

group in discussing the question in the Lutheran Quarterly usually pays high tribute to the Catholic Church. He writes, "We are training the mind in our public schools, but the moral side in the child's nature is almost entirely neglected. The Roman Catholic Church insists on presenting this manifest evil, but our Protestant Churches seem to ignore it completely."

"Keen criticism of popular fads and of tendencies is one of the newspaper's great functions," says Dr. Gladden of Columbus, Ohio, who takes exception to Mr. Sheldon's ruling theatrical news out of his one week newspaper. Dr. Gladden also very properly observes, "I should have the theatrical performances all reported, and criticized, not from the standpoint of the box-office, but from that of the highest and purest dramatic art. . . . The newspaper cannot undertake to dictate to the people what they shall be interested in; the fact that they are deeply interested in anything whatever is a matter with which it must concern itself. It may be necessary to show them that the thing which they care so much about is a thing unworthy of their thought."

The east-iron despotism of civil liberty unduly appreciated is illustrated in the odious marriage law decreed by the United States Military Governor in Cuba, which ordains that "Hereafter civil marriages only shall be legally valid." The act is hostile to the principles of free government and a direct assault on the Catholic Church. Previous to the enactment thereof the Spanish code recognized as valid either the civil ceremony or marriage performed by a Catholic priest according to the rules enacted in the council of Trent. Bishop Sbarretti has urged the revision of this marriage law, so as to make valid the marriage ceremony when performed by any duly authorized minister of religion. It is doubtful if this law would ever have been made, had it not been for the fact that the vast majority of duly authorized ministers of religion in Cuba are Catholics. So much for the vaunted religious toleration of the great American Republic.

On the very day on which Archbishop Corrigan of New York sailed for Europe on his visit ad limina to Rome, a pastoral letter on Catholic education was read in all the churches of his Archdiocese. In his usual felicitous manner his Grace sums up the object to be aimed at in Catholic education as follows:—

"Our present most pressing duty is, first, to bring our Catholic schools—primary, intermediate and higher—to the greatest attainable efficiency; second, to cause all the instruction given therein to be permeated and ruled by the spirit of religion. Without Christian doctrine one may as reasonably look for Christian morality as for a superstructure unshaken by a foundation."

There are the keynotes of Catholic education—efficiency and religion. Judging from the prevailing absence of the latter in the discussions connected with the Provincial Teachers' Convention recently held in Toronto, the only thing aimed at in our Public School System is efficiency in secular work. Morality, based upon Christian doctrine, according to Archbishop Corrigan, is like a superstructure without foundation, and liable to collapse under the first strain, if indeed it can ever be completed.

It is generally admitted that the Public School system of Ontario is the absence of all religion—or let us say—Bible study. The effort so far has been solely in the direction of making the educational system of the Province a secular one. At present a Bible except may be read without comment but there is a wide-spread desire for more, as evidenced by the resolution passed at the recent meeting of the Provincial Teachers' Association, to the effect that it was desirable to have the Bible studied in the schools which are under control of the Educational Department. If it were not for the insurmountable difficulty of teaching secularism in non-sectarian schools, there would be a cry to have religious thought—but educationists claim that Bible study without sectarian dogma will be better than nothing. All this feeling of unrest and dissatisfaction should lead to make Catholics appreciate the distinct advantages they enjoy in being able to have their own religion taught to the children of our Catholic Schools.

INTERESTING FEATURES OF QUEBEC AND STE. ANNE DE BEAUFORT.

While the eye and natural senses are ever attracted by objects of rare beauty in the domain of natural scenery, the human mind instinctively turns with feelings of reverence and awe to the mysterious and supernatural. Hence the almost unrivaled fame and attraction of the famous Shrine of Ste. Anne de Beauport, which, as the readers of the Catholic Register and the public generally know, is situated on Canadian soil some twenty-one miles below the city of Quebec, on the shore of the St. Lawrence.

The sacred and historic spot has the power to draw tourists from all parts of America, Canada, and many travelers from Europe, who come to refresh themselves with the interesting places in Canada and the United States. In this part of the world the attractions are diverse in character. There is the far-famed scenery of the Saguenay River, the St. Lawrence, the rugged mountain scenery of Northern Quebec, the Laurentian Mountains, Lake St. John, quaint and historic Quebec city, and the great shrines, all grouped in a chain of interest. No matter how fascinating may be the romantic spots in other parts of the New World, in this section of it there is always something unique to challenge the attention of the traveler. "The Holy Shrine of Ste. Anne de Beauport," as Quebec is called, is deeply interesting to Americans, by reason of its situation, its stirring history during the 200 odd years of its existence, its quaint and picturesque old buildings and irregular streets, its celebrated "Palace of Abraham," and other battle-fields, its commanding citadel and military fortifications, its notable Laval University, Basilio, a hundred religious institutions, its venerable Ursuline Convent, and Hotel Dieu, together with its far-famed Dufferin Terrace and magnificent hotel, the Chateau Frontenac. The town has many other points of interest, and its purpose as to make it a contradiction in itself. For example, it is styled the "Gibraltar of America," bristling with guns, mortars, fortifications, armaments, and implements of war, and it enjoys at the same time the reputation of being the most cultured and religious city on the continent. Again, it is the stronghold of British power in North America, while the bulk of its population is purely French-Canadian, speaking their own tongue, and preserving their habits, laws and customs, and keeping their race characteristics intact. The many contradictions and elements subtending the community make the visitor a stranger to conclude how social harmony can be maintained. Still, peace reigns here and the utmost courtesy and good feeling. But to stick to my text, the shrine of Ste. Anne de Beauport must return to the subject of its origin, the mental vision needs to look back about to a period 250 years ago.

Tradition and history confirm the fact that the shrine owes its foundation to a group of tempest-tossed sailors, who were making their way on the St. Lawrence, when a sudden storm arose, threatening the lives of every one on board the beleaguered vessel. The waves tumbled their frail craft to and fro, the heavens lowered and the terrific storm beat down upon them in raging fury. In their extremity they sought help in supernatural assistance. In their own native Brittany they had been accustomed, in the hour of danger, to invoke the aid of Ste. Anne, and now, flung by the awful tempest in the midst of waters of the great river, they instinctively appealed to her to save them, vowing at the same time to build, as a votive offering, a chapel in her honor on the spot where they should touch the shore. That fervent appeal in the face of impending death was miraculously answered and in dutiful fulfillment of their vow the rude chapel went up, and became the centre and focus of pilgrimages. Pilgrims came from all parts of the world, and many obstacles confronted the early pilgrims. For the savage Indians then roamed at large, and often, in a manner befitting the sanctity of the place, killed the faithful French pilgrims. Still the faithful French pilgrims who had personal afflictions to get rid of braved all dangers and turned to Ste. Anne's shrine for help. Cures were effected, and other of still larger place spread abroad and brought an increase of afflicted creatures each succeeding season. It was not long before the Governors of New France took cognizance of the holy shrine and visited it in person. This greatly enlarged the reputation of the place and pilgrims came in larger numbers. The primitive chapel gave way to one of larger dimensions, and that again yielded place to another of still larger proportions, and so it went until 1878, at which time the shrine had extended its name far and wide, and the present splendid Basilio was built and adorned in a manner befitting the sanctity of the place and the widespread fame. On entering the noble temple the visitor's eye is caught by the pyramid of crutches, splints, trusses, bandages and other discarded articles which at one time helped to support some deformed body writhing in pain, but which were left behind as mementoes and evidence and undeniable proof of perfect cures through the intercession of Ste. Anne.

And from those discarded articles the Basilio is repopulated in votive offerings by healed individuals, who, by placing their crutches in the oblique position, are enabled to support themselves. There are thousands of precious articles bestowed by the kings and nobility of France, as well as many from American and Canadian visitors. A beautiful and shrine form a veritable treasure-house of gifts from devout people, who, in their own proper persons or by the enticement of some dear friend, have enjoyed the beneficent effects of the intercession of Ste. Anne. The shrine is the treasure-house of the

which we saw and handled, is a rich treasure-house of the hand of Anne of Austria some 250 or more years ago.

For several decades past, the reputation of the shrine has been beyond the limits of this continent and has drawn an increasing number of visitors. Records are kept of the more striking miraculous cures, the details of which would fill volumes. Men, women and children, Jews and Gentiles, all creeds and races, visit the hallowed spot, many go there from mere curiosity on account of its fame, but the real afflicted visitors, for the most part, are grateful for the supernatural relief and thanksgiving for their strong faith in the powerful help of Ste. Anne. Many, of course, come back time and again in silent but patient belief that their afflictions will be removed when their great Master of the Universe to deliver them from their ailments and sufferings.

—Wm. Ellison.

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HIGH SCHOOL, "FINANCE" LIT.

MACARIUS, THE MONK.

INTRODUCTION. Macarius, of Alexandria, born about 300 A.D., had been a confessor, but while still young resolved to retire into the desert to devote himself wholly to the service of God. Attracted by his great piety and sanctity, other hermits joined him, each having his own cell and meeting together only on Sundays and holy days. They were this society of monks, and each was a part of the whole. The making of baskets and mats, the incident related in the poem is told in the saint's life. Macarius having received a present of some tempting grapes, passed them on to a sick hermit, thus curing him of his illness, and so having made the whole world returned to Macarius. But they were passed from cell to cell, not when the brothers were in a body.

PURPOSE. To give a striking instance of the great self-denial practiced by the early hermits and thus to encourage us to imitate so good an example. PLAN. The first stanza describes Macarius, and the authorities he practiced. The second relates the growth of his community and his strict rule. Next the hard conditions under which they worked and the giving of the grapes are related. The third stanza shows the growth of the community when each of the twelve showed his self-denial.

PRELIMINARY STUDY. Give different instances from this poem to show that Macarius practiced self-denial. What circumstances made the refusal to eat the grapes so noteworthy an act? What high ideal of human life did the saint have? Suggest other suitable titles for the poem. Point out the irregularities of rhyme. Define "backbiting, pampered, hermit, sweetening, lure, rigors." CLASS READING. See introduction as to time. "Beloved, . . . palms." Self denial and mortification were much more common and severe in early days. "With . . . Word." The lives of the saints are full of such deeds, call them Allocations, which is the repetition of the same sound in accented syllables closely following one another. This recurrence of the same sound affords a pleasing method of the saint's teaching. Find other examples of this in the poem. The part may be read aloud to get the effect.

The phrase means that they were anxious to learn about our Lord and His teaching. In the Gospel of St. John in the beginning was the word, etc. "All . . . harsh." The rules he made to regulate his own life and that of his followers were severe, calling for great self-denial.

"Remember . . . good." Without mortification of the body the passions would be too strong, and little advance could be made in virtue. Where else has this thought been expressed? What is implied as to the present time? "Who would rather deny themselves and follow the strict rule of Macarius than run the risk of being lost eternally?" "Hermits' vow." Poverty, chastity and obedience.

"Happy because so many had been found to serve God even under so strict a rule. At the same time, it made more care for him as head of the community. "Love." Does the incident imply that this would be sacred or profane? "As . . . grew." As they attained the practice of the virtues he taught he constantly encouraged them to aim at still greater austere lives. "Still achieving, still pursuing." Psalm of Life.

"His . . . good." His sole aim was to love and serve God here so as to see and enjoy Him hereafter. "Words . . . soul." Much talking is apt to distract the mind from thoughts of God.

"He . . . sorrow." Joy would serve only to make them content with this life, while sorrows would cause them to look to God as their comfort and help. "Be . . . to-morrow." So to live as to be always ready to die. "Human . . . heaven." See "Psalm of Life" for a similar idea. Where does "alone" belong?

"There may be a suggestion of a likeness to our Lord and His apostles. "Die . . . others." Note the bearing of this part of his teaching on the incident of the grapes. "For . . . labor." If our work and thoughts are wholly for ourselves we can expect no eternal reward for them. God will reward such in heaven only if we have loved and worked for others as He bids us. "Thus." In this strain. "He prayed." His dependence was not on his own teaching, but rather on God's blessing of what he was doing. "His . . . word." See Luke viii. 1-10. The Gospel for St. Matthew's day is also Luke xii. 22-30, the Gospel

for the fifth Sunday after Epiphany. "Words . . . saying." The attraction of our body causes the mind to fix itself more freely upon God. "Thus . . . joyfully . . . ended." "Blessing . . . Under the hot sun unwholesome vapors arose from the marsh. "Rich . . . What does this mean? "Saw," supply ellipsis. "And . . . fairly." The repetition of "and" gives more force to the adjective. "Bursting . . . rich." Give in your own words.

This full description of the grapes is given to make us feel how tempting they were to our working so hard under conditions so trying.

"Sighed." What effect has this? "What does it show about Macarius?" Would the point of the incident have been lost if this had not been told?

"Feel . . . preach." State this in your own way. "Unknown . . . other." To show that it was not about his life, or to get praise from others, but to show that he was a true hermit.

"Tempting." To show that the fact of the brothers' decision the grapes not because they were not still tempting as at the first. "The . . . soil." Give this now in your own words. "Bless the day." Is this what he would mean? Explain clearly why "day" is mentioned. "Ere . . . away." So that they would not remain in temptation. Read something of the hermits of Egypt. Pick out some of the most beautiful thoughts and happy expressions.

THE "RAMBLERS" CORRESPONDENCE.

No sooner had I set foot on the platform fronting the C. P. R. station at Renfrew than I set about my "rambling." I had a very good acquaintance I made when the town was only a straggling village, promiscuously tossed on the roadside after the manner and style in which many of our Canadian cities and towns have had their origin. Although nearly all of those warm-hearted and patriotic Irishmen, who were present at the birth and the baptism of Renfrew, have passed over to the unknown world which lies beyond the grave, still many of their sons are living and worthily upholding the honor of the grand old race from which they have sprung; yet love of truth, which has ever been my most shining characteristic, obliges me to say that the onward march of this flourishing town, the Irishman, in point of numbers, have met with a regrettable thinning out.

During the famine years, when a million of our race fled from Ireland, as it was the abode of pestilence, and sought a home on this side of the Atlantic, the London Times in tones of fondling exultation exclaimed that the Irishman was the man of the future; and that the day was not far distant when he would be regarded as great a rarity in Ireland as a red Indian in Manhattan Island. The mission of the great Irishman, Queen Victoria to Ireland recently, when, after a lapse of nearly forty years, and just as she is about to complete her eighty-first year, she visits that country to play the gracious role of the great-grandmother, shows how false have been the predictions of the London slanders; and as to Renfrew I believe that the Irishman has come to stay. A belief that is strongly fortified by the presence of large numbers of our fellow-countrymen, who are firmly rooted in the fertile soil of the surrounding country and who do not, I am pleased to learn, tremble at the vision of mortgages at the last of the winter's "stock," who take "percent" in his dreams.

At the time of my first visit to Renfrew, now over 30 years ago, I met with a number of most excellent Irish families. Four or five brothers bearing the name of Devine, and, acting in full obedience to the commands of Divine teaching, were there in the full glow of physical and intellectual manhood. They were native of the county of Sligo, Ireland, from which they emigrated a little over sixty years ago making their way to Canada, and settling in the county of Renfrew, which was then an almost unexplored wilderness. I have now very closely acquainted with four of those excellent brothers, and I have now a most vivid recollection of the many noble traits which governed the character of each. Able, honest, energetic, and full of life, they were, almost the only street, John Devine, in a long frame building, kept a heavy stock of hardware, in which business he had associated with him a younger brother, Patrick. They were, in the course of the years, prominent throughout the Dominion, but never with better, from my point of view, than John and Patrick Devine. On an eminence at the south end of Main street, another brother, John, carried on a very large dry goods store. Four of those men whom I knew so intimately—Andrew, Felix, John and Patrick Devine—are all dead, but the same old lives, and is honorably treasured up by their descendants, who appear to be still further extending their roots in the soil of Renfrew. Of Andrew's family I find one excellent son ministering to the spiritual needs of the parish of St. John of the Cross, another son, Andrew, who recently passed to the silence of the tomb, was for many years a most valuable servant in the office of the County of Renfrew, and a most efficient member of the Council of the County of Renfrew. Matthew, who has an interest in the large hardware establishment north of Brookville, associated with Mr. Matthew Devine in the ownership, is now a member of the County Council, and a very clever family of the same name in the county of Lanark, to which fact I may add the equally important one, that through his veins from the blood of the great, the rich, warm and generous blood of the Downfalls, also of this county, Mr. F. M. Devine, son of Mr. Patrick Devine, is now a full member of the law, and a most successful and able lawyer.

It is a fact that the "ramblers" galloway, as was once said, the well-known "ramblers" are a good many of them, and being gathered of their kind, of course, around my eye soon encounters the form of an old friend, or B. O. Connolly, whom I remember fondly in my arms forty-eight hours after his birth at his father's house in the town of Trenton, New Jersey to say that I rejoice to learn, on the authority of priest and people of Renfrew that he who was promising, whether as a child, a growing-up boy, or a man, has won the confidence of all classes as a doctor.

As Renfrew, and the country around it, is entitled to further attention, I will now close this hurriedly written correspondence.

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