of the members of the society.

OTTAWA UNIVERSITY

Confer the Degree of Doctor of Canon Law on Mr. Henry del Val, LL.D. for Dean Harris and Albe Gosselin.

Ottawa June 18.—Loud cheers rang through the dramatic hall of Ottawa University last evening as Mgr. Henry del Val, the Papal delegate, entered to preside at the commencement exercises. It was the 49th annual commencement. The hall was filled with people; in fact, it seemed as if all Ottawa was there. The stage was decorated with scenery, and a verdant background rose high against the rear wall. Placed in a prominent position towards the front of the stage was a well-extended and handsome glass picture of this year's B.A.'s. His Excellency Mgr. Henry del Val sat in the centre of the stage wearing his mantle. Grouped about him were the members of the faculty.

The chancellor of the university, Rev. Dr. McGuickin, opened proceedings in a neat speech, and was followed by Archbishop Dalmeida in French, who conferred the degree of Doctor of Canon Law on the apostolic delegates.

These evoked much applause, and brought Mgr. Henry del Val to his feet. "I rise," said he, "with singular gratification for the honor I have just received. There already exists a link between the faculty and professors of this institution and myself, for I number among them several dear friends—friends I have known in my youth; but this degree, with which I have just been invested, adds another link in the golden chain of sympathy and affection, not only with the university, but with the city of Ottawa itself. (Applause.)

"I beg all who were concerned in conferring upon me this degree to accept my thanks. I do not for a moment forget that this is far above my qualities, but one thing is foremost in my mind, that the degree just bestowed upon me expresses the gratification of this university towards the Holy See and the Pope. The university owes everything to the Holy Father. It is his desire that Catholic universities should surpass all kindred institutions, and this is more than possible, for everything in the Catholic faith fosters universal knowledge. Do not forget the centre of learning, the university, is a watch tower in its double capacity of guarding off danger and warning approaching marine.

"As I stand here this evening, visions of the faded universities of yore rise up before me, of Bologna, of Salamanca, of Oxford, where all was quiet and peace, and amidst disturbed the halo over Learner's head. Those were the times of a Roger Bacon, an Alcuin, a Bede and an Alfred. But how changed the scene now! People are so warlike, hurrying their frontiers; so commercial, building large navies; so self-seeking, envying their neighbor's wealth. The opposite should be the case. Universal peace and quiet should reign, and pursuits more peaceful should be followed. Grant that soon it may be so.

"I will end with offering my congratulations to the graduates I see here before me, and wish them every success in the battle of life."

After the degrees were conferred, the Rev. Dean Harris, who had received an LL.D., stepped forward and in a manner clear, concise and forcible expressed his views on Catholic education, as well as gave some sound parting advice to the graduates.

Dean Harris was followed in his address by Rev. Albe Gosselin, of Quebec, who had also just received an LL.D. The Rev. Abbe spoke in French, extolling the University and the work it was doing, and predicting for it every success in the future.

Medals of Honor for excellence in Christian Doctrine:

English course.—Silver medal presented by His Grace the Mgr. Rev. J. Dalmeida, Archbishop of Ottawa, Chancellor of the University.—Awarded to George Puthomme, Gantley, P.Q.

French course.—Silver medal presented by Very Rev. J. M. McGuickin, O.M.I., rector of the University.—Awarded to Aurelien Belau, Ottawa, Ont.

For Class Standing.—These medals are awarded to those only who have followed all the branches taught in their class. The successful competitor for a medal has to obtain eighty per cent of the sum of the marks for all "he branches, and not less than sixty per cent in any branch.

University Course.—Third year, sixth form.—Silver medal presented by His Excellency Lord Aberdeen.—Awarded to John Hanley, Read, Ont.—First in merit.

Second year, fifth form.—Silver medal presented by Very Rev. J. Lafleur, O.M.I., provincial, Mount Royal, P.Q.—Awarded to Ferdinand Lupp, Ottawa, Ont.—Second in merit.

Second year, sixth form.—Silver medal presented by Very Rev. J. Krouth, V.G., Paris, Ont.—Awarded to Elias Doyle, Hawkesbury.—First in merit.

Silver medal presented by N. A. Delcourt, LL.D., M.P., Ottawa.—Awarded to William Eglon, Ottawa.—Second in merit.

First year, fourth form.—Silver medal presented by Dr. D. Pichon, Kingston.—Awarded to John Melan, Huntley, Ont.—First in merit.

Collegiate Course.—Third form.—Silver medal presented by Rev. C. Delaney, B.A., Burlington, Vt.—Awarded to James Green, Rutland, Vt.—First in merit.

Silver medal presented by Dr. Wm P. Lawler, Law, B.A.—Awarded to Tobias Mann, Erie, Mich.—Second in merit.

Second form.—Silver medal presented by R. V. O. Baucher, Haverhill, Mass.—Awarded to Joseph Murphy, Lela Blanche, B.C.—First in merit.

First form (division A).—Silver medal presented by R. V. T. J. Fitzpatrick, B.A., Providence, R.I.—Awarded to George Kelly, Ottawa.—First in merit.

First form (division B).—Silver medal presented by W. L. Boon, B.A., Ottawa, Ont.—Awarded to Perova Sims, Ottawa, Ont.—First in merit.

Commercial Course.—Silver medal presented by A. E. Laroche, B.A., Ottawa.—Awarded to Emile Beliveau, Ottawa.

Silver medal presented by Dr. J. L. Chabot, Ottawa.—Awarded to John Abbot, Nantawick, Ottawa.

Silver medal presented by His Lordship Bt. R. V. Alexander Macdonnell, Bishop of Alexandria, to the student of the University course, obtaining the highest average in monthly notes and seasonal examinations.—Awarded to Aurelien Baucher, Ottawa, whose average for the year is 94.4 per cent.

Silver medal presented by Hon. Mr. Justice Curran, Superior Court, P.Q. to the student of Collegiate course obtaining the highest average in monthly notes and seasonal examination.—Awarded to George Kelly, Ottawa, whose average for the year is 95.6 per cent.

The Murray gold medal, for excellence in English literature, presented by James Warwick, Ottawa. Awarded to John Quilty, A.-A.-O., Ont.

Second prizes.—Anees Kiplier's works in four volumes, presented by Rev. D. V. Daulton, B.A., 80, Cannon St.S., for the best essay on the Use and Abuse of the Novel.—Awarded to L. E. O'Payment, Billings' Bridge.

After the medals were distributed the reading of the valedictory took place. Mr. Aurelien Baucher of Ottawa read the one in French, while Mr. John Quilty of Ashdod, Ont., was chosen to deliver the one in English. Both were very expressive, references being made in them to departed professors and students, and to the joy not unshared with sorrow brought to the graduates leaving their Alma Mater.

The 49th commencement exercises of Ottawa University were then at an end.

LORETO ABBEY.

The Closing Exercises.—Address by the Archbishop, The Most Rev. Dr. Daulton.

The closing exercises were held at Loreto Abbey in the presence of His Grace the Most Rev. Dr. Daulton, and a large number of clergymen. The hall was tastefully decorated and the pupils on the stage were becomingly attired in white. A very interesting programme was carried out.

When the well-merited honors had been conferred on the pupils his Grace rose. He said their charming entertainment was characteristic of the abbey, possessing classic elegance and surpassing beauty. His speech of the joys in store for them during the holidays, saying he had intended them, for he, too, was once young, and enjoyed a country ramble and the pleasures of that blessed springtime of life. He specially addressed the graduates who were bidding farewell to their convent home and facing the world; he warned them not to be deceived with the thought that joys are exclusive; sorrow would surely cross their pathway, but strong in the principles of faith received in their holy house, he felt sure they would go bravely to the end. He reminded them that a touch of the cross always happens, and thus need not mar their happiness. He presented a most moving picture of the new building which would greet them on their return, with its long corridors and spacious apartments, and trusted that double their number would return to enjoy the increased comfort of their home. Once more he wished them a very pleasant vacation, which he deemed well merited, and much needed after the long and close application to their studies.

The following is the list of honors conferred:—Graduating medals conferred on Miss Daisy Howlett, Ottawa; Miss Teresa Lawlor, Toronto; Miss Helen MacMahon, St. Catharines; Miss Maggie Gorge, Toronto; Miss Rose Murphy, London; Miss May Overend, Peterborough. Gold cross presented by his Grace Archbishop Walsh for Church history, obtained by Miss Helen Kelly.

Silver medal, presented by his Excellency the Governor-General for English literature, obtained by Miss Daisy Howlett.

Gold cross, presented by Very Rev. J. J. McGuickin, V.G., for Christian doctrine in senior department, quality merited, by Misses Coyne, Fox, Pappfield, O'Sullivan, Meeson, O'Dea, M. Carter, Miller, and obtained by Miss May O'Lea.

Silver cross for Christian doctrine in the intermediate department obtained by Mrs. Jeanette Hunt.

The Waverley Bicycle. '06 price, \$85. '07 price, 75. Saving to you \$10. The figures make it plain. All the machinery used in building Waverleys is still valuable, our workmen have gained extraordinary skill in their making. Result—the Waverley for \$75, the best machine of '06, improved wherever possible. The best way to produce a fine bicycle at little cost—a clear saving of \$10. Catalogue free from us or the dealer. INDIANA BICYCLE COMPANY, Indianapolis, Ind.

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A PECULIAR CASE. DISTRESSING RESULTS FOLLOWING VACCINATION. A Young Daughter of David McHardy, of Perth, the Yellow Fever Vaccine failed to help her. From the Glasgow News-Beech.

The Catholic Register.

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THURSDAY, JUNE 24, 1897. Calendar for the Week.

- June 24—Nativity of St. John Baptist. 25—St. William. 26—St. John and Paul. 27—The Sacred Heart of Jesus. 28—St. Peter and Paul. 29—St. Paul, Ap.

Rudyard Kipling has proved himself a great poet. In an interview in London with a representative of The Toronto World, he was asked where he got the name 'Our Lady of the Snows,' which he lately applied to Canada.

It is Right Hon. Sir Wilfrid Laurier G. C. M. G., which means that he has sacrificed himself. The fact was well known before the Canadian Premier left for England that he thought he had made up his mind to refuse knighthood.

The 40th annual closing of Ottawa University, a report of which we publish elsewhere, was indeed a remarkable function. His Excellency Mgr. Merry del Val, Apostolic Delegate to Canada, presided and received himself the degree of Doctor of Canon Law, the highest honor in the gift of the University.

The Christian Guardian.

It is not often that we find the editor of The Christian Guardian in a violent mood. But due allowance must be made for the recently increased strain of his duties.

Oliver Mowat as an old woman. But his anger upon this point is not real. It is our reference to the Plebiscite Bill that has provoked him.

The truth is that the Plebiscite is the policy of the Liberal party. It may be a diplomatic and ingenious stroke on the part of our core to shift the odium from the shoulders of the deputation who waited upon the Government as representatives of the Methodist Conference.

The Government has simply yielded to the pressure put upon it by the Methodist Church. And what we have to consider is not the technical question of an assumed responsibility. The question of prohibition remains to-day, as it has always been, a sectarian question.

Yet the only difference between our remote supposition and the Methodist reality is that the Mahometans would be consistent sectarians, whereas the Methodists, by making this the cardinal plank of their creed, practically denounce the boasted foundation of their own religious belief.

The Catholic Register make light of legislation? We claim to have as much respect for law as our contemporaries. It is not we who make light of legislation; it is the authors of this political arrangement between the Government and the Methodists who make light of truth and justice.

All legislation that is boldly contrary to truth should be decried, and it is "injurious to the cause of good citizenship" to treat it otherwise.

The fanatical demand for prohibition is as unjust as it is opposed to truth. By what right can Methodist political influence—or the Government obeying the Methodist mandate—prevent one citizen from growing the grape or the barley, or another from extracting from these products of our bountiful soil their ancient and most beneficent yield?

In the current number of The Globe Quarterly Review (New York) the editor, William Henry Thorne, asserts: There are more beastly drunkards in the State of Maine than in any portion of this continent of an equal number of inhabitants.

of Maine know the facts to be as I have stated them, and most of these people drink liquor as freely as their intelligent fellows in other parts of the world. Maine legislators know these facts and they themselves drink as a rule. Maine authorities know these facts and do not hesitate to tax unlicensed saloon keepers to aid in all their national and other holidays, and yet such is the blinded avarice bigotry of the people of Maine that no man can be elected to the Maine Legislature who is not sworn, fawningly, of course, to uphold the Maine law.

If The Guardian cannot accept The Globe Review we shall be glad at any time to quote British Blue books, equally strong in point of fact, though more temperate in regard to language.

Edward Blake on Ireland and the Jubilee.

At the annual Convention of the Irish National League of Great Britain, held at Manchester on June 6th, a resolution was carried emphasizing the fact, already pronounced upon by the Parliamentary Party, that Ireland has nothing to rejoice over, the reign there being marked by oppression, depopulation and starvation, early in contrast with the rest of the empire.

We are face to face with the great demonstration of the year, and I do think that reasonable, practical men who look at that great and imposing demonstration might draw lessons from it which would enlighten their minds upon the Irish question.

Mr. Blake is in a position to speak more confidently of the future in view of the rapid progress of Parliamentary reunion. If dissension is not dead before the Irish people are asked to speak again by their ballots, there is not the slightest doubt how they will deal with the few disturbers.

JUBILEE OF THE REIGN.

not say should be lost, but should commit one single venial sin, should tell one wilful untruth though it harmed no one, or steal one poor farthing without excuse. Yes, this is the Church's view of things even in time of Jubilee, and this too must be the view of all who expound or accept the Church's teaching. And yet, it must not be inferred from this that the Church is opposed to material progress and temporal success.

It would, however, be a mistake to imagine that Mr. Blake's speech was entirely pessimistic in tone. On the contrary we have not had the pleasure of reading in a long time an address so full of hope, so encouraging in its account of the well-sustained battle for Irish rights, so practical in its advice to the Irish race to stand together whilst pending promises await performance, and thereafter to continue united until the management of their own concerns is fully granted to Irishmen.

standing that position an Irish land bill had been passed, the over-taxation of Ireland had been debated, relief of agricultural distress had been promised. The Queen's speech at the opening of the present Parliament, in which the late Prince, her brave, royal relative wrote over her own name, told us plainly what it was that deflected and maintained the glorious right of religious freedom.

Mr. Gladstone's Irish policy, that was part of his policy, was that the Irish people ought to have the opportunity of settling these local concerns themselves. I retain, not as dogmas of an article of creed, every form and shape in which the late Home Rule Bill stands. It may be that other forms may be proposed which may give substantially the same result, and an open mind ought to be kept by all of us upon all questions of form, upon all questions which do not take away the spirit and the essence of the grant to the Irish people of the management of their own concerns.

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CONTINUED FROM LAST PAGE.

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We needed the example of our teacher, perhaps, to practice perfectly the lesson she has taught us. That noble example we have had. When our country was stricken with sorrow, the national loss of our illustrious Premier, Sir John Thompson, we were greatly comforted in our sad bereavement by the touching, tender, delicate sympathy of our beloved Queen. She had taught us religious toleration, respect for the rights of conscience, and regard for the feelings of her Roman Catholic subjects.

Our national sorrow once brought us to the home of our Queen to see an example of religious liberty. Our national joy now brings the empire to London to see an example of religious loyalty. Indeed our distinguished and accomplished Premier is at once an example of religious liberty and Canadian loyalty. A Catholic represents a country under British rule where the majority of the people are not of his faith.

and the Parliamentary tactics surrounding the Ecclesiastical Titles Bill show clearly what might have happened. The Queen's speech at the opening of the present Parliament, in which the late Prince, her brave, royal relative wrote over her own name, told us plainly what it was that deflected and maintained the glorious right of religious freedom. Here is what the Queen said to her Parliament: "I have assured them of my resolution to maintain the rights of my crown and the independence of the nation against all encroachments from whatever quarter they may proceed. I have at the same time expressed my earnest desire and firm determination of my resolution to maintain unimpaired the religious liberty which is so justly prized by the people of this country."

Brave and noble words to be ever remembered and prized by all her Majesty's subjects, and especially by the people of this Empire. The words were uttered nearly fifty years ago; it took us some time to learn the lesson. But to-day, thank God, we can present as a Jubilee offering to our loyal Mistress the splendid and blessed spirit of her teaching on religious liberty. Give her of the fruit of her own words and let her works praise her in the gates. It would be interesting to know the source of what we may call the secret of the feelings of the young Queen towards the Catholic religion and her Roman Catholic subjects.

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Our Catholic French Canadian Premier is more than an example of loyalty and religious liberty. He is the foremost representative of the noble and noblest of all that has ever been heard in London.

But this looks like bringing politics into the pulpit. We had better come to our prayers. There are two names the Catholic Church brings into the most solemn part of her religious services—the names of her spiritual and temporal rulers, for as the names of our Lord Jesus Christ, our God and our Father, and our gracious Queen. We shall sing out to night in solemn Gregorian chant and in the grand old Latin language "Domine Deus inquam Romanum nostrum Imperatorem." I shall have our gracious Queen Victoria, reminding ourselves while we sing and pray, that true Christian liberty is only the liberty with which Christ made us free, and that liberty is freedom from error and evil, the glorious liberty of the children of God.

The service ended with the singing of the national anthem by the choir. The Knights of St. John, under the command of Col. Kelly, furnished a guard of honor in the Sanctuary.

AT ST. MARY'S.

Solemn High Mass was sung at St. Mary's Church by the Rev. W. McCann, assisted by the Rev. W. McCann as deacon and Father Holland as subdeacon. The sermon had reference to the feast of Corpus Christi. After Mass the procession formed and wended its way through the church and grounds.

Jesus Corona! by the angels choir, was fresh and charming. The "Domine Deus inquam" involving heaven and earth, was rendered, con amore, by the choir. The main and side altars were beautifully decorated, and ablaze with light. The church was crowded. Vicar-General McAnn presided, taking for his text, "Ask of Me and I will give thee the Gentiles for thine inheritance, and the uttermost parts of the earth for thy possession." Pa. II. 8. The Catholic Church, he said, was a heaven-born institution, an imperishable kingdom.

ST. DANIEL'S. At St. Basil's Rev. Father Brown, referred to the occasion. He said, Loyalty to the powers that be, "is a duty of religion and of civility." We teach it to our children in our schools, we preach it to our people from our pulpits and when we practice it in the acts of daily life we do but conform to convictions deep in our hearts. The progress of the Church in Ontario, and its splendid development in Toronto were most gratifying to her children; while the happy hour together young and old, under the shadow of our Queen's Jubilee, most happy days for our nation. The service terminated with the singing of the national anthem.

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We have much to be thankful for. God has given us a monarch, whose own life is a sample of submission to the provisions of the constitution under which we live. As individuals, as citizens, as Catholics, we have a duty to thank God for the protection, the advantages, the grace we receive through the representative of the great nation to which we belong.

The Hon. Thomas Ballantyne, of this city, has received the nomination of the Liberal Party for North Perth, in the local legislature. The constituency by Mr. Thos. Magwood, of Mornington, a worthy farmer representative, Mr. Ballantyne was formerly representative member for South Perth, but was defeated by Mr. McNeil, the present member.









Pitied of Angels.

How David... Amid the words of mercy, falling on the soul like balms.

Among the gorge as storms of music in the mellow organ case.

Among the upward arched prayers, and the rich and solemn psalm.

My heart was other who's.

The Church of the Holy Angels is vast and beautiful. Standing in a prominent position in one of the largest cities of the United States...

It may very well have been that the founder had a special devotion to the blessed spirits in whose honor the church is dedicated.

To some, however, the painted groups, high up above the arches, below and around the clerestory windows...

Years ago, a little child, who sat on a low stool close to his father's organ-bench, studied these pictures long and earnestly.

As Ambrose grew up, a very noticeable quality in him was a great aversion from everything painful or unpleasant.

Of a loving nature Ambrose certainly was; but there were times when the father had to acknowledge that his child was both obstinate and disobedient.

As time went on it became evident that little Ambrose Fryth was both talented and pious.

The child's mother had died when he was two years old, and his infancy would have been a lonely one, perhaps, but for the companionship of his little sister.

Discussing Ambrose with his own spiritual father, the Rector of the Holy Angels. The priest listened very patiently and attentively to the Professor's long panegyric of his son...

But my dear father, cried the Professor, my boy's soul is responsive to the very faintest touch of beauty, or of affection.

The Professor understood the priest's meaning only too well. That religious instruction suggested by the former years ago, and warmly seconded by the latter, had come to little or nothing.

for long hours together, giving no trouble to his father's elderly helper and her one assistant.

Whenever the Professor could be so, he spent his evenings at home in the society of his little son; though it not infrequently happened that a concert engagement kept him in the city until a late hour.

With Ambrose gets a little older, said the Professor one day to the Rector of the Holy Angels.

But he is so young at present, Father—only just turned six. You see he has not yet reached the age of reason.

Don't be too sure of that, the Rector answered. From what you tell me, and from what I have seen of him, I think it highly probable that he has reached the age of reason.

It was soon after this conversation that the little boy startled his father by a rather vigorous expression of dislike for the Angel of Penance, whose picture he had been studying during the sermon with more than ordinary interest.

You mustn't say that you hate an angel, Ambrose; that is downright naughty.

But I shall always hate him till—till he throws away his whips, the child exclaimed with some vehemence.

Well, my darling, answered the father, surely puzzled how best to answer his child's objection, at present you have nothing to do with the Angel of Penance.

As Ambrose grew up, a very noticeable quality in him was a great aversion from everything painful or unpleasant.

The Professor was deeply offended; the more so, perhaps, as his own wide experience of a particularly sensitive class of human beings forced him to acknowledge the truth of his friend's remarks.

regretting his readily accorded permission. At three o'clock in the morning the youth burst into the house-bested and flushed with drink, and almost incoherent in his rheumatoid account of the evening's music and what had succeeded it.

It was heavenly—heavenly, he shouted again and again, but the only echo in the father's heart as he helped the lad to bed was—'Hellish.'

The note was brief, heartless, and callous. The youth accused his father of trying to keep him out of the profession—of wishing to hinder his best prospects.

Music which makes giddy the dim brain faint with intoxication of keen joy, pitied for the peril they are in, and the awful risks they run who abuse one of God's best gifts.

Slowly, so slowly, passed the weary years for one; for the other, time was but a perpetual whirlwind of passion and of so-called pleasure.

After a lapse of twelve years the suffering father, though only a little past fifty, was bowed and bent like a man of four score years.

Yet it cost him much to produce that jubilant music he had once rejoiced in, and often enough, at the close of some function, instead of flooding the huge building with a torrent of massive harmony, he would produce exquisite music, indeed, but notes—the exceeding mystery of whose loveliness saddened delight.

Long before Ambrose reached the age of sixteen he had attained a considerable local reputation as a violinist; in his seventeenth year the merest accident brought him suddenly into contact with a branch of the musical art of which hitherto he had no experience.

A famous opera company had arrived in the city, and, on the very day of their first performance, the leader of the first violins fell seriously ill.

On the night of the performance, the father sat in his lovely room awaiting his son's return—wondering a little if he had acted wisely, and somewhat

his heart. Honor Baulini is among the seriously injured. An hour later the Professor was in the mail cars going West.

A full month passed away before the Professor returned to his home. When he did so he was accompanied by a tall but tottering young man, who had to be assisted out of the cab and almost carried into his father's house.

For an entire week the company remained in town; yet the mentally paralyzed and heart-broken father made no effort to see his son, and it was only on the last day of the week that the Professor wrote a letter to Ambrose, addressing it to the opera-house.

On that Sunday morning there was no organ music at the Church of the Angels; yet the poor suffering organist crept to the church, and kneeling in a remote corner, prayed as he had not prayed for years—pitied of angels, surely!

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fragments of the morning's music, which Ambrose was burning over a rap of paper, alternately thinking and writing. Suddenly the father struck a great final chord and left the piano, saying in an undertone: 'How pitiful is the music of earth, how more one thinks of the ravishing harmony of the angels!'

What are you saying about the angels, father? Ambrose asked, putting it with his pen.

Why, my dear, I was just thinking the angels in the church must be our most comfortable angels—well, after the harmony they themselves produce.

Nowadays, father, we seem to think in a couple, so to say. Just listen to a little thought that came to me after High Mass, and which I have tried to put in verse.

My dear, dear father, he cried through his tears, that I favor, is the sense in which we are 'pitied of angels.'

Mr. Laurier on the Position of Canada. London, June 15.—The Daily Chronicle publishes this morning a long and important interview with Mr. Wilfrid Laurier, the Dominion Premier.

On being shown a despatch from Ottawa declaring that Canada had decided not to approach the United States on the subject of reciprocity, and after glancing at head-lines in the English papers, such as 'Canada's Lesson to the United States,' he said that this was not the attitude of the Canadian Government, and added: 'We are anxious to maintain friendly relations with the United States. We have always desired by friendly co-operation to settle the questions of our trade relations, fisheries, alien labor and international deep waterways in a comprehensive and statesmanlike way; but you see, the people of the United States regard themselves as a world in themselves.'

The United States Wants Hawaii. London, June 15.—All the afternoon newspapers discuss the Hawaiian question and the proposition to annex these islands to the United States.

A DINNER PILL.—Many persons suffer from excruciating agony after partaking of a heavy dinner. The food partaken of is like a ball of lead upon the stomach, and instead of being a healthy nutriment it becomes a poison to the system.

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CLOSING EXERCISES.

St. Joseph's Academy.

After a brilliant scholastic year. St. Joseph's Academy, on Monday, the 21st inst. closed its academic doors to allow its young lady pupils their well-earned vacation.

On that day His Grace the Archbishop presided at the thirty-ninth annual distribution of prizes and presented to the successful competitors the medals, premiums and other awards due to talent and persevering effort.

The distribution was private, no other guests than those above named, with the exception of the parents of the graduates, were assembled in the academic hall.

The graduates of '97 are the Misses U. M. Clavet, Port Arthur, Ont.; Miss Frances Morrow, Tottenham, Ont.; Miss Margaret McEachern, Caldwell, Ont.; three young ladies who have signally distinguished themselves in the collegiate and academic course that respectively form the splendid curriculum of St. Joseph's.

St. Joseph's Collegiate Department also scored a brilliant success at the July departmental examinations; its pupils obtaining University honors and first, second and third class teachers' non-professional certificates, as well as new known, Senior Leaving, Junior Leaving and Primary.

by Miss Dolores Cassidy. Accessit—Miss Johnston. (Gold Medal—Presented by the Very Rev. J. J. McCann, V. G., for Excellence in Sixth Grade Instrumental Music, awarded to Miss Ethel Johnston.)

Gold Medal—Presented by the Rev. F. Ryan, for Superiority in Essay-Writing, awarded to Miss E. Angelina M. Walsh. (Gold Medal—Presented by the Rev. L. MacMahon, for Superiority in Mathematics, obtained in Senior 'A' by Miss Teresa Shannon.)

Gold Medal—Presented by H. Ryan, Esq., for Superiority in Natural Science, obtained in Senior 'A' by Miss Kelly. Accessit—Miss T. Sh-nnon. (Gold Medal—Presented by V. L. Cavan na, Esq., for Excellence in the Commercial Department, awarded to Miss Cecelia Sullivan.)

Gold Medal—Presented by A. Elliott, Esq., for Excellence in Art Needlework, awarded to Miss Ada Kinnear. (Gold Medal—Presented by Mrs. J. J. Kenny for Lady Like Deportment, Fidelity to Duty and Observance of Rules, equally merited by the Misses Clavet, Morrow, McEachern, Johnston, Shannon, D'oran, Power, and A. Ryan, obtained by Miss A. Mundy.)

Silver Pen—For Application in Day School, equally merited by Misses Davidson and L. Murphy, obtained by Miss L. Murphy. (Silver Medal—Presented by the Rev. F. Ryan, for Excellence in Junior Department, equally merited by the Misses O'Neill and O'Connor, obtained by Miss Margaret O'Neill.)

Silver Medal—Presented by Miss L. Paddon for Superiority in Education, equally merited by the Misses Walsh and Cassidy, obtained by Miss Dolores Cassidy. (Gold Pen—For the Greatest Improvement in the Department of French, equally merited by the Misses M. Lyons, R. Reath, K. Murphy and A. Mundy, obtained by Miss M. Lyons.)

Special Prize for Excellence in Day School, awarded to Miss E. Johnston. Crown for Charity in Conversation, obtained by Miss T. Shannon. Crown for Amiability in Et at Course, by vote of Teacher and Companions, Miss M. Shannon. Crown for Amiability in Second Course, Miss Violet Robertson.

Prizes in Fifth Grade, equally merited by the Misses F. Murphy, B. Pringle, M. Conway, L. McEhan, obtained by Miss K. Murphy. (Prize for Superiority on Harp awarded to Miss E. Cavanah.

Prizes in Junior Department awarded to pupils who obtained the highest marks in English and mathematics. (First in Senior 'B' Class, equally merited by the Misses O'Neill and K. Murray, obtained by Miss O'Neill.)

Prize for Improvement in Penmanship, equally merited by the Misses K. Murray, Amy Falconbridge, L. Kennedy, A. Fogg, obtained by K. Murray. (Prize for Excellence in Trade Instrumental Music, equally merited by the Misses G. J. Murphy, M. Power, K. McDonnell, M. Kew, obtained by Miss C. J. Murphy.)

Prize for Improvement in Instrumental Music, equally merited by the Misses A. Fogg, E. Fox, L. Bevan and K. Clarke, obtained by Miss A. Fogg. (Prize for Execution in Junior Division, equally merited by the Misses Power, O'Neill, McDonnell and Reath, obtained by Miss K. McDonnell.)

Prize for Plain Sewing, equally merited by the Misses O'Neill, V. Robertson, K. Murray, M. Conway, K. McDonnell, B. Pringle, M. Davina, M. Power, M. O'Connor and A. Chamberlain, obtained by Miss M. Davina. (Prize for Third Course for Observance of Rules, awarded to Miss M. Ryan.)

Prize for Lady-Like Deportment in Day School, equally merited by the Misses Adele Falconbridge, Miller, Clarke, Dunbar and Heffernan, obtained by Miss E. Miller. (Promoted to Senior 'B', the Misses Adele Falconbridge, E. Fox, A. Bonney, B. Pringle, M. Conway, M. Dunbar, O. Junior 'B', M. O'Connor and M. Davina. Promoted to Fourth Class French, the Misses E. Fox and A. Bonner.)

Prize for Satisfaction in St. Cecilia's Choir, equally merited by the Misses Johnston, Morrow, Shannon, T. Shannon, Curtis, A. Shannon, Mundy, B. Mundy, C. Mason, Daly, Reath, Meahan, Pringle, J. Murphy, B. O'Connor, M. Devine, O'Neill, Shannon, Heffernan, Fogg, A. Fogg, B. Curtis, K. Murphy, M. Murray, M. Power, Robertson, Kinnear, Harmer and Wilson, obtained by Miss Reath. (Crown in Day School for Lady Like Deportment and Fidelity to Duty, the Misses Miley, Davidson, Falconbridge, O'Byrne, McCormack and L. Murphy.)

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