

S. O'Connor, 8th F. Baldwin, and J. Doherty, 9th S. Turner, 10th K. Ewart.

Junior department—Boarders—1st ribbon awarded to Miss A. Rabat, 2nd C. La fleche 3rd A. Prud'homme and J. Dubuc.

Day pupils—1st ribbon awarded to Miss A. Courtney, 2nd E. Boxer, 3rd T. McHenry, 4th V. Poitras and C. Cauchon, 5th H. Stokes and S. O'Donoghue, 6th J. MacGachen, 7th K. Law, and R. Boxer, 8th K. Haseley and N. Hasely, 9th E. De Witt and H. Aubertin, 10th M. O'Donoghue and P. Vouriot.

Medals for good conduct were awarded to the following young ladies: B. Dubuc, Mg. Ann Coyle, G. Cass, M. Bernier, B. Champion, J. Thompson, A. Rabat and A. Courtney.

Medals for religious instructions were awarded to Miss L. O'Brien, C. McPhillips and M. J. Dubuc.

Medal for mathematics awarded to Miss G. Killam, C. Turnay and A. Dubuc.

Medals for music, L. Coyle; medal for painting, A. Haskett; medals for French, B. Simon, E. Coyle, C. O'Sullivan; medals for class work awarded to Antoinette Marrn, S. McIlroy, C. McKee.

PROF. STARBUCK.

CATHOLIC UNIVERSE.

Prof. Charles C. Starbuck of Andover University handles very severely slanderous fellow-ministers who deliberately misrepresent the Catholic Church and falsify history. This remarkable Protestant scholar has contributed a series of papers to the Sacred Heart Review exposing and refuting the calumnies uttered against the ancient faith by a class of preachers and writers whose performances cannot in charity be regarded otherwise than as sins against the light. Among other counts of the indictment framed by Professor Starbuck is this one:

"Lansing, therefore, and the whole brood of his fellow-slanders and plotters against civil and religious peace, are authentically shown to be guilty of utter perversion, inversion, retroversion, and distortion of the declarations of Pius IX. and of the doctrine of the Catholic Church. They bring forward, in utter defiance of the clearest proof to the contrary, an indescribably odious charge, calculated, above all others, to fire the blood of Protestants. They turn away from all enlightenment, spurn the very suggestion of temperate pause and inquiry, and lest this hideously efficacious weapon of evil should be wrested from them, their editors disdainfully refuse to publish clear explanations of the authentic doctrine of Rome. And yet these are the men that rend the air with their howlings about the obliquities of Jesuit morality, and the dreadful designs of Rome against our social peace!"

We should think that with God's grace, such acts on the part of his fellow-preachers would force the Adover professor into the fold of Rome, if anything would.

N. Y. Freeman's Journal.

It is a mystery how a scholar who writes as Prof. Starbuck, of Andover, has been writing on Catholic subjects for the last few years can remain outside of the Catholic Church. He is following the example of William Cobbet. It is to be hoped that he will not follow it to the end. Let him rather follow Dr. Brownson. Even he hesitated for a time, thinking to convert the world to the Catholic faith and then march triumphantly in with the crowd. But he did not take as long a time as Prof. Starbuck has taken to see the inconsistency of such an enterprise. He soon saw that he needed the Church more than the Church needed him, and that his eternal salva-

tion was at stake. When his great mind and profound learning led him up to this point, he saw that he could not procrastinate with a good conscience, and he hesitated no longer. Had human interests and pride of intellect led him to disregard the time and tide of God's grace he would in all probability have died like Cobbet, an infidel. Prof. Starbuck has, as his writings show, come to a degree of knowledge of the Catholic Church that imposes on him an awful responsibility. It is better to be invincibly ignorant than to know the truth and not live it. It is an admirable thing to stand for fair play for the Church and to rebuke those who, ignorantly or otherwise, misrepresent her, but personally it is vastly more important for the Professor to be a humble member within her fold. She will get on in spite of her enemies. Can he get on without her? That is the vital question for men of Prof. Starbuck's mind and knowledge.

MYTHICAL CONVERSIONS.

Every year we receive reports of what the Independent calls the growth of Protestant sentiment among the Catholic clergy in France. It may be generally said that there is no such growth at all. It only exists in the imagination of those ardent American Protestant proselytizers abroad, who have scarcely a bowing acquaintance with truth. They are mentally short-sighted. Occasionally these fellows may capture an unfortunate, who for some reason has been unworthy to fill a sacred office, or some infidel who pretends he was a priest, for the sake of gulling the fanatical seeker after Catholic converts. The Society of Protestant clergymen and laymen, whose object is to take care of priests who have left the Catholic Church, must be seriously humbugged on all sides. Quite as much as were our Boston A.P.A.'s and bigots when they patronized Mrs. Shepherd. She claimed to be an escaped nun, when she never wore the habit of a religious, and was simply a woman who had been in a Catholic reformatory, but who failed to appreciate the efforts made to reclaim her. To return to the so called French movement of Catholic priests toward Protestantism, we are told that there is a great interest among Catholic priests in imbibing Protestant ideas. If this means that priests generally are ignorant of Protestant ideas of belief or action we deny it flatly. They have a greater knowledge of Protestantism than Protestant ministers have concerning Catholicity. Many of the latter make the most astonishing and unpardonable blunders regarding it. The reports of the wholesale conversion of Catholic priests in France seem to be deliberately manufactured, when the makers of them have not been deceived by impostors, to create an impression on this side of the Atlantic. The result desired is

the sending of more funds to support a band of useless missionaries, who, probably, could not find remunerative employment at home.

The McAll mission is another complete farce. Its workers, apparently, believe, because their tracts or leaflets are received with a smile, that they are making a religious impression. The smile is, probably, only one of good-natured tolerance. One might give the same kind of reception to a circular for a quack medicine. The colporteurs are the objects of inward contempt to the French, whose politeness will not allow them to betray outwardly the scorn in which they hold these religious adventurers from another land. A report in an American newspaper says that colporteurs on bicycles are cheered as they pass through French villages distributing religious literature. We used to have in Massachusetts a poor harmless creature named Daniel Pratt. He used to be cheered when he distributed an incoherent mass of stuff in a paper called the Gridiron, of which he was the editor. The comparison need not be extended further than to say that Pratt and the colporteurs have a strong family resemblance. They probably need care at home, for they cannot realize when they are the objects of ridicule, especially to the native French Protestant ministers, who, we are informed, pooh-pooh the McAll movement.—Sacred Heart Review.

A letter has been received from His Grace Archbishop Langevin, saying that he will leave Montreal on the 25th inst.

We are delighted to hear that our dear and venerable friend, Fr. Leduc, O.M.I., is very much better. He seems to have found a specific for his disease, and though he does not hope for a cure, he welcomes the sure and continuous relief.

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