

## ST. ANNE'S DAY.

The Devotion to the Saint; its Origin and Meaning.

Breton Sailors Register a Vow During a Perilous Voyage on the St. Lawrence.

The devotion to Saint Anne, now so universal in Catholic circles, had its earliest Canadian origin in the vow registered by a few Breton sailors who in some far-away time too distant for actual history, were surprised by a terrific storm while sailing up the St. Lawrence. Their life was in danger. In other days and other climes they were wont to have recourse to St. Anne d'Auray who never lent a deaf ear to the prayers offered her. Their hearts went back to distant Brittany; with the sincerity of simple, but intense faith, they promised to build a church in honor of St. Anne where their feet should first touch. When the morning sun had shone upon them, they were ashore. To the northward lay the Laurentian hills; to the south, the wide rolling St. Lawrence; to the east, a stream, now known as the St. Anne, dividing the settlement from the neighboring parish of St. Joachim. Here these sturdy Breton sailors built a little votive chapel, now replaced by a magnificent Basilica, with thousands yearly come to present their petitions and make votive-offerings. The sailors passed on; and were forgotten; but around the simple chapel grew up a thriving village whose inhabitants were remarkable and practical, fervent faith. As time went on, the little chapel became too small to contain the ever increasing population, so it was decided to erect on the spot a church of large proportions—one of stone which remained in use till 1876. The building of the second church was an event which stirred the country, because of the discussion which arose as to the propriety of changing the location.

But the matter having been decided in favor of the original site, M. Vignal, a priest from Quebec went down to bless the foundations and was accompanied by M. d'Aillebout, governor of New France who went for the express purpose of the laying the Corner-stone. On this occasion, the Indians hearing of the wonders performed through the prayers and kind protection of St. Anne, set out from their homes; and urging their swift canoes over the great, wild river, reached the sacred shrine, offering prayers in unison with their white brothers. This was the beginning of the devotion so characteristic of the Indian. Wherever an Indian settlement springs up, there with Catholic instinct does he too erect a shrine to the great Creator, and in honor of St. Anne who in life proved her devotion to duty, and in death has been specially honored as patroness of all who offer prayers in moral or physical affliction. In 1670 the Bishop of Quebec, Mgr. de Laval, sought and obtained from the chapter of Carcass one of the precious relics of St. Anne, viz., a portion of the Saint's finger, whose authenticity was vouched for by the Cathedral chapter. Later on in 1877, the Rev. M. N. Lafontaine, resident priest there for some time, obtained a second relic. Rich gifts began to pour in from all that was distinguished in Europe. Anne of Austria's royal hands worked a handsome chasuble as a gift to the good St. Anne. A painting from the pencil of Le Brun, hanging above the higher altar of the new church, the arms of the donor being at the base of the picture, tells of the vow made by the Marquis de Tracy, Viceroy of New France. In danger of shipwreck, the Marquis made a handsome offering in return for his safety, if procured. This is this temple enriched with tablets and offerings

indicative of faith in an ever-ruling Providence guiding man and holding his destiny in the balance of His hands. The church and shrine are now in charge of the Redemptorist Fathers.

Of St. Anne very little is known. The Sacred Scriptures are silent with regard to her. The most ancient writings referring to her are the Apocryphal Gospels, the Gospel of the Nativity of Mary and of the Childhood of Christ, and the Proto-Gospel of St. James. The latter Gospel tells us that St. Anne's father was named Mathan, being a priest of the Old Law, and lived at Bethlehem. Mathan had three daughters, Mary, Sobe and Anne. Mary married a native of Bethlehem, becoming in the course of time the mother of Mary Salome; Sobe also married at Bethlehem, and was the mother of Elizabeth who, in her turn, became the mother of John the Baptist.

Anne married Joachim, a native of Galilee. Having been for quite a time barren of children, in answer to her prayers, she became the mother of the Blessed Virgin who at the age of three years was consecrated in the temple of Jerusalem to God's service. The parents, Joachim and Anne, are said to have died in a short time after that event. History and legend are not always very distinguishable in such details; the church has, however, consecrated and confirmed the tradition which tells us that Joachim and Anne were the father and mother of the Blessed Virgin, St. Gregory of Nyssa and St. Epiphanius both of the IVth century, tell us that they are much honored in the Eastern liturgies which abound in hymn and homilies to their praise. St. John Damascene of the early part of the 8th century is especially eloquent in praise of St. Anne. The Greek Church honors St. Anne on the 4th of September in union with St. Joachim. Her conception is commemorated on the 9th of September; her death on the 25th of July. The Latin portion of the Church honors St. Anne on the 26th of July. The Christian artists represent St. Anne in the act of teaching the Blessed Virgin, while in her infancy, to read the Scriptures of the Old Testament. In this guise, she is an ideal mother, whose first impulse urges her to tell her child of God and of her place in the creation. Crates, a heathen philosopher, lamenting the negligence of too many parents, desired to mount in the highest place in this city and cry out:—"Citizens, what is it you think of? You employ all your time in heaping up riches to leave your children; yet take no care to cultivate their souls with virtue, as if an estate were more precious than themselves."

For the information of the Advocate readers we may state that in the Christian dispensation, God alone is the object of adoration; but honor is shown to the relics of the Saints. Images and pictures are placed in churches and private dwellings to keep in check wandering thoughts, and turn them heavenward. The honor given them is referred to the proto type or thing represented. The photograph of father or mother, or some dear friend, is not honored because of the material of which it is composed. It is honored because of friends in whom all that is ennobling is personified, because of those to whom possibly, next to God, we owe the gifts of nature, and to whom we are indebted for the refining influences that make life worth living. In the sacred Scriptures this truth and the principles involved

are very clear. In the Book of Kings we are told that Eliseus struck the waters of the Jordan with the mantle of Elias; and that as a result they "were divided hither and thither and Eliseus passed over." And again that rovers from Moab cast the body of a dead man into the grave in which was the body of Eliseus, and that having touched the bones of Eliseus, the man came to life and stood upon his feet. A woman troubled with an issue of blood touched the hem of Christ's garment, and was immediately healed. This truth and this principle are evident to readers in the Sacred Scriptures and become quite intelligible, when dispassionately considered.

## HAD CATARRH SINCE CHILDHOOD BUT CATARRHOZONE CURED HIM.

Ulric Brault, of Sweetsburg, Que., says: "Since childhood I have been afflicted with Catarrh of the throat and nose and never knew what relief meant till I tried Catarrhozone. Two bottles completely cured me, and I have not one single symptom of Catarrh now. I can heartily recommend Catarrhozone for Catarrh, and would advise all sufferers to get an outfit at once and be cured as I was." Catarrhozone is sold by all druggists. Trial outfit sent for 10c in stamps by N. C. POLSON & CO., Kingston, Ont., Proprietors.

Stranger—High steppers appear to be very fashionable here?  
Horse Dealer—Yes, sir. No other kind can get around New York, sir, without breaking their necks.—New York Weekly.

A neglected cold is very dangerous, and the further it goes the faster it goes. A very small quantity of Adamson's Botanic Balsam will cure a "young coryza." An older one requires more Balsam to stop it—but no "cough" is too old for it to cure. 25c at all Druggists.

"Why didn't Briggs come to the matinee performance?"  
"He passed the afternoon in one of these shoes-sold-while-you-wait shops."—Cleveland Plain Dealer.

Pain-Killer cures all sorts of cuts, bruises, burns and strains. Taken internally it cures diarrhoea and dysentery. Avoid substitutes, there is but one Pain-Killer, Perry Davis'. 25c., and 50c.

"Jessie is engaged to be married."  
"The mischief she is! I intended to propose to that girl myself when I got time."—Chicago Record.

## THE FARM.

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The attaches of the Illinois State Agricultural college think they have settled the controversy which which sprung up between certain buyers of milk and the men who produced it, the former refusing to buy the milk of cows fed on silage.

The college has just announced the result of a series of tests concerning this matter. Samples of milk taken from the cows on the agricultural farm were first taken to a dozen different professors of the college, then to a number of students and later on to a number of women and finally to several milk experts. In addition, the samples were sent to hotels in Chicago and Springfield. In each case both silage and nonsilage milk was sent, and in no case was the object of the undertaking disclosed. In each case a person was asked which sample was preferred and whether there were any objections to the milk of a certain designation, but which was the silage product.

The result of this test, which covered several weeks, was that 118 tests favored the silage milk, 65 the nonsilage and 37 had no choice at all. To 360 samples of silage milk there were no objections. The tests were double in character, milk from cows being taken both before and after feeding the silage.

Professor W. J. Fraser, under whose direction the tests were made, says that there can be no reasonable objections to silage as a feed if the feeding is properly done. This is considered a very important matter, as a vast amount of money has within the last few years been spent by farmers in building silos.

The condenser people claim that milk from cows fed on silage takes on an undesirable taste. This the professors claim comes from decayed silage. When the milk is exposed to its odor and if care be taken not to permit any feed of the kind to reach the barn, there will be no trouble.

## Baby's Own Soap

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## Notice

To the Rate-payers of the town of Newcastle.

Take notice that I have received the Assessment List for the said town for the year 1900, and all persons assessed in the said town are entitled to a deduction or discount of five per centum on the amount assessed against them respectively upon payment of their respective rates to me within ten days after publication of this notice, after which time no discount will be allowed, and all rates and taxes must be paid within thirty days after first publication of this notice.

Dated this 25th day of July, A. D. 1900.

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Town Treasurer.

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