a very convenient one for an Anglican Bishop to apply to the occasion:

· The end justifies the means.' The end was the salvation of souls, the means, polygamy, and the Synod capital as firmly as those of labor. of India have deemed it advisable to adopt this means of spreading the gos-

The Synod of India is under control of the American Presbyterian Church, and was bound to appeal to it under circumstances so grave, and Dr. Morrison, representing the Synod of India, explained that the Synod should be deemed competent to decide questions relating to the customs and practices of India, and held that the recognition of polygamy in India is absolutely necessary. "Any other rule," he added. "would put King David out of the Church.

The rev. doctor made quite a lengthy plea in favor of polygamy in India, as the result of prohibiting it would be to cut off the children from the control and support of the father, and would drive the mother to a life of shame. It is necessary, he pleaded, "to keep the children under the influence of the Church: and indeed it is the practice of other Churches in India to recognize polygamous marriages in some cases."

It has been stated before now on the best of authority that several Protestant denominations had tolerated Indian and African polygamy in order to extend their apparent following ; but the religious press strenuously denied that such is the case. The fact will scarcely be denied any longer in the face of Dr. Morrison's positive assertion.

The Assembly did not take decisive action in the matter, but referred the case back to the committee on Church polity, though the committee had already made a report. It was instructed to amend its report, which was to the effect that no action be taken. In what direction the amendment is to be made was not decided, but the probability seems to be that discretionary powers will be given the Church in India: though it is not explained why polygamy should be declared contrary to God's law in America, if the Church in India has authority to permit it.

THE EPISCOPAL JUBILEE OF BISHOP CAMERON.

The twenty-fifth anniversary of the Episcopacy of Bishop Cameron was, on the 26th of June, commemorated in the most fitting manner by the priests and people of Antigonish. The venerable prelate is well known and favorably throughout Canada. During his long reign over the Antigonish diocese he has given manifest proofs of keen executive ability and has amply demon strated his claim to every virtue that can render endearing and beloved the name of a churchman. His profound knowledge of theology and the faculty of expressing his thoughts in him a controversialist not to be despised, and few are there, we ween, who would care to break a lance with him on the debating field. His polemical conflicts, however, were always fought earnestly, but with a charity and tactful courtesy that caused his opponents to admire him if they could not coincide with him in his particular views. But this was not why on the 26th of June his priests and people gave public testimony to their attachment, love and reverence. They raised their voices in thanks giving because their spiritual ruler had borne well and nobly the burden of twentyfive laborious years; had advanced the cause of the Church and had bequeathed unto them the priceless heritage of a priestly life, fair and untarnished. The sermon was preached by His Grace Archbishop O'Brien, and was, as usual, characterized by the thought and diction that Canadians now look for from the prelate of Halifax. Histext was taken from Heb. iv. 14: "Having therefore a great high priest, who hath penetrated the heavens, Jesus, the Son of God, let us hold fast our confession."

EDITORIAL NOTES.

Notwithstanding that so many reports have been published to the effect that the Pope is failing in strength and is almost hourly in danger of a serious relapse, his physician, Dr. Lapponi, states that he is in perfect health, as he has been generally during his long life. He is fragile in appearance, but is much stronger than one would imagine from his looks. He sleeps but a few hours, and works sixteen out of the twenty-four hours of the day. the mind, all of which points are this great and premising institu-

always turn toward bettering the condition of the poor, but he does not yield to anarchistic or socialistic notions, and he upholds the rights of

WE were very glad to notice that the discourses delivered by ministers before the graduating classes of various colleges laid great stress upon the necessity of strong and steady faith. Coming from any individual not a Catholic the remarks were decidedly illogical, but they served to show that our clerical brethern recognize in faith the only barrier to the ever-encroaching waves of materialism and infidelity. We say the remarks were illogical, because the fundamental principle of Protestantism, "private judgment," is destructive of all faith, as understood by St. Paul: "The substance of things hoped for, the evidence of things un seen," which we accept on the author ity of another. Private judgment ac cepts no authority save that of reason and intellect, and hence there may be conviction but no faith.

THE Rev. Jas. Hunt, of Belfast, has got himself into trouble by telling his congregation a home truth. He said

in a recent sermon: "Now, sir, bring any Zulu to Belfast during the present week. Let him spend three days in the Catholic churches; let him see there the peni-tents crowding to the confessionals to make their preparations for Christmas Communion ; let him note the earnestaround the Protestant churches, mark ing well their bulk, for inside the barred and locked gates he would not be able to enter, and then ask him whether the devil, knowing that his time is short, could devise a greater cruelty than to endeavor to seduce the congregation of the former into the

For this he has been tried for heresy. It appears that it is a worse heresy in some churches to tell the truth about what occurs in the Catholic churches every day than to deny the divinity of Christ or the inspiration of Holy Scripture. Dr. Heber Newton does this with impunity in the P. E. pulpits of New York almost every Sunday.

THE CATHOLIC SUMMER SCHOOL OF AMERICA.

The Catholic Church has been in all ages progressive in the true sense of the word, and nowhere to-day is there greater evidence of this than in the commendable efforts which she putting forth in the Republic to the south of us in behalf of higher education as well as the education of the masses. For years she has maintained in that country, by a sacrifice and devotion really wonderful, a system of parochial schools wherein her children equipped and manned with the State's money, for the purpose of giving the children of the country an education which would fit them for the duties of terse and forcible language have made citizenship; but the Church felt that to make good citizens heaven and conscience must be at work, and therefore she determined to fit her children, faction of the senses? not alone for the discharge of civic duties, but for that much more important and higher work, the citizen-

The Catholic Church has no quarrel with secular schools, and utilizes them where she cannot have her own ideal school wherein knowledge and re-ligion go hand in hand. She knows ligion go hand in hand. full well that to an extent even secular schools are a great safeguard of the State — much better than a standing army-that ignorance is productive of vice, but she recognizes too that only in Christian intelligence and Christian virtues can a safe and trusted citizen-

ship be built up.

Now what has the Catholic Church in the United States done during the past few years along the intellectual lines? Has she not thrown her activ ities out in every direction? The school, the college and the university have felt her divine impulse, and are responding as if by very magic at the touch of her spiritual wand. Truly the times are big with possibilities for the Catholic people of this country if they are but alive to the demands and conditions which circumstances impose upon them and realize individually the collective duty of the whole.

This is an age for a Catholic laity with strong, active, intelligent and practical faith. The Catholic Church in the United States is awake to these condi-tions—these surroundings. No person attending the Catholic Columbian Congress at Chicago two years ago could fail to discern the growing power of the American Catholic laity—how vital and intelligent is their faith.

The Church has been the handmaid of science and art in every age of the world's progress. Is it any wonder, then, that from her throbbing brain beginnings of a great seat of learning in this country-the Catholic University of Washington, destined to do for out of the twenty-four hours of the day. What Louvain, Salamanca and their summer vacation and they need have little fear but that delight will Bologna have done for advanced have little fear but that delight will ant to the taste and invigorating to Catholic thought in Europe. That prove the guerdon of their trip.

Catholic thought in Europe. That prove the guerdon of their trip.

the Jesuits of maintaining, was found worthy of imitation. His thoughts tion will have difficulties to encounter is a certainty, but the history of every great achievement that stars the world's progress is a history of struggles and trials and momentary darkness ere the full dawn of triumph set in.

Almost co evil with the founding of a great Catholic University in America. which owes its existence to the wisdom of the Catholic hierarchy and the munificent gifts of a Catholic lady, the Catholic Summer School, which may be justly designated the People's Univer sity, found birth and origin in the brain and solicitous heart of a pro-gressive Catholic young layman, War-ren E. Mosher, of Youngstown, Ohio. The present summer will be the fourth year of its existence, and it now has a delightful and permanent home on the picturesque shores of Lake Champlain, at Plattsburgh, N. Y. The good which this Catholic Summer School will do is incalculable; and it is touching its work and the aim of its promoters of which I wish specially to speak in this paper. The Catholic Summer School has really grown out of the intellectual needs of the Catholic people of America. It had to come, just as the Catholic University of Washington had to materialize in face of the urgent and pressing needs of the Catholic Church in this country.

lectual activity not alone in the few but also in the masses. Man in his pride is testing everything, challenging the solutions of science, the truths of philosophy-yea! the very foundations of faith. It is an age rich in the advantages which secular knowledge offers, but dangerous to faith and morals, because of the poison which lurks so insidiously in the intellectual repasts that are offered. The Catholic Church feels that for her children to be safe amid such a pestilential atness of the rest who are kneeling in all mosphere of doubt and error they parts of the church. Then let him spend the rest of the week in walking ciples of their actions upon Catholic teaching and be guided by those who are in her heavenly wisdom instructed unto light. You cannot shut your eyes to the needs of the times, and one of those needs is that Catholic laymen be trained along Catholic lines of thought and possess a scholarship adequate to cope with the very boldest assaults of the Agnostic and the Infidel-for the battle of the future must be waged with the scientist, not the theologian—thus proving that the ark of God's Faith is also the ark of all true knowledge and wisdom.

This is an age of wonderful intel

With this object in view the Catho lic Summer School invites as lecturers the most eminent Catholic scholars of the country - professors who are specialists in philosophy, psychology literature and history, social science, art, that the student and thinker, earn est for the truth, the whole truth and nothing but the truth, may not only catch up something of the divine fire of enthusiam for study but may bear away in his intellect a light which may make clear the dark visions of

others. Now what is Canada going to do for the Catholic Summer School of America? What will be her share in this intellectual revival of Catholic America Will a land which has given a McGee, a Cartier and a Thompson to statesmanship, a Connolly, a Laval and a Lynch to the Church, have no share in formative years an education based upon sound Christian principles. The Catholic universities and calls and catholic universities State built palatial schools, splendidly and useless? Is it our only duty equipped and manned with the State's henceforth to amass money and be successful men-leaving to our children fine estates and palatial residences, and to God's Church the memory of selfish and mis-spent lives? Is there

Here in Ontario we Catholics are as one to five in numbers. Does it not be-hoove us, therefore, to seek intellectual strength that we may in some measure be able to cope with the forces arrayed And if we seek further against us? intellectual strength it must be through ourselves—the laity. The priests of God's Church—God bless them!—cannot do everything for us.

They have for years—so to speak— borne us upon their backs—fighting our battles, educating our children and wrapping about our souls the mantle of spiritua! comfort. Should not Catholic laymen in Canada, therefore, be up and doing-awake to the needs of the times are the Catholic laymen of the UnitedStates? If we make mistakes the livine light of the Church will set us right. What are we doing for Catholic literature? What are we doing to spread the truth abroad?

A few individual efforts have been made by one or two Catholic societies, but with no concerted action. Here, then, is a grand opportunity for Catholic young men and women, to unite in furthering the interests and aims of the Catholic Summer School. Its location is not remote, its interests are iden tical with our own, its spirit truly cul tured and Catholic. Nearly every city in Canada has its contingent of clever Catholic young men and women. Why should they not be represented at the Catholic Summer School? Look at the work which the Catholic Young Ladies Literary Association of Toronto has done during the past three or four years, and tell me if we have not the material for intellectual achievement ! This society has succeeded marvelously well, because it started out with high ideals and lived up to them. Let Canadian Catholic young men and women, and spiritual heart have flowed the therefore, possessing the taste and dis position, place a pilgrimage to the Catholic Summer School at Plattsburgh, N. Y .- which opens July 6, and closes Catholic higher education in America August 19-upon the programme of their summer vacation and they need

COMMENCEMENTS.

De La Salle Institute, Toronto.

The annual commencement exercises in connection with the De La Salle Institute were held in the Pavillion on the 25th, and were witnessed and enthusiastically applicated by an audience which filled the building to its utmost capacity, standing room being at a premium. Among those present were: Very Rev. J. J. McCann, V. G.; Rev. F. Ryan; Rev. A. Wynn, C. S.S. R.; Rev. S. Grogan, C.S.S. R; Rev. J. L. Hand: Rev. F. Hayes, C. S. B; Rev. J. L. Hand: Rev. F. Hayes, C. S. B; Rev. J. L. Hand: Rev. F. Hayes, C. S. B; Rev. J. McEntee; Rev. Mr. Coty, St. Michael's College; Drs. McKenna and McMahon; Hon, T. W. Anglin; E. O'Keefe; Prof. Hirschfelder; W. T. J. Lee; Messrs. Baldwin, O'Connor, Herson, McNamara, Holones, and Trustees Ryan, Carey and Ray. An excellent programme was rendered by the pupils, in a manner that was not only highly creditable to themselves, but to their teachers. The first part of the programme was a salutory chorus, admirably given by a choir of about five hundred boys. An elocution contest followed, there being six competitors, and the judges must have found it a hard matter to decide on the winner, so excellent were all. The first prize was won by Augustine Tierney of St. Paul's school, with one hundred and fifty. Francis Fulton of St. Mary's, came second, with 140: Joseph O'Grady, St. Patrick's, 127; Wilfrid Madgin, St. Helen's, 121; Joseph Murphy, St. Francis', 116, and Garfield Hugches, 110. The "Ave Maria," by Millard, was admirably rendered as a vocal solo by Frank Horan, who was loudly applauded. A fine exhibition of club-swinging and dumb bell exercise was given by a company of about twenty five boys, and was followed by another The annual commencement exercises in connection with the De La Salle Institute Horan, who was loudly applauded. A fine exhibition of club-swinging and dumb bell exercise was given by a company of about twenty five boys, and was followed by another elocution contest, in which the first prize was won by John Costello, St. Patrick's, 146 points, John E. Shea securing second, with 126 points. The diplomas were presented by Very Rev. J. J. McCann, V. G. The successful graduates in the commercial course were: Wm. O'Connor, John Thompson, John Muldoon, Arthur Travers, Francis McDonnell, John E. Shea, John Colgan, William Christie, Daniel J. Simons, Miles McDonnell, John Lysaght and George Boland, each of whom received diplomas.

Wm. O'Connor was awarded the gold medal for excellence in Christian doctrine, the presentation being made by Rev. Father Ryan, the donor. John Thompson won the gold medal for excellence in mathematics, donated by Mr. E. O'Keefe. Wm. O'Connor received the gold medal given by Mr. Hugh Ryan for excellence in phonography. The presentation was made by Mr. Ryan. For general proficiency in Form 2, John O Connor received the gold medal, presented by Lieut, Col. Mason, and for general proficiency in Form 2 Francis Thornton received the silver medal donated by the De La Salle Institue.

At the close of the presentation Vicar-

silver medal donated by the De La Salle Institute.

At the close of the presentation Vicar-General McCann made a brief speech, congratulating the pupils on their success, and the members of the Separate School Board on their painstaking efforts to provide good teaching and good teachers in the schools. He said the great aim of the Separate schools was to give a good moral, physical and intellectual training; to teach their pupils to do to their fellow men as they would wish to be done by. The rev. gentleman closed by paying a high tribute to the harmonious actions of the school board, and wishing them every success.

The audience then repaired to the gardens, where the drill corps of St. Mary's gave a school'd exhibition of drill. This corps is

wishing them every success.

The audience then repaired to the gardens, where the drill corps of St. Mary's gave a splendid exhibition of drill. This corps is one of the finest in the city, and they won a grand ovation at the completion of their exercises. During the afternoon a splendid orchestra, under the leadership of Mr. W. Observier, gave a programme of choice J. Obernier, gave a programme of choice nusic, which was very much enjoyed. Al-ogether, the day's proceedings were a reat success.

Standing in the Various Subjects. DE LA SALLE INSTITUTE.

Form I.

Prize List.

Christian Doctrine—I B. Mitchell, 2 J. Carolan, 3, T. Simons.

English Grammar — 1 B. Mitchell, 2 T. Simons, 3 J. Christie.

Composition—I J. Christie, 2 F. Thornton, 3 J. Carolan.

Reading—1 F. Thornton, 2 C. Malone, 3 R. Burns. Dictation-1 F. Thornton, 2 J. Doyle, 3 E.

Dissotte.
English Literature—1 J. Uttenweiler, 2 A.
Aymong, 3 C. Gillely.
History—1 R. Burns, 2 B. Mitchell, 3 J.
Carolan. Carolan.

Geography—1 B. Mitchell, 2 C. Malone, 3
W. Callaghan.

Mental Arithmetic—1 H. Sylvas, 2 F.

Mental Arithmetic — 1 H. Sylvas, 2 F. Thornton, 3 A, Gendron. Written Arithmetic—1 J. Uttenweiler, 2 F. Thornton, 3 C. Malone. Mensuration—1 J. Uttenweiler, 2 J. Carney, 3 T. Simons.

Algebra—1 J. Doyle, 2 B. Mitchell, 3 W.

Gavin.
Geometry—1 J. Christie, 2 C. Malone, 3 J. McKenna.

Geometry—1 J. Christie, 2 C. Malone, 3 J. McKenna.

Book keeping—1 B. Mitchell, 2 J. Ghristie, 3 J. Doyle.
Penmanship—1 T. Simons, 2 J. Boland, 3 W. Callaghan.
Commercial Correspondence—1 A. Aymong, 2 H. Sylvas, 3 W. Callaghan.
Phonography—1 C. Gillooly, 2 T. Simons, 3 W. Gavin.
Linear Drawing—1 A. Aymong, 2 B. Mitchell, 3 P. Trudelle.
Freehand Drawing—1 B. Mitchell, 2 P. Trudelle, 3 A. Gendron.
Special Prizes.
Attendance at Religious Instructions—C. Gillooly, C. Malone, J. Carolan, P. Trudelle, A. Aymong, J. Utten weiler, T. Simons, J. Roland, B. Mitchell, J. McCanlish, J. McKenna, equal; obtained by C. Gilloly.
Gentlemanly Deportment—Edward Nealon (by vote).
Bost Weekly Record—Frank Thornton.

y vote). t Weekly Record—Frank Thornton. . Father Ryan's Essay—(Gold Cross John Christie.
General Proficiency — (Silver Medal Francis Thornton, 2 Thomas Simons, 3 John

Arristie.

Honor List, Form II.

Christian Doctrine—1 J. O'Connor, 2 J.

Costello, J. Collaton, 3 J. Bigley, A. Flynn,

Costello, J. Collaton, S.J. Bigley, A. McGann.
Dietation—I. J. Matthews, 2 J. Costello, 3
J. Bigley, F. Donovan.
Reading and Literature—I J. Costello, 2 J.
Bigley, 3 A. McGann.
Grammer—I F. Donovan, 2 F. Flannigan,
3 B. McEuree.
Composition and Rhetoric—I. J. Costello,
2 F. Flannigan, 3 J. O'Connor.
2 L. Composition and Rustoric—I J. Costello, 2 F. Flannigan, 3 J. O'Connor, . English History—I J. O'Connor, 2 L. Dee, 3 A Flynn, F. Flannigan. Geography—I J. O'Connor, F. Fulton, 2 L. Dee, 3 F. Donovan, A. Flynn. Geometry—I J. O'Connor, 2 A. McGann, 3 J. Costello.

3 J. Costello.

Mensuration—1 A. McGann, 2 F. Donovan, O. Orr, 3 J. O'Connor.

Algebra—1 J. O'Connor, 2 J. Bigley, 3 F. Donovan,
Arithmetic—1 J. O'Connor, 2 J. Bigley, 3

Arithmetic—1.5 Colombol, J. Digley, S. Donovan.
Penmanship—1T. Sheehan, 2 J. O'Connor, A Flynn, J. McCloskey.
Book keeping 1 J. Costello, J. Bigley, 2 . Flannigan, 3 A. Flynn.
Phonography—1 J. O'Connor, 2 J. Collam, 3 J. McCloskey.
Geometrical Drawing: 1 J. Hayes and O. Dry, 2 T. Sheehan, M. Mallon, 3 B. McEhree.
Freehand Drawing: 1 W. Boylan, 9 J. Collam, J. Bigley, 3 J. McCloskey, J. O'Leary, R. Salton.

Special Prizes. Christian Doctrine: (gold cross) J. O'Connor, Sunday School Attendance: J. Bigley, J. McCloskey, R. Fulton, L. Dee, General Proficiency; (medal) J. O'Connor, Genicmauly Deportment: [by vote] M. J. Mallon.

Best Record: John O'Connor.

Honor List, Form III. Catechism: 1 W. O'Connor, 2 J. Muldoon, 3 J

Colgan.
Grammar: 1 J. Muldson, 2 W. O'Connor, 3
W. Christie.
Rhetoric: 1 W. O'Connor, 2 J. Muldson, 3 J. Thomson.
Literature: 1 W. O'Connor, 2 A. Travers, 3 W. Christie. Reading: 1 W. Christie, 2 J. E. Shea, 3 J.

nomson. Correspondence: 1 J. Thomson, 2 J. Muldoon, A. Travers and W. Christie. Spelling: 1 W. O'Connor, 2 J. E. Shea, 3 J. Nomson. Phomson.
Arithmetic: 1 J. Thomson, 2 F. McDonald, 3. Muldoon and J. Colgan.
Algebra: 1 J. Thomson, 2 J. Muldoon, 3 J. Jolgan.
Geometry: 1 J. Thomson, 2 J. Muldoon, 3 W. J. Connor and J. Colgan.

O'Connor and J. Chomson, 2 J. Muldoon, 3 W. Mensuration: 1 J. Phomson, 2 J. Muldoon, 3 F. McDonald and C. Travers.
History: 1 W. Colonnor, 2 J. Muldoon, 3 J. B. Shea and J. Clennor, 2 J. Muldoon, 3 J. B. Shea and J. Clennor, 3 F. McDonald.
Wook keeping: 1 J. Muldoon, 2 J. Thomson and W. Colonnors, 3 J. E. Shea and F. McDonald.
Donnell.
Comments of McDonald.
Colonnell.

and W. O'Connors, 3 J. E. Shea and F. Mc-Donnell.
Commercial Law: 1 W. O'Connor and A. Travers, 2 J. E. Shea, 3 J. Thomson.
Precis, Writing: 1. W. O'Connor, 2 J. Mul-doon, 3 J. Thomson and J. E. Shea.
Phonography: 1 W. O'Connor, 2 J. E. Shea, 3 G. Boland.
Type-writing: 1 W. O'Connor, 2 J. E. Shea, 3 G. Boland.
Type-writing: 1 W. O'Connor, 2 J. E. Shea, 3 G. Type-writing: 1 W. O'Connor, 2 J. E. Shea, 3 G. Type-writing: 1 W. O'Connor, 2 J. E. Shea, 3 G. Type-writing: 1 W. O'Connor, 2 J. E. Shea, 3 G. Type-writing: 1 W. O'Connor, 2 J. Thomson and J. E. Shea, 3 G. Muldoon.
Drawing: (Gonnerrical) 1 M. McDonnell, 2 J. Thomson, 3 P. Stefford.
Drawing: (Ornamental) 1 A. Travers, 2 C. Mechan, 3 Langley.
Special Prizes.

Special Prizes. Christian Doctrine : (gold medal) W. O'Con-

nor.
Sunday School Attendance: J. Kennedy, L.
Langley, D. Simons (equal),
Best Record: Wm. O Comor.
Gentlemanly Deportment: (by vote of class)
J. Muldoon.
Mathematics: silver watch (St. Alphonsus
Club) J. Muldoon. ST. MICHAEL'S SCHOOL

Senior Honor List, Form IV.

Senior Honor List, Form IV.

Christian Doctrine: 1 G. Kernahan, 2 Edward Foy, 3 Francis Geary.

Reading and Literature: 1 G. Hughes, 2 R.

E. McManus, 3 A. Pape,

Grammar: 1 W. Townsend, 2 G. Kernahan, 3

James Cowan.

Composition: 1 J. Swalwell, 2 G. Kernahan. James Cowan.
Composition: 1 J. Swalwell, 2 G. Kernahan,
3 Edward Foy.
History: 1 E. Foy, 2 W. Wheeler, 3 John

Geography: 1 F. Geary, 2 W. Wheeler, 3 John Swalwell. John Swalwell,
Arithmetic: 1 Wm. Townsend, 2 Chas. Townsend, 5 Francis Geary.
Fennanship: 1 Edward Foy, 2 Gregory Kermahan, 3 Garifield Hughes.
Spelling: Francis J., Murphy, 2 Leo Sullivan, 3 Chas. Townsend.
Drawing: 1 Gregory Kernahan, 2 William Townsend, 5 Chas. Townsend. Junior

Junior.
Christian Doctrine: 1 Maurice Leonard, 2 F.
Moran, 3 Joseph Curtin.
Reading and Literature: 1 Maurice Leonard,
2 C. Mitchell, 3 F. Moran.
Grammar: 1 Joseph Curtin, 2 F. Moran, 3
Maurice Leonard.
Composition: 1 F. Moran, 2 C. Mitchell, 3 oseph Curtin. Geography: 1 F. Moran, 2 Maurice Leonard, Christopher Mitchell. Arithmetic: 1 G. Dilwo:th, 2 F. Moran, 3 J. Curtin.
Pen manship: 1 F. Moran, 2 C. Mitchell, 3 G. Dilworth.
Spelling: 1 F. Moran, 2 T. Conlin, 3 J. Cur-

tin. Drawing: 1 J. Curtin, 2 G. Dilworth, 3 F. Moran. Special Prizes. Christian Doctrine: Gregory Kernahan. Sunday School Attendance: Joseph Murphy. Best Record: Edward Foy. Gentlemanly Deportment: Francis Geary. General Proficiency, (ist Div.): Gregory Ker-nahan; 2nd Div.), Frederick Moran.

N. Brady, J. Coleman, J. Dillon, G. Cassidy, F. Sylvas, F. Lilly, C. O'Connor, J. O'Sullivan, E. Mitchell, C. Dean, J. Hare, C. Johnston, J. Norris.

Form III. (Junior) Christian Doctrine-1 J. Brady, 2 J. Sage, Reading-1 T. Forhan, 2 F. O'Brien, 3 C. O'Donnell. Spelling-1 F. O'Brien, 2 T. Forhan, 3 J. Arithmetic-1 F. O'Brien, 2 S. Ebach, 3 T. cuckley.
Composition-1 J. Brady, 2 T. Forhan, 3 J. addabee. Geography-I J. Cuddahee, 2 S. Ebach, 3 J. Writing-1 J. Derenskie, 2 F. Forhan, 3. S. Drawing-1 A. Grant, 2 F. Johnston, 3 T. Forhan.

Special Prizes. Special Prizes.
Sunday School Attendance—Francis Johnson, Septimus Beatty,
Gentlemanly Deportment—Thomas Leydan,
General Proficiency—Francis O Brien,
Best Weekly Record—Thomas Fornan,

Form III. (Senior)
Christian Doctrine-1 J. Martin, 2 R. Barry . O'Donnell. Arithmetic-1 J. O'Donnell, 2 J. Egan, 3 G Dearling. Reading-1 J. Kane, 2 C. Smith, 3 S. Simons. Spelling – 1 S. Griffith, 2 J. Martin, 3 G. Hien-rich. Grammar-1 S. Griffith, 2 J. Egan, 3 J. graphy-1 R. Barry, 2 L. Hourigan, 3 F Murphy. Writing-1 9. Griffith, 2 G. Heinrich, 3 J. Hayes. Drawing-1 J. Hayes, 2 J. Kane, 3 W. Good-

Special Prizes. Special Prizes,
Sunday School Attendance—Jno. Bateman.*
Early Mass—Chas. Smith.
General Proficiency—John O'Doanell.
Best Weekly Record—John Delancy.
Gentlemanly Deportment—Denis Murphy.
Regular Attendance—Francis O'Conner.
Christian Doctrine—John Martin.
Form IV.
Christian Doctrine—W. Duffy. 2 F. Aylward

Christian Doctrine-W. Duffy, 2 F. Aylward, J. Thornton. 3 J. Thornton.
Arithmetic—1 J. Naughton, 2 F. Aylward, 3
A. McGrady.
Grammar—1 W. Duffy, 2 J. Finley, 3 J. Grammar—1 W. Dany, Naughton. Composition—1 W. Duffy, 2 J. Finley, 3 J. aughton. Geography-1 S. Brady, 2 W. Duffy, 3 A. Mc-Grady. Reading-1 W. Duffy, 2 A. Tierney, 3 J. Fin-Spelling: 1 J. Naughton, 2 M. Devane, 3 S. Brady. History: 1 F. Aylward, 2 S. Brady, 3 F. Call. Literature: 1 F. Aylward, 2 J. Naughton, W. Doffy. Penmanship: 1 F. Cull, 2 W. Smith, 3 F. Cull. Drawing: 1 F. Aylward, 2 F. Cull, 3 P. Mar-tiu. Special Prizes.

Sunday School Attendance: Augustine Tier-ey, William Smith, Lyall Lyons, Christian Doctrine: William Duffy, Gentlemanly Deportment: William Smith, Application to Suddy: Joseph Finley, General Proficiency: (Junior Division) Wm. Duffy.

First at the High School Entrance Examina-tion: Frederick Aylward. ion: Frederick Aylward.
Elocutionary Contest at De La Salle Closing:
Augustine Tierney.

AMERICA'S REAL DANGER. A Protestant Writer Says it Lies With His Co-Religionists.

From the Catholic News.

It is not often the Protestants of America have the truth presented to hem in the outspoken manner that characterizes an article by M. Butler in the Christian Cynosure. Mr. Butler, a born citizen of the United States, if Protestant parentage, shows that America's real danger is not from Catholicity, as the A. P. A. orator pro-claims, but from misguided Protes ant-He asks if the 50,000,000 of Protestants in this country should not do a big job of house cleaning at home Catholics.

The secret society, Mr. Butler tells us, "rules American Protestantism with a rod of iron." He points out how the Protestants, who fairly rave about Catholic priests and the reverence their parishioners have for them, bow down to their "high priest" and "most excellent grand high priests. veneration and supreme lovalty of Catholics to the Pope, yet they their ministers in every community are kneeling to a "worshipful master Men who go into spasms at the mention of "Cardinal," are swearing their very life and eternal allegiance to "kings" and "grand kings." "The 'strong grip of the lion's paw' has American Protestantism by the throat," declares this fearless and honest Protestant. 'Its clutch is on the popular denominations and politics of the land. The 'grip and sign' rules courts judges and juries. Behind tiled, doors and blinded windows nightly lessons are given in intimidation and subjugation. Thought sands of these Protestant 'slaves' are making faces at the Pope across the big pond when every State and Territory has a 'most worshipful grand master' or Pagan pontiff. Instead of one king the United States has forty eight or more 'grand kings' and hundreds of little kings duly installed under Protestant supremacy. And the blighting system that is officially laying the corner-stones to our state houses, court houses and church edifices hangs like a pall of night over the entire Protestant com-

Mr. Butler, as we see by the foregoing, makes effective use of the deadly parallel. Here are some more of his constrasts: "Behold a brave, bold editor penning leading editorials against beads, pictures and crossing ne's self before the Catholic ecclesiastic, then watch that editor 'walking on the square, throwing signs and due-guards at a 'worshipful master' or 'high priest,' or kneeling to the sun, 'high priest,' or kneeing to the sun, moon and stars. A lecturer hurls his wit and sarcasm at Romish candles, crucifixes and holy water; the same night as a Protestant pagan he stands beside three tallow dips solemnly repeating the ritualism of Sahianism and paradthe ritualism of Sabianism and parading on his faithful breast the emblems of nature worship. He accuses the Catholics of 'Mary worship' while he himself, through the potentate 'in the East,' tries to approach, not the God of Abraham, Isaac and Jacob through Christ, but this idolized established paganism that is leading a community of 50,000,000 Protestants and is as Christless as Mohammedanism and Buddhsim.

monwealth.

All this is the solemn truth. Perhaps our Protestant fellow citizens do not realize how inconsistent they are. We are glad that it is a Protestant who calls the facts to their attention. Mr. Butler says no stone will be left unturned to divert attention from 'despotic empire and its Pagan priest-And so an attack is made on hood. the Catholic Church. But the people of America are becoming wiser every day, and they will see before long that Catholics are better friends of America than Pagan Protestants.

On Devotion to St. Aloysius.

For three hundred years St. Aloysius has been the pattern of youthful holiness. His life covered but the short space of twenty-three years, and yet, within that short span, we find him giving sublime examples of heroic virtue in prudence, fortitude, purity, obedience, poverty and mercy. In these days of ours, when sights of evil everywhere meet our eyes, and when sounds of evil are in our ears, it will be a reminder and a help to look upon this angelic youth as a perfect model of guard-ianship of both eye and ear from all evil assault. Imitating him, we may hope to escape the evil influence of the numerous enemies that assail us. Under his patronage youths will find those helps of grace without which they can never withstand the torrent of evil around them. Devotion to St. Aloysius will bring with it Christian mcdesty and mortification of the senses on the one hand, and on the other that grace of holy and blessed living which is won by prayer and the frequentation of the sacraments. And whilst we have recourse to his powerful intercession. let us also follow him in his blameless

Wonderful Men.

Look on this:

For the benefit of those who have an idea that nearly all the priests of the Roman Catholic Church are Jesuits, we will state that as a matter of fact there are 357 Fathers and 409 scholastics in connection with the Society of Jesus in the United States.-The Independent. And then on this:

The Jesuits are a secret order. Through the 100,000 confessionals in America they manipulate the voter, the business, the politics of half a million of our citizens. They have their hands upon the secular press and the city governments of this country. They have complete control of the liquor traffic, and that is the greatest factor to-day in our political life. They are the most dangerous enemy in our land .- Reverend J. M. Foster in the Christian Statesman.

The Jesuits are indeed wonderful men, says the Philadelphia Catholic Times, but, Catholics as we are, we do not share Reverend Foster's belief that they can be in more than place at one time. Three hundred and fifty-seven Jesuits can fill just 857 conbig job of house cleaning at home iessionals, and they are as ignorant of the jumping on the 10,000,000 of what transpires in the remaining 99,-613 as is Reverend Foster.