

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—"Christian is my Name, but Catholic my Surname."—St. Pacian, 4th Century.

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EDITORIAL NOTES.

The *Arena*, lately published, has at a bound leaped into the front rank of magazines. Writers of known ability contribute to its columns. What we most admire in it is its broad, conservative spirit. We do not, nor cannot, give assent to all its utterances, but its frank, open discussion of vital questions, its disdain for the meretricious beauties of ornate rhetoric, its thoughtful and finished essays on doctrinal subjects, may well win consideration from any thoughtful individual. The "no name series" sparkles with a bright, though at times cynical, humor. The writer of the no-name column for June is confident that the twentieth century will strike off mankind the thralls of falsehood and prejudice. He declaims against the stupidity of society in general, and proves it by the men of genius who attained a niche in fame's temple only by unaided efforts and by vanquishing the obstacles placed in their way by those who clung with tenacity to the established order of things. The coming century, however, will have an ennobling tendency, and men, dazzled by its splendor of truth, will contemplate in astonishment the varieties of the past generations of their fellow-creatures. This may be poetry, beautiful, if you will, but doomed to consignment amidst those Utopian and ephemeral schemes, whose novelty may charm us, but leave us no better, no wiser.

HUMAN nature will be, in a hundred years, the same as to-day, and will be stamped with the same mark of godlessness, provided there be no specific remedy which can leave the mass of humanity. And this remedy will come from no fanciful theory, born of a misguided intellect, but from one higher than society, who has the power to promulgate and enforce a law. From God alone, therefore, can come our deliverance from the selfishness, and lust, and nameless crimes, which infest the world. From the Catholic Church springs the refinement which polishes the rough sides of our nature, and the truth which satisfies our craving intellects. Not the meaneat, not the rudest, is beyond the influence of the Church. She includes specimens of every class among her children. She is the solace of the forlorn, the chastener of the prosperous, and the guide of the wayward. She keeps a mother's eye upon the innocent, bears with a heavy hand upon the wanton, and has a voice of majesty for the proud. She opens the mind of the ignorant, and she prostrates the intellect of the most gifted. These are not words; she has done it, she does it still, she undertakes to do it. All she asks is an open field, and freedom to act.

The League of the Cross, a strictly Catholic temperance society, is making great progress throughout Great Britain and Ireland. His Eminence Cardinal Manning recently presided at a meeting of Bishops in Westminster, at which it was resolved to recommend the work in a joint pastoral letter. The members of the League are encouraged to persevere by several special indulgences granted by the Holy Father, Pope Leo XIII. The following are the fundamental rules of the League:

1. The pledge is of total abstinence; and is taken without limit as to time.
2. Only Catholics can become members of the League.
3. All members after they have joined the League must live as good practical Catholics.
4. No one who is not a practical Catholic, can, as long as he fails to practice his religion, hold any office in the League.

* The members are exhorted to go to Confession and Holy Communion at least once a month.

There are also branches established in many dioceses for children, who are enrolled only with the consent of their parents. The children have their Guild meetings with appropriate devotion.

It is the custom of many newspaper correspondents on the continent of Europe, and especially of those who furnish news from Rome, to manufacture ecclesiastical intelligence regarding the Catholic Church, without regard for truth. Their only purpose is to show that they are earning their pay by securing news which none but themselves furnish, and to make their journals interesting to the public by making them sensational. Recently such an item was furnished from Vienna to the *Paris Temps* and *Figaro*, both of which published it as truth. It was to the effect that the Pope had consulted by letter one hundred Bishops as to whether it would be opportune to proclaim the Pope's temporal power as an article of Faith. It was added that foreign Bishops advised, but Italian Bishops op-

posed, the proclamation of the dogma. There is no truth whatever in the statement. All cablegrams of similar import should be looked upon with grave suspicion, even though circumstances may make it probable that such subjects are under consideration, for it is especially on subjects which are the theme of the day that these correspondents invent sensational items.

The Lutherans of Illinois are as resolute in resisting the Compulsory Education Law as are those of Wisconsin. The law empowers school boards to break up private schools on the most flimsy pretexts, and the Lutherans have made up their minds to elect, where possible, members to the Legislature, pledged to modify the Law so as to leave to parents their natural right to educate their children in accordance with their convictions. The clause to which the Lutherans chiefly object is that which requires that all the common branches be taught in English.

The United States Presbyterian General Assembly had before it for consideration the curious case of a church, composed entirely of women, which applied for admission as one of the churches of that body. The first proposition which might naturally be entertained would be that the women of the locality desired to run a church themselves exclusively of men, but it is stated that this is not the case here, and this view of the condition of things was not taken in the Assembly, but the matter was considered under the aspect whether a church composed only of women could be admitted as a Presbyterian church at all.

At a meeting of Equal Righters in Toronto, a few evenings ago, Mr. A. Chamberlain read a paper entitled "Founding of a French Nation on the St. Lawrence." We learn that he quoted largely from Quebec authors, public men, clerical dignitaries, journalists and others to show that it is the desire of the leaders of public opinion in the Province of Quebec "to establish a French national identity as distinct from and opposed to the Anglo-Saxon." Certainly in this sense, that the people of Quebec propose to preserve their language and religion, and to govern themselves with the same freedom as the other Provinces of the Dominion enjoy, it is their intention to establish a French nationality, and they are perfectly right not to submit to the dictation of Ontario fanatics like those who applauded Mr. Chamberlain's denunciations of the French Canadians. But if it be question of the loyalty of the French-Canadians to our institutions, and to the British throne, there is no class in Canada more devoted than the French-Canadians. They are devoted also to the prosperity of all Canada, and they will continue in this mind, unless they be forced by the persistent attacks of Ontario bigots to look for a separation from Ontario as the only means whereby they can preserve their liberties. The French-Canadians are quite content to let the Orangemen of Ontario take their share in the government of Ontario, where they constitute a large factor in the population, but they will not have Orange domination in Quebec, and to this the Equal Righters may as well make up their minds. All such efforts as those which Mr. Chamberlain is making to excite the aggressive spirit of Ontarionians against the people of Quebec are inimical to the peace and prosperity of the Dominion, and those who make such efforts are the real enemies of Canada. The utterances of the Quebec leaders of public opinion are not aimed in opposition to the English people of Canada, as Mr. Chamberlain pretends; but these leaders are right in working especially for the welfare of their own Province, and for the preservation of the Provincial rights. Do not the people of Ontario do the same? There may be a few Quebec journalists and others whose utterances are very extreme and anti-Anglo-Saxon, but these must not be taken as indicating the current of thought of the population generally any more than, nor perhaps so much as, the anti-French and anti-Catholic sentiments of the *Hamilton Spectator* and Mr. Chamberlain, together with the Association to which he belongs, represent the sentiments of Ontario. We may take it as a good sign of the weakness of fanaticism that there was but a slim attendance at Mr. Chamberlain's lecture.

The *Mail* of the 20th inst. describes the Catholic schools as "little churches for the teaching of distinctive doctrines, with a dash of arithmetic thrown in." Well, we do not think it discreditable that the school should be a little church in the sense that it aids the Church in the rearing of good citizens. It is better that it should be so than that it should be a

little temple of Deism or Atheism, from which the name of God is excluded. As to the dash of arithmetic thrown in that dash sufficiently flavors the teaching, so that the pupils of the Separate schools are quite able to hold their own in intellectual competition with the Public school pupils. The school reports of the Hon. Minister of Education show the Separate schools to be quite on a par with the Public schools in the secular department, and they give this additional advantage that the pupils that go out from there are not merely educated infidels. They are Christian scholars and good citizens. They do not often recruit the ranks of the murderers, who have recently shown themselves to be more numerous in Ontario than is desirable; nor do they go to Utah to join the Mormon army.

On the 19th inst. the Salisbury Government very narrowly escaped defeat on the first clause of the License Bill. Many of the Ministerial members were absent at Ascott, but it was known that they were indifferent as to the fate of the Bill, and the Opposition were actually in a majority in the House from four till after five o'clock. Were it not that they delayed the vote by asking questions which under such circumstances did more harm than good, the first clause of the Bill would have been defeated, and a crisis would have arisen. At least the Bill would have had to be dropped. Even at the moment when the vote was to be taken, Mr. Balfour said that the Bill was doomed, but between the ringing of the division bell and the closing of the doors, five Ministerial members entered the House and saved the Government, the clause being thus passed by a majority of four. The result was greeted with prolonged cheers by the Opposition. Mr. Wm. Smith, the Government leader of the House, stated that, notwithstanding the smallness of the majority, the Government will proceed with the Bill. Archbishop Walsh has written to the *Dublin Freeman's Journal* severely lecturing the absentee Parliamentaries who saved the Government from a defeat. He says that unless they can give a satisfactory explanation of their absence, he will find it hard to place further trust in the Irish party. The *Chronicle* says that the Government is discredited by its own supporters, and that they care little whether it be defeated or not.

BISHOP BALDWIN, in his address to the clergy last week, while in attendance at the Huron Synod, strongly reprobated the practice of preaching trial sermons for congregations desirous of selecting a pastor. This practice has become very common among Protestant denominations, more so among other denominations than among Anglicans, but it is a necessary consequence of the system now so much in vogue of letting the congregations choose their own minister. As a consequence, another similar abuse arises, namely, that the ministers set themselves up at auction, to be knocked down to the highest bidder, and this is dignified by being styled "a call," presumably from heaven. The Bishop very properly stated that the practice which he specially condemned is degrading to the ministerial character, and it does not effect its object either, for a preacher may be very showy in his trial sermon, and yet be a failure in his regular work. When clergymen are selected in this way they are apt to be more desirous of propitiating the good will of influential members of their congregations, so as to overcome their rivals, than to correct the peccadilloes of those who have the choosing of the pastor. Nothing like these practices is found in the Catholic Church.

EX BISHOP CARMAN felt so sore about the snubbing which was administered to him in Ottawa by the Methodist Conference, for his undue meddling in the political issues at stake at the last election, and for his reference to the marriage of the Hon. Mr. Foster, that, according to the *Hamilton Times*, he made allusion to the matter while exhorting the candidate for ordination in that city on the 8th inst. He remarked that "John the Baptist might have avoided trouble, if that had been his main object, by keeping still upon the relations that existed between Herod and Herodias," and he exhorted the candidate to be "courageous in the path of duty, even to the extent of rebuking sin in high places." The *Times*, reading between the lines, sees in this an evident allusion to his own case. The ex-Bishop, however, rebuked a sin which Protestantism does not regard as a sin, and he condemned all politicians at Ottawa and Toronto alike as so many hardened

sinners, sunk in iniquity and subversive to Rome. He invents sins of which the Gospels made no mention. This was what brought on him the deserved rebuke of the Conference.

HOME RULE.

THE BATTLE FOR A PARLIAMENT IN COLLEGE GREEN.

The Great Northern Railway, the Carickmacross branch of which was boycotted by the people, has yielded to public opinion by withdrawing their station master from the house of the evicted tenant, Mr. Phelan, whose property to the amount of \$5000 had been confiscated under the rack renting process. The boycott has now ceased, and traffic is going on through the branch as busily as before the company made themselves obnoxious by doing Mr. Balfour's work.

An ugly attempt has been made to blazon the character of Mr. Sexton, M. P., by the Blackrock Town Commissioners, who asserted that he had acted as a promoter of certain measures before a committee of the House. The result was a triumphant vindication of the hon. gentleman's impartiality by colleagues of every school of politics.

A parliamentary return has been issued containing the names of all persons proceeded against under the Criminal Law and Procedure (Ireland) Act, 1887, from the 30th of November, 1888, to the 31st March last. The total number of persons—1207—is made up of 196 in Leitrim, 628 in Munster, 142 in Ulster, and 241 in Connaught. Charges were withdrawn in 102 cases, 227 persons were acquitted, and 769 convicted, while 9 cases were pending. There were 233 appeals lodged; the sentence was in excess in one case, confirmed in 110 cases, reduced in 55, reversed in 17, and 42 were pending. Of the charges 174 were for criminal conspiracy, 198 intimidation, 100 larceny, 321 unlawful assembly, 139 taking forcible possession, 187 assault, 192 resistance to sheriff, constable, bailiff, etc., 19 taking part in meeting of suppressed branch of National League, 7 in aiding criminal conspiracy, and two publishing proceedings of suppressed branch of National League. The charges are nearly all petty charges for acts which are not crimes except in Ireland, where under the Coercion Act it is a crime to wink at a pig or cow, to play or sing a National air, to cheer the Gladstone or William O'Brien, or to greet at Balfour's name.

An amusing circumstance has come to light respecting the new town of Tipperary. Some time ago it was feared that Mr. Smith Barry had acquired the land on which the new town is being built, and that therefore he had the power of eviction. Precisely the contrary turns out to be the case. Mr. Smith Barry is himself the tenant of the new town, and he has to pay them a quit rent of £3 a year. Landlord and tenant, in fact, have exactly changed places—the great benefit of the latter, at all events.

The *New York Times*' correspondent thus speaks of Mr. Wm. O'Brien, referring specially to his marriage: "It has always been clear that Mr. O'Brien is far and away the most beloved of the Irish men here, and in the wedding breakfast speech he helped one to understand this by the remark that he felt almost guilty to be so happy with thousands of his countrymen were otherwise. But his Russo-Hebraic bride consecrates herself and fortune to the Irish cause, and will accompany him, a few months hence, to America, whither he will go, in company with John Dillon, on a lecturing tour for the cause. They will probably arrive early in September."

The slowness with which fair rent applications to the Courts are attended to is an evidence that only from a Home Government can the Irish people ever expect that the grievances under which they are oppressed will be remedied. A Government return recently issued shows that on the 31st March last, 35,696 fair rent applications were deposited in Ireland, and of those no fewer than 33,002 were awaiting hearing for more than six months. Taken by Provinces, it appears that the number in Ulster was 9,941, of which 8,904 were more than six months old. The number in Leinster was 9,289, of which 8,848 were six months entered. The number in Connaught was 7,845, of which 7,050 were entered longer than six months; and the number in Munster was 8,621, of which 8,110 were awaiting hearing longer than half a year.

The enormous evil of excessive rent through Ireland is evidenced by many land cases which come before the Courts. One recently decided at Carlow is a sample, but similar cases are an every day occurrence. In the case in point, decided by the Sub-Commissioner, Mr. D. M. O'Farrell was landlord, and M. and W. Cullen tenants. The old rent was £455. The judicial rent was fixed at £280, a reduction of £175 a year.

The young men and women of Ireland are still emigrating in large numbers, though not quite so numerous as during former years. The numbers, however, which left during the week ending May 11th are quite as large as those of last season, and the exodus for the present year is likely to continue for several weeks more. The emigrants, as in previous years, are principally young men and women, between fifteen and twenty five, with hardly any families, old persons, or children. They take it calmly, having made up their minds to go, believing in many cases that they will benefit themselves in doing so. The number of emigrants from Queenstown by the various transatlantic lines during the week ending May 11th, was 1,726; in the corresponding week last year it was 1,729.

A gift of 2,000 volumes to form the nucleus of a public library has been given to the town of Kilkenny. Father Kennedy, of Dablin, on whose private residence the police persisted in

intruding in search of a supposed meeting, has been awarded £100 damages.

Sir Thomas Gratian Emond was unable to attend the banquet given to the Australian delegates in Dublin, owing to the accident which recently befell him. It was a brilliant affair. Messrs. John Dillon and Deasy were present and gave graphic accounts of the enthusiasm everywhere manifested through Australia for the cause of Ireland. Mr. William O'Brien and other prominent Nationalists also made eloquent speeches. The total amount contributed by the Irish delegates for the promotion of the Irish National cause is to date £32,838. This is what Mr. Joseph Chamberlain termed "a financial failure." Three thousand pounds more have been actually collected, and this sum will reach Ireland in a few days, bringing the whole contribution up to the magnificent sum of £35,838. Eighty-five per cent. of the English speaking population of the colonies are reported to be in sympathy with the cause of Home Rule for Ireland.

His Grace the Archbishop of Cashel, the Most Rev. Dr. Croke, was making his official visit to Mullinshane recently, he confirmed one hundred and fifty children, to whom he administered the temperance pledge. He also handed £10 to the parish priest as a mark of his sympathy with tenants evicted the previous week by Mrs. Maragaret O'Brien. The tenants held a meeting immediately after, and passed a vote of thanks to His Grace, not only for his sympathy but also for his munificent contribution in support of the evicted tenants.

LATEST CATHOLIC NEWS.

The brother, nephews and nieces of James Anthony Froude, the bigoted historian, are all converts to the Catholic faith.

It is stated that Serbia is engaged in negotiating a Concordat with the Holy See, and arrangements satisfactory to both parties to the agreement are likely to be reached.

During the last four months pilgrims brought offerings to the Pope amounting to £40,000. The French pilgrims brought £8,000, the Italians £10,000, the Americans £12,000, the Austrians about £6,000, and the Germans about the same sum.

Monsignor Count Campello, formerly a Canon of St. Peter's, who left the Church in company with Monsignor Savarese, and then founded the "Chiesa Italiana" (the Italian Church), has returned to the Catholic Church.

The new Cathedral at Carthage was solemnly consecrated on Ascension Thursday by Cardinal Lavigne, assisted by all the Bishops of the Province. Carthage is an ancient Episcopal city, but it ceased to be such when Mahometanism overtook North Africa.

The Rev. Sam Small ought to be a good witness as to the relative virtues of the various religious organizations. He has belonged to three this year already—the Methodist Episcopal Church, South, the Methodist Episcopal Church, North, and the Methodist Episcopal Church, North-Macon Telegraph.

Archbishop Ireland, of Minneapolis, has been elected a member of the Grand Army of the Republic. In acknowledging the honor he said that among the dearest memories of his life were the days when he followed the stars and stripes on the battlefield, as chaplain of the First Minnesota.

Dr. Morgan Grace, an Irish member of the Legislative Council of New Zealand, has received decorations of honor both from the Pope and the Queen. Such a double distinction has not seldom occurred. A few weeks since Leo XIII. made him a Knight of St. Gregory for his services to education in the colonies, and the Queen has included him in her birthday list as a companion of St. Michael and St. George. It is stated that there will be another British mission to the Pope notwithstanding the dissatisfaction which such missions give to non-Pope fanatics. Sir Adrian Dingli, first judge of the civil tribunal of Malta, will represent her Majesty's government at the Vatican with reference to the erection of new Catholic dioceses in the East Indies.

Baron von Zdwitz, German Minister to Mexico, was married on the 17th inst. to Miss Lena Caldwell in the chapel of the Catholic University of America. The chapel where the wedding took place was the gift of the bride in memory of her mother, and by a special dispensation its use was allowed for the marriage, as Baron von Zdwitz is not a Catholic. The bride is the younger sister of Miss Mary Gwendoline Caldwell, the founder of the University.

Miss Mary Anderson, the beautiful and talented actress, was married on the 17th inst. to Antonio Navarro, in St. Mary's Catholic Chapel, Hampstead, by Canon Purcell. Her stepfather, Dr. Griffin, gave the bride away. Children from St. Mary's Orphanage, prettily dressed as pages, strewed flowers along the aisle in front of the wedded pair as they left the church. After the celebration of the nuptial Mass the party drove to Dr. Griffin's house in Froggall, where the wedding breakfast was enjoyed. At 2:30 the newly-married couple started for Venice, where they will spend their honeymoon.

There is a curious story connected with the Church of St. Saviour's, Leeds, which was built by Dr. Pusey, but has remained unfinished until the present time, when an effort is being made to complete it. By the founder's orders there was placed over the principal door the inscription, "Pray for the sinner who built this church." The then Bishop of Ripon only permitted this on condition of a written guarantee being given that the inscription should be removed on the death of "the sinner" in question, but it happened that the bishop died before the doctor, and his

successors have not thought it worth while to enforce the guarantee. So the orthodox are still invited to pray for Dr. Pusey long after he is dead.—*Ex.*

TRANSUBSTANTIATION.

To the Editor of the Catholic Record:

SIR—Having read "Anglican" letter in your issue of May 24th, on Transubstantiation, also your own remarks submitted thereto, I take the liberty to send you for publication the following extract, which I make from an article in *Broom's Review* for April, 1880, the perusal of which, let me assure you, removes the obstacles to the way of my intellect in believing more than one dogma of the Catholic Church.

PRUDENTIUS.

June 12, 1890.

"We know, perfectly well, that faith does not depend on philosophy, and that it is by no means necessary, in order to be true and firm believers, to be learned philosophers. But a sound philosophy is not without its use in constructing the dogmas of theology, and in defending the faith against objections professing to be drawn from science and reason. Theology would bear a very different character from what it now does, if, in constructing it, theologians were to follow the Sensist or even the modern psychological school. Prescind the superstitious or intelligible world, and retain in the mind only sensible or material images, and what meaning should we be able to attach to the dogmas of the Trinity, the Eternal Generation of the Word, the Procession of the Holy Ghost, the Incarnation, Transubstantiation, the Real Presence, Infallible Grace, the Resurrection of the Flesh? Or either the Sensist or the psychological system of philosophy, theology would, indeed, be an impossible science, and faith would run the risk of being rejected as fanciful, self-contradictory, or absurd. When the Church adopts the word *Transubstantiation*, and defines the soul to be *forma corporis*, she shows the influence of the scholastic philosophy in determining, not the revealed truth, but the form of its expression. To the ordinary reader, at the present day, the assertion that the soul is the 'form of the body,' either conveys no meaning, or a meaning very nearly the reverse of the one intended. The word *Transubstantiation*, we think, is very far from expressing to the modern non-Catholic mind the exact meaning of the Church. Theodoret is, we believe, orthodox in regard to the Blessed Eucharist, and yet he says, according to his Latin translator, that the nature and substance (*natura ac substantia*) of the bread and wine remain unchanged after consecration. Our philosophy has no term more ultimate than substance, and it is that is not changed it is hard to understand what is changed. It calls matter a substance, and defines by its sensible properties. Take away the sensible properties, then, and no matter remains. If, then, matter is a substance, and the sensible properties of the bread and the wine remain, as they certainly do, after consecration, unchanged, there is and can be no transubstantiation or change of substance. If this philosophy were true, the Catholic dogma would be demonstrably false. Yet the whole difficulty arises from substituting a false for a true philosophy. Substance with the Greeks was by no means the ultimate term, and St. Augustine, who was Greek, rather than Latin, as to his philosophical genius, obviates the difficulty and saves the dogma by recognizing an intelligible body, which he distinguishes from the visible or sensible body. The change effected in the elements is a change in the intelligible, not in the sensible or visible body. Our Lord is present in the Eucharist, not in his visible, but in his imperceptible or invisible body. Without recognizing this same distinction, we could not defend the doctrine of the resurrection of the body. The visible body is simply a congeries of particles, or molecules, which are changed many times during life, and at death are scattered, and go to form new visible bodies of plants, animals, and even of other men. How, then, can God raise up the flesh and give to each man his own body, if, by the body that will be again, we understand this visible or sensible body? We can defend the dogma only by distinguishing between the intelligible body and the sensible or visible. But we can never do this if we view matter as a substance, and substance as that which is ultimate. We must maintain, with Liebrecht and others, that there are, strictly speaking, no material substances in the Latin use of the word, and that all substances are immaterial activities or forces, each acting from its own centre. Matter is not a substance, is never simple, but always composite—a collection of immaterial forces or activities, as was maintained in substance by Father Bosovich."

ST. MICHAEL'S COLLEGE.

The following is the list of students who won medals and scholarships at St. Michael's College:

- O'Mahony Medal—Mental Philosophy—A. O'Malley, Toronto. Honors—1. W. A. McDonagh; 2. G. P. Murphy.
- Campbell Medal—Classics—F. J. Hussey, Central Falls, Mass.
- O'Connor Medal—Mathemat.—P. O'Leary, Indian River, Ont.
- Dowling Medal—English Essay—W. J. Henley, Avoca, Penn. Honors—1. F. O'Sullivan; 2. F. McAvoy.
- Maddigan Medal—Commercial Course—T. Roche, Toronto. Honors—1. M. Sheedy; 2. L. Ryan.
- Scholarship—Natural Science—1. A. O'Malley; 2. W. A. McDonagh; 3. J. J. O'Sullivan; 4. W. A. Murphy.
- Carletonian Doctrine—M. J. McGinty, Honors—G. P. Murphy and W. Fogarty.
- The Elmley Bursary—P. J. Murphy, Hon. Mention—F. O'Sullivan, J. Powers, W. Fogarty, L. Roche and J. Sullivan.
- Prizes—Good conduct—Senior department—T. McEvoy. Hon. mention—P. J. Murphy, Junior department—J. Donovan. Hon. mention—F. Snyder.
- Society Prizes—St. Michael's Literary Society prizes—F. O'Sullivan, Campbellford, Ont.
- St. Charles' Literary Society prizes—P. McLaughlin. Hon. mention—J. R. Coy.