The bear space is the second of the second o

many of the elergy of Canada. It was then placed in charge of the Redemptorist Fathers.

To the pilgrim who visits Ste. Anno de Beaupre for the first time, the eight of the Baellica is grand and picturesque in the extreme, and most admirably calculated to arouse in his mind thoughts of devotion. The edifice is of Corinthian architecture, and measures two hundred; feet in length with an interior height of fifty-six feet, by one hundred and five feet in width. The towers are one hundred and sixty-eight feet in height. In the iscade there are three entrance doors, in the Dorio style, flanked by fluted columns with pediments. Over each door is a slab on which are carved the emblems of the three theological virtues, Faith, Hops and Charity re resented by the cross, the anchor and the heart, the whole being surmounted by a magnificant colosesl status of Ste. Anno in carved wood, copper gill. This status which is fourteen feet high, is of marvellous beauty, and is the work of a Belgian reulptor.

The magnificent carved and painted

marvellous pearty, and is the work of a Belgian sculptor.

The magnificent carved and painted wooden statue of Ste. Anne, which stands in the church on an elegant white column, in the centre of the middle siele, a f. w feet in front of the communion rait, is from Gheat in Belgium. Although wonderful mirseless were wrought at the shrine of Ste. Anne as early as 1622, yet it was not until 1670 that a souvenir of Ste. Anne as early as 1622, yet it was not until 1670 that a souvenir of Ste. Anne was offered to the veneration of the faithful. In this year the saintly Monseigneur de Laval obtained a precious relie from the town of Carcessone in France, in the shape of the fragment of the finger bone of Ste. Anne. A second relic was given to the shurch in 1877, by Father Luliberti on his return from Bome; a third relic was presented to the church in 1890 by Rev. Father Charmetant, being the fragment of the rock from the room wherein took place the mysteries of the Immaculate conception and the Birth of the Blessed Virgin. In 1889 Monseigneur Boldue of Quebec bequesthed by will a fourth relic to the church of Ste. Anne, and lastly in 1891 the Chapter of Carcassone greeiously condescended to divide into two equal parts its valuable relic of Ste. Anne, vir: the hand-hones, and to share this priceless object with the shrine of Beaupre.

It is not a matter of wonder, that the fame of this beautiful shrine of Ste. Anne de Beaupre.

Anne de B

quisions in Ontario, has been Rev. M. S. Stanton of Smith's Falls, whose wonderful capacity for organizing and conducting pilgrimages has become famous throughout the longth and breadth of North America. The pilgrimage of the present year from the Arebdiocese of Kingston, has certainly been one of the grandest which was ever held organized in America. With the approbation and blessing of the saintly and venerable Metropolitan of Kingston, Most Bov. Dr. Cleary, Father Stanton set about, early in the year, to organize a pilgrimage which should afford facilities to pilgrims from all parts of Ontario and the neighboring States, to visit the famous ahrme of St. Anne.

health, and others wasted and emactated by the paggs of sickness—little children, on the checks of some of which the bloom of youthful vigor was to be seen, while on those of their traces of pain were but too plainly visible—the lame, the blind, the deaf, the dumb, the palsied, all were represented in this multitude, and all bore upon their faces looks of eager expectation coupled with fervent piety.

The rilgrims by the G. T. R. left Brockwille, Ont. at 6 o'clock p.m., July 50th, going by way of Montreal and Point Levis, then crossing the St. Lawrence at Quebec, and reaching Ste. Anne at 3 o'clock a.m. on July 21st, those by C. P. R. leaving Smith's Falls at 4 p.m. July 20th and reaching Ste. Annes at 8 a.m. on July 21st, the pilgrims from Ottawa and Northern Ottario having left Smith's Falls at 2 p.m. July 20th and having reached Ste. Annes at 3 a.m. July 21st. Immediately upon the arrival of the last division of the pilgrims at Ste. Annes, High Mass was celebrated by Rev. Father Leduc, at which they assisted, and it was a most editying and become of the stem of the stem of the owner-to-be-lorgotten sight to be seen in this miraculous temple—here kneeds a poor of hundreds of miles, bow their heads in advartann, and offer their troubles and distresses, theircares and their anxieties to Aimighty God through the intercession of the pilgram of the pil

from all kinds of infirmities, bodily and mental.

In the aftornoon, about three o'clock took place the confessions of the piliping and also by the Fathers of Sto Anne, to perform this most necessary part of the devotion. At 8 o'clock p.m. Rev. Father Grogan of Toronto, ascended the pulpit, and delivered an address on St. Anne which for eloquence and tender pathos, is seld to have been one of the best, over delivered in the Basilican of Baupro, after which Benediction of the Most Blessed Sacrament was given, Very Rev. Dean O'Connor of Chesceville being the celebrant, and the special hymne peculiar to this beautiful ceremony, being sung by Rev. Father T. P. O'Connor of Stanleyville, sasiated by several of the Redemptorist Fathers of Ste Anne.

About nine o'clock in the evening took

assisted by several of the Redemptorist Fathers of Ste Anne.

About nine o'clock in the evening took place the devotion of the Way of the Cross. The very rev. and rev. clergy who accompanied the pilgrimage together with the rev. Fathers of Ste. Anne de Beaupre followed by the army of pilgrims, each bearing a lighted saper, formed in the Basillica in solemn procession, and marching four deep, ascended the high moutain of Beaupre, upon the side of which are planted the Stations of the Cross. On the morning of July 21st, Mass was celebrated at 6 o'clock. During all these acts of dovotion, in various places, in the Basilica, in the chapels, in the Sacristy, and at the Fountain,

store place many mireculous cores, both in the physica, triber and in the order of grote range of the former being were grote range of the former being were the physical trace there were livere very a label to examine, which were the final way to be of about the years of again from Goodin Restricts to the form and the way and for for years and who was carried in his tables, and roots of the hand a prong and from Western tonair. Who will be years and who was carried in his mode of the carried was stiffen; relieved of the fame of a cretef was stiffen; relieved of her infimity and left her came as a men rula a site and to the for carried was stiffen; relieved of her infimity and left her came as a men rula a site and the carried was stiffen; relieved of the minimum at left her came as a men rula a site and the carried was stiffen; relieved to the rules of the processes assue. A young and then the relieved to the tree could be the same from furcious of the whose of the processes and the carried was cored and left his show as the could be the carried of the years herm a determine—the financial chylot of the pingum age. The financial chylot of the pingum age was to obtain finds for the hereful the legal carried on the Jesuit Pathers.

The Martyrdom of the Jesuit Pathers

th A. A. -HEENGOD, T. SUNTO.

The author, along with the rerest below, seeds the following note:

The marryrdum of the Jesuits of corred at the Old Fort, near the fown of Orillia, about the 10th of March in the year 164. The Jesuit Fathers accompanied the Horon Indians and in one of those awful battles with the Iroquist hey suffered death. It is perhaps the most thrilling even the' transpired during the old French res. In Upper Canada.

Deenly, darbly ones restaurants.

Canada.

Deeply, darkly, ever westward, winding drifts the river Wye,
Past you old dismantled fortress, where the sainted fathers lie,
Dark reflections of thy shore-land clad with codar, towering pine,
With the moutain-ash and hemlock clasped with wreaths of purpling vine;

with the morotain-such and hemlock clayed with wreaths of porpling vine;
Darker far than thy reflections are the legends ye might tell.
Guarded by your clump of sumach, golden rod and asphodel.
Long in dust, the Martyred Fathers sleep these centuries gone by, with no monument to mark them, save the silent river Wys;
And you wall of stone and codar over grown with wild shrubbery, Remnants of the old fort ignace and the church of St. Marie.
There then diod brave father Brebeanf; there then diod brave father Brebeanf; where the gentle Lallemont fell—There, the waring pines above them rang out Nature's foneral knell!
When the Lies of March sang requiem for the winter in levry dead, and a poan for the spring-time, whilst the priest his masses said,
Even the day appointed, all within the least of the spring-time, whilst the priest his masses said,
The frought are user!"
The Iroque's are user!"
A down the mountain side
Came the Iroque's farce threatenings burdened with their battle pride. From the little church, with blessings far and wide, the Huron spod. Crying to the Virgin Mary, Holy Mother, as they fiel.
Swiftly few the flinted arrow, through the clear and freety morn.
Swiftly newer the battle batchet, by the furiate victors borne,
On they come, their wolfah war-whoop echoes wildly thry the wood.

the fariate victors borne,
On they come, their wolfsh war-whoop
echoes wildly thro' the wood,
Not the shout of valiant warriors, but
the fiendish shrick for blood.
Slowly to the church's portals holding
up the Host on high
With a Marty's conscious triumph, came
the fathers forth to die.

the fathers forth to die.
They who gather in the vineyard, may not sip the rescate wine,
They who greet the early morning may not view the days' decline,—
Nay the builder of you mansion, may not pace within its halls,
And the Priest 'who rears the temple
May not bless its sacred walls.

Nor the great chief of the redmen doth upou the fathers wait,
Whilst in strong and thickening circles warriors gather round the gate,
"Cast to earth thy cross and chalice; cast thy book upon the earth"
Cries the chieftain, but they heed not though the flat hath gone forth!

though the fiat hath gone forth!
Hearing not the murd'rous howing, nor
menacing violence heed,
Fervently their souls so sweetly chant
the Athanasian creed:
Of repeated, the To Deum echoes far
within the wood,
[Mingled with the Martyr's praise ever
is the Martyr's blood].

is the Martyr's blood].

Fierce the burning brands are blazing closely on the smarting flesh,
And the tomahawk still deeper tears the bleeding wounds afreah.
God of Heaven! is there no mercy?
Look the awage thirsty brood.
With the selfsame hand that smiting, lifts and sips the Martyr's blood.
All! they're fallen, and upon them leaps a chieftain strong and rough,
But the Norman knows no fincing—as he lived so died Brobeauf,
On his brow the sacred signet cross of Christ in fondly pressed,
Calmly in his death's last struggle clasps the book unto his breast.

Lallemont the gentle, dying cries behold!

Lallemont the gentle, dying cries behold! the Glorious prize, Borne by angels—crowned and sceptered, thro' the gates of Paradise.

thro' the gates of Paradise.
Thus they died in western wild-land, far
from Dagnon's annay dales,
Mon from out the Norma vineland, and
fron Calais' pleasant vales
F'en whilst they, unto the redman gave
thom light for darkness shone,
Like the stars that over brightly herald
in the glorious dawn.

A despatch from Athens says that a sharp cogagement took place be-tween 2,000 Turkiel troops and the armed population of several Grock villages.

A CLERGYMAN" LIFE.

ferries than the Pattle are Aware tota Expansions the Frequent syst-

The rest there with connected with the rithing indeed the average certy must than must people imagine. His interest minimum in the rithing indeed the average certy must than must people imagine. His interest minimum in the frequently tenomes the worder that he frequently tenomes the worder that he frequently tenomes the worder that he frequently restricted the theretase system that any other medicates and primptly restrict has there to a normal state of Leath. Few. Win. Caraca, a risking ying, Metholist min. Caraca, a risking ying, Metholist min the same of the William's Pink Palls. I found that when I attempted to stilly I would be derived great benefit from the lose of the William's Pink Palls. I found that when I attempted growing wirse. At that und myself growing wirse. At that und myself growing wirse. At that wind attempted to be to the great. At this light himself with the statement of the master ten found myself growing wirse. At that und a statement of the disease. At the statement of the statement of the statement of the disease, and thanks to this medicine am again restored to good headth. Under these discussional districtions and the statement of the disease. They renew as a build up the blood, and strengthen the nerves that driving disease from the system. Avoid incitations by insisting that every box you purchase is enclosed in a wrapper bearing the full trade mark, Dr. Williams' Pink Pills for Pale People.

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Buckwhest 0 321	0 00
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Oau 0 25	0 27
Pess 0 46	0 00
Barley 0 28	0 00
Hay 7 (0)	11 00
Straw 8 00	0 00
Dress-d hogs 7 00	0 60
Eggs U 691	0 10
Butter, Ib rolls 0 13"	0 14
do tabe, dairy 0 11	0 12
Chickens 0 4)	0 50
Tarkeys 0 09	0 00
Potatoes (uew) per bush 0 60	0.70
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Mutton 0 04	0 07
Beef, fore 0 01	0 05
do hind 0 07	0 051
Vesl 0 05	0.06



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