

CATHOLIC EDUCATION.

Canada's Excellent Exhibit at the World's Fair.

Editor Catholic Journal: It did not take us many hours to get from Hamilton to Toronto and from the latter to Montreal and Quebec, for all these places are to be found at the Fair in the galleries of the liberal arts building, yet we lingered long enough at each to recognize that our neighbors were anxious to do themselves credit and the Exposition honor.

The province of Ontario has a collective exhibit, which is well and effectively displayed. With few exceptions, however, it contains little else than drawings, water colors, paintings and photographs of buildings. Conspicuous among the few exceptions is LaSalle Institute, of Toronto, which shows a copious assortment of work done in its various departments.

When we look for the colleges and universities, our surprise is equalled only by our disappointment. We find a few charts of curricula and statistics, and photographs of buildings, lecture rooms and laboratories. But where are the publications of the professors, their investigations and discoveries? and where is the work of the students? Surely if their papers on mathematics and classics were considered to be ill-adapted for exhibition purposes, the same cannot be said of the work done in the schools of design, in the engineering workshops, in the scientific laboratories.

The province of Quebec shows up well; thanks to its private and denominational schools. Incontestably the Roman Catholic schools have the lion's share. Their contributions are not only numerous but varied, and in many instances exceedingly well done. In the girls' schools, we should commend for neatness and accuracy the Ursuline Convent, Quebec; for style and variety, the convent at Stanstead; whilst for finish and effect, we should award the palm to the ladies of the congregation of Notre Dame, Montreal. A characteristic exhibit is that of the Institute for the Deaf and Dumb, conducted in Montreal by the Sisters of Charity. It includes excellent specimens of the intellectual and manual training given in the several departments.

The work of the boys is not inferior to that of their sisters. Their contributions are, perhaps, less showy; but they are thorough and of higher scholarship. For general excellence we should mention the colleges of Montreal, Three Rivers and Joliette, as well as the collective exhibits of the Christian Brothers and the Commissioners' Schools. We must confess that we examined the Brothers' exhibit rather closely because we had heard so much about their educational methods, and we must admit that their reputation suffered nothing from our scrutiny. We noticed that the work done in their higher classes prominently bears the stamp of utility; it is just such as is needed to equip a youth for the struggle of life. His writing is attended to as well as his book-keeping, he is familiarized with French and English, is taught the various branches of drawing, and is drilled in such useful subjects of mathematics as practical geometry, mensuration, trigonometry and surveying. When such a youth quits school, he is not a burthen to the world; he soon finds employment and commands rapid promotion. The Brothers seem to well understand the wants of the age, and their fine exhibit in the Canadian section of the Liberal Arts Building shows the substantial and successful manner in which they strive to meet the educational requirements of their country. J.K. Chicago, July 6, 1893.

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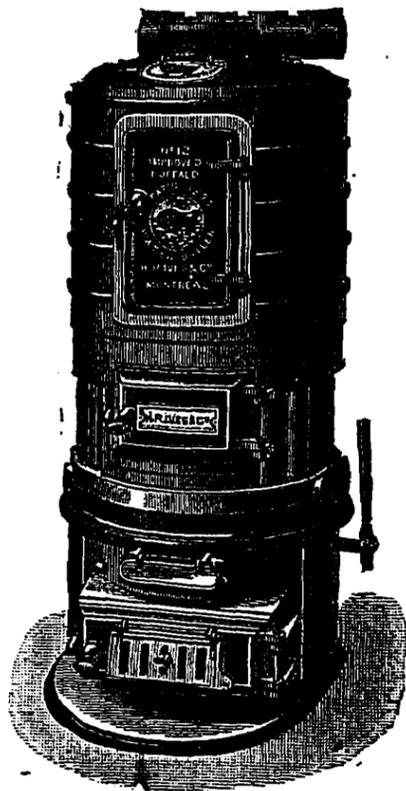
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CONVERT TO THE CHURCH.

Another New York Episcopal Pastor Leaves His Church.

Another convert to Roman Catholicism has been received into the Church by Archbishop Corrigan at a special service held in the St. Francis Xavier Church in New York. The convert is the Rev. Edwin Benjamin Russell, whose work in the Episcopal Church began under Bishop Southgate in Zion Church, New York, in 1865, and ended at the American Chapel in Florence in 1891. He is a man of great culture and learning, and is noted as a writer of sentimental and religious verse. Many of his hymns and songs have been set to music by George William Warren. He signalled his advent into the Roman Catholic faith by writing a hymn, which was sung at the recent pilgrimage to the shrine of St. Anthony of Padua, in Butler, N.J.

Mr. Russell, as he now prefers to be called, has no intention at present of entering the priesthood. In answer to a question as to why he made the change from the Church of England to the Church of Rome, he said: "Well, now really, that is a matter I hardly care to discuss. I have a horror of publicity, and only my most intimate friends knew of my change of faith. I am, of course, perfectly willing to say that I have joined the Roman Catholic Church, but I do not see why I should give my reasons.

"They are good ones, I believe, of course, and were not arrived at hastily. I began to consider the question during my rectorship of St. James's, in Florence, and the many intellectual men of Roman Catholic faith I met there and argued with furthered my belief that the faith of Rome was the true faith.

"I had fully made up my mind when I returned to America in the fall of 1891 to announce my conversion, but my own illness and the death of a member of my family kept me from carrying out my intention then. Early this year I renewed my acquaintance with Father Van Rensselaer, of St. Francis Xavier's and was baptized again by him and received into the church a month ago.

"It is entirely a matter of conscience. There is nothing in life worth half so much as the feeling that one has obeyed its dictates faithfully. A good conscience keeps us ever in communion with God and sanctifies our every doing."

Mr. Russell was asked to express an opinion on the letter of explanation sent out by Father Adam on Sunday.

"There is a good old saying," said he, "which runs; 'It's an evil bird that befools its own nest, I cannot abuse the church in which I spent the best thirty years of my life. He would be indeed narrow-minded who would deny its worth and its integrity. It contains too many magnificent minds for it to be lightly spoken of. As I said before, it is all a matter of conscience. Mine has told me that the faith for me is Roman Catholicism, and I have obeyed it. That is all there is to my conversion. I have left the Episcopal Church in decency and in order, and I believe that my friends will not lose what affection they may have for me."

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PEDAGOGUE: Now observe, it is incorrect to speak of declining a verb. You conjugate a verb, and decline a noun. Saucy Pupil: Is not "to go" a verb? Pedagogue: Why, of course. Saucy Pupil: Then, if a man is asked to go for a walk, isn't it possible for him to decline "to go?" (S. P. is rewarded with a canning and "fifty-lines.")—*Funny Folks.*

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