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Vol. 16 --o-- September 1902. --o-- No. 5

# ANNALS OF ST ANNE DE BEAUPRE.



## ILLUSTRATED BULLETIN OF Pilgrimages and Confraternities,

PUBLISHED MONTHLY  
BY THE REDEMPTORIST FATHERS,  
WITH THE APPROVAL OF THEIR  
GRACES THE ARCHBISHOPS, AND THEIR LORDSHIPS,  
THE BISHOPS OF THE ECCLESIASTICAL  
PROVINCES OF QUEBEC, TORONTO,  
MONTREAL, OTTAWA AND  
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ST. MICHÆL THE ARCHANGEL.



## Annals of Saint Anne de Beaupré.

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### Chronicle of the Shrine.

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THE month of July is consecrated to St Ann and at Beaupré it is the great month of the year. Hundreds of pilgrims from various parts of Canada and the United States, stay for weeks at a time. Some make a novena of prayers at the shrine which they have promised as a thanksgiving; others pray earnestly for a much desired favor. Many come here to spend their fortnight's vacation and watch with edification the manifestations of faith at our shrine especially at this season of the year. Organized pilgrimages follow one another almost without interruption and private pilgrims flock here daily.

#### *THE FIRST WEEK OF JULY.*

In the evening of the 30<sup>th</sup> June we registered the forty-first organized pilgrimage from the beginning of the season. This makes nine more than last year.

Bishop Timothy Casey of St John, New Brunswick, who came to Quebec for the celebration in connection with Laval University where he formerly studied theology, spent some days with us. The pious prelate greatly admired the constant concourse of the faithful around the great Thaumaturga. He was very happy to officiate on several occasions either at the grand processions in the parvis or at the benedictions of the Most Blessed Sacrament. May the glorious ancestress of the Prince of pastors bless this young bishop and the flock that the Vicar of Christ has confided to his care.

**Sunday 29<sup>th</sup> June.** — Over 3500 pilgrims, divided into six groups, visited the shrine.

The « *Etoile* » brought us yesterday evening 450 parishioners of *Louiseville* and its vicinity. There was a torchlight procession and the basilica was lighted by electricity. It affords us much pleasure to observe how pilgrims appreciate the substitution of the brilliant electric light for the dull light of coal oil lamps. It is especially when the lights of the sanctuary and the baldachin burst forth, that the pilgrims express their admiration. In truth it makes one think of the splendors of the heavenly Jerusalem described in the Apocalypse by the apostle St John.

At 530 a. m. Rev. Mr. Braye, attached to the church of Notre Dame *Montreal* presented to Good St Ann 730 married and unmarried ladies of that parish.

Canon Décarrie, pastor of *St Henri Montreal*, followed with 530 of his flock. It is evident that pilgrimages from Montreal by rail are becoming more and more popular. We have had three with which their managers are well satisfied: St James, St Louis and St Henri. *St Malo, Quebec*, came at 7.30 with over 500 persons. The St Malo pilgrims never come to St Anne without having high mass said for them. Their pastor, Rev. Mr. Bouffard, celebrated it after the parochial high mass.

Then came the *Children of Mary of St Roch, Quebec*, to the number of about 300.

The *Louiseville* pilgrims left early in the morning.

At 10 a. m. Notre Dame and St Henri met for the closing exercises.

At 1. 30 p. m. St Malo and St Roch united for a procession in the parvis and for the other exercises.

Finally the last pilgrimage promised us for to-day arrived at 9 p. m. *Last but not least* for it consisted of a thousand inhabitants of

Beauce from St Com and the neighboring parishes. There were two more than last year. May Good St Ann shower down blessings on this pious host and on the worthy priests who led it to her shrine.

The Beauce pilgrims carried the relics in procession and heartily sang the hymns in honor of St Ann.

**Monday June 30<sup>th</sup>.** — In the afternoon silence reigns throughout the monastery ; the religious in their cells are engaged in reading or in prayer ; it is the hour for recollectedness after the arduous labors of their holy office. Suddenly the rattle of drums, the music of a band and the flapping of banners are heard. Once more St Ann is besieged ; two battalions are at the door of the basilica, with rosaries in their hands, confidence in their hearts, and prayers on their lips fully resolved to lift up to the throne of Her who reigns here as a queen the peaceful cry of their earnest supplications or the joyful hymn of their well-earned thanksgiving. These are the pilgrims from *Stanfold* — 15 priests and 780 pilgrims — and from *Ste Geneviève de Batiscan*, 450 in number. Both bodies unite the better to perform the exercises. The great clamor of united prayers rises powerfully to heaven while the music of the bands wakes up the least enthusiastic and adds to the effect of the hymns. St Ann cannot resist the pleadings of her children. Yes, Christian disciples and soldiers of Christ, your prayers are heard. Divine grace is poured into your souls ; faith revives, hope grows stronger and your hearts are penetrated with horror of sin and with love for God. Bad habits must be uprooted ; occasions of sin must be avoided ; persistent temptations must be overcome ; hearts must be given up to God wholly and forever. Sing, pilgrims, sing the marvellous triumph of grace. *Magnificat anima mea Dominum.* My soul doth magnify the Lord and my spirit hath rejoiced in God my Savior. He that is mighty hath done great things to me and his mercy is from generation unto generations to them that fear him.

Stanfold left the shrine at 7. 30 and Ste Geneviève at 9. 30 p. m.

**wednesday 2<sup>nd</sup> July.** — Reverend Father Jodoin, Provincial of the Oblates of Mary Immaculate and the Reverend father who is the pastor of *St Pierre, Montreal*, brought 464 married women of that parish to the shrine. Many were heard praying in a strange language which was found to be Italian, as several groups of Italian women had joined the pilgrimage.

At 9 o'clock they attended the closing exercises at which Bishop Casey officiated.

Welcome to our worthy Acadians of Madawaska who come to the number of 775. Forgetting the fatigues of a railway journey of from two hundred and forty to three hundred miles, these faithful clients of St Ann say the rosary as they leave the train with a recollectedness and piety edifying to all who witness it. The same seriousness and fervor prevail during the evening procession at which Rev. Mr. Dumont, the pastor of St François, Madawaska and the director of the pilgrimage, officiates.

The Acadians will have their high mass tomorrow at 7 o'clock and at 10 there will be a sermon followed by the other exercises.

It seems that the Acadians are never in a hurry; thus they will leave St Ann only on Friday after having had full leisure for their devotions.

Thursday, the 3<sup>rd</sup>. -- The clock in the belfry strikes five. Far away on the tranquil waters of the St Lawrence, through the morning mists, may be seen the white outline of a floating palace. It is the splendid steamer *Canada* with 500 French Canadian pilgrims from *Connecticut*. Their piety and confidence are deserving of a welcome from St Ann for they have come a journey of from six to seven hundred miles.

At 8 a. m. solemn high mass was celebrated by Rev. Mr. Van Oppen, pastor of St Lawrence, Meriden; then came the procession of the holy relics at which Bishop Casey officiated and after the procession he preached an eloquent and apostolic sermon to the English speaking pilgrims who were present at Beaupré. After telling them that the revival of faith in one's soul and the opening of one's heart to the spirit of prayer are the two results which must, above all, be obtained from a pilgrimage to Beaupré, the prelate, basing himself on the doctrine of St Alphonsus, demonstrated the indispensable necessity of the spirit of prayer for the sanctification of Christians. A sermon in French was preached immediately afterwards.

Monseigneur H. Lugar Vicar General of Nicolet, officiated at the Benediction of the Blessed Sacrament for the united pilgrimages of Connecticut and Madawaska.

Friday, the 4<sup>th</sup>. — Let us first give a hearty greeting to our neighbors of *Chateau Richer* who number 600; then we will go to



meet 350 pilgrims from *Ste Foye* and *Cap Rouge* who have just landed on the wharf from the steamer « *Étoile*. » So strictly is order observed that one would think it the pilgrimage of a religious community. The children come first, then the women and finally the men. Banners float in the breeze while well trained choirs sing hymns to the Virgin and to her Mother; The most edifying piety prevails. How beautiful is our religion when properly understood and practised!

At 9 a. m. Rev. Mr Scott, the pastor of *Ste Foye* and director of the pilgrimage, officiates at a solemn high mass before the Blessed Sacrament which is exposed to-day because it is the first Friday of the month. He succeeds Rev. Mr Cloutier who has just finished a high mass for his parishioners of *Chateau Richer*.

But the great feature of the day is the procession outside by both pilgrimages rivaling one another in order, piety and earnestness and joined by hundreds of private pilgrims. From twelve to thirteen hundred persons in all defile through the alleys of the parvis. The behaviour of the faithful, the singing and the prayers are all conducive to recollectedness and confidence.

May the powerful patroness who is so earnestly invoked grant happiness, consolation and grace to these pious pilgrims and to the zealous priests, their directors.

Saturday, the 5<sup>th</sup>. — The weather is splendid. The parish of *St Tite des Caps*, perched like an eagle's nest on the summit of the Laurentians ten miles from our shrine, sends us a deputation of 300 pilgrims. Rev. Mr. Lachance, the happy pastor of these peaceful mountaineers, celebrates mass at 8 a. m. The procession is the most popular of all the exercises and the three hundred pilgrims of to-day are as anxious to have it as the twelve hundred of yesterday. It takes place at 10 and is followed by a sermon and the usual exercises of all pilgrimages.

#### SECOND WEEK OF JULY.

Sunday. — This is a memorable day in the *Annals* of the shrine. There are six fine pilgrimages; and 4,500 pilgrims are gathered around the throne of the great Thaumaturga. It is a triumphal cortège.

First of all come the Irish faithful of *St Patrick's Montreal*, to the number of 650, led by their new pastor, Rev. Mr. Callaghan.

Two special trains bring us 900 pilgrims from the populous parish of *the Sacred Heart, Montreal*, under the direction of Rev. Mr J. E. Brien.

Then come the noble daughters of St Francis of Assisi, who walk along the wharf in a long and solemn procession. They are no less than a thousand tertiaries from Montreal whom the patriarch Francis, in the person of one of his sons, Father Francis Xaxier, will present to the ancestress of the child of Bethlehem and Nazareth. Enter with confidence into the blessed shrine, ye pious emulators of the illustrious Clara ; two powerful voices will convey your needs to the *Father of Light from whom come all perfect gifts*: the voice of St Ann and that of your glorious Father St Francis. Pray for yourselves, pray for your families ; but forget not to pray for the Church and for your country.

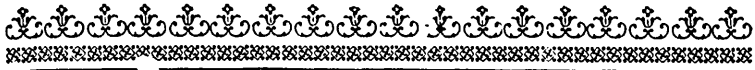
While the Franciscan garb claims our attention, Canon Duhamel, pastor of the cathedral of St Hyacinthe, is at the door of the basilica with a phalanx of 800 pilgrims. The train bringing the pilgrimage from *St Sauveur de Quebec* arrives with 650 pilgrims and on the waters of the river comes a steamer with Rev. Mr. Bureau, pastor of *St Michel, Bellechasse* and 524 of his parishioners.

At 11 a. m. the bells peal loudly, the mass of pilgrims from *St Patrick* and *the Sacred Heart*, Montreal, with the tertiaries, move towards the basilica. Two thousand five hundred persons fill the nave, the side chapels and the sanctuary. Sermons are preached in French and in English ; articles of devotion are blessed ; then follow the Benediction of the Most Blessed Sacrament and the veneration of the relic.

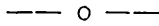
The Montreal people retire, those from St Hyacinthe flow in for their closing exercises and then comes St Michel. But the pilgrims from the south shore will not leave without having a procession and so legitimate and pious a wish must not be denied. The excellent parishioners of St Michel venerate the relic and their five hundred join ranks with the six hundred congregationists of St Sauveur. All sing hymns and form a splendid cortege in honor of the Lady and mistress of the house. After the procession the parishioners of St Michel wend their way to the wharf while those of St Sauveur enter the basilica for their closing exercises.

One more prayer, one more hymn and the last echoes of a great day will be lost in the abyss of the past as the fires of a fine sunset are lost in the immensity of the ocean. It has been a glorious day for Her whom we honor as a patroness, whom we love as a mother ; a day fruitful in results as regards the salvation of souls and very profitable also, we believe, to those who were attracted to the feet of our Thaumaturga by the hope of a temporal favor.

Praised be Jesus-Christ, the Immaculate Virgin and Good St Ann.



## The Soldier's Booty.



large Church in Glasgow about the year 1841 was full of people waiting to go to Confession on the eve of a great feast. Father C — had come out of the sacristy, and was stepping into his confessional, when a little girl came up and said to him, « Please Sir, will you come to see grandfather, who is ill. » The child was a stranger to him, and her manners and speech quite different to that of his own flock. « It must be a stranger, » thought the Priest, « passing through the place. » « Does your grandfather live here? » he asked. « He has been here about a year » answered the child. « Have you brought a note from the doctor. » « No Sir, » answered the child. The bringing a note from the doctor to certify serious illness, had been made a rule there in ordinary cases, as the priests so often found they were called away from important duties quite unnecessarily when the person was not even seriously ill. « I can't come now my child, » said Father C — « as I have to go into the confessional; this is a great feast, and numbers are waiting for me. » « Very well, Sir, » replied the child, and quickly walked away. Something in her demeanor struck the Father, and made him feel uncomfortable. If that were a Catholic child, he thought, she would not have taken my first refusal like that. I must enquire and hear more. So hurrying after the retreating footsteps of the little girl, he asked, « Are you a Catholic? » « No, Sir. » « Is your grandfather a Catholic? » « No Sir, a Presbyterian. » « And he wants me? Are you sure? » « Yes, Sir, » replied the child in a very grave low tone. « Very well, I'll come with you. »

The child led him some distance through the streets to a room high up in the houses of Glasgow. There he found a fine looking old man propped up on his bed, evidently near his end. « Well, » said the Father, « your grandchild has brought me here saying you wish to see me. What can I do for you ? » The old man answered promptly, « Well, Sir, I am soon going to die and I want a clergyman to help me. » « But I am a Catholic Priest, do you know that ? » « Yes, Sir, yes, I know that. » « Then what makes you send for me ? » « Well Sir, » the man answered with simple dignity, « I'm an old soldier and I have been in many battles, and when under hot fire my comrades have been falling around me, I've seen the Catholic Priest attending the dying, while the Protestant soldiers were left uncared for. But the thing which made me feel I must die a Catholic was this. I was fighting in the Peninsula War and we had a terrible struggle to gain the city of S — . As a reward we were allowed to loot for so many hours. As I was wandering about the town I passed a large house where I thought there would be some booty worth taking. I went in and found the ground floor only empty rooms, so that it looked like a place for warehousing goods. I went up stairs, and there on the landing place I saw a comrade marching up and down with his gun on his shoulder as if on duty.

« ' Ho ! Ho ! Murphy, I exclaimed so you are here before me. There's something good to be got here I expect, » ' and as I spoke I walked up to a great door that he was guarding.

» To my astonishment his gun was instantly levelled. « Stand back comrade, » he thundered. « If you come a step nearer I'll blow your brains out. » We were rather chums, and he was one who would share his last bite with anyone, so I asked in surprise, « Why, Murphy, what's up ; do you want to keep all the plunder to yourself ? »

« It's not plunder I'm after just now, at all, at all, » said Murphy. « I'm defending the women in there, and no one shall touch them. So stand back I tell ye, or I'll send a bullet through your head. » « All right, old fellow, I'll stay and help you to defend them. I'm as loth as you can be to let weak women be injured or insulted. Are they those black ladies ?

« Yes, » said Murphy, « no one shall touch a hair of their blessed heads while I'm alive. »

« All right, » said I, and I shouldered my gun, and we two walked up and down together. Presently a party of drunken soldiers came reeling up the staircase, but we two drove them all down again with our bayonets, and we kept up the watch till the loot was over. The poor frightened Nuns thanked us so gratefully. I forget what they gave Murphy, but they gave me a little gold plate as a mark of their gratitude. I had scarcely lain down to get a wink of sleep, when the bugle called us again into action. Being greatly hurried I pushed the plate into a pocket on the left side of my coat. We made a desperate charge, in the midst of which I felt a severe shock and fell down amongst the dead on the battle field quite unconscious.

« After the battle I was picked up, and on being moved came to myself again. I told the surgeon I had felt a severe blow on my side, and had immediately fallen unconscious. When they examined my side they found the gold plate had been dented by a bullet, but that it had prevented its reaching the heart. Then I saw that my life had been saved by the Sisters' gift, and the remembrance of this has never left me.

« Then, Sir, I had a very good mother. There never was another woman like her. She taught me from my childhood to say my prayers, and read the Bible every day. I knew it all through from cover to cover, and since I've been a man I never lay down at night even when I have been fighting without saying a few verses, if it was the least possible. It has kept me from sin I think. I married young and tried to lead a good life as well as I knew how. But now I am going to die and I want you to help me. »

« But » said the Priest, deeply touched by the old man's story, « you are a Presbyterian, at least so your little grandchild said, and I cannot help you unless you enter the True Church. »

« Tell me about it, Sir, » he answered humbly.

The Priest then explained the principal doctrines of the Church as simply as he could, using as far as possible the inspired words with which his listener was so familiar. The

old man's eyes gleamed with intelligent delight, as the real meaning of texts he had long loved came out before him. « I see it, Sir, I see it, » he exclaimed, « but I never understood it in that light before. I am quite ready to be received. » « Well ! » said the Priest seeing how near his end was, « if you make your Confession at once I will receive you, and anoint you, and will then go back and fetch the Blessed Sacrament and give you Holy Communion. » No, Sir, said the soldier. « I know that ought to be taken fasting. I will wait till to-morrow morning ; I shall live till then. »

« But. » said the Priest, « you are so very ill ; I do not feel sure you will get through the night. When her children are dying Holy Church dispenses with all obligation of fasting, and Holy Viaticum can be given at any hour. »

« I would like to receive fasting, » he insisted. « O, Sir ! do you think that God who has taken care of me all these years and brought me into the Church just at the last, would let me die before I have received Him here ? Oh, no ; go back again and come in the morning ; I shall live till morning. »

The great faith of the old man satisfied the Priest, and knowing how much he was wanted in his church, he went back to his confessional.

The next morning early he carried the Blessed Sacrament to the garret of the dying soldier, and found that he had insisted on being taken out of bed and placed on his knees by his bedside. In this way he received Our Lord with the deepest reverence and joy, and soon after peacefully expired.

Dr. Murdock, the Bishop of Glasgow, hearing from Fr. C—— of this remarkable case, accompanied him on that morning, and said it was like witnessing the last Communion of St. Jerome.

What booty was won by that one night of chivalrous self-sacrifice ! The gift of gratitude from consecrated hands had saved his life in deadly peril : the spirit of faith then kindled in his breast had kept it pure, and in the last hour had burst forth into a flame, won him the Sacraments of the Church, and the rich reward laid up by the Great Master for those who love Him.

*(Extract from an English magazine)*

# OUR ENGRAVINGS.



THE engravings of our September number represent St. Michael the Archangel, and St. Helena, Empress. In connection with these we publish a poem relating to St. Michael and a short history of the life of St. Helena.



## ST. MICHAEL THE WEIGHER.

Stood the tall Archangel weighing  
 All man's dreaming, doing, saying,  
 All the failure and the pain,  
 All the triumph and the gain,  
 In the unimagined years,  
 Full of hopes, more full of tears,  
 Since old Adam's conscious eyes  
 Backwards searched for Paradise,  
 And, instead, the flame-blade saw  
 Of inexorable law.

In a dream I marked him there,  
 With his fire-gold, flickering hair,  
 In his blinding armour stand,  
 And the scales were in his hand :  
 Mighty were they, and full well  
 They could poise both heaven and hell.

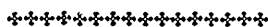
« Angel, » asked I humbly then,  
 « Weighest thou the souls of men ?  
 That thine office is, I know. »  
 « Nay, » he answered me, « not so ;  
 But I weigh the hope of man  
 Since the power of choice began  
 In the world of good or ill. »  
 Then I waited and was still.

In one scale I saw him place  
 All the glories of our race,  
 Cups that lit Belshazzar's feast,  
 Gems, the wonder of the East,  
 Kublai's scepter, Caesar's sword,  
 Many a poet's golden word,  
 Many a skill of science, vain  
 To make men as gods again.

In the other scale he threw  
 Things, regardless, outcast, few,  
 Martyr-ash, arena sand,  
 Of St. Francis's cord a strand  
 Beechen cups of men whose need  
 Fasted that the poor might feel,  
 Disillusions and despairs  
 Of young saints with grief-greyed hair,  
 Broken hearts that brake for men.

Marvel through my pulses ran  
 Seeing then the beam divine  
 Swiftly on this hand decline,  
 While earth's splendour and renown  
 Mounted light as thistle-down.

J. R. LOWELL.



### ST. HELENA EMPRESS.



ST Helena is celebrated for her discovery of Our Lord's cross and for having greatly contributed to the establishment of Christianity.

According to the most reliable traditions, she came from Britain; York is asserted by some to have been her birth place while others say it was Colchester in the county of Essex. She was the only daughter of King Croilus; she married the Roman general Constantius Chlorus and bore him a son who was afterwards Constantine the great.

The emperors of the Roman world at that time were Diocletian and Maximian who were called Augustus. In 293 they appointed as their colleagues two other emperors of inferior rank under the title of Cæsars; Diocletian conferred



this title upon Galerius and Maximian upon Constantius Chlorus ; but one of the conditions was that he should divorce Helena in order to marry Theodora, Maximian's step-daughter. In 306 Constantius commended Constantine, son of Helena, to the army as his successor. According to Eusebius he declared that he believed in the true God. The date of Helena's conversion to Christianity is unknown but St Paulinus tells us that she contributed to Constantine's conversion. The circumstances under which that prince embraced the true religion were the following : Maxentius, one of his colleagues in the empire, having declared war, Constantine marched against him and encamped in front of the Milvian bridge ( now Ponte Mole ) two miles from Rome. His army was inferior in numbers but he besought the protection of the true God. His prayer ended, while he was advancing with a portion of his troops shortly after noon, he saw in the sky a shining cross with the inscription : « By this sign shalt thou conquer. » During the following night he had a vision in which Jesus Christ commanded him to have a figure of this cross made and to use it as his standard in the battle. He obeyed and caused the celebrated standard to be made which was known as the *Labarum*.

Maxentius was defeated ; the bridge of boats he had thrown across the Tiber broke during his flight and he was drowned in the river. The senate caused a triumphal arch to be built in honor of Constantine and this arch may still be seen in Rome. A statue was also erected to him in one of the squares of the city representing him holding a cross instead of a spear in his hand and he ordered the following inscription to be engraved on the pedestal : « By this salutary sign, the true mark of courage, I have delivered your city from the yoke of tyranny and have restored their former glory to the senate and people of Rome. »

Helena shared in this triumph ; her son loved and respected her ; he forgot that he was the master of the world and his sole ambition seemed to be to forestall her wishes. He caused her to be proclaimed Augusta in all his armies and in all the provinces of the empire and had a medal struck in her

honor on which she was called *Flavia Julia Helena*. Above all she shared with Constantine, the glory of establishing Christianity on a solid basis throughout the empire. Speaking of her zeal and faith, Rufinus says they were *incomparable* and St Gregory the Great assures us that she kindled in the hearts of the Romans the fire that burned in hers.

Forgetful of her dignity, she loved to mix with the people in the churches and her greatest pleasure consisted in assisting at divine service. Mistress of the treasures of the empire, she used them solely for good works; every place through which she passed was the recipient of her bounty; she was the mother of all the unfortunate. She built churches and enriched them with ornaments and vessels of great price.

After the council of Nicaea (325) Constantine sent men to Jerusalem to find the sepulchre in which Our Lord was laid and where he gloriously triumphed over death. They removed a mountain of rubbish that the pagans had heaped upon it to prevent the spot being remembered and the tomb that had so long been buried seemed to come to life again in order, by its own resurrection, to bear striking testimony to that of the Saviour.

On hearing of this precious discovery the emperor wrote to Macarius, bishop of Jerusalem, to build over the sepulchre a church which would rival in splendor the finest buildings of the empire. St Helena, although eighty years of age, undertook the performance of this pious work. She was, at the same time, very anxious to discover the cross on which the Savior of the world had died and her wishes were granted as may be seen in the story of the Finding of the Cross.

The emperor Constantine had seen in heavens a cross shining more brightly than the sun, bearing the words: « By this sign shalt thou conquer » and, after completely vanquishing the tyrant Maxentius through this sign, he conceived so great an esteem for it that he took particular pains to make its greatness and its merits known throughout his empire. To that end he had crosses painted on the imperial standards, instead of the eagles they formerly bore; he had the coin of the empire stamped with it and had himself represented

holding in his right hand a golden globe bearing a cross to show that through it the world had been redeemed.

St Helena, the emperor's mother, had a still more particular devotion for this mystery of our salvation. By divine inspiration, as soon as the Council of Nicaea had closed, she resolved to go in person to Jerusalem to visit the holy places and seek the tree of salvation on which the world's Redeemer had been crucified.

She experienced some difficulty in finding it; there no longer remained any one who could point out the spot where it had been put after our Savior had been taken down. The whole surface of Calvary was so covered with rubbish that it was difficult to recognize the spot where the crucifixion and sepulture had taken place. Nevertheless, with the help of heaven, she overcame all these obstacles; she learned (by revelation) that the cross had been buried in one of the vaults of Our Lord's sepulchre and the elders of the city whom she carefully questioned, pointed out the spot where they believed it to be according to the traditions of their ancestors.

So eagerly and diligently were the excavations carried on under her directions, that she finally found the treasure which divine providence had hidden in the earth during the time of persecution in order that it might not be burned by idolaters and that the world, on becoming Christian, might venerate it.

God rewarded the holy empress far beyond her expectations for, in addition to the cross, she found also the implements of the Passion namely: the nails that had fastened Our Lord and the inscription placed above His head. One circumstance, however, greatly increased her difficulties: the crosses of the two thieves who were crucified with Him, were found with His and there were no marks to distinguish one from the others. But St Macarius, then patriarch of Jerusalem, who assisted in her search soon removed this difficulty. After setting all his people to pray and begging God to be pleased to discover to His church which was the true instrument of the redemption, he recognized it by the following

miracle ; A woman who was at the point of death was carried to the spot and was touched in vain by the crosses of the two thieves ; but as soon as she was brought near that of the Saviour of the world she was completely cured although all human remedies had failed to arrest the disease and all the physicians had despaired of her recovery. On the same day St Macarius met a dead man who was being followed to the grave by a great crowd. He bade those who carried him to stop and touched the body with two of the crosses without any result ; as soon as it was brought near that of our Saviour, he came back to life.

St Helena, delighted at having found the treasure she was so anxious to obtain, thanked God for so great a favor and built a splendid church on the same spot. She left in it a large piece of the cross which she caused to be richly ornamented ; another piece was given to Constantinople and the remainder was sent to Rome for the church which Constantine and his mother established in the palace of Sertorius and which since then has always retained the name of the Holy Cross of Jerusalem.

The emperor, as a fresh mark of respect for the sacred instrument of our salvation, issued a decree in the twentieth year of his reign forbidding the crucifying of criminals in future and this has always been observed since then in Christian countries. Thus the cross that had been a mark of ignominy, became a title of honor ; it was placed on the crowns of kings and on the sceptres of the most powerful monarchs of the earth.

St Helena visited the holy places with extraordinary devotion and adorned them with splendid buildings ; she recalled several exiled persons and restored to liberty those who were incarcerated in prisons or who were working in mines ; she gave presents to communities and distributed considerable alms in all the places she honored by her presence. Churches also benefited by her bounty. Before leaving Palestine she gathered together the virgins consecrated to the Lord and gave them a repast at which she served them with her own hands. On her return to Rome she felt her end drawing nigh and spoke

to her son on the means to be adopted for governing the empire in accordance with divine laws. Constantine held her hand when she expired and, before drawing her last breath, she gave her blessing to her beloved son. This was in 328.

The funeral of the empress Helena was celebrated with the greatest pomp. A mausoleum for her body was built of brick in the shape of a round tower inside of which was her tomb, a porphyry urn. Constantine erected in the centre of the great square of Constantinople, a cross with statues, one representing himself and the other his blessed mother.

She is represented with the cross which she holds erect ; this reminds us that to her we owe the finding of the true cross.

In some countries people have recourse to the pious empress for the recovery of articles that have been lost. (From the lives of the saints by Guérin).



At the bottom of the modern man there is always a great thirst for self-forgetfulness, self-distraction ; he has a secret horror of all which makes him feel his own littleness ; the eternal, the infinite perfection, therefore, scare and terrify him. He wishes to approve himself, to admire and congratulate himself ; and therefore he turns away from all those problems and abysses which might recall to him his own nothingness. This is what makes the real pettiness of so many of our great minds, and accounts for the lack of personal dignity among us — civilized parrots that we are — as compared with the Arabs of the desert ; or explains the growing frivolity of our masses, more and more educated, no doubt, but also more and more superficial in all their conceptions of happiness. Here, then, is the service which Christianity \* \* renders to us. \* \* \* Christianity leads us back from dispersion to concentration, from worldliness to self-recollection. It restores to our souls, fevered with a thousand sordid desires, nobleness, gravity and calm. Just as sleep is a bath of refreshing for our actual life so religion is a bath of refreshing for our immortal being. — Amiel.



## The Christian's Day.

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### RISING.

*Surge qui dormis . . . et illuminabit te Christus.*

**T**O rise from one's bed is the first work of the day. I say the first work and not the first action because, before rising from his bed, a good Christian has already made the sign of the Cross and offered his heart to God. The greatest difficulty of the day will perhaps be to prevent a single fault from accompanying the action of rising.

We will first consider *rising* and secondly *dressing* as one of these actions invariably follows the other.

*Rising.* This must above all take place at a fixed hour and at an early one. Be careful to adhere strictly to the first article of your rules for the day. Otherwise you will be compelled to have a hard struggle every morning with your pillow and victory will but too often remain with the latter. It is a redoubtable opponent and yet what can be expected from a person who allows himself to be worsted by a bag of feathers?

Holy Writ in many places contains severe words against the sluggard. In the Book of Proverbs we read: « As the door turneth upon its hinges so doth the slothful upon his bed. How long wilt thou sleep, O sluggard? When wilt thou rise out of thy sleep? »

Our sovereign Master is very desirous that we should begin our day early. Recall to mind the lessons of Sacred History that you learned in your childhood. While God's chosen people were crossing the desert, the Lord fed them for a long time

with manna which fell from heaven like dew before dawn. Everybody had to rise early to gather his daily portion, for the manna melted away with the sun's first rays. It also became spoiled during the twenty four hours and this compelled all, including the sluggards, to gather a fresh supply at daybreak on the following day.

Happy the Christian who is in the habit of rising at dawn. The Lord will come and meet him for it is written : « They « who sigh after me in the morning, will find me. »

Happy is he whose guardian angel is always in a position to reply to the demon of sloth who is always prowling about at that early hour to tempt mankind : *Non est hic, surrexit enim.* « He is no longer here ; he has arisen ; you are too late. » On the contrary, how deserving of pity are those who know not what to do with themselves and lie abed until a late hour. What a miserable existence is theirs. Weakness, sloth, indolence, irksomeness, disgust, bad humor ; such is their portion.

The proper performance of the act of rising is of great importance to happiness of life and to sanctification. A day badly begun is often an evil day. This first fault makes us unworthy of the special protection reserved by the Lord for vigilant souls. St. John Climachus speaks of a devil called *precursor* who keeps near the faithful in the morning to tempt them to listlessness. Should he be successful at that moment he has reason to flatter himself that he will meet with other success during the day. In fact when we rise later than God requires we forget to say our morning prayers or we say them indifferently and the whole day feels the effect of this first act of lukewarmness. On the other hand an act of self-denial and faithfulness on awaking is the first link in a chain of graces which will be continued until night. It is good therefore that we should rise every day at a fixed hour without delaying a single instant.

Subjects for pious reflections will not fail to occupy the mind, to awake fervor, to raise one to God. For instance one may share the feelings of Jesus-Christ at the moment of his birth in Bethlehem : *Ecce venio.* « Here I am, O Lord, to do

thy holy will.» I can also picture to myself our divine Redeemer triumphing over death and issuing gloriously from the tomb. He no longer belongs to earth ; He awaits but the hour when He will ascend to heaven to sit on the right hand of His Father. Thus should I lift my thoughts and look upon this day merely as a starting point whence I may rise to God, my true resting place. The recollection of the general resurrection is also a very salutary one: After a sleep of centuries mankind will arise through the effect of divine power, not to labor and deserve but to be rewarded, each one according to his works. At this first moment of the day the words of the royal prophet should arise in our hearts and issue from our lips : « My « God, for thee do I watch at break of day. For thee my soul « doth thirst and for thee my life is consumed in this desert « land until in thy sanctuary I see thy power and glory. Thy « mercy is better than life ; thee my lips will never cease to « praise. Thus will I bless thee all my life long and in thy « name I will lift up my hands. Let my soul be filled as with « marrow and fatness and my mouth shall praise thee with « joyful lips. If I have remembered thee upon my bed. I will « meditate thee in the morning. »

A day begun and continued with a heart full of such wholesome thoughts cannot but be a holy one.

*Dressing.* The first thing to be done on rising is to dress.

Clothing is a sign of man's fall ; the wearing of it is a punishment. Before he sinned man was clothed in innocence, in justice and in grace ; but hardly had he touched the forbidden fruit than he began to blush at his nakedness. He saw that in seeking to rise he had profoundly debased himself and he was ashamed. After fulminating the punishments that awaited the guilty ones and promising the Redeemer, the Lord made tunics of the skins of animals for Adam and Eve and clothed them with these. Thus our clothes, while they serve to protect us against the inclemency of the weather, are a reminder of our fall and a great lesson in humility. How blind and foolish it is to display all the refinements of luxury and vanity in clothing as if it were right to glory in what is the evidence of our baseness and the cause of our confusion. In fact, our



clothes, already so full of humiliating recollections, consist as a rule of the spoils of animals : wool from sheep, the skins of wild beasts, the slaver of worms. Tissues of flax, cotton and hemp are of a higher order but silly vanity despises them.

To the honor of our race it must be said that people of sense, true Christians especially, always dress modestly and simply.

To wear rare and costly stuffs unsuited to one's condition in life ; to add to one's apparel superfluous and expensive ornaments ; to have a multitude of clothes of various kinds in order to follow the caprices of fashion, is to be wanting in simplicity.

The pretext most frequently advanced to justify this is the example of others : « All of my rank and condition dress thus « and I should be exposed to their banter if I tried to be distinguished from them by reformed clothing. » « It is the fashion », you say. Very well, but can you take advantage of one abuse to justify another ? If others do wrong you add fault to fault by imitating them. A custom that is wrong does but increase the evil instead of diminishing it and the more common is a disorder the more should it be deplored and fought against.

A lamentable abuse prevails in this country and that is the ambition of the poor to dress like the wealthy, of tradesmen to dress like those in the liberal professions or in the magistracy. The son and daughter of a farmer, a shoemaker, a blacksmith, wear as costly clothing as the children of a cabinet minister or a judge. The ploughman and mechanic think they are not doing harm to anybody if they pay the merchant well for his cloth and the tailor for making their expensive clothes. But, in truth, do they think that God has given them money merely for the purpose of being lavish with it ? « My dear friends », « I would say to them can you really convince yourselves that « you are free to spend your revenues just as you please ? If « God had caused your land to produce incense, do you think « you would be allowed to offer it to the devil ? If you have « money you owe it more to the liberality of your Creator « than to your labor or your talents and you must answer unto « God for the use you make of it. »

The prophet Isaias tells us how severely God will punish

luxury in dress. His teachings have lost nothing of their actuality. Let us read them :

« And the Lord said : Because the daughters of Zion are  
 « haughty and have walked with stretched out necks and wan-  
 « ton glances of their eyes and made a noise as they walked  
 « with their feet and moved in a set pace : the Lord will make  
 « bald the crown of their heads and the Lord will discover  
 « their hair. In these days the Lord will take away the orna-  
 « ments of shoes and little moons and chains and necklaces  
 « and bracelets and bonnets, and sweetballs and ear-rings, and  
 « rings, and jewels hanging on the forehead and changes of  
 « apparel, and short cloaks and fine linen and looking glasses  
 « and lawn and fine veils. And instead of a sweet smell there  
 « shall be stench, and instead of a girdle a cord, and instead of  
 « a stomacher hair-cloth. The fairest men shall also fall by the  
 « sword and the valiant ones in battle. »

Who can tell whether the immoderate luxury of the working classes will not soon bring down upon us the punishments announced by the prophet ?

Edifying modesty combined with great virtue is the Christian woman's finest ornament. A virtuous woman, says Holy Writ, needs no false gem nor rich garments to enhance her merit. The wearing of costly raiment frequently does harm to the wearer. Respectability needs no extraneous adornment.

If luxury in dress and excessive use of ornaments do no honor to a woman, the glory of whose sex is modesty, how dishonorable they must be to the man who is weak enough to give himself up to them. It is man's duty to display nobler and higher sentiments, to pay less heed to trifles. What good can be expected, for instance, from a young man who spends hours in dressing and perfuming himself ?

It is related that at the time when St. John Chrysostom was preaching in Antioch the young men of that city gloried in being elegantly shod. The great preacher inveighed strenuously against this, and he did so with an abundance of details that would shock the wits of the present day. « Our fathers », he exclaimed, « had a horror of such puerile adornments, they  
 « dressed decorously and not with effeminacy unworthy of

« men. For my part I foresee that in time the young men of  
 « to-day will wear unblushingly elaborate garments such as  
 « are worn by women. »

« A young man, » continues the holy preacher, walks along  
 « with his eyes on the ground although God has commanded  
 « him to lift them to heaven ; a young man who glories, not  
 « in living in a Christian like manner, but in being well shod.  
 « He walks on tip-toe in the streets. He fears, as he would  
 « fear fire, that a little mud or a speck of dust may tarnish  
 « the brightness of his fine shoes. I do not think that a gener-  
 « al could be prouder at winning a great victory than these  
 « young men are vain of their elegant shoes, their well made  
 « clothes and well dressed hair. You abase your souls in the  
 « mud by so vile a passion ; you will not raise them up or  
 « withdraw them from such shame and your only fear is that  
 « a little dust may soil your shoe ! If you are so afraid of  
 « walking lest your precious shoes be soiled, hang them around  
 « your necks or carry them on your heads in order that they  
 « may serve solely to adorn you. You smile when I say this,  
 « my brethren, but I am inclined to weep. For such folly pierces  
 « my heart and this attachment to trifles makes me sad. »  
 « (*Homily 49, on the Gospel of St. Matthew.*)

This tirade of the illustrious Chrysostom can be applied in  
 our days. Have we not daily before our eyes the spectacle of  
 the same immoderate luxury ? Our young men in the coun-  
 try, as well as those in the towns, wish to dress like princes,  
 and the girls like queens. They sacrifice the last penny of  
 their wages for dress or exhaust their parent's means to satisfy  
 their vanity. How can we expect such young people to lead a  
 Christian life ? Love of fine clothes leads to laxity of morals  
 and almost invariably ends in the dissoluteness of passions.

St. John Chrysostom asks again how can a man absorbed  
 in such futilities be capable of thinking of anything useful or  
 serious ; can he take care of his soul or even remember that  
 he has a soul ? Can his mind rise to piety and virtue if he  
 gives himself up entirely to such frivolities ?

How can one who glories in being finely dressed, who  
 thinks only of being admired, fill his mind with elevated

thoughts of God and of his duties? His frivolous imagination will dwell on naught but pleasure and his heart will be closed to the austere inspirations of virtue.

No, as Christians, our supreme ambition must be to put on God's armor, as St. Paul says, to be in a position to defend ourselves against the ambushes and artifices of the devil. Thus when we don our clothes in the morning let us ask God to wrap us in the cuirass of faith and charity and place on our heads the helmet of Christian hope. Let us abandon the works of darkness and put on the armor of light. Let us walk in decency and not in debauchery, feasts, quarrels and jealousies. Let us clothe ourselves with our Lord Jesus Christ.



Let your soul never be disturbed ; ignore what worry is. If an affair does not succeed as well as you expected, you must rejoice before God at everything that He is pleased to do. The things that appear most important to nature are only trifles in the estimation of a Christian, because nothing has any importance for him except what God wishes. Trouble and worry are for hell ; the children of God ought not to know them. Work in all peace and tranquility ; do your utmost according to the nature of the things by which you are surrounded. and to the circumstances in which you find yourselves ; leave the rest to the care of God's Providence. If He is pleased to crown your labors with success, rejoice before Him and give Him most humble thanks ; if, on the other hand, everything goes wrong, bless Him still with your whole soul. A Christian who acts thus always passes his life in peace, in joy and happiness. At the end of this miserable life, which is of little account, there will come a happiness of which I shall not undertake to speak to you for fear of not doing so worthily.



## Sanctulus.

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« **A Little Saint,** » such is the meaning of his name ; but I fancy when you have heard the tale St Gregory tells of him, you will think it a wrong name, for he was a great Saint and not little one. He was in the midst of the Lombards, who, savages as they were, had nevertheless a great respect for him, because of his holy life. One day they were going to put to death a deacon : it was towards evening and on the morrow he would die.

Sanctulus went among the Lombards : « Give him his life, » he entreated, but when they refused « Give him to my care till he die ; let him spend his last hours with me. » « Well, » said they, « be it so ; but we fear you will let him go. If he goes, you will die in his place. » « Right gladly, » cried Sanctulus ; then they gave him the deacon.

Midnight came, and the poor deacon had but a few hours to live, when Sanctulus called to him : « Rise up, my son, the Lombards sleep ; rise up and get thee gone. » « Nay, nay ! Father ; this may not be, that I should live, and thou, the priest, should die. » So was there a holy strife between them, but the charity of Sanctulus prevailed, « Up and away ! God will take care of me. »

Morning came. « Bring forth the prisoner to his death. » « I cannot bring him forth, for he has escaped. » « Well, » said they, « Thou art a good man ; we will not torture you, choose your own death. » To them the man of God made answer, « Choose you my death, and kill me as God will let you kill me. » And they choose for him a speedy death, that he should be beheaded ; and they picked out their strongest man, of stoutest nerve, to strike quickly off his head.

The sword is stretched forth over him ; the strong man is ready to give one sharp blow that he may die. Sanctulus makes a short prayer to the Saint who died by the sword in prison.

« O Saint John, hold that sword. » Why does not the sword fall ? Why does the strong man keep the whole army waiting ? He cannot strike. St. John has made his arm like steel ; it cannot bend.

Prayer had conquered might. The army had become suppliants in their turn. « Restore his life to his arm, Sanctulus, thou wonder-worker. »

« I will not pray for him, » said the resolute Saint, « until he bind himself to me by oath, that never with that arm will he offer to kill Christians more. » And the strong man with the naked weapon in his hand does humbly the bidding of the man of prayer. « Put down thy arm, » and he can let it fall. « Put up thy sword » and he sheathes the weapon. Then the Lombards press around the Saint with shouts ; they would give him many gifts ; they would enrich him, and make him great. « None of these will I have ; give me but this one boon : deliver to me all your Christian captives. » And so did prayer and saintliness deliver many.



### Signal Favors.

**M**ake Linden Mich. — I have much pleasure in fulfilling a promise I made to St Ann and in thanking her for the great favors she has obtained for me. For many years I suffered from a disease which caused me horrible sufferings night and day. I underwent six operations. I frequently had violent spasms and had to be given morphine. Nevertheless I always prayed with confidence to Good St Ann. I made a first pilgrimage to Beaupré to thank her for saving my son's life who was dying from blood poisoning. I made a second one to obtain my own cure. After a novena of communions at the shrine of Beaupré I had to return home without feeling any better. I never lost confidence however. When I returned to my family I continued my prayers and Good St Ann granted them. My health has improved ; I have given up morphine of which I had taken strong doses during six years. The physicians cannot account for this happy change. In fact I no longer suffer and my health is as satisfactory as it can be.

MRS PETER SURPRENANT.

**St Philomène, Fortierville.** — My little boy, four years of age suffered greatly from sore eyes. I had him treated by physicians but the treatment had no result. Then I went to the hospital with him as I was determined to spare no expense to obtain his cure. After a few days under the new treatment he got better and I hoped he would be completely cured! I was disappointed however and the disease got so bad that the child could not bear the light. Thereupon I turned to St Ann; I made a pilgrimage to Beaupré and begged her to cure my son's eyes. He now sees well and I hope St Ann will preserve his sight.

MRS J. E. COULOMBE.

**St Ferdinand, Halifax.** — One of my parishioners, Mr Israel Fortier requests me to publish the following in the *Annals*. He suffered from rheumatism for a long while and was unable to walk. After a pilgrimage to the shrine last year he got better and was able to resume his work. He continues in good health and wishes to thank St Ann for this favor.

JOS F. ROY, priest.

**Ware, Mass.** — Two years and a half ago God gave me a little daughter who fell ill four days after her birth. For five weeks she never ceased crying and got so thin that she was nothing but skin and bone. I then prayed to St Ann and began a novena in her honor. On the fifth day the child stopped crying and fell asleep. Since then she has been in excellent health.

MRS A. W.

**St George, Beauce.** — In the fall of 1901 one of my brothers-in-law was wounded in the face by the explosion of a mine and was unable to see for a long time. I commended him to St Ann and promised to become a life subscriber to the *Annals*. At present he is well enough to work.

MRS ED. L.

**B**aie St Paul. — I wish to thank St Ann for obtaining my husband's cure. His eyes were injured by the explosion of a mine and the oculist said it was impossible to cure him. But St Ann listened to my prayers and those of my little children.

MRS ED. LAVOIE.

**S**te Anne de Beaupré. — For three years I had hemorrhages which greatly weakened me. I began a novena to Good St Ann and have been perfectly well since then.

JOS. FORTIER, *organist*.

**A**lma, Assa. — One of my children had an abscess which caused him much suffering. The physician came several times to see him and said he could do nothing for him. We redoubled our prayers to obtain from heaven what we could not obtain from man. Finally it was ascertained that the abscess which had kept the child in bed for three months and which the doctor said must open internally, might be made to discharge outwardly. Amidst our heartfelt supplications the operation was performed and our patient is now out of danger. He his anxious to see his cure published in the *Annals* for, with us, he attributes it not to science but to faith and confidence.

NARCISSE MARCIAND.

**L**isbon, Me. — For eight years I suffered from a tumor in my side and two operations which were performed merely increased the pain. At last the physicians told me I must undergo a third operation more serious than the two previous ones as that was my only chance of recovering my health. I resolved to be courageous to the last, relying on Good St Ann and St Anthony to help me. Our prayers have been granted and I can now thank my two protectors for my health is quite restored.

MRS JOS. THERRIEN.

**V**erdi, Nevada. — In January last I had three violent attacks of pneumonia which caused me much suffering. After trying many remedies without success I promised St Anne to subscribe to the *Annals*, and publish my cure. I was cured at once.

MRS J. B. TÉTRAULT.



**B**arton, vt. — A Catholic wishes to thank St Ann for a signal favor obtained last February.

A great sinner lying on his death bed refused all succors of the Catholic church. His relatives and friends began a novena to St Ann. Four days afterwards the sinner acknowledged his errors, made reparation for the scandal he had given and died a Christian.



### Three Blind men.

There is a very interesting story told of St Francis of Assisi. It was at the time when this great servant of God was performing astounding miracles in conjunction with his equally astounding preaching, that the incident, about to be related, took place. The Saint had cured a number of people afflicted with various diseases, and the fame of his power, under God, had gone abroad. One day three blind men were brought to him. He prayed for them equally, and after the prayers were over, two of them received the use of sight while the third one remained blind. When the poor man, whose eyes were not opened, complained, the Saint said :

« I asked God, that if it were for his greater glory and for the greater good of your souls, that He should give you back your eye-sight. It is therefore, evident that God cannot accord the favor to this one, because God loves him too much to grant him a favor that would eventually lead to the loss of his own soul. »

When thousands flock yearly to the shrine of Saint Ann, and when numbers return without having been cured, or having obtained the temporal favors requested, it is simply a sign that God loves them too much to accord them the means of committing sins, that they would never commit while deprived of certain faculties. Hence it is that the absence of a miracle is often as great a miracle of Saint Ann's intervention as would be the performance of that which to the human eye is a miracle. But, we can rest assured that no spiritual favor is ever withheld, when the request is made with true Faith and Catholic sincerity. Hence it is that numbers experience untold consolation even when their infirmities are not removed. Oh ! wonderful are the ways of God, and wonderful the power of the Good Saint Ann.

E. X.



## Thanksgivings.



**R**iver view Wis. — For curing my husband last winter.

Mrs Joseph Petkey.

**Cloyne Ont.** — After invoking the intercession of the Blessed Virgin, Saint Joseph, Saint Ann and Saint Anthony; I have recovered from an attack of hemorrhage of the lungs.

G. Murphy.

**Sagnian Mich.** — For having been cured of rheumatism. Off. 50 cts. A. P.

**Utica N. Y.** — For favors received through Saint Ann's intercession. Off. 30 cts. A Reader. — For favors received. Off. 35 cts. A Reader.

**Wilgamansett Mass.** — For favors granted. Off. \$2.00.

Mrs Chas. LaFrance.

**Laird Mich.** — For my improved health which I hope to have quite restored before long. Off. 50 cts.

Peter Grenier.

**Princeton Minn.** — For having been preserved from injury and damage during an awful storm.

A subscriber.

**Syracuse N. Y.** — For a cure of sore eyes. Off. \$1.00. Kate O'Neil.

**Merrill Wis.** — For special favors and for graces which I prayed for. Off. \$1.00

Mrs C. B. a subscriber.

**Cleveland O.** — For a favor received. Off. \$1.00 Mrs Hamilton

**Rockford Ill.** — I asked Saint Ann to show me my vocation through Jesus Christ and now I am about to enter an academy to become a Sister. Many thanks to Good Saint Ann, the Blessed Virgin, Saint Joseph and all the saints. M. I. B.

**Moose Creek.** — For my recovery from an illness. Mrs J. M.

**Gloucester Mass.** — I was trying for confirmation and I offered up a prayer every night to Saint Ann in hopes that I would pass; then I went to mass almost every morning in the month of May and prayed her to cure me of nervousness. I take great pleasure in saying that through Saint Ann I am cured and passed for confirmation. Nora Dorothy Dainal, (aged 11 years.)

**Pelland Minn.** — For the conversion of two Protestant friends. Off. \$1.00.

A Reader.

**Crookston Minn.** — For favors obtained off. \$1.00. Ida Samsom

**Waterville.** — For curing my daughter of a violent toothache that lasted three days.

A subscriber.

**Francktown, Montana.** — For many favors, and successful operation. C. A. Standish Mich. — For curing my sore feet from which I suffered for three years. Off. 50 cts.

Emily Rutledge (aged 12)

**Point Lévis, Que.** — For several graces received after praying and subscribing to the *Annals*. Mary Walsh.

**Billing Montana.** — For favors granted. Off. 50 cts. Mrs. Louis Beaudette.  
**Gardens Mass.** — I wish to thank Saint Ann for many favors granted. Louise.  
**Amherstburg Ont.** — For the cure of my husband and daughter.

Mrs A. Hamel.

**Velp, Wis.** — For the recovery of an article lost while travelling.

Mrs G. J. Delorme.

**Bay City Mich.** — For having cured my husband of a severe cold and hoarseness

Mrs N. Charletois.

**Malone N. Y.** — Many thank to Saint Ann for my having passed a successful examination.

A. S. D.

**Hadlow Lev. 3.** — For several favors obtained through Saint Ann's intercession.

A subscriber.

**Levis.** — For several graces obtained after going to the shrine and hearing masses said in honor of Saint Ann. J. M. Lemieux. — For several favors. Leo Evans  
**Kankakee Ill.** — I enclose 50 cts for a mass I promised for a favor received.

R. Lamar.

**Atlantic Mine Mich.** — For a favor obtained. Mrs Ed. Valois.

**Chippewa Falls Wis.** — I wish to thank Saint Ann for six favors obtained after promising to publish in the *Annals*.

A subscriber.

**Portland, Oregon.** — For the cure of a throat trouble. R. E. P — For a favor obtained.

Mrs A. P.

**Douglass Ont.** — For the finding of a friend's body A subscriber.

**Brudenell Ont.** — For favors received.

Mrs Sullivan.

**Cleveland O.** — For Saint Ann's goodness to me and for caring me of rheumatism. Off. 50 cts.

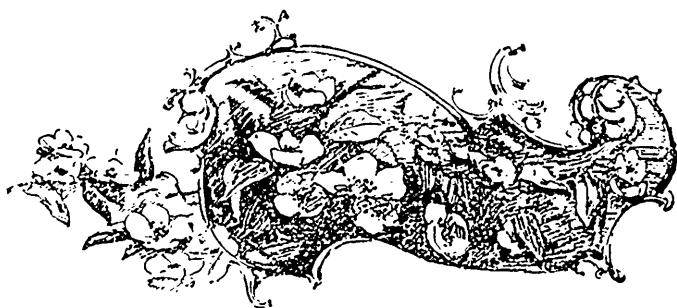
**Kingston Ont.** — I return thanks for a cure and ask pardon for neglecting to do so before.

Mrs E. L.

**St Raymond.** — For all her merciful graces to us in our time of affliction. For my mother's cure of a serious illness.

Miss A. P. V.

**Hopkingsville Ky.** — I send a picture of my two year old son whom Saint Ann cured three years ago. An account of the same was published in the *Annals* in 1899.





## Recommendations to Prayers.

### General Intentions.

— O —

**T**HE triumph of the Holy Catholic Church and of His Holiness Leo XIII.  
The Catholic Hierarchy of Canada and the United States.

The canonization of the Venerable François de Laval, Marie de l'Incarnation Marguerite Bourgeois, Mother d'Youville, John Nepomucene Neuman, and others who have died in the odor of sanctity in North America.

The canonization of the Sainted ones of Ireland, and a speedy restoration of her rights.

The Benefactors of St Ann's Basilica.

Persons already recommended and whose prayers have not been granted.

### Special Intentions.

CLOYNE ONT. : « My cure of lung disease and other afflictions. » G. Murphy.  
 — WATERVILLE : « For restoration to health » A subscriber. — MINNEAPOLIS MINN. : « For special favors and the recovery of my health. Off. 50 cts. » Mr L. G. — MONADNOCK N. H. : « That my husband may return and remain with me ; that he may join the Catholic Church ; for the conversion of my brother-in-law. » A subscriber. — BRAINARD MINN. : « For 5 special favors. Off. \$1.00 » A life subscriber. — WILLIAMS : « To obtain a good position soon. The graces dearest to the Immaculate Heart of Mary and Sacred Heart of Jesus for myself and my nearest and dearest friends » — AMHERST MASS. : « For the cure of my eyes for the recovery of my health and that of my brother. Off. \$1.00 » A. H. Dowd. — FRANKLIN MANITOBA : « For the cure of my child who is suffering from curvature of the spine. » Mrs John J. Ennis. — « That W. C. may soon become a Catholic ; that we may soon be married ; that we may triumph over our enemies and persevere to the end. If my prayer be granted I will send wo gold rings to Saint Ann and publish the same. » — NASHUA N. H. : « For the graces and things I need most. Off. 50 cts. » Miss Mary Dowling. — ST JOHN N B. : « For the cure of a disease ; for the cure of a headache ; that a subscriber may be cured of Bright's disease ; that another may be cured of rheumatism ; for the souls in purgatory ; for an undertaking ; for a good tenant ; for success in business ; six spiritual and six temporal favors. » — ONCASVILLE CONN. : « For the cure of my daughter. » Mrs L. Richard. — POINT LEVIS : « For my mother and other relations. » Mary Walsh. — QUEBEC : « For the prevention of a mixed marriage. » A Mother. — LEVIS : « For the cure of my sister. » J. M. Lemieux. — For the cure of my mother. I also recommend my father and myself and my little brothers and sisters. Leo Evans. » — « For my parents who are sick and to grant them the grace of patience necessary to bring up their children. » A subscriber. — « That I may have health of mind and body to go to Saint Ann this summer. » — « A young man recommends himself to prayers. » Mrs E. W. KINGSTON : « For a safe confinement Off. 25 cts. Mrs E. L. — BERLIN : For the cure of my little girl's leg without an operation. Off. \$1.00 » Mrs Louiselle. — LOGANSPOUT IND : « That my son may get a good position and that a girl may make a good confession of her past life. » — ST JOHN NFLD. : « For the recovery of my health. One who trusts in good Saint Ann. » — WHEATLAND MINN. : « For a safe confinement Off. \$1.00. » Mrs A. B. — « That God will direct my son to go to his duties as a Catholic. » A subscriber. — « For the recovery of health. » A child of Saint Ann. — LOCKTON ONT. : « For the cure of my little boy who is suffering from an abscess and who has undergone an operation for appendicitis. » Mrs Wm. Horan. — LONSING MICH. : « For the granting of a very special favor. » Mrs. McMillan.

### PRAY FOR OUR DEAD.

WILLIAMS : Miss Kate Wright. Mr. John Storey. Mr. John Hickey, all members of the arch-confraternity. — LEWISTON ME : C. Cronin. — SAN FRAN: CISCO : Mrs Annie Martinelli. — STANDISH MICH. : Mrs Catherine Bergevin. — ATLANTIC MINE MICH. : For the soul of Ed. Valois Off. \$1.00. — ST RAYMOND - For the soul of my father who died on the 3<sup>rd</sup> May. Miss A. P. V.

*(One Our Father, Hail Mary, Glory be, etc.)*



ST. HELENA.

## INFORMATION.

### SERVICES IN THE BASILICA.

**Sunday.** — Masses at 6, 7, 9. Blessing of the articles of devotion at 11.15 a. m. and 3.30 p. m.

Vespers at 4, p. m. followed by Catechism and Benediction of the Blessed Sacrament.

**Other days.** — Masses at 5.30, 6, 7, a. m.

Blessing of the articles of devotion at 11.15 a. m. and 3.30 p. m. Benediction of the Blessed Sacrament at 5. p. m.

**N. B.**— I. Confessions are heard in the Sacristy, every day from 5.30, to 11.30, a. m. and from 4.30 to 6.30, p. m.

II. The Holy Communion is given before and after each mass ; and on Sunday after the sermon at High Mass.

### MASSES.

**High Mass.** — with organ \$5.00 ; — without organ \$3.85.

**Perpetual Mass.** — By making the offering of 50 cents, in behalf of the Shrine of the good Ste Anne at Beaupré, one will have a right, during life and after death : 1° to one Mass which will be said, every day in perpetuity ; 2° to the public prayers which are offered, every day, at the Shrine, for the benefactors and all persons recommended. One may also associate a departed relative or friend, or any person in whom one takes an interest, by making for the same the said offering.

### LIGHTS.

**Candles :** Triduum, 25 cents. — Novena, 40 or 75 cents.

**Lamps :** Triduum, 10 cents. — Novena, 25 cents. — For one month 50 cents. — For a year, \$ 5.00

### SUNDRY ARTICLES.

Rosaries of the Most Blessed Virgin, from 5 cents to \$12.00.

Crucifixes, from 5 cents to \$3.50.

Crosses made out of the wood of the old church, 25, 35 and 50 cents

Scapulars, from 5 to 25 cents.

Marble tablets for Thanksgiving memorials \$5.00.

Medals of the Sacred Heart, Blessed Virgin, Good St. Ann, St. Anthony, St. Benedict St. Alphonsus, Blessed Gerard Majella, the Infant Jesus of Prague, Notre-Dame of Olives etc., etc., from 1 cent to \$5.00.

Statues Pictures and Badges... Heart of gilt bronze... Photographs etc., etc., at moderate prices.

### BOOKS.

Great choice of Prayer Books from..... 10 cts. to \$2.50

Manual of the Sacred Heart..... 50 cts. and \$1.00

St. Alphonsus' Prayer Book..... 60 cts to \$1.25

Ten Sermons on the Most Blessed Sacrament, by Reverend Father

H. Benckaert, C. SS. R..... 50 cts.

The Protestant Rule of Faith and the Roman Catholic Church, by Rev.

G. M. Godts, C. SS. R..... 25 "

Novenas in honor of Blessed Gerard..... 5 "

**N. B.** — We beg to remind our Patrons that all remittances are at their own risk. They should therefore, give their names and addresses, clearly and fully. In sending an order, please enclose the required amount, adding postage or freight charges ; otherwise, postage or freight charges shall be deducted *from the value of the article* to be forwarded.

## DEVOTIONS TO SAINT ANN.

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Prayer Book « GOOD SAINT ANN, » cloth, 40 cts. Per hundred . . . . .	\$ 30.00.
French Morocco . . . . .	\$ 1.00.
Novena in honor of Saint Ann, 5 cts. Per hundred . . . . .	\$ 3.50.
Manual of the Archconfraternity, 5 cts. Per hundred . . . . .	\$ 4.00.
Beads of Saint Ann with explanatory leaflet, from 5 cts. to . . . . .	\$ 1.00.
Admission leaflets to the Archconfraternity, Per hundred . . . . .	25 cts.
Small images of Saint Ann, from . . . . .	2 cts. upward.
Large images (13 + 17), 10 cts. Per dozen, 75 cts. Per hundred . . . . .	\$ 5.00.
Large gilt chromos of Saint Ann, . . . . .	\$ 1.00.
Insignia of the Archconfraternity :	
Large brass and aluminum medals, 5 cts. Per hundred . . . . .	\$ 4.00.
Cross-medal, (white metal) 10 cts. Per hundred . . . . .	\$ 8.00.
Cross-medal, (enamel) 25 cts. Per hundred . . . . .	\$ 18.00.

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# Quebec Railway, Light & Power Co.

## SUMMER ARRANGEMENT

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### Trains leaving Quebec,

WEEK DAYS : A. M. 6.45 ; 7.45 ; 9.00 ; 10.00 ; 11.45.

P. M. 2.15 ; 3.15 ; 5.15 ; 6.15 ; 7.18.

SUNDAYS : A. M. 6.00 ; 6.30 ; 7.45 ; 8.00.

P. M. 1.45 ; 2.45 ; 6.15.

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### Trains leaving St. Ann's Church.

WEEK DAYS : A. M. 5.30 ; 7.15 ; 9.00 ; 10.00 ; 11.45.

P. M. 1.15 ; 2.15 ; 3.45 ; 5.15 ; 8.35.

SUNDAYS : A. M. 6.02 ; 11.02 ; 11.32 ; 11.47.

P. M. 4.35 ; 5.02.