## PURGATORY AND PRAYERS FOR THE DEAD.

(Abridged from Cardinal Wiseman.) The Catholic doctrine of purgatory is often held up to public odium, but it is difficult to see what there is in it to make it so apt and popular a handle for abuse. No one will venture to assert that all its are going before God — that the sins are equal before God —that there is no difference between those cold-blooded and deliberate acts of crime which the hardened villain perpetrates, and these smaller and daily trangressions into which we habitually and al-most inadvertently fall. At the same time we know that God cannot bear to look on iniquity, however small; that He requires whatever comes into His presence to be be pure and worthy of him; and we might reasonably conclude that there should be some means where-by they who are in the middle state of

own better conditions of letters with the bitterly lament our weaknesses. Our angry words, our feelings of aversion, our mean little jealousies, our selfishness and self-conceit, our petty lies and self-conceit. ness and ser-concert, our perty hes and twists and turns of speech, our routine prayers, our greediness at table—such things as these often wring our very hearts with grief. Yet who will say man nature. Strong acts of divine love quickly wipe away this petty guilt, and many good people die with little left to atone for, and some with nothing. But whatsoever is left at death of this earthly dross must be purged away after death, for nothing defiled shall enter heaven (Rev. xxi. 27). The oft-repeated words of Scripture, "Every man shall be judged according to his words," have

a bearing here.
But besides the punishment of minor But besides the punishment of minor offences in purgatory, Catholics hold that there is a temporary penalty to the to be undergone for sins that are deadly or mortal, after Gcd's pardon has released or mortal, after GCu s pardon has recased the sinner from the eternal punishment, and that before entering heaven the forgiven soul must have paid that pen-alty, either here or in the next world— Nor heaving that is to say in purgatory. Now, bear in mind, that whether it be the pardon of the guilt of moral sin and the remission of the eternal punishment due to it, or the remission of the inferior and temporary penalty, or the pardon of venial ins, this much is absolutely certain, the entire power of forgiveness is vested exclusively and entirely in God.

According to Catholic doctrine, the minister of any kind or degree of pardon no more acts in his own name than he does in the sacrament of baptism or or the celebration of the Lord's Supper.

And now let us ask: Is it God's ordinance that when He has forgiven sin, and thus justified the sinner by His grace, He still reserves the infliction of some degree of punishment for his transgressions? We say that undoubt-edly it is; and we would appeal in the first instance to the feelings of any in first instance to the feelings of any in-dividual. Why is it that when calamity falls upon him he receives it as a pun-ishment for his sins? Why do we in-stinctively refer to God our personal and family misfortunes, although at the time we may not be conscious of pres-ent sin? We know, in fact, that the just are purified, purged of lesser offences by providential trials; that by them they are made more single-hearted, unselfish, detached from the world; and it is impossible not to connect the idea of the suffering inflicted with that of the sin committed.

When, for instance, God forgives the prayed for. in of David by the prophet Nathan (II. Kings xii. 14.), the divine ambassador does not say, "The Lord hath pardoned you: arise you have no further cause of sorrow: you are fully justified before God." But he tells him that he must still atone for his crime: "Because thou hast given occasion to the enemies of the Lord to blaspheme, for this thing the child that is born to thee shall surely die." In like manner did God punish his later sin of numbering the people of Israel. And what other means into her the Post of the ing have the Psalmist's eloquent words of appeal to God, that he ate his bread with ashes, watered his couch with tears, had his sin ever before his mind and held himself ready for scourges?
We also see Moses and Aaron, though We also see Moses and Aaron, though their triling offence (Num. xx. 12, 24) was pardoned, deprived of entering the promised land after which they so earn-estly sighed. We see Job, after he estly sighed. We see Job, after he had exceeded in speech, and been par-doned for it, humbling himself and declaring that he did penance in dust and

ashes (Job xlii. 6).

Coming to the New Testament, instead of finding the necessity of penitential works abolished, we find it disease. ential works abolished, we find it distinctly and repeatedly confirmed. Does our Saviour tell us that fasting, a most usual way of afflicting the soul for sins committed, shall cease under His law? Does He not assure us (Matt. ix., 15) that when He, the Bridegroom, should be taken away, His children would fast? Does He not say that the men of Nine-Does He not say that the men of Nineveh shall arise in judgment against that generation, because at the preacling of Jonas they did penance in sackcloth and ashes? (Matt. xii., 41.)

And what shall we say of the language

of St. Paul, when he declares to the Colossians (Coloss. i 24:) "I now rejoice cotossians (Coloss. i 24:) "I now rejoice in My sufferings for you, and fill up those things which are wanting of the sufferings of Christ, in my flesh, for His body which is the Church?" What else does this teach but that much is to be done by man, in his flesh and by suffer. done by man, in his flesh and by suffering, towards applying Christ's sufferings to the soul's welfare?

The doctrine here collected from the The doctrine here collected from the word of God is thus reducible to these heads:—1. That God, after the remission of sin, retains a lesser chastisement in His power to be inflicted on the sinner. 2. That penitential works, fasting, almsdeeds, contrite weeping, and forvent prayer, have the power of and fervent prayer, have the power of averting that punishment. 3. That it consequently becomes a part of all true

repentance to try to satisfy this divine justice, by the voluntary assumption of such penitential works as His revealed truth assures us have efficacy with

It is, then, in order that both God's justice may be secured of its rights, and His mercy not hindered of its ends, that not only our lesser offences, but also our failure to make due satisfaction for our greater ones, shall be punished in place or state called purgatory. Purgatory is a middle state of soulsor, as the Catechism puts it, a place where souls suffer for a time on account of their sins. There are but two eternal state of souls after death: hell for those that leave this life in mortal sin, and heaven for those that leave it in

the state of grace.

That there can be such a thing as a middle state of souls now, is to be inferred from the undisputed fact that offence, between deep and deadly transgressions on the one hand, and a state of perfect purity and holiness on the other, may be dealt with according to the true measure of His justice.

The taint of lesser vices is not to be passed over as of no moment, for in our own better conditions of fervor we ing preached to those spirits who were in prison." Does not this plainly show that these true friends of God yet finished their probation in the word and grace of Christ imparted to them after death? Is there not a plain analogy between their condition and that of many Christians, who depart this life far from being perfected as God would

have them? To examine fully the proofs of this

and religiously concerning the resur-rection. For if he had not hoped that rection. For if he had not noped that those who were slain would rise again, it would have seemed superfluous and vain to pray for the dead, that they may be loosed from their sins." Some will say that the book quoted from is no part of Scripture. It would not be difficult to prove that the theat the same right as many that it has the same right as many books in the Old, and still more in the New Testament; for it is quoted by the Fathers as Scripture and named as such by councils. But at all events it is a true book, full of sound doctrine. Even the Protestant Church of England directs that it be read for instruction. No one will pretend to deny that it is good history, and represents faithfully what the Jews believed and pracfully what the Jews believed and prac-tised at that time. We have, there-fore, the practice and belief of the Jewish Church in testimony of our doc-trine. Does our Saviour ever once re-prove this custom of the Jews? But, you will ask, are there any other testi-

monies for this practice among the Jews? Most undoubtedly, for the Jews have continued the practice up to this moment. In their prayer-books a form of daily prayer is appointed for the departed, and in a many of their synagogues there is a tablet on which are inscribed the names of deceased persons that they may be prayed for.

But our Saviour not only did not rebuke this custom of the best and holiest members of the ancient Church of God, He positively confirmed it. In speaking of two kinds of sin (Matt. xii. 32) He says: "Whosoever shall speak a gainst the Son of Man, it shall be forgiven him; but he that shall speak against the Holy Ghost, it shall not be forgiven him, either in this world or in the next." Now, all who speak against the Holy Ghost, it shall not be forgiven him, either in this world or in the next." Now, all who heard these words were Jews; must they not have felt that they recognized belief in a future satisfaction for sin, and their custom of praying for the dead? As St. Augustine said nearly fifteen hundred years ago (De Civitate Dei, lib. xxi. c. xxiv): "The prayers of the Church, or of good persons, are heard in favor of those Christians who departed this life, not so bad as to be heard in favor of those Christians who departed this life, not so bad as to be deemed unworthy of mercy, nor so good as to be entitled to immediate happiness. Otherwise it would not have been said of some that their sin shall be foreign, neither in this shall be forgiven, neither in this, world nor in the world to come, unless

some sins were remitted in the next world."
St. Paul's prayer to God for One-siphorus (II. Tim. i. 16-18 and iv., 19) is, according to the judgment of the wisest commentators, a petition for one

wisest commentators, a petition for one who had departed this life.

St. Ambrose, a glorious leader of Christ's Church in early days, comments thus on a remarkable passage of St. Paul's first epistle to the Corinthians (iii. 15): "If any man's works burn, he shall suffer loss; but he himself shall be saved, yet so as by fire.' self shall be saved, yet so as by fire. The Apostle said 'yet so as by fire,' in order that such a one's salvation be not understood to be without pain. He shows that he shall be saved indeed, wards of thirty texts of Scripture can altogether be given to show the truth of this Catholic doctrine. Commentators explain the words of our Lord (Luke xii. 58, 59) as referring to purgatory when He says: "Thou shalt not go out thence until thou pay the very last mite." "It is one thing," says St. Cyprian, who witnesses the

says St. Cyprian, who witnesses the faith of the martyr-Church, in which he

ing, and another to receive at once the reward of faith and virtue; one thing to be purged of sin by long suffering and by fire, another to cleanse away all sin by martyrdom." The cleansing of sin by fire indicates purgatory, whence no one can go forth until he pays the

wery last mite.

We might quote a multitude of passages from the Fathers of the Church, the most ancient, such as Tertullian and Origen, as well as those of later times like the ones already offered. And, in addition, there is not a single ancient liturgy of the Christian Church in existence in which this doctrine is not laid down. In fact, if one believes in the Holy Ghost dwelling among the children of God, there can be no hesitation in accepting the universal belief of Christendom, before its unhappy

tion in accepting the universal belief of Christendom, before its unhappy division, in purgatory and in the efficacy of prayers for the dead.

Nor is there any force in the objection that the word purgatory is not found in Scripture. Where is the word Trinity to be met with? Where is the word Incarnation to be found in Scripture? Where are many other terms, held most sacred in the Christian religion? The doctrines are found therethat is enough; the names were not given till circumstances rendered it necessary.

As a practical doctrine in the Catholic Church, purgatory and prayers for the departed have a most consoling influence and one worthy of a religion that came down from heaven to second all the purest tenderest bonds of love can be rudely snapped asunder by the hand of death—conquered and deprived of its sting by the victory of the cross. The true Christian spirit will not be separated from one it loves in Christ, by the stroke of death. Cold and dark that they are worthy of eternal woe? Yet who will deny that they are incompatible with the purity of Heaven? "The just man falleth seven times." The just man falleth seven times." The just man falleth seven times. "Why does the Catholic practice is resentially based on the belief in purmenanness and cowardice incident to human nature. Strong acts of divine love man nature. Strong acts of divine love quickly wipe away this petty guilt, and quickly wipe away this petty guilt, and the sight of God, he may be enduring the proofs of this dectrine, it is necessary to connect it with the Catholic practice of praying for the dead. For this practice is resentially based on the belief in purment with the catholic praying for the dead. For this practice is resentially based on the belief in purment with the catholic praying for the dead. For this practice is resentially based on the belief in purment with the dead that the dectrine, it is necessary to connect it the form of the idea that the dectrine, it is necessary to connect it the form of the praying for the dead. For this practice is resentially based on the belief in purment with the Catholic praying for the dead. For this practice is resentially based on the belief in purment with the catholic praying for the dead that the dectrine, it is necessary to connect it with the Catholic praying for the dead. For this practice is resentially based on the belief in purment with the Catholic praying for the dead. For this practice is resentially based on the belief in purment with the catholic praying for the dead. For this practice is resentially based on the belief in purment with the catholic praying for the dead. For this practice is resentially based on the belief in purment with the catholic praying for the dead. For this practice is resentially based on the belief in purment with the catholic praying for the dead. For this practice is the catholic praying the proofs of the catholic praying the thread that the tenderest bonds of love can be readely snapped assunder by for his departed friend, but that the form one it loves in the sight of God, he may be enduring that punishment which God has awarded after the forgiveness of his awarded after the forgiveness of his interchange of friendly offices may take i released from that painful condition. Plainly, the two doctrines—a state of temporary suffering preparatory to heaven, and the power of prayer to relieve that suffering—go completely together. To prove one is to prove the other. own time of merit is ended by death, own time of merit is ended by death,
We are told in the second book of
Machabees (xii., 43-46) that the valiant
Judas made a collection, and "sent
twelve thousand drachmas of silver to
Jerusalem for sacrifice, to be offered
for the sins of the dead, thinking well
and religiously concerning the resurand religiously concerning the resurmoments of grief overpower religious prejudice, cast the unbeliever down on his knees beside the remains of his friend, and snatch from him an unconious prayer for his eternal rest; it is an impulse of bereaved nature seizing at once upon this consolation, which we have seen to be as plainly taught by revelation as it is rooted in our best human instincts. But this is only like the flitting and melancholy light which sometimes plays for a moment over the corpses of the dead; while the Catholic

corpses of the dead; while the Catholic belief and practice is a steady lamp of hope fed by the unfailing truth of God. It prolongs the tenderest affections beyond the gloom of the grave. It in-fuses and continually renews the inspiring trust that the assistance we on earth can afford to our departed suffering brethren, will be amply repaid when they have reached their place of rest.

—Catholic Truth Society Pamphlet.

## LOYOLA COLLEGE, MONTREAL.

to Gerald Mulmanities, —first year—highest aggregate in Philosophy—first year—highest aggregate in eraminations—the Lieutenant-Governor's silver medal, awarded to John Shallow. Next in merit, florry Monk and Eustace Maguire. Class standing—Prize, Joseph Downes. Honorable mention, Henry Monk and John Sha.

in merit, Henry Monk and Eustace Maguire.

Class standing—Prize. Joseph Downes. Honorable mention, Henry Monk and John Sha.

Io Sinnet, P.P.) prize, Henry Menk. Honorable mention, John Shallow and Peter Donoran.

Mental philosophy—(Prize given by Rev. J C Sinnett, P.P.) Prize, John Shallow. Honorable mention, Henry Monk and Joseph Downes.

Philosophical essay—Prize, Peter Donovan, Honorable mention, Henry Monk and John Shallow.

Mathematics—Prize, John Shallow. Honorable mention, Francis McKenna and Eustace Maguire.

Natural history—Prize, John Shallow. Honorable mention, Henry Monk and Peter Donovan.

Application — Prize, Henry Monk. Honorable mention, Joseph Downes and Albert Lortic.

Rhetoric—Highest aggregate in examinations—The Francis B McNames scholarship. Awarded to Francis Covert Whitton.

Class standing—Prize, Francis Downes. Honorable mention, Corbett Whitton and Wm Kaine.

Religious Instruction—Prize, Francis Downes. Honorable mention, Corbett Whitton and Francis Downes.

Honorable mention, Corbett Whitton and Francis Downes.

Freeepis of rhetoric—Prize, Francis Downes. Honorable mention, James Clarke.

Oratorical analysis—Prize, Francis Downes. Honorable mention, Corbett Whitton and Jas Clarke.

Oratorical analysis—Prize, Francis Downes. Honorable mention, William Kaine and Jas Clarke.

Oratorical analysis—Prize, Francis Downes. Honorable mention, William Kaine and Jas Clarke.

Oratorical specifical control of the Whitton and Jas Clarke.

Latin translation—Prize, Francis Downes. Honorable mention, William Kaine and Corket.

Oratorical analysis—Prize, Francis Downes.
Honorable mention, Corbett Whitton and Jas
Clarke.
Latin translation—Prize, Francis Downes.
Honorable mention, William Kaine and Corbett Whitton.
Latin Composition—Prize, Francis Downes.
Honorable mention, William Kaine and Corbett Whitton.
Greek Translation—Prize, William Kaine.
Honorable mention, Francis Downes and Corbett Whitton.
Greek prose composition—Prize, Corbett Whitton.
Honorable mention, Francis Downes and William Kaine.
Mathematics—Prize, Francis Downes. Honorable mention, Greek Downes and William Kaine.
French—Prize, Guy Hamel. Honorable mention, Francis Downes and James Clarke.
History—Prize, Francis Downes. Honorable mention, James Clarke, Guy Hamel and William Kaine.
Application—Prize, Corbett Whitton, Honorable mention, William Kaine and Guy Hamel.
Prize for five honorable mentions, James Clarke.
Humanities—Class-standing—Lieutenant-Governor's bronze medal, awarded to Gerald Murray. Next in merit, Emile Emery and Lewis Burns.
Religious instruction—Prize, Lewis Burns.
Religious instruction—Prize, Lewis Burns.
Religious instruction—Prize, Lewis Burns.
Precepts ef literature—Prize, Lewis Burns.

Honorable mention, Gerald Murray and Rayhael Dillon.
English description and narratior—Prize,
Lewis Burns. Honorable mention, William
Hemmick and Gerald Murray.
Poetical analysis—Prize Lewis Burns. Hon
orable mention, Gerald Murray and William

orable mention, Gerald Murray and William Hemmick. Latin narration—Prize, Emile Emery. Hon orable mention, Gerald Murray and Joseph Belleau Latin translation—Prize, William Hemmick Honorable mention, Basil Hingston, Lewis Burns and Gerald Murray.

Latin verse—Prize, Joseph Belleau. Honorable mention, Gerald Murray and Emile Emery.

Greek prose—Prize, Emile Emery, Honorable mention, Gerald Murray, Lewis Burns and Ranhael Dilton.

able mention, Gerald Murray, Lewis Burns and Raphael Dilton.
Greek translation—Prize, William Hemmick, Honorable mention, Raphael Dillon and Gerald Murray.
Mathematics—Prize, Emile Emery, Honorable mention, Gerald Murray and Joseph Belleau.
French—Prize, Joseph Belleau. Honorable mention Gerald Murray and Emile Emery.
History—Prize, Lewis Burns. Honorable mention, Gerald Murray, Raphael Dillon and Joseph Belleau.
Application—Prize, Gerald Murray. Honorable mention, Emile Emery and Joseph Belleau.

nbault. for four honorable mentions, George

Archambault.

P\*2c for four honorable mentions, George
Vanier.
Seoud grammar — Class-standing — Prize,
John C Davis, Ernest Dickenson. Honorable
mention, Francis Maguire, Charles Power,
James Cosgrave and Ernest McKenna.

Religious instruction—Prize, Ernest Dickenson,
Honorable mention, John C Davis, John
J Gilligan, Thomas Guerin and Charles Power,
Englisb grammar—Prize, Ernest Dickenson,
Honorable mention, Charles Power, John C
Davis, James Cosgrave and Ernest McKenna,
English narration—Prize, Ernest Dickenson,
Honorable mention, William O'Malley, Francis
Maguire, James Cosgrave and Charles Power,
Analysis—Prize, Ernest Dickenson,
Honorable mention, William O'Malley, Francis
Maguire, James Cosgrave,
Analysis—Prize, Ernest Dickenson,
Honorable mention, Francis Maguire,
Honorable mention, Francis Maguire,
Honorable mention, Ernest Dickenson, James
Cosgrave, Michael T Burke and John C Davis,
Latin Composition—Prize, Francis Maguire,
Honorable mention, Ernest Dickenson, James
Greek grammar and Composition—Prize,
Greek grammar and Composition—Prize,
Greek grammar and Composition, Prize,
Greek grammar and Composition, James
Greek translation—Prize, Francis Maguire,
Honorable mention, Ernest Dickenson, James

Greek translation—Prize, Francis Magu're, Honorable mention, Ernest Dickenson, James Cosgrave, John C Davis and William O'Malley, Cosgrave, John C Davis and William O'Malley.

Mathematics — Prize, Ernest Dickenson.
Honorable mention, John C Davis, Ernest Mc
Kenna, James Cosgrave and Francis Maguire.
French — Prize, Alfred Dalbec. Honorable
mention, John J Gilligan, Ernest Dickenson,
Francis Maguire and James Cosgrave.

History and geography — Prize. Charles
Power. Honorable mention, Ernest Dickenson,
Francis Maguire, John C Davis and Thomas
Guerin.

Guerin.
Application—Prize, John J Gilligan. Honorable mention, Ernest Dickenson, John C Davis.
Altred Dalbec and Ernest McKenna.
Prize for eleven honorable mentions, James Cograve.
Turd grammar—Class etanding—First prize,
Augustine Downes; second, Arthur de Lorimier. Honorable mention, Arthur Dissette,
Leo Lynch, Chester Myers and Walter Mer-

rill.

Religious instruction—First prize, Henry Hamel. Second, Chester Myers, Honorable mention, Glendyn Cloran, Arthur Dissette, Leo Condon and Arthur Desarte.

English grammar and analysis—First prize, Angustine Downes; second, Arthur de Lorimie. Honorable mention, Arthur Dissette, Leo Lynch, George Boyce and Alexander Millard.

English composition—First prize, Arthur

Angustine Downes; second, Arthur de Lorimie. Honorable mention, Arthur Dissette, Leo Lynch, George Boyce and Alexander Millard.

English composition—First prize, Arthur Dissette; second, George Boyce, Honorable mention, Leo Lynch, Arthur de Lorimier Henry Hamel and Augustine Downes.

Writing and dictation—First prize, Arthur Dissette; second. George Boyce, Honorable mention, Louis Mulligan, Augustine Downes, Leo Condon and John Marien.

Latin grammar—First prize, Philip Roy; second, Arthur de Lormier, Honorable mention, Angustine Downes, Arthur Dissette, Leo Condon and Leo Lynch.

Latin prose composition—First Prize, Augustine Downes; second, Arthur Dissette, Chester Myers, Leo Lynch and Philip Roy;

Latin translation—First prize, Arthur Dissette; second, Leo Lynch and Philip Roy.

Latin translation—First prize, Arthur Dissette; second, Leo Lynch, 'Honorable mention, Augustine Downes, Walter Merrill, Chester Myers and Arthur de Lorimier.

Greek grammar and composition—First prize, Henry Bourbonnais; second, Arthur de Lorimier, Chester Myers, Philip Roy and Walter Merrill.

Greek translation—First prize, Leo Lynch; second, Arthur de Lorimier, Chester Myers, Philip Roy and Walter Merrill.

Greek translation—First prize, Leo Lynch; second, Arthur de Lorimier, Honorable mention, Philip Roy, Arthur Dissette; Hugh Kerrin, Greek translation—First prize, Arthur Dissette; second, Philip Roy, Honorable mention, Arthur Dissette; Honorable mention, Arthur Decarie; second, Henry Bourbonnais Honorable mention, Arthur Decarie; second, Henry Bourbonnais, Honorable mention, Arthur Decarie; second, Henry Bourbonnais, Honorable mention, Henry Bourbonnais, Leo Lynch, Arthur Dissette; Anthur Dissette; Arthur Dissette; Arthur Dissette; Second, Angustine Downes.

History and Recond, Arthur Dissette; Honorable mention, Arthur de Lorimier, George Boyce and Philip Roy.'

Arthur Perodeau, John Marien, George Boyce and Philip Roy.'

Arthur Dissette Honorable mention, Leor Brize, Louis Megrath, Honorable mention, Peter Casey, Louis Megrath

McGrath.

Edward Redmond, John Wickham and Harou
Hingaton.

English composition—Prize, Edward Red
mond, Honorable mentior, John Wickham.
Thomas Smith, Peter Casey and Harold Hing-

ston.
Writing and dictation-Prize, Peter Casey
Honorable mention, Louis McGrath, John
Wickham, Edward Redmond and Leo La-

Wickham, Edward Redmond and Leo Laflamme.
Latin grammar—Prize, Edward Redmond.
Honorable mention, John Wickham, Peter
Casey, Louis McGrath and Francis McAuliff.
Latin prose—Prize Edward Redmond.
Honorable mention, ohn Wickham, Peter
Casey, Louis McGrath and Francis McAuliff.
Latin translation—Prize, John Wickham,
Honorable mention, Peter Casey, Francis McAuliff.
Louis McGrath and Harold Hingston.
Arithmetic—Prize Thomas Smith. Honorable mention. Peter Casey, John Wickham,
Francis McAuliff and Joseph Myrs.
French—Prize, Peter Casey, Honorable
mention, John Wickham, Joseph Lapierre,
Leo Laflamme and Harold Hingston.
History—Prize, Louis McGrath. Honorable

mention John Wickham, Peter Casey, Edward Redmond and Francis McAuliff.
Geography—Priz», Francis McAuliff. Honorable mention John Wickham, Edward Redmond, Harold Hiogston and Peter Casey.
Application—Priz», John Wickham Honorable mention, Peter Casey, Edward Redmond Paul Conroy, James O'Connor and Let Leflamme. Prize for five honorable mentions: Harold

Prize for four honorable mentions: Lec Affamme.
Special English—first section—class-standing
Prize, Leo Boire; honorable mention James
eo, Christopher Hemmick and Francis

Religious instruction—Prize, Leo Boire; Religious instruction—Prize, Leo Boire; onorable mention, James Leo, Christopher femmick and Martin Milloy. English graumsr—Prize, John J Milloy, toporable mettion, Leo Boire, James Leo and honorable mertion, Leo Boire, Martin Milloy Spelling-Priza, James Leo: honorable men Spelling-Priza, Leo Boire and Franci-tion. Edward Farrell, Leo Boire and Franci-

syer.
English composition — Prize, James Leo.
morable mention, Leo Boire, Christopher
sminick and Edward Farrell.
French—Prize. Leo Boire. Honorable menn, James Leo, Edward Farrell and John J
illoy.

emory - Prize, Leo Boire, Honorable tion, James Leo, Francis Dwyer and mention. James Lee, William McAuliff and mention, James Lee, William McAuliff and

mention, James Lee, William McAulin and Ernest Donnelly. History and geography—Prize, Leo Boire, Honorable mention, James Leo, Francis Dwys-and John J Milloy. Writing—Prize, Leo Boire. Honorable men-tion, Francis Dwyer, James Leo and William McAuliff. cAuliff.

Application—Prize, Leo Boire, Honorable lention, James Leo, Francis Dwyer and Mar-

McAuliff.
Application—Prize. Leo Boire. Honorable mention, James Leo, Francis Dwyer and Marin Milloy.
Prize for six hon. mentions, Francis Dwyer. Special English — Second section — Classstanding—Prize, Lawrence Hicks. Honorable mention, James McCormick.
Religious instruction—Prize, John O'Sullivan; honorable mention, James McCormick, Lawrence Hicks.
James McCormick, honorable mention—Prize, James McCormick, Spellur—Prize, John O'Sullivan; honorable mention, Romeo Dalbec.
French—Prize, Lawrence Hicks.
Arithmetic—Frize, John O'Sullivan; honorable mention Lawrence Hicks.
History and geography—Prize, Lawrence Hicks; honorable mention, John O'Sullivan; honorable mention, Honorable mention, Dawrence Hicks: Memory—Prize, Lawrence Hicks: Memory—Prize, John O'Sullivan; honorable mention, Lawrence Hicks
Preparatorv—First section—Class standing—First prize, Walter O'Brien; second prize, Geo de Lorimier; honorable mention, Harold Roche and Dolphis Hamel.
Catechism—First prize, Conrad Woiff; second prize, Donald Macdonald; honorable mention, George de Lorimier, Hobert Wilkins, Dufferin MacArthur, George Pratt and Emilien English Grammar—First prize, George de Lorimier; second prize, Rene Bonin; honorable English Grammar—First Prize, George de Lorimier; second prize, Rene Bonin; honorable English Grammar—First Prize, George de Lorimier; second prize, Rene Bonin; honorable mention, George de Lorimier; second prize, Rene Bonin; honorable mention, George de Lorimier; second prize, Rene Bonin; honorable mention, George de Lorimier; second prize, Rene Bonin; honorable mention, George de Lorimier; second prize, Rene Bonin; honorable mention, George de Lorimier; second prize, Rene Bonin; honorable mention, George de Lorimier; second prize, Rene Bonin; honorable mention, George de Lorimier; second prize, Rene Bonin; honorable mention, George de Lorimier; second prize, Rene Bonin; honorable mention, George de Lorimier; second prize, Rene Bonin; honorable mention, George de Lorimier; second prize, Rene Bonin; honorable mention, George

mention, John Gillies, Raoul Prevost.

mention, John Gillies, Raoul Prevost.

mention, George Vanier, Hugh Maguire

Mention, George Vanier, Hugh Maguire

Gaspard Archambaule

tize for six honorable mentions, Hugh Marize for six honorable mentions, Gaspard

Walter Lovell, Walter O'Brien and Emilien

Reaudoin.

able mention, Conrad Wolff, Dolphis Hamel, Walter Lovell, Walter O'Brien and Emilien Beaudoin.

Spelling—First prize, Walter O'Brien; second prize, Conrad Wolff; honorable mention, Dolphis Hamel. Emilien Beaudoin, George de Lorimer. Wilfrid Lachance and Edward Flaherty
Dictation—First prize Wilfrid Lachance; second prize, Conrad Wolff; honorable mention, Walter O Brien, Walter Lovell, George de Lorimier, Emilien Beaudoin and Dolphis Hamel.

Eichnentary Composition—First prize George de Lorimier; second prize, Walter Lovell; honorable mention, Donald Macdonald, Wilfrid Lachance, Dufferin MacArthur, Edward Flaherty and Frederick Wright.

French—First prize, Walter O'Brien; second prize, Emilien Beaudoin; honorable mention, Donald Macdonald, John Pratt, George de Lorimier, Albert Decarie and Walter Lovell; honorable mention, Donald Macdonald, Harold Roche, Walter O'Brien, George de Lorimier and Wilfred Lachance.

Arithmetic and tatles—First prize, Walter Lovell; second, Walter O'Brien; honorable mention, George Pratt, Harold Roche, tene Bonin, Doiphis Hamel and Donald Macdonald, Harolf, George Pratt, Rene Bonin and Donald Macdonald.

Writing—First prize, Walter O'Brien; second, Unfferin MacArthur; honorable mention, George Pratt, Rene Bonin and Donald Macdonald.

Writing—First prize, Walter O'Brien; second Dufferin MacArthur; honorable mention, George Pratt, Rene Bonin and Donald Macdonald.

Writing—First prize, Walter O'Brien; second Dufferin MacArthur; honorable mention, George Pratt, Rene Bonin and Donald Macdonald.

Writing—First prize, Walter O'Brien; second Dufferin MacArthur; honorable mention, George Pratt, Rene Bonin and Donald Macdonald.

donald.
Writing — First prize, Walter O'Brien:
second Dufferin MacArthur; honorable mention. William Burke. Frederick Wright. Fortunatus Frobe, Dolphis Hamel and George
Pratt.

ratt.
Application — First prize, Walter Lovell;
cond. Dolphin Hamel; honorable mention.
Valter O'Brien. Donald Macdonald. Conrad
Valter O'Brien and Wilfred Larolf, George de §Lorimer and Wilfred Lahance. Prize for four honorable mentions, George Pratt.
Preparatory—Second section—Class-stand-ing—Prize, Aimar Auzias-Turenne; honorable mention, John Crowe. Guido Mazza and John

ing—Prize, Almar Auzias-Turenne; honorable mention, John Crowe, Guido Mazza and John Egan.

Catechism—Prize, Adrian Fletcher; honorable mention, John Crowe, Charles Boeckh and Francis Stebenne.

English grammar—Prize, John Crowe, hon-table mention Charles Boeckh, John Egan and Adrian Fletcher; Spelling—Prize, Adrian Fletcher; honorable mention, Ubaid Bertrand, Guido Mazza and John Crowe.

Dictation—Prize, Ubald Bertrand; honorable mention—Prize, Ubald Bertrand; honorable mention Francis Stebenne, Charles Boeckh and Adrian Fletcher; honorable mention, John Crowe, Francis Stebenne and Ubald Bertrand; honorable mention, Aimar Auzias-Turenne, John Crowe and Guido Mazza.

Memory—Prize, Adrian Fletcher; honorable mention, Aimar Auzias-Turenne, John Crowe; honorable mention, Charles Boeckh, Guido Mazza and Ubald Bertrand.

Arithmetic and tables—Prize, John Crowe; honorable mention, Charles Boeckh, Guido Mazza and Ubald Bertrand.

History and geography—Prize, John Crowe; honorable mention, Charles Boeckh, Guido Mazza and Ubald Bertrand.

History and Respect Henry Fortier; honorable mention, Auzias-Turenne, Wilfrid Laflamme and Charles Boeckh.

Writing—Prize, Henry Fortier; honorable mention, Joseph Kavanagh, John Crowe and Guido Mazza.

Prize for seven hon. mentions: Guido Mazza.

Prize for seven hon. mentions: Francis Steb-

Boerkh.
Prize for five hon. mentions: Guido Mazza.
Prize for four hon. mentions: Francis Steb

Prize for four non. induces

Special honor examination—Peter Donovan
of the class of philosophy dirst year), having
successfully passed an honor examination to
logic and metaphysics, has being awarded a
special prize. Examination prize of second
term—(Average not lower than nine-tenths in
any matter) Philosophy, first year—John Shallow. Honor-list of First-term examinations—First

any matter) Philosophy, first year—John Shallow.

Honor-list of First-term examinations—First-least honors.

Rhetoric—Francis Downes.
Humanities—Racoul Prevost.
Third grammar—Arthur de Lorimier, Arthur Dissette, Augustie Downes and Loo Lynch.
Latin Rudiments—Peter Casey, Leo Ladamme, Edward Leclaire Louis McGrath, Edward Redmond and John Wickham.
Special English—Leo Boire.
Preparatory—Lawrence—Barbeau, Ubald Bertrand, Emilien Beaudoin, Rene Bonin, John Corley, John Crowe, Albert Decarie, George de Lorimier, John Egan, Edward Flaherty, Henry Fortier. Ferbunatus Frobe, Clovis Hamel, Dolphis Hamel, Wifrid Lachance, Louis Laftamme, Wilfrid Laftamme, Walter Lovell, Donald Maodonald. Dufferin MacArthur, Lionel Madore, Arthur Marson, Guido Mazza, Walter O'Brien, George Pratt, John Pratt, Almar Auzias—Turenne, ¡Conrad Wolff and Frederick Wright.

Second-Class Hopors.
Philosophy, first year—John Shallow, Joseph Downes and Henry Mont.
Rhetoric—James Clarke, William Kaine, Michael Tansey and Corbett Whitton.
Humanities — Joseph Belleau, Maurice Browne, Lewis Burns. Raphael Dillon, Emile Emery and William Hennick.
First grammar—George Varier.
Second grammar—George Boyce, Arthur Decarie, Hugh Kerrin, Walter Merrill, Chester Myers and Philip Roy.
Latin rudiments—Paul Conroy, Harold Hingston, Raymond Kearns, Ernest Kelly, Joseph Myers.
Joseph Myers. James O'Connor, Thomas Smith and Charles Wright.
Special English—James Leo and Henry Rous—Seau.
Preparatory—William Dwyer.

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