

high school graduates are not quick nor accurate at figures.

Eighty seven eighth grade pupils examined failed to do a fifth grade example in arithmetic.

One hundred and forty-four eighth grade pupils mis-spelled 1,887 words in a 70 word list.

One hundred and sixty eight pupils out of one hundred and ninety three failed to do a simple problem in multiplication.

The cure for this state of things is not clearly indicated by the committee, but they do say that non-essential branches are allowed to encroach upon those which are essential.

Too much time, they say, is given to drawing, physical culture, nature study, and science. Too little time is given to arithmetic and reading, though writing was generally found to be fairly well attended to.

The per capita cost of the Cleveland schools was during the past year \$51, which ought to ensure much better results than have been attained. The per capita cost in Philadelphia is given at \$34.

We hope that our Ontario educationists will not fall into the same errors which have marred the Cleveland schools. We fear there is a tendency in that direction.

#### REV. GEORGE R. MCFARL, BAPTIST MINISTER.

The Rev. George R. McFarl, Baptist minister of Ottawa, appears to be one of those restless agitators who dearly loves to be continually in turmoil of one kind or another. Let us say to the Rev. George R. McFarl, Baptist minister, that once upon a time a good hard-working Irishman was seen breaking stones upon a Dublin road. A minister, noting his industry and perseverance, approached and spoke to him very kindly. He said: "My dear sir, you must be very tired. This is indeed hard work you have to perform. I feel the greatest sympathy for you." The Irishman made reply: "You need not feel any pity for me, my friend. It is myself that should sympathize with you." The clergyman, in astonishment, asked: "What do you mean?" And the answer came: "Well, sir, for the past two or three hundred years you and other ministers have been picking at the rock of Peter, and you have never yet been able to knock a splinter out of it." The Rev. Geo. R. McFarl, Baptist minister, having issued a tract, we would ask him to ponder seriously upon this little incident. The tract of the Rev. George R. McFarl is unique in its way. It has in it a great deal of the sporting element. He offers \$1500 in prizes of \$50 each to any one who will produce certain texts of Scripture to prove certain Catholic practices. There would be just as much sense in our issuing a counter challenge to the Rev. George R. McFarl, Baptist minister of Ottawa, in respect of the subjects mentioned below. We will give him \$50 if he finds anything in the scriptures authorizing the construction of the Grand Trunk Pacific railway. We will give \$50 if he can prove from scripture that it was wrong to pass the Remedial Bill. We will give the reverend gentleman \$50 if he can prove from scripture that the operation of the electric power companies at Niagara Falls will have the effect of drying up the cataract. We will give him \$50 if he can prove from scripture that the planet Mars is inhabited, and that the inhabitants are all Baptists. Finally, we will give him \$50 if he can prove from scripture that the Jesuits are responsible for the South Sea cyclone which lately destroyed 10,000 lives. The Rev. Geo. R. McFarl, Baptist minister, dearly loves printer's ink. Like all the other "missionaries" to the French Canadians, he finds in it a sustaining power truly wonderful, because a certain class of people will be always with us.

#### MAY HEAVEN BE HIS REWARD.

Dr. Mathew Wallace, of Toronto, is dead. Little was he known outside of Toronto, and indeed even in the city itself many never heard of Dr. Mathew Wallace; but there were thousands who knew him—knew him and loved him as a child loves a fond father or mother. The announcement "Dr. Wallace is dead" came as a heart pang to thousands of souls. He never figured in the glare of publicity. The reputation acquired in the limelight he never valued. He hungered not for the gratification of an ambition that would bring him far upward on the ladder of fame in the public life of the country. God fashioned his nature as a pearl which would shine for all eternity in the Heavenly Home. And that nature was employed constantly, perseveringly, in sickness and in health, in weariness and discouragement, in the pursuit of those offices which are nearest and dearest to the Divine Heart of Him Who suffered on Calvary for mankind's redemption. Mathew Wallace was an exemplary Catholic and a doctor. He was one who gave of his best to ac-

quire a thorough knowledge of his profession. He might have occupied a mansion on a fashionable street. He might have had the great and wealthy driving to his door to seek advice and treatment. He might have been wealthy himself and he might have been in a position to make a tour of the world, living in state and luxury. But he loved the lowly and the poor and the afflicted, because they were lowly and poor and afflicted. He brought them advice and medicine and he gave of his slender means to bring them little comforts. In the cottage where the dollar counted for a great deal, in the home where the bread-winner was lying prostrate, he became, not only the doctor, but the father. And, oh! how his heart rejoiced when he could by the generous bestowal of charity, kindly bring a ray of God's sunshine into the humble cottage. To him the sweetest thing in the city was the patient lives of the poor. To him the sweetest thing that man could perform was the lighting of the hearts of those who were sorely tried by want and affliction. Very truly does the Globe say: "There have been thousands of statues erected for men that did less for their kind than did Dr. Wallace." Perhaps no statue will perpetuate his memory in the city for whose poor he lived; but it would be a pity if it were not erected, as future generations should view such a representative of noble, Christian manhood. But at all events he will receive what is of infinitely more value. A crown of glory awaits the soul of him who was so noble and so unselfish—so Christ-like. Another Vincent de Paul has been called home.

#### PRINCESS ENA.

A telegram from San Sebastian, Spain, on March 7th, informs us that Princess Ena of Battenburg was received into the church prior to her marriage to King Alfonso on that date. The occasion was made one of general rejoicing and an artillery salute announced the termination of the ceremony, after which the royal party lunched together. Now that this much-discussed event has been brought to a close we trust the ultra Protestants both of America and the United Kingdom will take thought and realize how unreasonable they have been acting during the past few months. If Princess Ena had become a Latter Day Saint, a Dowdite or an Eddyite—had, in fact, joined any sect, no matter how preposterous, there would have been little commotion; but to become a Catholic seems, in the minds of these people, something so horrible as to beggar description. Truly, bigotry is an unlovely quantity!

#### ANTI-CATHOLIC PRESS DESPATCHES.

There is a curious story telegraphed from Shanghai, China, to the effect that the recent outrages committed there by Chinese, in which seven Catholic missionaries were murdered, were caused by the missionaries themselves. The story is that the missionaries invited a Chinese magistrate to a feast at Nauchang, and while he was their guest, partaking of his hospitality, they urged him to sign papers promising an indemnity for mission property wrecked last year, and that he should release six Catholic missionaries who are in prison charged with murder. The magistrate declined to comply with these demands, and was fatally stabbed by the missionaries. Thereupon a Chinese riot was excited against all the foreign missions, Protestant as well as Catholic, the anger of the Chinese being naturally directed especially against the Catholic missionaries, of whom seven were killed. An English Protestant family named Kingman were also killed in this uprising, while the Chinese were encouraged in their act of revenge by the Governor of the Province.

But this story is outrageously improbable. The Catholic missionaries to China have been always men of the highest probity and self-sacrifice, ready to lay down their lives for the sake of Christ and of the people to whom they were sent; and this fact is entirely irreconcilable with the story now told of them. They have been men who gained the esteem and reverence of the Chinese government, which has never placed much confidence in foreigners especially of the official class, and would not have honored as they have done the Catholic clergy and Bishops if these had not shown absolute disinterestedness in their work of propagating the gospel. On the other hand, we know by past experience that the press correspondents are always on the alert to find some kind of scandal against the Catholic church and clergy with which to regale their readers, and in every instance we can call to mind these have been finally shown to be gross slanders. We have no doubt the present story will prove to be of the same kind, as soon as reliable information shall be obtained.

A demand for indemnity was not un-

reasonable for the murders of the clergy and the destruction of mission property, and we could readily believe that such a demand was made, in consequence of former outrages against the missionaries, though we know that the Catholic clergy who have gone to China were fully aware of the dangers inseparable from their mission. But that they invited the Governor to be their guest and then stabbed him fatally is too incredible that we should at once give credence to it without learning precisely what occurred.

It is likely this story is the invention of some P. P. A. employee of the Associated Press.

#### AN APOLOGY WANTED.

In our issue of the 3rd of March we published an article taken from the Presbyterian Record. Amongst other statements made in this article was one that missionary priests in the province of Quebec announced that they had power to sell passports into Heaven, and the Catholics would not have to remain in purgatory if they would pay \$10 if they died within ten years. On payment of \$50 they were assured they would go directly to heaven at death. All the particulars we have about this occurrence is that it took place in a little country village in the province of Quebec, and that the mission was given by monks calling themselves "Christian Fathers." We again ask the Presbyterian Record to give particulars as to the parish in which the so-called "mission" was given and the names of the "Christian Fathers." If the editor of the Presbyterian Record is an honorable man he will comply with our request or make an ample apology for allowing his paper to be the means of slandering his Catholic neighbors.

#### THE LENTEN SEASON.

The Right Rev. Bishop Szeantam of the church of England, diocese of Toronto, in his Lenten pastoral issued recently to the members of his flock declares that at the present moment a widespread desire for a religious revival and moral reform is apparent among the people at large.

The inevitable result of the unbelief in divine revelation which has become too general during the last quarter of the nineteenth century and the first years of the twentieth is a general apathy in regard to religion, and a moral failure which is much to be regretted. These are apparent in politics, in business, and in private life.

Modern society, the Bishop says, is losing the taste for simplicity and appetite for righteousness which are absolutely needed for moral health, and he recommends that during this Lenten season, church members should unite in an effort to revive religion and improve the moral tone of the community.

The Bishop appeals as chief pastor of his diocese, to members of the church to abandon the round of gaiety, pleasures and entertainments, which are too common at all seasons, and begets excessiveness of the practices prescribed by religion, as well as weakness of faith. He exhorts all to study the Word of God, which is not known now as it was formerly. He attributes to this fact the moral slackness which is now most observable in this country.

He asks that during Lent, theatres, card parties, dances and similar amusements be laid aside as a disturbing and distracting element for all who wish during Lent to be refreshed in spirit—an end which can be obtained only by retirement from worldly thoughts and occupations. He recommends also attendance at some week day religious services; and the doing of some definite philanthropic work for the advancement of Christ's Kingdom on earth.

The suggestions are very good, and may be profitably followed by Christians of every creed.

We might suggest also, that as the need of a moral reformation was made the pretext in the sixteenth century why Protestantism should be started, might it not be a means of moral regeneration now if the sects would seriously consider the advisability of returning to the one fold of Christ which they then abandoned?

A good illustration of the influence which interest in the Catholic missions can have upon indifferent Catholics of our own country, as also upon non-Catholics who come in touch with the self-sacrificing spirit of Catholic missionaries, may be found in the following extract from a letter received at the Diocesan office from a Carmelite nun in another city.

"Not long ago a young man who had almost entirely given up his faith happened to read the life of Theophane Venard, which his older brother had bought at our convent. When he had finished reading, this young man exclaimed, 'that is a fine book. I had no idea that the Catholic missionaries were men of that stamp.' Then he took up the 'Little Flower of Jesus,' (the life of Sister Therese mentioned in the later part of the modern martyr,) and I am sure that the 'two little souls' will soon have one more trophy to lay at the feet of Jesus."

#### WELCOME TO OUR BISHOP.

Never since the opening of St. Peter's cathedral was such a large number of people within its walls as on Sunday last when they gathered to extend a welcome greeting to our good chief pastor, Right Rev. F. P. McEvay, D. D., on the occasion of his return from the Eternal City, whither he had gone to pay a visit to our illustrious Pope, Pius X. The men of the two congregations—the cathedral and St. Mary's church—completely filled the centre aisle and overflowed into the side aisles, while the remainder of the congregation occupied all other parts of the vast edifice where room could be had. A pleasant feature of the occasion was the singing of the choir of boys, the remarkable improvement in their training, under the tutelage of Mr. O'Donnell, being quite noticeable. At the appointed time, 3 o'clock, His Lordship and the clergy of the cathedral staff, together with Fathers McKeon and Tobin of St. Mary's and Father Barry of Sarnia, appeared in the sanctuary. All were rejoiced to note that the Bishop and Father Aylward looked in the very best health and that their trip to Europe must have been most enjoyable as well as beneficial.

A deputation of gentlemen from the two congregations advanced to the sanctuary when Senator Coffey read an address of welcome to His Lordship.

It may be stated that the words spoken were the heartfelt expressions of regard entertained for our Bishop by all the Catholic people of the city. His admirable administration, his goodness of heart and his kind consideration for all, both priests and people, in season and out of season, have made him very dear to them—and hence the enthusiastic and warm welcome of last Sunday. The address was as follows:

To His Lordship, Right Rev. Fergus Patrick McEvay, Bishop of London:

My Lord:

Words are inadequate to express our joy at your home-coming. We are glad to see you. We are happy to behold you once more on your throne. The love and reverence we entertain for you, whom Christ hath placed amongst the Princes of His people—the Good Shepherd whose works we know, and whose life is wedded to charity which yields an abundant fruitage of kindly words and deeds—can be but dimly portrayed by human speech. We offer to you to day in unstinted measure, from the supernatural power come home; to our well loved Bishop, happily returned, we give heartfelt greetings. You prayed for us, we know, during your journey to the Apostolic See. You gave fitting testimony of our devotion to the successor of St. Peter, who guides the church which is ever the solace of the forlorn, the chastener of the prosperous and the guide of the wayward—the Pius, in the love of myriad children, and in whose heart are all human beings. You voiced our loyalty to his representative, the cultured Prelate of Ephesus, whose words and deeds are attuned to amity and harmony, and who sees, and with pleasure, in our beloved Canada the germs of a mighty nation. And from your diocese, we assure you, rose in concert fervent prayers appearing to the Throne of God the hope that you may be, for years to come, nurturing in solicitude for the welfare, both spiritual and temporal, of the members of your flock. Across your path, the know, must fall the shadow of Trial. You on the mountain must be ever exposed to the rage and the flash of the lightning which trouble not those who are in the valley.

On this occasion it is meet that we should give public testimony to your unceasing labors in upbuilding the faith in every parish of your extensive charge. New churches and parishes, residences of a character most substantial, are to be seen in many places, while the work of the convents, hospitals and charitable institutions is carried on in a manner which leaves nothing to be desired. But especially may we point with pride to the remarkable success which has attended your efforts to firmly implant in every parish Catholic schools worthy the name. These schools will be the corner-stone of the church for future generations, and will be a testimony to your wisdom and your solicitude for the spread of God's Kingdom on earth.

You have an earnest and self-sacrificing clergy and laity to support you. These are your jewels, radiant with the light of Faith and Love. May your labors for the welfare of our country and the interests of religion be ever crowned with success; and your wise and beneficent rule be ours for many, many years; and when the end shall come, that you may be able to chant the hymn of the good fighter and receive the Crown of Justice is the prayer of your people.

In conclusion, My Lord, we would ask you, on behalf of the laity of your cathedral city, to accept this slight evidence of the esteem in which we hold you.

Signed on behalf of the congregation, THOMAS COFFEY.

The treasurer, Mr. T. J. O'Meara, handed His Lordship a purse containing \$1,500.

Mr. Garret Barry then presented the address, which was beautifully illuminated by the Ladies of the Sacred Heart.

The Bishop replied as follows: "My Dear Brethren—You state, through Senator Coffey, in your beautiful address—'you show by your presence here this afternoon, and by your very generous gift, that you are glad to have the Bishop of the diocese

in your midst once more; and I can assure you that the Bishop is more than delighted to be here, and is happy that he has finished his visit of duty to Rome and that he has returned to his priests and people, to his home and friends.

I rejoice to see you, to speak to you, and to thank you for all your prayers and good wishes and generosity. It is true we prayed for you at the tomb of the Apostles, and had you in mind and heart at many holy shrines and asked and obtained from the Holy Father many special blessings for both the devoted clergy and faithful laity. I had the great pleasure of having two private audiences with the head of the church and of being present on two occasions when the Holy Father officiated at important ceremonies.

All are delighted with the Pope's simplicity and kindness and charity. He is strong and vigorous and gets through an enormous amount of work, and combines a wonderful gentleness and tenderness on the one hand with great firmness and strength of character on the other. He has much practical knowledge in ruling the church as he was nine years assistant priest, nine years parish priest, nine years attached to a cathedral staff, nine years Bishop and nine years Patriarch of Venice; and we hope and pray that he will be many years spared to fill the chair of Peter.

The Holy Father knows a great deal about Canada, and is especially well informed about our school laws, and was flourishing Catholic schools in this diocese. He acquired about the clergy, the religious communities, and the faithful laity, about our charitable and educational institutions and our schools, and was glad to hear that both men and women, with very few exceptions, attended church regularly and received the sacraments. He desired me to thank both priests and people for their prayers, for their loyal obedience to the See of Rome—the centre of Catholic unity—and for the generous offering of Peter's Pence which I presented in the name of the diocese. The Holy Father rejoiced at the freedom and fair play that Catholics enjoy in this province, and hoped that peace and good-will and Christian charity will continue to prevail amongst all classes of the community. He spoke strongly of the necessity of giving the rising generation a good Catholic education, and prayed a special blessing on all those assisting in this good work and on all the teachers engaged in the training of children. The Vicar of Christ granted many special favors to the diocese, which will be made known in due time. We also received the great kindness from Cardinals and congregations and officials connected with the government of the church. At the government of the Canadian Rome we stayed at the good Sulpician Fathers; and you will be glad to hear that the Canadian College, if not the best, at least is among the very best equipped colleges in the Eternal City.

After a pleasant and profitable visit in Rome we went to Paray le Monial in France and to the wonderful shrine at Lourdes. France formerly was a glorious country, but now the infidel government rob the church, the poor and the infirm; and the French soldiers, formerly brave, now attack Sisters of Charity and other Religious Orders and drive them from their homes and country. But God, my brethren, will protect His church, and that grand old church will again rise up and ride triumphantly over the waves of persecution that threaten to destroy her. We paid a short visit to England, and saw there evidences of much wealth and much poverty, and found the Catholics ready to make every sacrifice to give their children a religious as well as a secular education. We went to Ireland, and were received with all the cordiality and hospitality of the warm-hearted Irish people. The Catholic faith is as strong and ardent, as fresh and as fair as ever in the hearts of the people of Ireland; and at present there is not only hope for eternal life, but also hope for freedom and fair play in this world. The people are happy in their relations with their rulers. The present government and officials are considered well disposed, and Lord and Lady Aberdeen are even more popular in Ireland than in Canada. But, better than all, the Irish people believe that King Edward is a real friend and that His Majesty is anxious, in the best interests of England and Ireland and the Empire, to remedy the blunders, mistakes and grievances of the past as far as he can; and hence there is hope and cheerfulness and good feeling in the old land beyond the sea. We should all pray, especially on the approaching feast of St. Patrick, that their legitimate hopes may be soon realized. But, my brethren, we should be grateful to the God of nations and peoples, that we are living in this young and free and prosperous country of Canada. We have not here the extreme wealth and poverty found in the old countries. We have not that great distinction between the classes and the masses. We suffer not persecution either as Catholics or as citizens, and hence we should appreciate our rights and be grateful to the Giver of all good gifts.

Owing to the generosity of the devoted priests of this diocese, before leaving for Rome, and owing to the generosity of the Catholics of London on my return, the financial part of the journey has been made very easy and pleasant for me. As I have many places to put money to good use, I am extremely grateful to you all for your great kindness and good-will, and ask God to reward you and to bless you and your families.

I need hardly add that the Rector, Father Aylward, was very glad to get home. He was happy enough until Christmas, and then he wanted to return; and in all his bargains and expenses he was very careful of the money.

I take this occasion to thank Father Egan and the priests who assisted him during our absence, and as far as I can see, you were well attended.

I will now give the Papal Benediction, which I was authorized by the Holy

Father to give in his name. May God bless you all!

After the bestowal of the Papal Blessing, Solemn Benediction of the Blessed Sacrament was given, His Lordship the Bishop being assisted by Rev. Father McKeon and Rev. Mr. Arnold.

In the sanctuary there were also: Rev. Fathers Aylward, Egan, Cherrill (C. S. B.), Tobin and Barry.

#### THREE NOBLE PRIESTS.

There died within a few days of each other, at the end of last month and the beginning of this, two priests whose deeds of quiet heroism were worthy of praise than many an achievement which has won for its performer the applause of the world. Rev. Matthew O'Keefe, of Towson, Maryland, went through an epidemic of yellow fever during which he buried half his congregation in three months. This was while he was pastor of Norfolk, Virginia, in 1855. Fourteen years later a French frigate with the same dread disease on board appeared in Hampton Roads and Father O'Keefe was appealed to. Within a few days he had buried more than twenty of the officers and marines. His services were acknowledged by the Imperial Government by the presentation of a watch and chain. He died without money enough to pay his funeral expenses.

Rev. Philip M. Holden was a classmate of Archbishop Ryan's at Carlow College. While the latter left his native land to enter the flourishing diocese of St. Louis and rapidly rise to the highest honors, the former returned to his native diocese of Halifax and labored to the end of his seventy seventh year as a humble parish priest. For a time he was stationed at Bermuda, and it was there that the most striking events of his life occurred. A mutiny having broken out among the convicts, the authorities were about to suppress it by force which would have meant great bloodshed, when Father Holden volunteered to go among the mutineers and try to persuade them to surrender. He succeeded, and his achievement was considered important enough to merit a life pension from the Home Government. Again, like Father O'Keefe, at the call of duty he faced the yellow plague and nearly died of it himself. His latter years were spent in the quiet country parish of Kentville, under the apple trees which he loved, and in the culture of which he was so remarkably skilled.

A day or two later a young priest of St. Bede's College, Peru, Illinois, gave his life to save five of his pupils from drowning. He was not with them on the ice when it broke, but rushed to the rescue immediately. After having saved four it was plain that he had only strength enough left to save one more, either himself or another. He chose that it should be another, and he died. A hero's death, certainly, yet such heroes are so many in the priesthood that only the Recording Angel knows their number. Sometimes their deeds are thought almost too trivial to be recorded, and one only hears of them in conversation, as that of the Franciscan priest at Colorado Springs who, on his way to a sick call when he himself should have been in the doctor's hands, fell in a swoon by the bedside, and to a later time, and proceeded on his journey as though nothing had happened.—Antigonish Casket.

#### BISHOP STANG ON DIVORCE.

The evils of divorce are dealt with in a pastoral letter by Bishop William L. Stang, of Fall River, Mass. The letter says in part:

The modern state has usurped the functions of spiritual authority and profaned the sanctity of the marriage state. Protestantism permits polygamy, trait openly, the mockery of civil law. All good citizens are horrified at the immoral doctrine and practices of the Mormons, but what is the difference between Mormons, who believe in simultaneous polygamy, and those legislators who authorize a husband or a wife to separate and marry again during the life time of the other party? Is not the latter a successive polygamy?

An attempted marriage of legally divorced persons (whose lawful partners are still alive) involves the hideous crime of adultery, which no cause under heaven can justify, and no gold or pearls can beautify.

No legislature can grant a divorce so that parties once really wedded can marry again, without undermining the foundation of Christian society, without imperiling the life of the nation.

I call upon the Christian journalist for the defence of the Christian home, which is destroyed by every divorce, and I entreat them, instead of regaling a sensational crowd with the unsavory details of a divorce scandal, and tempting the sorely tried with evil suggestions, to manfully denounce all who co-operate in sundering what God has united.

#### SUNDAY OBSERVANCE.

The Archbishop of Halifax has written as follows to the Rev. J. W. Falconer, Secretary of the Lord's Day Alliance:

"I hope that numerous signed petitions may be presented to the Parliament of Canada at its next session, asking that suitable legislation may be enacted prohibiting all unnecessary servile works, those of necessity and charity excepted, on the Christian Sunday. In my opinion legislation of this character should be aimed to prevent work in and around factories, mines and other large industrial concerns, whether owned by corporations, governments, or private individuals. The Catholic Bishops of Canada have, in an official communication to the Minister of Justice, laid their views on this important subject before the government. I feel sure these views will commend themselves not to Catholics alone, but to all Christians as well."