At the Shrine of St. Anne de Beaupre

STR. ANNE DE BLAFFIL. Que., June 28.—Have I seen a miracle jot? My dear reader, miracles are so common here as to excite very little if any comment; they are quite in the ordinary routine of events, I can assure you, and only whenone happens very much out of the common is any particular notice taken of it. There was a miracle, however, that did not take place, thought I should very much have liked to see it, and that was the conversion of a couple of good-natured looking Protestant touriets who were wandering about, Ba decker in hand, evidently somewhat impressed by what they saw, but not in the least comprehending it except in so far as it seemed to them merely an exhibition of superstition. I cannot say that here was faith in the persons of those kneeling at the surine, and there was unfaith (to use a Ruskinism) in the persons of the Proti rants, for the latter have faith of a kind, such as it is, warped and pervorted by centuries of prejudice, but not, alas, the warm glowing fervor that aninates the poor Fromen Uatholies and seems to bring heaven within their reach in that grand clurch. "Why, thought the half wondering and half amused hierates—I use the word in its theological, not in its bigoted sensement. STR. ANNE DE BEAUPRI. Que., June theological, not in its bigoted sense"here are these poor people knoeling
down and worshipping an image, and
kissing some outlandish thing or another that they have suck at the
foot." They could not see the fervor,
the simple faith, the childlike confidonce in God's saint, because she is
God's saint, the mother of His Blessed
Mather, and next to her, the greatest the simple faith, the childlike confidence in God's saint, because she is God's saint, the mother of His Blessed Mother, and next to her the greatest of woman. Not, mind you, for any virtue of her own as a creature, but because God has deigned to raise her up for His people's cuercation, and to honor her Himself, by granting to her blessed relies the power of working miracles. Even as the scarves and appross were brought from the bodies of Our.a.'s Apostics, and applied to the sick and maimed, raised up and healed them; so also will the roles of Bonno Sta. Anne, as the loving Fronch Canadians call her, bring heating in their touch, if applied with perfect fatth. Let the hundreds upon hurdreds of crutches and sticks, speciacles and bandsges, speak, and testify to those who visit this wonderful place of the power that childlike fatth possesses over God. "But, how dow know the relies are authentic? how know that the cures have actually taken place, and are permanent?"

Dubts, doubts, doubts, right and left, even in the face of miracles. "Verily I say unto you, if one should rise up from the dead, and give testimony, ye would not believe him."

Did the splandid miracles of the Savonr of makind, these, It say, eave Him from a cruel and ignominicus death? Nay, even the most wonder ful miracle of all, the R-surrection, did not convince the unbelieven juwe, "Except ye become as Intile children ye suali not enter into the kingdom of Heaven." Remember that ye who feel inclined to secoff at the simple child will see the poor and illiterate among us.

The wind always dies down in the ewening, sometimes not even a breath The wind always dies down in the ewening, sometimes not even a breath

The wind always dies down in the evening, sometimes not even a breath disturbs the serenity. Stitting on the Convent balony on such an evening, how shall I describe the beauty of the clouds? Great masses of vapor reflect the dying light of the sun, green and gold, purple and crimson, amber and blue, and on the eastern horiz in that indescribable searlet flame, that is not the reality of sunset and yet imitates it so closely.

A delicate see green bounds the

imitates it so closely.

A delicate sea green bounds the uttermost confines of the eastern sky.

All the varying colors of the clouds are reflected in the calm surface of the river.

Overhead, the deep, arching blue vault of heaven seems to attain a vastness of dimensions, an illimitablebess of space, such as it has only when seem from reach theights.

vastness of dimensions, an illimitableness of space, such as it has only when
seen from great heights.

Atmost imperceptibly the clouds
darken as the sun sinks behind the
hills, the amber fades to drab, the
orimson to brown and the purple to
grey. The deep bell of the Bisilica
sends its notes echoing and reverberat
ing across the river till they die away
into a faint moan, to be succeeded by
another deep musical boom. There
are moments in our lives when a great
peace takes possession of our souls,
the world seems far away and unreal;
we are carried out of ourselves into a
vast and boundless sea, wherein we
float on and on, taking no thought of
anything, leaving behind us the wor
ries and miseries of the world.

At such moments the religious life
seems the only one worth living; wa
are reluciant to awake and return to
the world in which there is so much
of sham and dross.

Many such moments will be exing a cross the river till they die away into a faint moan, to be succeeded by another deep musical boom. There are moments in our lives when a great peace takes possession of our souls, the world seems far away and unreal; we are carried out of ourselves into a vast and boundless sea, wherein we float ou and on, taking no thought of anything, leaving bolund us the wor ries and miseries of the world. At such moments the religious life seems the only one worth living; we are reluctant to awake and return to the world in which there is so much of sham and dross.

Many such moments will be experienced by the visitor to Ste. Anne de Beaupre.

There is an atmosphere about the place, a fascination which it is impossible to describe, a kind of magnetic

feeting that makes one strangely un willing to leave and go back to the common, everyday haunts and oc cupations of life.

cupations of life.

— the world weary, and how many there are? each a spot is like a blessed ussis in the desert, like a place "of refreshment, light, and peace," such as we pray for, but so soldom find.

Tuesday, June 29th.

Tansday, June 20th.
Rather a better class of people have
arrived on to day's pilgrimage, there
is not so much roughness and crowd
ing and the devotion is quieter; there
are much fewer communicants, how-

I think the altar railing is too mean looking for the church, it is out of keeping with the rest of the eddice, and spoils the appearance of the sanctuary. Perhaps, by and by some rich client of Bonne Ste. Anne will come forward and give her a new and beautiful railing for her sanctuary.

One of the priests here is never treed of applying the relies to all cted people. His kindness, gentleness and patience are unbounded; he has words of encouragement for everyone, and is particularly tender to little children. The pigrims or swl up to the rail whenever they see him. going sometimes two or three times. I believe he has the reputation of curing: certaily his faith and devotion are very great. There is another priest who comes sometimes with the pilgrimages who has the power of curing, but have not seen him yet. It is a strange thing that very often the faith of another is sufficient to work a miracle upon one whose to wotton is not so ardent. Most of us have more confidence in the prayers of cur friends than in our own.

One thing I should like to impress upon all who leave this place without having obtained the cure they solicit. It is this: do not despair, persevere in prayer, begin a novena as soon as you return home, and when one is ended begin another.

God tries our faith and patience, but He must yield at last to persevering prayer. Remember He loves to be tired out with supplications, but they must be constant and nuremitting, it is not eneagh to pray for a few days and then leave off, one must pray constantly day after day, for to do so is a proof of our faith and patience, but the most potent thing for your oute, but do not promise too much; remember you cannot bribe the saints; the most potent thing for make them listen to your requests; Promise Sta. Anne or make another pilgrimage in thanksgiving for your oute, but do not your requests is to amend your life, increase your favor and pray incessantly.

increase your 13rvo.
santly.
Above all things, keep your pro mises whatever you undertake to do, do it. Do not keep on putting it off, that is one of the most artful temptations of the evil one, who is always trying to make us false to our professions, to our gratitude, and to our

sions, to our gratitude, and to our religion.

Whenever doubts come, put them saide at once, do not listen to them for a moment; the more you combat them the weaker will they become, till at length you will find yourself in possession of perfect and undoubting fatth. When one sees the terribly silicated people who come to this shine, our own little miseries and small afflictions seem to vanish, and to become so paltry that, instead of praying for ourselves, we seem irresistily compelled to pray for those whose orders is so much heavier than our own. Poor bodies, bent double and twisted out of all semblance to humanity. cross is so much heavier than our own. Poor bedies, bent double and twisted out of all semblance to humanity, palsied hands and feet, halting forms scarcely able to drag themselves about; some unable to keep still for a moment, unable to kneel, to sit, to lie down, and all this united in many cases to the direct poverty. And most pathetic sight of all, mained and deformed little children, some of them mites scarcely more than three or four years old. And hovering over all, not daring to enter the holy place, but keeping some little distance away, the hideous figure of sin—the sin that has caused all this micery, that has warped and perverted natures and minds that should have been like those of angels; that has twited and istorted bodies that should be beautiful, has taken away sight and hearing, and handed down a legacy of misery that must continue till the world shall end, unless we one and all do penance and renounce the yoke of sin for that of Unrist, and as He did conquer Satau and the world, even as we follow Him up the Scala Sants.

Truly there might be written over the door of this place of healing words that are the keynote of everything, "Landon sin all yo who enter here."

brown liabits, cords, rosaries and vuils. They are generally women, the mendom appear in anything but ordinary dress, with the adution of a badge or sampular. The religious or lets are well represented. I noticed Sisters of Mercy, Sisters of St. Joseph, Franciscan and Domrican nuns, and various other religious.

July is, however, the month for pilgrimages. On Ste. Anne's Day, July 20th, the enthususem is at its gratester height; crowds assemble from every part of Canada, boats and train shourly bring in their loads of pilgrims and from dawn till dark the severes go on uninterruptedly. I really think that the one ting that strikes visitors most foreibly is the great piles of crotches and appliances on each side of the wast door. From the primitive rough affairs, and danty velvet cushioned and polished crutches, helpers of the poor and the rich, the young and the loft, they glory of Gad, and Barne Ste. Anne de Beaurre.

"HE HATH THE FALLING SICKNESS."

Epili pay or the "Falin, Sickness" has been known for many centuries, and for as long a period of time no cure has been discovered, till Ryckman's Kootenay Cure and pont he scene and revolutionized the assume art. Julius Cewar, one of the control of the control

among all his conquering hosts there was not one that could conquer this insidious threase. But here is Samuel Duffin, residing in the Lownship of West Nissouri, eight miles from the City of London, who makes a sworm statement before a Notary Public, that about eight years ago he had a paralytic stroke, and has ever since been subject to Epileptic Fits, which came upon his every high the subject of the subje

"Please, sir, pa sent me over to borrow your dress suit, but if you'd prefer to let him take your wheel he'd just as soon go for a ride."

Rason may warn us what we should avoid; the heart alone tells us what we ought to do. God is in our conscience, but not in our groping. When we reason we walk alone and without Him.
"Goodness!" exclaimed Mre

Whon we reason we walk alone and without Him.

"Goodness!" exclaimed Mrs Grumpy, "I bought a number of little things down town and lost them on the way home," "Never mind," said Grumpy, with a cold-blooded sneer, "I'll find them in the bill."

To eradicate our passions, to annihilate the strong perceptions of pleasure and pain, and to preserve apathy under severe sfff-ctions, would be impossible if it were possible.

"I say, Paddy, that is the worst-looking horse you drive I ever saw. Why don't you fatten him up?" "Fat him up, is it? Fakx, that poor baste oan hardly earry the little mate that's on him now," replied I addy. Be honest with yourself, whatever the temptation. Say nothing to others that you do not thick, and play no tricks with your mind. Of all the evil spirits abroad at this hour in the world, insincerity is the most dangerous.
Solioiter (to now clerk): "You

evil spirits abroad at this hour in the world, insincerity is the most dangerous.

Solicitor (to now clerk): "You don't seem to keep pace with my die tation. Why don't you write short land? You told me that you knew shortland." Clerk: "So I do, but it takes me longer than ordinary writing."

A Greek maiden, being asked what fortune she would bring hee husband, replied: "I will bring him what gold cannot purchase—a heart unspotted, and virtue writhout a stain—my in heritance from parents who had these, and nothing else. te leave me.

"Do you call this a band of picked musicians?" said the hotel manager to the leader of a summer band. "Anh, dat vos so. I bick 'om mine cellef," replied the bandmaster. "Woll, then, you picked them before they were ripe."

It needs an angel eye to discern between the evil and the good, and needs the Ohristike heart to perceive that the smoking flax may be kindled into the bright flam; and that the broken reed may be repaired and restored to form and use, and so become an instrument of Haven's music.

No family living in a billioux country the order.

No family living in a bilious country should be without Parmoleo's Vegetable Fills. A few does taken new and then will keep the fiver active, clear will keep the fiver active, clear with the small state of the sta

Mr. Blake on Canada and Home Rule.

Mr. Blake on Canada and Home Rule.

At the Canadian dinner at the Hotel Cecit, the Home E Blake, M.P. propose it the teast it "In Its vasters" in a remarkably cloquent speech. The chair was occipied its Sir Donald Smith, and the company included several Commisters of the Line Time Ministers is well as members of the Line and general Government.

Mr. Blake said—it Donald Smith, and Jordan and general Government. Tries to great the beast of "On Visities," coupled Mr. Hild, Prims Spring, Prim Minister of the Cape. I reject that on this occasion the very many of those who are to respond amply indicate the special feature of the Cape. I reject that on this occasion the very many of those who are to respond amply indicate the special feature of the Cape. I reject that on this occasion the very many of those who are to respond amply indicate the special feature of the Cape. I reject that on this occasion the very many of those who are to respond amply indicate the special feature of these bonds and the first of the Cape. I reject that on the occasion the very same of those who are to respond amply indicate the special feature of these bonds and the first of the Cape. I reject that on the occasion the very local libratics. Here institutions, and local institution of the continuer of the Cape. I reject that the transition of the continuer of the Cape. I represent two rates the first that most of voices shelves yran-mixted into a link of attachacant. Impatipable, indeed, and the visible, tut but that reason all the stronger and more enduring. The two Primare I have hand directly represent two rates important Colonies in different paraters of the polon, in the stronger and more enduring. The two different paraters of the polon, it is distanded not be now south Wales alone, but for all Australia, and through him we directly respective. all Australia, and through drink—

. To the men of a million acres,

Tem To the Board as minor was to the Tem To the Sir Gordon Spring stands not for the Cape only, but for British South Africa and we drink through him—

To the last and herest tempre with its map but half unrolled God grant we may, so far as in us lies, keep that map unstained. Nay, Sir. these gentlemen stand for still more they stand for the Colonies the world over, and I may well quote again—

I have yet charge yir gloss,

they stand for the Colonies the world over and I may well quote again—

1 thare reacharg—urgles,
1 thare, reacharg—urgles,
1 the seam of the termination of the could not be seen than the Scottish Secretary—urgle design dense men of such stern courage, degged perseverance, untifring energy, thorough education, high principle, and great capacity, and above all of such undinched education, high principles of freedom, that they have played a part in the advancement of their adopted countries (and incidentally may I whisper of the mackets) wholly disproportionate to their too ecanty numbers, and sometimes when they have grown quite too good for Canada, we send them back to be made High Commissioners or Pecrsof the Realm, or both. Lard Balfour of Burdeligh, then, well represents the pert of the toast which we drink.

To the health of our English brether (And we hope by Il nuderinald).

To the health of our proper's people, and the aboy this makes and the artist of the late of the trief. The slows ground are, for the artist, the slow ground are, for the late of the tark at the open credit, reachard and the artist of the late of the tark the the generacity, or the late of the late of the tark the dependent.

Sir, I had wished, did time allow, to trace the change and growth of Canadian sentiment, and to talk to you a little on the fascinating problems of trade, defence and federation, but minutes are golden now, and I will say nothing of the latter and a word only of the former topic. My earliest memory in life is of the women of my family casting bullets in the Upper Canada Robellion of 37—I am afraid on the wrong side. The situation in robellious Frouch Lower Canada was for obvious reasons then far from difficult, and in '16, sown years later, after great though incomplete concessions, a blind and impatient Governor wrote of those people thus—"But all these acts of consideration, grace and mercy have apparently had no effect, and if they have imperceptibly mitigated maligoity and disaffection, and thereby promoted order and tranquility; they cannot be said to have produced attachment or removed lin-will; But sir, all the time, though he saw it not, a wise and just policy was accomplishing its gradual and therefore lasting work. I can look back over a public life of thirty years, and could mark by teogent proof the steady improvement in feding officeted have had casion to vindicate my French Canadian fellow countryment in the Huse of Commons and offer has appeted they be declared to the steady improvement in feding officeted have had casion to vindicate my French Canadian fellow countryment in the Huse of Commons and offer has appeted they be under by mon-my microscopic diamonds it is true, so Sir G vious Serigition. He is their vindication. He is their vindication of the standard and most exquires a fervent heat. You may not have—in truth you have not—as yet attained 8.000 degrees, but that you have learned sought to advance in your experiments and prosecute your acquired arts, wind the world,

Sweetness and Light.

Put a pill in the pale of the contraction proaching for the present 1 mand them put the pill in the pill or if it does not proof as what it preaches. There's a whole propel in Ayer's Sugar Coated Pill; a "gropel of desertions and light," People used to vide their present them did then religious them. as they did their religion,—by its Litterness. The more bitter the done the better the doctor. We've get over that. We take "sugar in the large gospel or physic--now-adays. It's possible to please and to purge at the same time. There may be power in a pleasant pill. That is the gospel of

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ing topic of which I will say only that I bolive your responsibilities are heavier there than any Christian country has ever brone before. Look at Ireland, I know all here don't share my views. I respect their opinions. But you will allow me, stauding here, au Irish member, and proud of it, to declare that I believe with a passionate intensity of conviction, whereof I have given some proofs that the true cure for her ills and for those weaknesses of the omit which her ills create is to apply a rageously to her the same great priples which with such signal fortune you have applied elsewhere. Sir, toe-lieve that no such object lesson has over been presented to this people as that shown by the great Colonies this month. I thank God for it, and I humbly pray that they may take to heart the lesson. To me it seems truth. I make no apology for stating it. Had I sited I should have justly come under the censure of those noble lines with which I closs—
Think you truth a tething rublight to be pieched out when you will

which I close - surses mone the with which I close - the way of the the state of the work of the way the work of the way the w Your majorites they reck not—that you grant, our then you say That you differ from them somewhat. Which is stronger? You or they? Patient is they as not insects that build islands in

l'Attent - re they as foe insecte that bound laisands in the deep they hard not toe holted thunder, but their silent way they keen.
Where they have been that we know! Where Empires to secred that were not just.
Lo; in: shuking taild for scratches in a little heap of dust.

The Duke of York, son of the Prince of Wales, and heir presumptive to the throne, has been appended a Knight of the Order of St. Patrick.

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