

STE. ANNE DE BEAUPRE

STE. ANNE DE BEAUPRE, August 2.—The magnificent Basilica erected over this famous and thrice-hallowed shrine, has been for the last three days crowded with pious and earnest pilgrims of the lay and clerical order.

Rev. Father Stanton, P. P., Smith Falls, the energetic organizer of this year's great pilgrimage from the West, is highly pleased and jubilant over the success of his enterprise. How he could have succeeded in rousing the interest and enthusiasm of three or four thousand people, and conveying them without injury, far or oft, over six hundred miles of rail, and setting them all down safely, and on the same day, at the Shrine of St. Anne, is a marvel understood only by those acquainted with his masterly management and wonderful decision and energy of character.

Trains from Detroit, London, St. Thomas, Stratford, Woodstock, Chatham and intervening stations, which left home on Monday afternoon, by the regular and uninterrupted run reached their destination at 5 p.m. on the following day. Contingents from Pembroke, Renfrew and Ottawa, joined the main body of pilgrims at Smith's Falls, and arrived successfully in sections during the night. On the morning of Wednesday the village was literally swarming with pedestrians, who soon filled the Basilica; every seat was occupied, even standing room was at a premium along the aisles, and in the choir.

At 8.30 a. m. Archbishop Cleary, of Kingston, accompanied by Rev. Father Stanton, Vicar-General Gauthier and several priests, reached the Basilica, where thousands knelt to receive his blessing. As he entered the grand organ pealed forth an anthem of joyous praise in the words of Ecclesiasticus—"Ecco sacer dos magnus" (Behold a great high priest). High Mass was intoned by Rev. Father Thomas O'Connor, at the end of which the grand organ pealed forth an anthem of joyous praise in the words of Ecclesiasticus—"Ecco sacer dos magnus" (Behold a great high priest). High Mass was intoned by Rev. Father Thomas O'Connor, at the end of which the grand organ pealed forth an anthem of joyous praise in the words of Ecclesiasticus—"Ecco sacer dos magnus" (Behold a great high priest).

During the day crowds kept coming and going to venerate the relics, which are deposited under a glass cover on the pedestal of the beautiful statue of the Saint that stands up in the main aisle opposite the grand central altar. So great and constant is the crowd that the statue, which is made of a material impossible for the maimed, the crippled and the palsied to approach it on occasions of vast pilgrimages such as that now organized by Rev. Father Stanton. A place is reserved for those in the suffering vestry, where a beautiful altar is seen with a profusion of wax tapers constantly burning, and on which antiquated relics of St. Anne are deposited in a gold reliquary, which one of the Redemptorist Fathers presents for every suffering pilgrim to kiss, and which he applies to the maimed or palsied portion of the body for which a cure is implored.

Many were the rumours during Wednesday and Thursday of the miraculous cures and wonderful dispensations of relief and peace vouchsafed through the powerful aid of St. Anne's intercession. I witnessed several partial restorations to health or vigor of weak and malformed limbs. But I can not testify to a complete cure, such as we read of sometimes having been obtained on this occasion. The cures, such as they were, however, caused great excitement as the word passed along the crowd of pilgrims, and with those benefited. I interviewed Martin Doyle, twenty-eight years of age, living at Tyendinaga. He was born, as he expressed it, "reel-footed," both feet turned in, and in such a fashion grown to man's estate the weight of his body (he turns the scale now at 185 lbs.) made it extremely difficult for him to walk, even with crutches. Two years ago he underwent an operation at the hands of Dr. Sullivan of Kingston, and Dr. Mackenzie, specialist, of Toronto. After a sojourn of several months at the Hotel Dieu Hospital, Kingston, he found his left foot so much improved that he could stand upon it. There was no change in the right foot, however. By means of a wooden stump fastened to his right knee and with bent leg he could move along painfully. In this condition he reached St. Anne's, where he confessed and prayed for position to the Communion. On the afternoon of the second day, when the order came for the pilgrims to board their several trains, he moved up towards the altar in the vestry and made one last appeal to the good St. Anne. At the end of his prayer he experienced a strange sensation in the bent leg, and felt he was cured. In the presence of a large number of spectators he unstrapped the wooden stump and, throwing it aside, he walked joyfully and full of gratitude to the other end of the chapel without any aid of stick or crutch. While conversing with me he was all smiles and intense joy was beaming from his whole face and eyes as he walked up and down in the hall with me.

she could not move without crutches, she hobbled up to the altar immediately after hearing of Martin Doyle's cure. After praying earnestly for some time and kissing with fervor the precious relic she stood up in my presence and handed her crutches to the priest, saying she felt cured. Next morning, when passing through the vestry, I saw the crutches still inside the communion rails where the priest had laid them. She had left the chapel and gone home without them.

Miss Maggie Keating of Franklin Falls, New Hampshire, fifteen years of age, naturally lame in both limbs, had been treated unsuccessfully by Dr. Bradford in the Hospital of the Good Samaritan, Boston. At the end of a novena she put away one of her crutches. She hoped soon to be able to dispense with the other crutch.

Partial restorations of this nature were happening every hour; and several when cured or relieved disappeared from the crowd in their hurry to proclaim the good news to friends and relatives, but that particulars could not be obtained. Bells, pictures of St. Anne, crosses and medals were purchased for a nominal sum and blessed by the Father Redemptorist. These with quantities of the water that flow from the hill-side, whereon the original chapel stands, were eagerly sought after and carried home by the pilgrims as precious souvenirs of the pilgrimage to the Shrine of St. Anne.

One of the ancient Fathers, St. Augustine I believe, speaking of the three resurrections from the dead mentioned in the Gospels, says that others so many have occurred that are not recorded. But he remarks also, that those were insignificant if compared with the multitude of spiritual resurrections from the death of sin to the life of grace that occurred through the preaching of Christ and His Apostles. The same may be said of the cures obtained at St. Anne de Beaupre; they cannot be compared with the many sincere and permanent conversions that are effected by the Holy Spirit to those effected by curiosity, or a lurking desire to criticize, are often struck by the evidences of so much earnest and exalted faith and piety, which they cannot help paying tribute to, as the multitude of pilgrims have occurred that are not recorded. But he remarks also, that those were insignificant if compared with the multitude of spiritual resurrections from the death of sin to the life of grace that occurred through the preaching of Christ and His Apostles. The same may be said of the cures obtained at St. Anne de Beaupre; they cannot be compared with the many sincere and permanent conversions that are effected by the Holy Spirit to those effected by curiosity, or a lurking desire to criticize, are often struck by the evidences of so much earnest and exalted faith and piety, which they cannot help paying tribute to, as the multitude of pilgrims have occurred that are not recorded.

Calibration and Preparation of Black Tea. In China and Japan, tea is mostly cultivated by means of a method of massanary, who gather the leaves and prepare the tea in their huts, in a very unfastidious manner. In Ceylon the cultivation and manufacture of tea is very different, and it may be interesting to give a brief account of how good tea is made.

All this work in the preparation of "Salada" tea is done by machinery, whereas in the case of China teas, the preparation entirely by hand the rolling being done by pressing the leaves between the palm and fingers of the hand and very often the feet are used for the same purpose. Tea of any kind rapidly deteriorates when exposed to the air, therefore it is always well for consumers to get their tea in sealed lead packages, fine tea thereby retaining all its delicate aroma. "Salada" Ceylon Tea is sold only in sealed lead packages. No grocer likely keeps it or will get it for you if he values your trade.

MR. LAURIER'S POSITION.

The Constitution Guarantees the Rights of the Minority—The Right of Interference.

At Sorel, Que., on Thursday last, Hon. Mr. Laurier referred at length to the Manitoba school question. He said in part: "Montriel Herald and Globe report: 'It was a fact that the session which had recently closed had been called for the purpose, as the Government had solemnly assured the public at the outset, of giving legal force to the Remedial Order. The Government's solemn promise was a false one. (Cheers.) Why had the Government broken its promise? The false gods who constituted the Government at Ottawa only know. One thing was certain, and that was that the two Ministers who went back after their three days' strike had gone back to pick up the crumbs that fell from the Government table. But the presence of those Ministers in the Cabinet, and any action that they might take, would make not the slightest difference in the question. As Mr. Beausoleil had just said, the present Government would never settle the question. It had never intended to settle it. (Applause.) The present situation constituted, he was sorry to say, a crisis in the history of Confederation. That was a circumstance of solemn moment. He had always been and would always be a friend of Confederation. He had the fullest faith in the institutions of our country if they were honestly administered. (Applause.) If anxiety and distrust prevailed to-day it was not the fault of Confederation, but of the man who were now administering the affairs of the country. (Applause.) He knew those Conservative papers well, he said. They would be delighted, it would seem, if he said a word about the school question. In Quebec these pious Conservative newspapers were Catholic; in Ontario they were Protestant. In Quebec the saintly Minerve, Sir Adolphe Caron, Mr. Ouimet, and the ultramontanes were listening to him with a club in their hands, ready to down him if he said a single word about the school question, and in Ontario Mr. Clarke Wallace, Sir Mackenzie Bowell and the Tory and Orange organs were dogging him with another club, ready to strike him if he dared say a word on the same question. (Laughter.) Now he had expressed his views on the school question on many occasions and in many parts of the Dominion. He had said over and over again that it was a question of fact, and that the Federal Government had a right to interfere. But it had never yet interfered. It had shuffled and dallied with the question all along. Why had it not interfered? He would tell them why, and in doing so he was speaking with a sense of his responsibilities as a public man speaking to his countrymen. It was because in this country Catholics and Protestants had each their own ideas on the subject of education, and that the ideas of each were different. He was of the same faith and race as those he was addressing. Catholics were in the minority in Canada, and also, of course, in Parliament. This school question could not be settled by an appeal to Catholics or by an appeal to Protestants—by an appeal to Catholic prejudices or by an appeal to Protestant prejudices. It could only be settled by a statesman who had the courage to discuss the question in the same terms before both Catholics and Protestants. (Loud applause.) He had used the same language in dealing with this question in Montreal, in Toronto, in Winnipeg, in every place east and west which he was then using in Sorel. Our constitution guaranteed to our people every right which they could lay claim to; it could legitimately every right to which it could legitimately and fairly lay claim. (Applause.)

St. Basil's Garden Party. St. Basil's annual garden party will be held on Thursday afternoon and evening. The band of the Queen's Own Rifles will be present.

His Grace's Return. His Grace Archbishop Walsh is a passenger on the Euripia for New York. It is expected that he will reach Toronto on the 20th.

Reception at St. Joseph's. On Thursday morning (the Feast of the Assumption) a number of young ladies at St. Joseph's Convent, on St. Alban's street, will receive the habit and the novices will pronounce their vows.

Vicar General McCann will preside on the occasion and preach at 9 o'clock. On the same evening the Vicar General will open the second retreat for the St. Joseph nuns.

Close of the Retreat at St. Patrick's. Father Lowenkamp, rector of St. Mary's Church Buffalo closed the retreat Tuesday morning at St. Patrick's.

Notice. Applications addressed to the undersigned will be received up to the 19th instant from Female teachers holding 2nd Class Certificates, for positions in the Board of R. C. Separate Schools of this city. Applicants to state qualifications, and salary required.

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