

ADDRESS

Of Sir Wm. Hingston

On Receiving the Degree of LL.D. at the University of Ottawa on June 22nd.

Last week we had occasion to refer to the high honor conferred on Sir William Hingston by the University of Ottawa, in granting the degree of LL.D. Sir William then took the occasion of delivering a very able address, which treated in a masterly manner of the importance of Catholic education in fitting young men for the struggles of life. Following is a summary of Sir William's remarks:—

My first duty, as it is my chief pleasure, is to thank the authorities at this seat of learning for the signal honor they have deigned to confer upon me. And here it would be prudent I should rest, for I cannot venture to think—still less to hope—that my fellow graduates of to-day, fresh from the study of what is beautiful in art; of what is trustworthy in literature; of what is reliable in science, and of all that is safe and unerring in religion, would find either pleasure or instruction in listening to one who, in a life of ceaseless and unremitting toil and labor, could now and then succeed in stealing a few moments, only, to drink at the fountain of the Muses. Indeed, were it not that I implicitly confide in the generosity of the youth around me—and youth is always generous—I should not venture to speak. Yet custom requires that I should say a few words of the time and circumstances of this interesting event—yet when about to say them, I feel they will fall far short of the words that will come unbidden, a few moments hence, when I shall be regaining the car which is to take me home. It was, I think, who once said, in reply to a question, that the best speeches he ever made were those which he made in his cab, on returning home. It was, I thought of all the brilliant things he might have said, but did not say, and could not say, a few minutes before.

A word, however, in very plain prose, on the exceptional advantages enjoyed by you to-day, and on the duties of parents and guardians to profit by them. Never, perhaps, in the history of the world has there been greater necessity than there is at present for a suitable mental outfit for those who are about to enter upon life's serious battle. I said, advisedly, suitable mental outfit. And in what does that suitability consist? It consists not in a knowledge of a greater or less number of facts thrown together, as is often the case, without order or sequence or connection, and without bearing on other facts; but of a preparedness of mind for the reception of facts, if facts they are; or for the rejection of what are claimed to be facts, if such are found to be untrustworthy. There is the difficulty of the present day, and especially for young men about to enter upon the serious duties of life. I tremble to think of the trials and temptations to which youth and manhood are to-day exposed. Even the code of morals has changed, most markedly, within the limit of my experience—and not for the better; and this in spite of all the supposed aids which modern public school education has procured; and of all the advantages which the

COLLEGE SCHOOLS AND COLLEGES of to-day claim to have over those of yesterday, and let me add, chiefly in being godless.

This is the age of *isms*, and this contentment has had her share in framing them. When I began my professional career there were already a few. Atheism hardly dared to show itself. It was unfashionable—and there is a great deal in fashion, even the ladies will admit that. Agnosticism, that most impudent of all the *isms*, had not yet claimed attention. But now pretentious did it soon become. Atheism when met with, was sad, sullen, gloomy; but it was silent. Agnosticism, on the other hand, while it claimed that it could know nothing, acted as if it knew everything; and that was the difference between them. The latter became the fashionable *ism* of the day, and even men in my own profession, who should know better, seemingly lost their mental equilibrium in studying it, and unhappily jeopardized at the same time the simple faith of the pupil to whom they thoughtlessly taught it, and as gratuitously as the principle had been assumed, for after all it was an assumption.

Evolution, that refresh of an exploded theory, came in about the same time; and relationships were hunted for among the Simians—the tribe of monkeys—with as much diligence as one would labor to establish descent from a Norman baron, let us suppose, or a Viking, or, perhaps, if ambitious enough to have it established, 'qu'il est sorti des cuisses de Jupiter.'

It is necessary to be prepared for severe, uninterrupted, life-long competition. It is necessary to do more than to learn one's language, French or English, or even both. It is necessary to go on steadily from elements to rhetoric, and thence to the key stone of all education—philosophy—which is supposed to terminate a proper collegiate course, but which is but the beginning of a life of study, to end only with one's existence.

Facts are said to be everything, but a knowledge of facts is of little value unless they may be compared with others. And how can comparisons be safely made, and how can facts be fitted into their proper places and have their proper value, without a knowledge of the rules whereby they may be located and their value estimated? The man who knows ten million facts, and has them stored away in a most retentive memory, to be thrown at us like isolated texts of Scripture, without their contexts, and without their bearing, may yet be an

uneducated man, while another, who may not know half a dozen facts, but who knows their value and bearing, may be

AN EDUCATED MAN.

We are often asked, what is the use of classics? What is the use of all this Greek; we don't talk Greek. And of all this Latin; Latin is a dead language to-day. I answer: A knowledge of Greek and Latin is exclusively the property of the educated man, and without them one is not educated. Were the educated man to forget, in a day, all he has ever learned of Greek or of Latin, the mental gymnastics he had undergone to acquire that knowledge will have conferred upon him advantages which will last all through life, and which the one not so trained will be deprived of.

But what advantage, it is often asked, is a classical education to the business man? It certainly will not teach him how to put sand into sugar; or substitute margarine for butter; or put cotton into wool and label it all wool and sell it as such; or glaze earth into pure milk; or convert paste into cloudless diamonds, or pass off pinch-beck for gold. Perhaps not, although education will help him even in these devious paths of deception and dishonesty; but these are not the highest or the noblest or even the most profitable attainments by man, nor are they the best calculated to bring happiness or contentment.

Education, to attain its true end, must ever be of a religious character; otherwise it is a dangerous weapon. Secular education of itself never has, never will, never can, make man better, and that should be the end and aim of all education. I should say nothing if it kept him as good as it got him. But that would be the effect of

A RELIGIOUS EDUCATION.

and of that alone. Let me say to you, parents: The loss of those principles which you instilled into the minds of your little ones can never be compensated for, by any amount of science, or by any amount of classical attainments which it is possible, even for genius, to acquire. If one is disposed to evil, his non-religious education will enable him to do evil more methodically, more secretly, more refinedly. The rough, blunt, ignorant man, impelled by anger, jealousy, or hate, or excited, perhaps, by stimulants, strikes down and kills. He is caught almost in the act. He is hanged, and society is at once rid of him. The learned, perhaps, in many of the sciences, especially of chemistry and toxicology, insures the lives of his friends—wife, sisters, brothers or parents; uses the most subtle of poisons, and his victims die; but he escapes detection. This is again and again repeated as often as money is required, until the whole community is agitated at the frequency of these mysterious deaths. Which of these two persons is the more dangerous to society?

Religion is to education what the sun's rays are to the earth. That luminary is many millions of miles from us—say ninety-three millions. It would take a rail car, travelling day and night, with the speed at which I came to this city, more than seven hundred years to make the round trip from the sun to the earth—yet the warmth of that distant luminary is felt everywhere. It vivifies all that has or can have life, and without it there can be no life. In its journey to this earth it gives off none of its heat to the air through which it passes. Its heat is reserved for our wants. Suppose that by a miracle, or by some act of cataclysm, the distant sun were annihilated, this earth, and all within it, habits, would, in a moment, in the twinkling of an eye, be one solid rock of ice, to float in its own chilly orbit. And thus it is with education. Withdraw the presence of the Creator, who is the source of all that is brightening and all that is vivifying, where would be the warmth and the light without Him who is the source of all brightness and of all warmth? Or grudgingly permit His presence for a half hour at the end of a day's school work, as some of our legislators would generously permit, when it would be a mistake to weary the already wearied ones with lessons of morality and religion; for if they once get a distaste for such, it will hardly be possible, says Spalding, 'to impress them with a sense of its importance.'

I am glad to know that while in this institution classics and mathematics and history and the sciences are duly cultivated, something far more important is instilled into the mind of the youth.

A KNOWLEDGE OF GOD AND OF HIS LAWS.

Let me say to you, my young friends, for it is to you I address myself chiefly, education has an enormous value. You know it; for have you not spent years in acquiring it? But allow one who has had some experience in life to say to you that that part of education which has made you to comprehend, somewhat, the unbounded love and wisdom and mercy of the Creator, is that portion of your education which may, at times, be forgotten, but which will never be unlearned, and which, in the trials and tribulations, born of your very existence, will be appealed to as to an inexhaustible fund of consolation of which it is not in the power of adversity or ill fortune, or sickness or disease, or even of death, to deprive you.

I am here reminded of the lines of a Christian poet who lived in the world of flattery and adulation, yet who never forgot the teachings of his mother, and the religious training of maturer years:—

"This world is all a fleeting show;
For man's illusion given;
The smiles of joy, the tears of woe,
Deceitful shine, deceitful frown,
There's nothing true but Heaven!
Poor wanderers on a stormy sea,
From wave to wave we're driven;
And fancy's light and reason's ray
Serve but to flash our troubled way."

You are on the threshold of life. What is life? says one. It is natural for you, who are about to return home, to say: It is something joyous, and to be enjoyed; something to be struggled for. "It is, says another, to be rich and to be in a position to make a display of riches." Wealth, without the opportunity of displaying it, has little value in the eyes of

the rich man. This is the stage of luxury, and the first desire of luxury is to display it.

Do not misunderstand me. I speak not of wealth honestly acquired and modestly and judiciously expended. The man of wealth who regards himself merely as the diligent steward and dispenser of wealth entrusted to him in works of benevolence and charity, is a blessing to a community.

To be really rich is to be rich in love, and knowledge, and well doing, and especially in friends and fellow beings, to whom one may have brought something of joy and strength, something of comfort and happiness.

Is that the kind of riches, now commonly sought for, in education, and commonly realized? A distinguished American prelate gives the result in the adjoining Republic:

"We here in America are the most prodigious example of success which history records. In little more than a century we have subdued a continent to the uses of civilized man; we have built cities, railways and telegraphs; we have invented all kinds of machines to do all kinds of work; we have established a school and newspaper in every hamlet; our wealth is incalculable; our population is counted by tens of millions, and yet, in spite of all this, we are a disappointment to ourselves and to the world because we have failed in the supreme end of human effort—the making man a wiser, nobler, diviner being. We have uttered no thoughts which have illumined the nations; we have not felt the thrill of immortal loves; we are not buoyed by a faith and hope which are as firm-rooted as the rock-ribbed mountains. * * * We have trusted to matter as the most real thing; we have lived on the surface, amid show, and our souls have not drunk of the deep infinite source of life. Our religion and our education are cherished for the practical ends which they serve, for the support they give to our political institutions. * * * The people have become less disinterested, less high minded, less really intelligent, and among their leaders it is rare to find one who is distinguished either by strength and cultivation of mind or by purity and integrity of character. Are we destined to become the most prodigious example of failure, as of success recorded by history?"

Do we wish to have a picture of ourselves such as that, or to have an education which was not only intended to give you solid and substantial knowledge, but to make you well informed well mannered, courteous, truthful, honorable—in a word, to make you educated gentlemen. To your teachers let me say:

Socrates, at one time a sculptor, chiseled the statue of the Graces and presented them to the gods. But, although pleased with their beauty, he recognized, with pain, that his right hand could not execute what his mind conceived. The old man in the Temple at Athens gave to Socrates this counsel: "Learn to know the divine germ which lies in thee, and in every human heart cherish it, and thou shalt produce the godlike within and without thyself."

Socrates now turned his thoughts to the instruction of youth, and the world, for all time, has been enriched with his embodied thoughts.

And Socrates the sculptor, now the mentor, turning to his pupils, asks them: "Are ye not the noblest expression of the Divine grace, and shall I not live longer in such images than in cold, fragile marble?"

His reward—noble teachers—and a greater will be yours, for you have inculcated principles—unknown to him— which are as lasting as the heavens, and the youths who leave you to-day will extend the sphere of their application.

PERSONAL.

Mrs. Prevost, wife of the Chief of the Ottawa Fire Department, is visiting her aunt, Mrs. W. P. Stanton, St. James street.

REQUIEM MASS.

On Thursday morning last a solemn Requiem Mass was celebrated in the Church of the Gesù for the departed souls of the former pupils of St. Mary's College.

THE CAPITALS' TRIBUTE.

The Capital Lacrosse Club of Ottawa took the occasion of Mr. C. A. McDonnell's recent marriage to make known the esteem in which he is held by all lovers of the national game. Among the wedding presents was a handsome chased water pitcher, bearing the following inscription: "Presented by the executive of the Capital Lacrosse Club, of Ottawa, to C. A. McDonnell. Esq., on the occasion of his marriage, June 27, 1898."

Strong as our passions are, they may be starved into submission and conquered without being killed.

Left Prostrate

Weak and Run Down, With Heart and Kidneys in Bad Condition—Restored by Hood's Sarsaparilla.

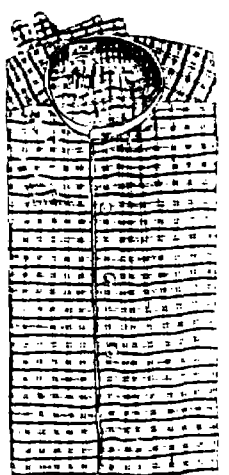
"I was very much run down, having been sick for several months. I had been trying different remedies which did me no good. I would have severe spells of coughing that would leave me prostrate. I was told that my lungs were affected, and my heart and kidneys were in a bad condition. In fact, it seemed as though every organ was out of order. I felt that something must be done and my brother advised me to try Hood's Sarsaparilla. I procured a bottle and began taking it. Before it was half gone I felt that it was helping me. I continued its use and it has made me a new woman. I cannot praise it too highly." Mrs. SUMNER-VILLE, 217 Ossington Avenue, Toronto, Ontario. Get only Hood's, because

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. Sold by all druggists. \$1, six for \$5.

Hood's Pills are purely vegetable, reliable, beneficial. 25c.

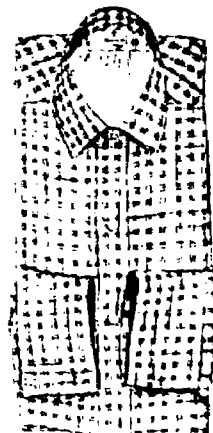
"MORE BEAUTIFUL THAN EVER."



Summer Shirts

For Business and Holiday Wear.

DOCTORS differ from us in this way that they have to work years to establish their reputation and then they can charge high prices, so that they can take a two hours' job, perform a surgical operation and charge \$1.000 for it. We have had to work hard for years to enable us to do our business on a large scale and establish our reputation for doing a straightforward business on a strictly cash basis, and place ourselves in a position to charge the lowest prices in the trade. The surgeon worked to get the big price, we worked to get the small price, and we've both done it by cutting. We cut more than the prices fine; we cut fine fitting fashionable shirts.



If you want some very comfortable Light Cambric or Zephyr Lannel Shirts, beautifully made from the newest, newest and handsomest designs, just call and see our assortment.

WITH AND WITHOUT COLLARS, WITH AND WITHOUT CUFFS.

Laundered or Soft Bosoms to Suit all Tastes at Lowest Prices.

ALLAN

Up-to-date Men's Outfitting Stores,

665 Craig Street, and 2299 St. Catherine Street.

THE SEASON OF COMMENCEMENTS.

Successful Pupils at the Various Catholic Schools.

The Examinations at the Loyola College—Prize Winners at St. Ann's—St. Lawrence Boys' School—Notes from Villa Maria Convent.

There was a very large audience in Kinn Hall on Tuesday morning, when the Commencement exercises of Loyola College took place. The school since its foundation has been most successful, and is proving itself a most worthy offshoot of the great college presided over by the Reverend Fathers of the Society of Jesus. The examinations this term were even above the high average called for in this school, and the pupils, as well as the teachers, are to be congratulated on the showing made.

Following are the names of the prize winners:

ST. ANN'S SCHOOL.
The closing exercises of St. Ann's School took the form of an examination in English, mathematics, book-keeping and shorthand. Rev. Father Lemieux, Provincial, presided. There were also present Rev. Father Billien, Honorable Justice Curran, Mr. M. J. F. Quinn, M.P., Dr. T. J. Curran and Mr. Frank J. Hart.

Rev. Father Jerome, of Mount St. Louis, questioned the boys on the different subjects, and their intelligent answers gave evidence of a good year's work.

At the close Rev. Father Lemieux congratulated the boys on the success of their examinations, exhorted them to continue faithful to their religious duties, and wished them a happy vacation.

Rev. Father Billien, chaplain of the school, also complimented the boys, and expressed the greatest satisfaction at the rapid development of piety through the "League of the Sacred Heart." He then conferred the Pope's medal and blessing on Masters E. Kennedy, E. Curran, C. McDonnell, P. Hebert and J. Hebert.

Mr. M. J. F. Quinn, M.P., spoke quite feelingly of the good old days when he and Mr. F. J. Hart figured conspicuously among the happy prize-winners in the Brothers' school. He dwelt for some length on the importance of Christian education and its never failing influence on the child's future.

The following gentlemen generously donated prizes for competition among the pupils:—The Rev. Redemptorist Fathers, Mr. M. J. F. Quinn, M.P., Hon. Dr. J. Guerin, Ald. T. Kinsella, Dr. T. J. Curran, Mr. M. J. Walsh, Prof. R. McGuirk, Mr. J. G. Gallery, Mrs. Wm. Brennan, Mr. Wm. Heelan, Ald. P. G. Martineau, Ald. D. Gallery, Mr. J. Slattery, Mr. P. Kennedy, Mr. M. J. O'Donnell, Mr. T. O'Donnell, Mr. Frank J. Hart, Mrs. Wm. Kennedy, Thos. Moore.

Following is the prize list:—

FIRST CLASS.
First Division—B. Healy, J. Nolan, J. Butler, E. Kennedy, J. Kennedy, J. McCarron, J. Kieley, V. Armstrong.

Second Division—C. McGuire, J. P. P. Higgins, M. McMahon, J. McGuire, C. Leblanc, M. Danelly, T. Dandon, M. Rineau.

THIRD CLASS.
First Division—W. Kennedy, J. Driscoll, E. Charbonneau, J. Trainor, M. Fenelly, J. Walsh, R. Blackstock, M. Foley, J. Mailleux, F. Forrester.

Second Division—H. Manning, J. Ryan, P. Moore, P. Kennedy, J. Latimer, J. Scullion, T. Ryan, M. McNamara, E. O'Brien, D. Kavanagh, H. O'Dowd.

THIRD CLASS.
First Division—E. Curran, T. Supple, R. Gailen, J. Greene, M. O'Brien, W. O'Faherty, J. Curran, C. Gleeson, J. Shields, A. Brabant, J. Mullins, H. Dargot, T. Hogan, T. Furlong, J. Corcoran, E. Gannon.

Second Division—E. Mooney, J. Gilligan, E. Vallé, G. Doyle, M. Kelly, W. O'Brien, W. Hamill, F. Hamill, J. Scullion, G. Murphy, J. Boyle, J. Hubert, J. McLaughlin, J. Doran, M. Birmingham.

FOURTH CLASS.
1st Division—J. O'Brien, U. Madigan, J. Meehan, F. Mahoney, F. Corroll, J. Quinn, W. Stewart, T. Meehan, J. Malon, H. Thompson, G. Sebire.

2nd Division—S. Craig, T. McEntee, R. Keegan, S. Brown, E. Ryan, C. Gailley, P. O'Leary, J. Korman, E. Anderson, D. Lattimer.

3rd Division—J. Gailley, C. McDonnell, R. Murphy, E. McCarthy, J. Manning, W. Keegan, J. Sweeney, J. Shields, R. Dargot, J. Ryan, J. O'Donnell, J. Curran, D. McGarry, W. Mooney, F. McGuire, J. Morris, J. Birmingham.

4th Division—D. Supple, H. Bennett, J. Gailley, J. Brennan, J. Bennett, T. O'Brien, A. Dunn, D. Leahy.

5th Division—J. Gailley, C. McDonnell, R. Murphy, E. McCarthy, J. Manning, W. Keegan, J. Sweeney, J. Shields, R. Dargot, J. Ryan, J. O'Donnell, J. Curran, D. McGarry, W. Mooney, F. McGuire, J. Morris, J. Birmingham.

6th Division—J. Gailley, C. McDonnell, R. Murphy, E. McCarthy, J. Manning, W. Keegan, J. Sweeney, J. Shields, R. Dargot, J. Ryan, J. O'Donnell, J. Curran, D. McGarry, W. Mooney, F. McGuire, J. Morris, J. Birmingham.

7th Division—J. Gailley, C. McDonnell, R. Murphy, E. McCarthy, J. Manning, W. Keegan, J. Sweeney, J. Shields, R. Dargot, J. Ryan, J. O'Donnell, J. Curran, D. McGarry, W. Mooney, F. McGuire, J. Morris, J. Birmingham.

8th Division—J. Gailley, C. McDonnell, R. Murphy, E. McCarthy, J. Manning, W. Keegan, J. Sweeney, J. Shields, R. Dargot, J. Ryan, J. O'Donnell, J. Curran, D. McGarry, W. Mooney, F. McGuire, J. Morris, J. Birmingham.

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10th Division—J. Gailley, C. McDonnell, R. Murphy, E. McCarthy, J. Manning, W. Keegan, J. Sweeney, J. Shields, R. Dargot, J. Ryan, J. O'Donnell, J. Curran, D. McGarry, W. Mooney, F. McGuire, J. Morris, J. Birmingham.

even richer prizes than those given this year.

The gold medal for proficiency was awarded to J. O'Reilly, and to J. O'Reilly the prize of excellence. M. Fitzgibbon carried off the medal for typewriting and the prize for shorthand. Master J. O'Reilly being the first pupil of the first class is entitled to three years' tuition, free, at Mt. St. Louis College.

Following are the names of the first pupils in each of the first seven classes:—

First Class—J. O'Reilly, J. O'Reilly, L. Gravel, E. Lemieux, P. White, M. Fitzgibbon, J. O'Reilly.

Second Class—W. Furlan, J. McLaughlin, A. Altman, J. Wall.

Third Class—H. O'Reilly, J. Lukeman, H. Waters, T. Cahill.

Fourth Class—T. Curran, A. McKay, J. Higgins, T. Skahan, E. Dunn, W. Gailley.

Fifth Class—J. Brown, E. Keegan.

Sixth Class—J. McGreevy, J. Doyle.

SEVEN CLASS.

The closing exercises of St. Ann's School took the form of an examination in English, mathematics, book-keeping and shorthand. Rev. Father Lemieux, Provincial, presided. There were also present Rev. Father Billien, Honorable Justice Curran, Mr. M. J. F. Quinn, M.P., Dr. T. J. Curran and Mr. Frank J. Hart.

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9th Division—J. Gailley, C. McDonnell, R. Murphy, E. McCarthy, J. Manning, W. Keegan, J. Sweeney, J. Shields, R. Dargot, J. Ryan, J. O'Donnell, J. Curran, D. McGarry, W. Mooney, F. McGuire, J. Morris, J. Birmingham.

10th Division—J. Gailley, C. McDonnell, R. Murphy, E. McCarthy, J. Manning, W. Keegan, J. Sweeney, J. Shields, R. Dargot, J. Ryan, J. O'Donnell, J. Curran, D. McGarry, W. Mooney, F. McGuire, J. Morris, J. Birmingham.

even richer prizes than those given this year.

The gold medal for proficiency was awarded to J. O'Reilly, and to J. O'Reilly the prize of excellence. M. Fitzgibbon carried off the medal for typewriting and the prize for shorthand. Master J. O'Reilly being the first pupil of the first class is entitled to three years' tuition, free, at Mt. St. Louis College.

Following are the names of the first pupils in each of the first seven classes:—

First Class—J. O'Reilly, J. O'Reilly, L. Gravel, E. Lemieux, P. White, M. Fitzgibbon, J. O'Reilly.

Second Class—W. Furlan, J. McLaughlin, A. Altman, J. Wall.

Third Class—H. O'Reilly, J. Lukeman, H. Waters, T. Cahill.

Fourth Class—T. Curran, A. McKay, J. Higgins, T. Skahan, E. Dunn, W. Gailley.

Fifth Class—J. Brown, E. Keegan.

Sixth Class—J. McGreevy, J. Doyle.

SEVEN CLASS.

The closing exercises of St. Ann's School took the form of an examination in English, mathematics, book-keeping and shorthand. Rev. Father Lemieux, Provincial, presided. There were also present Rev. Father Billien, Honorable Justice Curran, Mr. M. J. F. Quinn, M.P., Dr. T. J. Curran and Mr. Frank J. Hart.

Rev. Father Jerome, of Mount St. Louis, questioned the boys on the different subjects, and