

BRISTOL'S PILLS
Cure Biliousness, Sick Headache, Dyspepsia, Sluggish Liver and All Stomach Troubles.

BRISTOL'S PILLS
Are Purely Vegetable, elegantly Sugar-Coated, and do not gripe or sicken.

BRISTOL'S PILLS
Act gently but promptly and thoroughly. "The safest family medicine." All Druggists keep.

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The Roof Tree.
By ROBERT LOUIS STEVENSON.

I.
Home no more home to me, whether must I wander?
Hunger my driver, I go where I must.
Cold blows the winter wind over hill and heather.
Thick drives the rain, and my roof is in the dust.
Loved of wise men was the shade of my roof-tree.
The true word of welcome was spoken in the door—
Dear days of old with the face in the fire-light,
Kind folks of old, you come again no more.

II.
Home was home then, my dear, full of kindly faces,
Home was home then, my dear, happy for the child.
Fire and the windows bright glittered on the moorland,
Song, tuneful song, built a palace in the wild.
Now, when day on the brow of the moorland,
Low stands the house, and the chimney-tops are cold,
Lone let it stand, now the friends are all departed.
The kind hearts the true hearts, that loved the place of old.

III.
Spring shall come, come again, calling up the moor-fowl,
Spring shall bring the sun and the rain, bring the bees and the flowers;
Red shall the heather bloom over hill and valley,
Soft flow the stream through the evening hours;
Fair the day shine as it shone in my childhood—
Fair shine the day on the house with open door,
Birds come and cry there and twitter in the chimney—
But I go forever and come again no more.

At Dawn of Easter.
By SARA TRAINER SMITH.

Three crosses lonely on a barren hill,
The dew upon them—dew of night so chill;
The ground beneath them trodden into dust,
On one, a shadow, red and dark as rust.
Down in the garden fair, the close sealed tomb,
Open and empty in the fragrant gloom;
Spices and balm exhaling odorous breath,
The linen loosed, and cast aside with death.

Resurrection.
By MAURICE FRANCIS EGAN.

Trust gives sweet peace to every living thing;
The wavering robin that in space has flown
Finds its safe nest; the germ of roses sows
Waits, sure in darkness, for the touch of spring;
The tendrils of the ivy bindily cling,
Stretching their brown threads toward the wall unknown,
To find a place secure, where, spite the moon
Of ruffling winds, they hang till soft airs sing.

St. Anne's in Winter.
(From Donahoe's Magazine.)

Those who have visited St. Anne de Beaupre during the pilgrimage season could hardly believe how completely the aspect of the village is changed during the winter months. Deep snow stretches like a pall over all the ground and buildings, and the familiar sights and sounds are of the past—and let us hope of the future. No steamboat whistle, announcing the latest arrival of hundreds of devotees, echoes and re-echoes from the wooded Laurentides behind and around the village. No pious pilgrims are seen wending their way along the lengthy wharf, singing psalms and devout canticles, while, with cross and standard-bearers preceding them, the doors of the Basilica open wide, and the zealous Bedemprist Fathers, in charge of the shrine, come graciously forward to welcome the pastors with their flocks, who are hastening to throw themselves at the feet of "Good

St. Anne." Silent is the voice of the priest leading the people in their cries of "Vive St. Anne," and "Good St. Anne pray for us," as they follow in procession her statue, borne aloft on a lovely dais, while the welkin rings to the sound of their joyful cries and hymns. Frozen are the fountains where so many drank of the miraculous water whose healing powers have been so often proved.

The very hostilities themselves have quite a different aspect. In the greater number, many of the rooms and even whole floors are shut off completely; and though "breakfast" may be had for the asking, it is not publicly tendered from the doors by the "dames," as in summer, nor do the accents of the ubiquitous "runners" urge on passing pilgrims the unparalleled advantages of their respective houses. The babble of voices, the lingering crowds, the gazers from the balconies, all have disappeared, and the summer scenes and incidents have, to all appearances, been replaced by the sights and sounds of an ordinary Canadian village.

Outside of Lower Canada, who knows what Canadian villages are like in winter? They have been represented, and misrepresented. That they are primitive, no one can deny. In the country parts, Canadians are proverbially conservative, though in the large towns they are losing this characteristic and even in the rural districts a gradual change is working, especially among the young whose avocations take them among the surging populations of large towns and even of other countries. But the spirit still prevailing in our villages is eminently conservative and, thank God, Catholic.

During the winter the houses at St. Anne are deeply snowbound; and though many make paths before their doors, and though the municipalities compel a certain amount of care being bestowed on the roads, locomotion for foot passengers is most difficult, especially to those not to the manner born. The village of St. Anne is more favored than others in this particular, as it lies on the high road from the lower parishes down towards Murray Bay, and consequently the middle of the road becomes beaten hard, very soon after every fall of snow, by the immense number of pilgrims on their way to the shrine. Those driven up to Quebec are laden with all sorts of farm produce and frozen provisions; those returning are more lightly weighted with groceries, clothing, and alms. I with that dreadful liquor which is the bane, I might say the curse, of the Canadian habitues. The roads are very passable for sleighs driven by one horse or two driven tandem, but they are most inconvenient, if not impassable, for a pair of horses driven abreast. Among the miseries of winter travelling is the frequency of what are called "recontres" or sleighs meeting one or both of the sleighs have to infringe on the snow bank heaped on each side of the track; upsets frequently occur; and the poor horses have to founder in soft unpacked snow and struggle out as best they can, after being unburdened, just around the village of St. Anne these miseries are not to be feared, but the farther one gets from the church the greater is the liability to encounter them. The St. Lawrence opposite St. Anne very rarely freezes entire, as there is a great rise and fall of the tide, and the stream in the centre is swift and strong. Towards the shore the ice is lifted and sinks with the tide; while on the flats, or batters as they are locally called, the ice when formed remains strong and firm until the following spring. Towards that season, when the snow-roads are breaking up, the batters form a preferable road to the "chemin royal" or king's highway, as it is termed.

Before entering the Basilica, the central and great attraction of St. Anne de Beaupre, I will say one word as to the climate of St. Anne in winter. It is very cold, especially in January and February, but the air is so dry and exhilarating that it sends the blood flowing swiftly through the veins. The mountain chain of the Laurentides protects the village from the north winds, so that, though intense cold, the climate is not so excessive as in Quebec, 21 miles up the river. The railway does not altogether desert the good folks of St. Anne in winter, but the trains are less frequent. Hitherto there have always been two trains each way daily, a third on Sundays. Tourists who have the necessary strength and spirit of adventure would do well to visit St. Anne's Falls in winter. It is a difficult undertaking, but not an impossible one, as even ladies have succeeded in accomplishing it, and all who have done so are unanimous in proclaiming the fairy-like beauty of the falls amidst the frost-work and snowy wreaths that adorn them. Canadian horses seem to have a special gift of getting through snowy roads and overcoming obstacles that would be insurmountable to any other race of equines. One strange metamorphosis at St. Anne, during the winter, is that noticed among the beggars. In the summer, beggars from Quebec and from afar, through the village, exhibiting their wounds and infirmities to the good pilgrims, and when they can elude the eyes of the Fathers, loudly clamoring for alms. In the winter these gentry vanish, and beggars of the regular Canadian type make their appearance. These are generally men and women who have been compelled to ask charity through loss of property, infirmity, or old age. There is almost a respectability about them, and no one refuses them a meal, a night's lodging, or a few coppers. Articles of food are also bestowed on them, and it is for the accommodation of such gents that the sack is carried on the shoulder.

Nothing can be more different than summer and winter at St. Anne's Basilica. The only thing that remains the same is "good St. Anne" herself. Comparatively few pilgrims approach the shrine in winter, yet the saint gives, in proportion, as many proofs in winter as in summer, of her power with God. Wonderful are the miracles which have been made known of bodily cures; but those which are not recorded, miracles of grace, of conversion, and of spiritual healing, are still more numerous and more astounding. If the priest could speak from

his confessional he could unfold to us greater wonders than we dream of. In winter most of the Redemptorist Fathers are absent, preaching retreats and missions, visiting the shanties in Canada and the States, and evangelizing the people in every direction and in every way open to them. However, there are always sufficient of them at the monastery to minister to the spiritual needs of the parishioners and of such pilgrims as present themselves. The Basilica is open and heated every day for a few hours, so that visitors may be able to fall at the feet of the well known statue of St. Anne; but all "devotions" are carried on in the Sacristy, which in winter is put to very different uses from in summer. The sacraments are performed from all parts of Canada, of the States, of Europe even, who through there to vest in the sacerdotal garments are ascending the altar; and the eager pilgrims bringing their offerings and demands for prayers, or asking to have their cures inscribed on the tablets and on an occasional petition or thanksgiving, and those demanding tapers to be burned before the statue or relics;—the entire press and throng have vanished and gone. Yet no fore, since we fervently hope that ere many months have passed we may once more behold the edifying sight and listen to the touching sound which we are accustomed to associate with the Basilica of St. Anne de Beaupre. In winter, the sacristy is arranged in a most orderly manner as a chapel, with rows of seats for the faithful and an occasional prie dieu for the elderly and infirm. Here are held the meetings of the Holy Family Archconfraternity, which in summer takes place in the chapel opposite the church.

Here a word needs to be said about that chapel, for it is so full of interest and photographed as "the former St. Anne's Church." This is only partly correct. It was with the materials of St. Anne's Church that this chapel was built. The altar was the high altar, and the paintings, statues, and pews all from the old church, but the old church itself stood sideways to the mountain, and was a much larger structure than the present chapel. Before the entrance was a wooden platform, from which, on occasions of great crowds, the officiating priest, and the choir, and the church-wardens were addressed to the people gathered around. During the winter months, the embellishment of the church and any necessary repairs or improvements are carried on. The Fathers are so anxious to do full justice to the Basilica, and to enhance its beauty to the utmost, that probably for many years each winter will have its appointed task. The generosity of St. Anne's clients is remarkable, and each influx of pilgrims will increase the richness of the appointments in the Church. It is an interesting sight to see the work of St. Anne in winter, though it would seem as if eternal summer reigned around the high altar and the statue of St. Anne, so lovely are the flowers from the Fathers' greenhouses, which are ever graciously grouped around them. The perfume of the flowers is typical of that fragrant incense of prayer which is ever ascending to the holy patios of the shrine. To her special care, in life and in death, her clients will ever specially commend their souls and bodies as well as those of all who are dear to them. Long reign the good St. Anne!

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B.B.B. CURES DYSPEPSIA SCROFULA CONSTIPATION

clear air of the springtime, and the odor of violets is everywhere in the atmosphere of the city, a constant reminder that there has come once more "La Settimana Santa."

The shops are comparatively deserted. One misses the throngs of idle promenaders in the street. The villas are no longer crowded with carriages. The social gatherings have come to a full stop. It is the period when the Romans themselves set aside the routine of their everyday existence and visit the great temples and other places of interest where, ordinarily, only the strangers in the city are to be seen. They decorate their parish churches and chapels, inspect and aid the public institutions of charity, make visitations to their favorite shrines inside and outside the city walls, attend the solemn ceremonies in the huge cathedrals, and at some hour or other of one of the three days or all climb the Scala Santa on their knees. The great nobles are seen driving in their gorgeous equipages from one church to another. Crowds of well-dressed people on foot are making the same round, and the poorer people and the peasants from the surrounding country join in the procession that moves from church to church on that day instead of the Lenten processions of the Holy Thursday. Each principal street in the Eternal City has several sacred edifices, and the round of the allotted number of churches—seven—is, of course, more easily made than elsewhere. There are few Romans, however, who fall to include in their list of churches the three great basilicas—St. Peter's, Sts. Maria Maggiore and San Giovanni Laterano, all at different ends of the town. In each of these enormous temples there is held, in the late afternoons of Wednesday, Holy Thursday, and Good Friday, the solemn processions of the Tenebrae, or the singing of the Lamentations of Jeremiah. The choirs of these churches, composed entirely of male voices, are famous throughout the world. A large orchestra accompanies the singers.

The services are precisely the same in the three cathedrals, and there is little, if any superiority in any of the choirs. A sort of tradition, however exists among the Romans that Holy Thursday is the day to be devoted to St. Peter's. Realizing this, many foreigners are also attracted to the church on that day instead of the other churches. The throng is consequently enormous. The huge temple, capable of holding nearly 40,000 people, is crowded from vestibule to retdos. The wide steps approaching the church are jammed with people, and the great throng in front is massed in its narrow path with promenaders, with thousands of waiting vehicles of every sort as a background. Inside the basilica the strains of the orchestra and the deep volume of song issuing from the choir in a single chapel fill the vast hall. The organ comes from the balcony in the upper corner of the church. The throng is consequently enormous. 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