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OF

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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,

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ST. ANNE.



Annals of Saint Anne de Beaupre.

Vol. 16. ♦♦♦♦ July, 1902. ♦♦♦♦ No. 3.

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Chronicle of the shrine.

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MAY 1902.



SPRING is very tardy, the warm weather and rain in March melted the snow three weeks earlier than usual; nevertheless vegetation revives but slowly.

The air is still cold, and the May sun sheds no genial rays as yet.

The grounds of the Basilica are however gradually resuming their grassy covering; the hedges are awaiting the first warm day to clothe themselves with their mantle of green foliage. Our gardener is working at his beds, marking out the borders, planting his buds and painting the trellis work. Soon all will be ready for the grand processions, for the evening processions by the pale white light of the electric lamps around the grounds and in front of the church.

Everything is ready and waiting for the pious pilgrims and faithful devotees of the great Thaumaturga to whom Good St Ann promises the most cordial welcome. Hasten then to her blessed shrine to sing hymns of thanksgiving and to pour your anguish into a mother's heart! Come to the foot of the throne of mercy and repeat with

renewed confidence the long litany of your temporal and spiritual woes! Come and pray for those who pray not. Amidst the worry of mundane affairs never have souls had more pressing need of divine light to bring them back to the great thoughts of eternity. Thus Beaupré will soon see the edifying piety of past years manifested for Good St Ann and the glorious ancestress of our Redeemer will repeat the marvels that marked the most flourishing epochs of the pilgrimage.

Gleanings. — Looking over the register of members of the clergy in the section set apart for pilgrim priests, we find the following:

April 17. — The clerks of the congregation of the Holy Cross, who are attending the theological lectures given in Laval University Quebec, came to pay their devotions to St. Ann.

April 30. — Visit of M. François Laurentie of Paris, professor of literature of Laval University in Montreal.

May 5. — The White Missionary Fathers of Our Lady of Africa, with their students.

May 10. — Claudius Ferrant, apostolical missionary at Tokyo, Japan, director of the institution for Japanese students, came here to place Japan under the protection of St. Anne de Beaupré.

May 26. — Rev. Mr Redmer of the diocese of Cleveland, Ohio, who was ordained priest the previous day at St. Claire, Dorchester, by the Archbishop of Quebec, said his first mass in our Basilica.

* * *

Organized pilgrimages. — On Whit Sunday came the pilgrimage of the married women of the Holy Family of St. Roch, Quebec, to the number of 350. In the afternoon they walked in procession through the grounds, theirs being the first procession of the year.

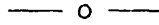
On the feast of the Most Holy Trinity, Reverend Father Champagne, Superior of the Jesuits' residence in Quebec, headed the pilgrimage of the Men's congregation of the Upper Town to the number of about 200. At 10 a. m. they recited the office of the Most Blessed Virgin in the North chapel.

* * *

Silver wedding. — On Monday the 26th. May, Reverend Father Edouard Lamontagne of our community celebrated the twenty fifth anniversary of his ordination. Solemn high mass was celebrated by the Reverend Father and was followed by the hymn of thanksgiving. *Te Deum laudamus.*



A few pages from a sainted Life.



IT was then while quite young that an event occurred which changed the whole course of his life. Canon Roland the confessor of De la Salle had undertaken the foundation of an order of Nuns, called the Sisters of the Holy Infancy, and now, lying on his death bed with his work not yet accomplished, he entrusted the care and completion of it to the young priest. Saint de la Salle dearly loved the dying man and out of kindness, it would seem more than out of interest in the institution itself, took direction of the Society in its early infancy and effected its secure establishment in the city of Rheims, and its recognition throughout the land.

He had just finished the task and was on the point of giving up the direction of it when one morning, on the steps of the mother house of this Sisterhood, he met him who was destined to be the indirect means of founding the Christian Brothers.

A wealthy lady engaged in schemes of charity, hearing of the success of Saint de la Salle in the good work he had just accomplished, sent a man by name Nyel, to ask and implore his assistance in the founding of a school for boys. It occurred to the holy man that the scheme was a worthy one and the school a necessity to the city. He promised his assistance and in that instant he had unknowingly accepted from God the institution of that Society of which he is the author and model.

In a few days the school was opened in the parish of St Maurice. Mr Nyel and a few associates became the masters.

Saint John Baptist de la Salle spent all his spare time in the school and spoke to the children of God, of the soul, of

eternity, of their duties, and of the rewards of eternal life. As he spoke to them thus love for these little children and for this humble method of serving God, took possession of him. He seemed then to understand more fully than before the love that burned in the Heart of the Divine Master when he said « Let the little ones come unto me » and there and then he made a resolution to labor always as much as it lay in his power to satisfy the cravings of his Divine Saviour to have the souls of the little ones very near to Him. Eternity alone will reveal the extent of his success.

If a spark of Christianity yet remained unquenched and unquenchable when the awful storm of passion, vice, bloodshed and revolution swept over the unhappy land of France in later years, and desolated the once chosen home of Catholicity ; if the country rose again from the awful depths of degradation to which it had fallen ; if prosperity once more smiled upon it, and it again became a centre of education and refinement, it was largely due to the wise and holy lessons Saint de la Salle whispered to the souls of the youth of France and the spirit he infused into his holy disciples.

The school was soon too small to accommodate the numbers of children who applied for admission, and the increasing number of teachers found but scanty accommodation in the house first provided for them. Another source of annoyance to the holy Founder was the over zealousness of Mr Nyel, who, flattered by the success of the first school, caused a second to be opened before sufficient masters for the first were properly trained. Matters were not going to the liking of Saint de la Salle and he determined to effect a change.

There seemed to him but one way of remedying the evil and that was to unite the masters in a community of life. The undertaking was a serious one, for it meant the institution of an order. He thought long and seriously over the matter and when the stillness of midnight had fallen on the city, the little altar-lamp in the cathedral was the only witness of his supplications for guidance from the Holy Dweller in the Tabernacle ; it was given and the order of Christian Brothers was founded.

The community formed consisted of two divisions : one for

the masters who were teaching in the schools already established and the second for the new applicants to the order who underwent a course of training. A rule of life was given by the Saint, a habit was chosen and the institution was complete.

When the accommodations of the Brothers became insufficient in their own house he invited them to his, and on the 24th of June 1681 the community removed to the home of the ancient family of its founder. This step exasperated his family and excited the criticism of fashionable society folk, for, be it remembered, he was a highly cultured man, his family was one of the foremost of the city and the poor teachers, devoted and zealous as they were, were yet in the scale of social standing of a far humbler class than those among whom the house of la Salle was wont to move. But the noblest child of that family reckoned very little on the value of noble blood and high distinction. He shared with his relations nothing of that false pride which sets itself against association with those of inferior station in life.

He on the contrary was always attached to the poor, and his attachment for them grew stronger with his years. He was annoyed at the shallowness of the criticism passed upon him and disgusted with the insipient remarks of those who gossiped about the wilful crime of lowering the family dignity and betraying its younger members into the society of common teachers.

All this had its effect, not such as his friends had hoped for, but the effect of causing him, with the advice of his confessor and the direction of Almighty God, to abandon his wealth, his ecclesiastical dignity of Canon, his home and everything he owned in this world to become what we saw him at the gate of the city of Marseilles, a poor humble priest. He lived henceforth and maintained his community on the charity of the world. He gave up his birthright of nobility and cast his lot with the plain men who became his disciples in the great work of education. It would take more space than we have at our disposal in the *Annals* to follow the success of the institution from this stage to the death of the Saint. We have but attempted to interest the reader in the life and works of the

greatest friend of youth and one of the greatest benefactors of mankind, in the hope that they may read in detail the biography of his holy career upon this earth. Let it suffice to say that, after a life of labor, of trials, of sorrows, but a life of eminent success, he lived to see schools established in the Faubourgs of St Antoine and St Germain, in Darnetal, Rouen, Dyan, Marseilles, Allais, Grenoble, Mende, Versailles, Boulogne and Rome.

From his solitude on the mountains near Marseilles he went on a pilgrimage to the monastery of St Bruno and thence to Paris and assumed direction of the institution flourishing there. After two years he went to the Saint Yon institute, the house destined to be the scene of the last hours of his eventful life.

He died on the 5th of April 1719, and took his place at the Throne of God the Father where he intercedes for and directs with an eternal love and care the destinies of his children in God, the Brothers of the Christian schools, and the pupils entrusted to their charge. It is scarcely necessary to say that the boundaries of France were soon too narrow for the mission it has been allotted to the sons of Saint De La Salle to accomplish. The blessed robe that marks them from the rest of men is, thanks to God, familiar to the Canadian people. Their schools are numerous in our land and from their schools have come many of those of whom Canada has just reason to be proud.

They have helped beyond conception to make the history of our country a history of prosperity, of peace, of faith and trust in the all wise direction of God.

As our own country has been blessed by their great work so is every other land upon which the sun sheds its light. There is not a country on earth into which the Christian Brothers have not penetrated, not a land unmarked by their footsteps, not a nation whose children do not owe a heavy debt of gratitude to the sons of Saint John Baptist De La Salle.

The Christian Brothers number today 17,000, dispersed among 1,530 houses in various parts of the world; and furnish a thorough course of commercial education to 300,000 children.

May God prosper their noble work and may Saint John Baptist De La Salle look down in love upon his children.



The Christian's Day.

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IN the beginning God created heaven and earth. And the earth was void and empty and darkness was on the face of the deep and the spirit of God moved over the waters. And God said: Be light made; and light was made. And God saw the light that it was good and he divided the light from the darkness. And He called the light Day and the darkness Night and there was evening and morning one day.»

Thus does Moses, inspired by God, describe how the first day of time was made. God willed to mark that day, the model of all he gives us, by the creation of light. Admirable is the greatness of the Christian! I am associated with this act of the Creator; I can make light shine on each day of my life. But how? By introducing *order* and *good intention*.

Order in the first place. The prophet sang: *By thy command, O Lord, the day is as it is, for all things obey thee.* Likewise shall my day be such as I shall have made it, for God has left me free to dispose of all the moments that go to make it up. How important it is that it be well ordered. My days constitute the tissue of my life. As are the days so shall be the life.

Before the creation of light the earth was shapeless and empty; everywhere was confusion, chaos. Thus does man's day appear to me before his intelligence introduces order and light into it. It supplies hours for prayers, hours for work and for rest. But these elements are all pell-mell; unless I hasten to place them in order time will carry them away in its flight and the day will be lost to me.

To work then! let us label the various hours. The first and last are for prayer; the beginning, the middle and the end of the day for food. The morning gives me five, the afternoon from five to six hours for work; in the evening I shall find a couple of hours to devote to decent amusement in the bosom of my family or in reading instructive and edifying books also in the midst of my children or in the company of respectable friends. Finally at night I shall retire to enjoy restful slumber.

This shows what can be done in a day well ordered. But inasmuch as our glory lies in imitating the Creator who has sett'ed all things with number, weight and measure, let us enter into further details. I will devote to prayer at least one hour, this is not too much, is it? to work eleven hours; to meals three hours; to amusement or reading in the evening two hours and to sleep seven hours; this makes up the twenty four hours. With three hundred working days in the year this allotment will yield enormous profit as regards both mind and body. Order is the real secret of multiplying time. By the arrangement just laid down, you will have yearly three hundred hours of prayers without counting Sundays to which we will refer further on; three thousand three hundred hours of work and six hundred hours of instructive reading. What would not have been gained by a man of fifty who would have followed this wise allotment of time from the age of twenty? Vigorous health, an enlightened mind and material prosperity which, without doubt, would leave little to be desired, and the consciousness of having done his duty. This, in our opinion, is a very respectable balance sheet.

How happy every one can be in performing his day's work, each according to his condition in life: the soldier by defending his country; the magistrate by studying the laws and dispensing justice; the physician by visiting and attending his patients; the farmer by tilling the soil according to the seasons, to obtain an abundant harvest from it. In truth, nothing can be more honorable than to do one's daily work whether the hand holds the sword, the sceptre, the pen or the plough.

Let us, excellent reader, follow the daily word of a man

called St. Alphonsus of Liguori who is now one of the greatest Saints of God's Church. At five in the morning a half-hour's meditation on bended knees followed by a half hour's reading of the breviary ; then five hours of study during which he composed his works ; at eleven o'clock holy mass and half an hour of thanksgiving and the morning ended with a more than frugal meal followed by a short recreation. He began the afternoon with a long visit to the Most Blessed Sacrament ; then came an hour of spiritual reading and meditation followed by study. At half past five, half an hour was given to the affairs of his Congregation ; a couple of hours were devoted to meditation, to holy offices, and the rosary, after which the saint resumed his studies. Thus did this indefatigable worker spend his day.

He, I trust, cannot be accused of not having given to religion and to his country his share of work and of prayer.

Good intention. Nevertheless the day as we have just considered it remains, in the eyes of faith, a body without a soul. Purely mechanical order introduces light but it is a torch whose rays extend not beyond time. With the good results obtained by the apportionment of our outward activity we are still exposed to hear the reproach of the divine Master : « *Why stand ye here all the day idle.* » In fact what is gained by the devouring activity of a man who is eager for gold and silver ambitious of glory : naught but days irremediably lost, and a thousand years of labor are not worth a day in the eyes of God who searches man's mind and heart. Yes an idle worker is the unfortunate Christian who, thinking solely of himself, omits to formulate the intention by which he places himself at the disposal of the Master of time and of eternity.

Observe the animal that spends its day grazing on the grass in the fields and lies down in the shade to ruminate ; its horizon extends not beyond its body ; when its appetite is satisfied it is content. Such is the worldly and carnal man : should he be successful in his temporal affairs, should he have enough to purchase pleasure and be glutted with it, he has attained his full desire. Therefore St. Paul bluntly calls him : *animalis homo*, the animal man, whose thoughts rise not to

God. The worldly will praise him ; they will say that he has managed his business well ; that he is an intelligent worker who has attained a fine position. But at the last hour of the last of his days the grave will yawn under his feet, his overthrow will be complete and from that sepulchre nothing will arise for life eternal.

But is it possible to find anywhere an assurance against death ? I am quite willing to believe in the multiplication of time by apportioning it properly but how can it be arrested in its flight ? Listen to holy Job. « *My days have been swifter than a post.* » And yet there is a means of staying the course of time and that is to join it to eternity. Eternity, as we know, is a present that does not pass away while time consists of three elements : the moment that has passed, the moment that is passing and the moment to come. The passing moment must be caught in its flight and be riveted to God's immutable will. This is the easiest thing in the world ; it consists merely in forming what is known in Christian language as a *good intention*. In the ardor of my work I lift my thoughts to God and, despising the allurements of gold and silver, I devote my energies to carrying out the divine will in all my actions. With such intention the question of salary or success, while retaining its importance, becomes a secondary consideration and I concentrate all my interests in the fulfilment of the divine pleasure.

The learned men of yore had dreamed that in some corner of the world there existed a stone possessing the property of transmuting metals into gold. For ages stubborn philosophers vainly sought it by hill and dale without thinking that the Christian principle whereof it is the symbol shines like the sun on all the pages of Holy Writ. This is the true philosopher's stone : *Thy will be done on earth as it is in heaven. Seek ye first the kingdom of God and all these things shall be added unto you. My food is to do the will of Him that sent me, that I may perfect his work.*

I have but to entrench myself in God's will in order to accomplish it at every moment as the angels in heaven do and, convinced that I am earning an eternal salary at every second

of the day, I no longer heed those perishable riches which, before night, perhaps, death will snatch from me ; I quarter myself in the fortress of the present day and there, nourished with the divine good pleasure, I escape the ravages of time, I triumph over death by working for life eternal. Whatever my day's work may be ; whether it be that of a ploughman or a millionaire, it matters not ; each of its 86,400 seconds can bring me eternal riches.

How beautiful is this doctrine ! How great it makes us in the eyes of our faith ! And how it would unite us to God did we but put it into practice ! It would cause the sun of hope to shine through the dark clouds that sometimes envelop our working days. « How much do you earn ? » said the great Saint Louis, king of France to a little shepherd. « I earn as much as you, Sire. By governing France you earn heaven and I, by tending my sheep, I also earn heaven. »

I also can earn heaven every day every hour, every minute, every second ; Faith assures me of this. Chateaubriand was not mistaken when he wrote : « every minute is in itself a little eternity. » When God pronounced over chaos the fecundating words : *Be light made*, He created and divided time. By casting at the feet of the Most High this cry from my heart : *Thy will be done*, I create an eternity.

One day a peasant met the great king of Persia, Artaxerxes. According to the custom of the country whosoever approached the monarch offered him a present. Now the peasant, who had nothing, took up a little water in the hollow of his hand and offered it to the sovereign. Pleased with a gift so heartily offered, Artaxerxes called his treasurer and commanded him to give the peasant a gold dish with a thousand pieces of the same metal. God, the King of kings, will, by granting us the glory of heaven, reward the slightest action we may do for love of Him.

O God, Thy will be done on earth as it is in heaven ! Grant that we never lose the slightest portion of the precious time that Thou hast purchased for us by shedding Thy blood on the cross. May our every action, animated by good intention, obtain for us the treasure of an eternity of blessedness.



The Mother's Mother.



THE English language has been exhausted, as has every other one, in the terms made use of to give expression to all the grandeur, glory, and unspeakable privileges of Mary, the Mother of Christ. Aught that man can now say, in his limited powers of conveying ideas and sentiments, must either fall far short of being adequate or else must simply become an echo of all that has been written, said, or sung regarding the Blessed Virgin and her wondrous attributes. It is universally conceded by all thinking, reasoning men of faith that the Mother of God must naturally be the most powerful advocate that man can have with her Divine Son. If Christ is God, He equally is man. He partook, during His earthly pilgrimage of our human nature, with all its characteristics of pain and enjoyment, of attachment and repugnance; He suffered and He knew the sweet delights of childhood; He loved His natural Mother, and He detested the crimes of men. In that love for His Mother is that greatest source of confidence to be found. Because, we know that while she could never ask aught unjust, He could never refuse her a request. He loved her as Man, even as He honored her as God. Consequently the honor we pay to her and the love we bear her, are considered by Him as sentiments in regard to His own Divinity; and a sense of gratefulness as well as of superhuman justice, makes His Heart love and cherish our souls — even for His Mother's sake.

If such be the link of love that unites the Son to the Mother, and the Mother to the Son, in the natural order of things, Mary must have been filled with a love and veneration, that are beyond all human conception, for her own Mother. It is not possible that God could have raised that Immaculate Creature to the degree of parentage in regard to His Divine Son, had she not possessed every human, as well as every heavenly virtue, in addition to the absence of every human blemish on her soul. And of all the human virtues, none is

more deeprooted in the heart of man than filial affection, and above all love for the mother whose arms entwined our childhood and whose hand rocked the cradle of our infancy.

Need we then be surprised if, like the love of Jesus for His Mother, in a proportionate degree, the love of Mary for her Mother was beyond all possible measure or weight? If, then, Mary is our most powerful advocate — on account of her affinity to Him — with our Lord, it stands to reason that her Mother — the good and holy St. Ann — must be the most powerful intercessor that we have with Mary in heaven. If Christ can refuse nothing to His Mother, neither can she refuse anything to her own Mother. In degrees, these bonds of love differ because that between Christ and Mary has its divine element, and that between Mary and St. Ann is purely human; yet this latter love is so far beyond the limits of our powers of conception, that all the affections of all the daughters of men for their mothers, combined, would not approach in intensity that of Mary for St. Ann. Consequently, it needs but a slight reasoning to prove how powerful St. Ann must be, what gifts she must possess, what privileges are accorded her, and what rights she enjoys in the domain of celestial glory. We have no need to appeal to the evidence of all the miracles that her shrine has witnessed; even had there never taken place any one of the unnumbered attested miracles that have drawn humanity in millions to her feet, still would our calm and cold reason impress upon us the necessity of a mighty power being vested in her. Then there is another consideration: the love of St. Ann for all men. When Christ, in the person of St. John, gave all the children of our race as sons and daughters to His Holy Mother, she actually became a mother for each one of us. We, therefore, being her children, must necessarily be the objects of an unbounded affection on the part of her own Mother. It is thus that a glorious consoling chain of intercession is forged. When we appeal to St. Ann, she appeals to her daughter; her daughter to Christ her Son; and the return in grace and benedictions comes from the hand of Christ, Our Lord, transmitted to the hand of Mary, His Mother, and, in turn, passed by her on to St. Ann, her Mother, and thence into our souls — the souls of the lovers of that Mother's Mother.



St John the Baptist.



ST John the Baptist was born at Hebron, the same year in which our Saviour came into the world. His father Zacharias and his mother Elizabeth, cousin of the Most Blessed Virgin, followed the Lord's Commandments in a manner beyond all reproach.

When the son of Zacharias grew in strength and wisdom he withdrew into the desert. Holding no communication with man, he devoted himself entirely to prayer and to the practice of the severest austerities. He wore a garment of camel's hair with a leathern girdle about his loins. Locusts and wild honey were his only food ; no fermented drink ever passed his lips. Thus he dwelt until the day when his mission was to be fulfilled.

In his thirtieth year John the Baptist came forth from the desert and began to preach on the banks of the Jordan. His name became widely known throughout Judea and people flocked from everywhere to hear him and many became his disciples. He announced to his hearers the coming of the Messiah and he baptized them in a baptism of penance and exhorted them to lead a holy life.

The new prophet had been preaching for six months when the Saviour Himself came to him to ask for baptism.

John, inspired from on high, exclaimed as he saw Jesus approaching « I ought to be baptized by thee and 'comest thou to me. » The Saviour replied : « Suffer it to be so now. » And while He was being baptized a dove descended and remained on Him and a voice from heaven said : « This is my well beloved Son in whom I am well pleased. Hear ye him. »

On another occasion John, seeing Jesus coming, said to those about him : « *Behold the Lamb of God, who washeth away the sins of the world.* » And again while baptizing at Ennon, he told the Jews that Jesus was the Son of God.

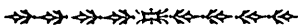
Shortly afterwards John the Baptist incurred the hatred of the Pharisees by unmasking their hypocrisy ; he had called them a race of vipers. He received his reward by becoming their victim.

Herod Antipas lived in adultery with Herodias the wife of his brother Philip. The holy Precursor, animated with a generous zeal, preached strongly against this scandal. Herod, a slave to his infamous passion and urged by the perfidious woman, its object, caused John to be cast into prison. While in fetters the friend of Jesus continued to preach with the same zeal and freedom.

Herod gave a splendid feast to the nobles of his court on his birthday. Salome, his niece, magnificently adorned, entered the room and danced before the king who was delighted and swore to give her whatever she might ask, even to the half of his kingdom. The girl ran to her mother and told her what the king had said. Herodias, filled with hate, replied : « Go and ask for the head of John the Baptist on a charger. » Herod was greatly disturbed at this request but on account of his oath, urged probably by those who were at table with him and who considered that the preachings of the great prophet were aimed at them likewise, ordered that John's head be struck off. The soldier handed it to the dancer on a dish. The latter had the courage to carry this dismal present to her mother. The impure Herodias, in her ferocious joy, took the sacred head, contemplated it with satisfied revenge and pierced the tongue with a bodkin as if to punish his freedom of speech. This was in the year 31 of Our Lord and St. John the Baptist was then thirty two years old.

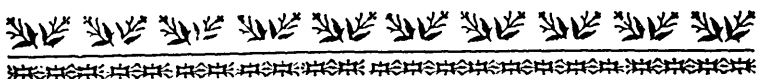
A few years afterwards, God avenged His prophet. Salome the dancer fell into an icy river and her head was separated from her body by a piece of ice. Herod the murderer and Herodias the voluptuary were banished to Lyons by the Roman Emperor Caligula and died there in poverty.

Thus may all perish who wage war on Christ and on His priests.



Your Sorrows.

When sorrow, humiliation and sadness weigh upon you, do not ask God to deliver you from them. It is a service that he cannot always render you despite the pleading of his heart. Lovingly ask him to come and share your suffering. That is the service of a friend which he will never refuse you and your suffering, shared with Jesus, will indeed be light!



A POOR MAN'S NOTION OF THE CHURCH.

— o —

(Continued)

PETER : Well, George, I agree with you perfectly, and I think that you *have* spoken good sound common sense. And now, don't you think that Christ, Who is called the Eternal Wisdom, and Who is the Son of God, and had all the knowledge and wisdom of God, because He was God, must have used as much common sense in founding His firm, or club, or society, or His spiritual kingdom, or His Church, as you would do in arranging the affairs of your family or your club, or your firm? The fact is, you would do for your children just what Christ *has* done for us in His Church.

George : Just tell me how.

Peter : Instead of having a mere trade secret to pass on to his family, Christ wanted to establish a society, that is, His Church, which should firmly hold His doctrine, and teach it purely and correctly until the end of the world ; and should be the means of applying to the souls of men the merits of His Passion and Death, to help them to save their souls. What does He do? Why, He picks out some twelve of His followers, and He has them with Him day and night for three years, and gives them special instructions. He speaks to the multitudes in parables, but to these twelve He explains them ; because, as He tells them, it is necessary that they should know the secrets of the Kingdom of Heaven. * He divides His followers into various classes, and gives them different duties, or offices, in His society, or Church. Thus He had

* St. Matt. x: 1, 11.

His seventy-two disciples, who were in the lower offices, and whom He merely sent before Him to the places where He was going, to prepare the people for His coming. But it was the Apostles who were His chief officers, and he gives them special powers and authority. In the New Testament we find that there were deacons, priests, and bishops, with different duties. and different powers.

George : What were these powers ?

Peter : Some of them were personal gifts ; and others belonged to their office, and were to be passed on for the benefit of the Church as long as it should last, that is, till the end of the world. Among these last was the authority to preach, and to baptize : *Going therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you ; and behold, I am with you all days, even to the consummation of the world.* * And He made them priests, and gave them power to consecrate, when at His Last Supper He commanded them to do what He had done. † And besides this, He did just what the Queen does when she sends her best lawyers as her judges, and gives them her power to try criminals, to acquit, or punish them as they deserve. And He did this with a remarkable ceremony ; for first of all He breathed on them, and then He said : *Receive ye the Holy Ghost ; whose sins you shall forgive, they are forgiven them ; and whose sins you shall retain, they are retained.* ‡ Of course, it is no power of their own that they exercise, just as in Baptism.

George : Well, well, Peter, you do astonish me ! But suppose that one of those who had this power, or authority, should fall into sin himself, — what then ?

Peter : Oh ! there is no difficulty at all. Every priest and bishop, and even the Pope himself, goes to confession. And the more holy they are, the more frequently do they go. It is

* St. Matt. xxviii. 19.

† St. Luke xxii. 19

‡ St. John xx. 22.

with them just as it is with her Majesty's lawyers and judges. If one of them should break the law, he would be tried and condemned by the others. And if the Lord Chancellor himself was a wicked man, that would not affect his decisions as a judge. Why, only a short time ago one of the judges was struck dead while he was committing an abominable sin ; but that did not annul the decisions he had given during the afternoon previously. Nor, if he had lived, would it have affected his sentences of the following morning. The validity of his judgments did not depend on his goodness, but on the authority which had been given him to pass sentence. It is just the same as regards the confession and absolution of sin.

George : Well, Peter, there is still one point which I think very important. If every one of my lads and lasses were to have his and her own way, there would soon be an end of it. And if every one of those twelve, and of their successors, were to do as he like, the same thing would happen with the Church of Christ itself. In fact, it has happened ; and that is the cause of there being so many churches and chapels, and of *your* differing from *me*.

Peter : Stop a bit, *George* : not quite so fast. You are forgetting what you have already acknowledged, that our Lord is, at least, as wise as yourself, and that if you see that it is necessary for some one to take your place, and to speak and act with authority in order to keep your children and grandchildren together, He must have seen that it was necessary for Him to do the same for this society, which is to include all nations, and to last till the end of the world. Why, He *has* done just what you say that you *would* do : and if you had only lived before Him, you might have said that He took His idea from you ! As he was God He foresaw what would happen, and He foretold His apostles what would be the case, to put them, and all who came after them, on their guard : *There shall arise false Christs and false prophets, and shall show great signs, and wonders, insomuch as to deceive (if possible) even the elect. Behold, I have told it to you beforehand.**

* St. Matt. xxiv. 24.

But He was not satisfied with merely telling them of the danger. He took measures to prevent the thing from happening as far as He could.

George : Well, what did He do ?

Peter : Why, He took one of those twelve whom He specially instructed, — not the oldest, mind you ; nor the one that came to Him first ; nor the one that He loved the most ; — but the one that He knew would make the best head. And He changed his name that everybody might know his office and his duty, and gave him authority over the rest.

George : You surprise me, Peter ; but where is it ?

Peter : You remember that when God chose Abram to be the Father of the faithful, He changed his name to Abraham : and He changed Jacob's name into Israel. And Christ did the same thing to St. Peter, to make known his office. The first time that He saw him, He said to him : *Thou art Simon, the son of John : Thou shall be called Cephas, which is interpreted Peter* (or, The Rock). * And St. Matthew tells us *why* his name was changed. Peter had made that grand profession of belief in his divinity, and then Christ says : *Blessed art thou, Simon Barjona (the Son of John) because flesh and blood hath not revealed it to thee, but My Father who is in heaven, and I say to thee : That thou art Peter : (the rock) and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven, and whatsoever thou shalt bind upon earth, it shall be bound also in heaven : and whatsoever thou shalt loose upon earth, it shall be loosed a'so in heaven.* †

George : That is strong, Peter. But Christ only promised him the power. He did not give it him. And Peter denied Him after that.

Peter : Quite true. George. Peter, through cowardice, *diu* deny that he knew our Lord : but he never denied the Divinity of his Master, nor lost his faith. And it was after this occurred that Christ fulfilled His promise. It was after His

* St. John. i. 42.

† St. Matt. xvii. 17.

Resurrection, when He was standing on the banks of the sea of Galilee, when He first of all made Peter do public penance for having denied him — by causing him to confess Him three times in the presence of the other Apostles that they might know His forgiveness, and never upbraid him for his fall — that He kept His promise, and made him the Shepherd or head of the whole flock, by commissioning him not only to feed the lambs, but to be a shepherd over the sheep, who feed the lambs. * And He then explained what He meant when He promised to give him the keys of heaven, for He then breathed on them, and said: *Receive ye the Holy Ghost; whose sins ye shall forgive they are forgiven them; and whose sins ye shall retain they are retained.* †

George: I have you now, Peter. That power of forgiving sins was not given to Peter only, but to all the eleven.

Peter: You are quite right, George. These words were addressed to all the eleven; for the power of forgiving sins, or of acting as judges, was given to them all, and belongs to the office of apostles, as bishops. But it was to St. Peter alone that He entrusted His flock, and he alone was told to shepherd it, that is to govern it. It was to him alone that Christ said: *Simon, Simon, behold Satan hath desired to have you that he may sift you as wheat. But I have prayed for thee that thy faith fail not: and thou being once converted, confirm thy brethren.* ‡ He was the one to keep them all right.

George: And have you anything else to say?

Peter: Yes, and something very important. As Christ intended His Church to last to the end of the world, and foresaw the dangers and difficulties it would meet with from some out of the Church, through persecutions, and from some within it, who would wish to start on their own account, He

* Peter was quite right. According to the Greek version, after the first interrogation, our Lord says: « *Feed My lambs.* » After the second, He says: « *Be a shepherd to My sheep* » And then, after having made him the shepherd over the whole flock, He tells him to fulfil his duty over those who feed the lambs: « *Feed My sheep.* » (St. John XXI. 15).

† St. John xx. 22.

‡ St. Luke XXII. 31.

established precautions against them. The very last words of St. Matthew's Gospel are these: *and Jesus coming, spoke to them, saying: All power is given to Me in heaven, and on earth. Going, therefore, teach ye all nations: baptizing them in the name of the Father, and of the Son, and of Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world.*

George: But one of our homilies, that were appointed to be read in our churches, says that the whole Church fell into damnable idolatry for the space of eight hundred years or more; and therefore they reformed it.

Peter: George, George! where is your common sense? Cranmer, or whoever wrote it, says one thing, and the Son of God says the opposite: which will you believe?

George: Oh! God forbid that I should hesitate a minute about it. But I didn't see it in that light.

Peter: It is the right light, however.

George: But has this view been acted upon?

Peter: Of course it has from that day to this. Who was it that presided over the election of St. Matthias in the place of Judas, but St. Peter? † Who began the preaching of the gospel in Jerusalem on the first Whit-Sunday but St. Peter? » Who summed up the discussion in the First Council of Jerusalem, and settled it with such authority that when he had spoken, *all the multitude held their peace?* § No one but St. Peter. And when St. Paul had been preaching in Arabia, away from the rest of the Apostles, and returns to Jerusalem, to whom does he go for confirmation of all he had taught and done, but to St. Peter, with whom he remained for fifteen days? || And that all the bishops of the Catholic Church throughout the world, ever since the time of the Apostles

* St. Matt. xxviii. 18.

‡ Acts ii. 14.

† Acts i. 15.

§ Acts xv. 21.

|| Gal. i. 18.

down to our own days, have obeyed the successor of St. Peter, is so well known that it is actually made a reproach to them.

The old men walked on for a few minutes in silence, when George said :

Well, Peter, I must knuckle down, and knock under. It goes very much against the grain, but you have got common sense, and history, and sacred scripture on your side, and I must, and I will, put myself into what I now see was, and is, and must be the one true Church of Christ. There is but one God, and there can be but one true Church.

Peter : I am glad to hear what you say, George, for if any one wilfully lives and dies out of the Church, because he will not take the trouble to find it out when he doubts about his position ; or will not enter it through fear of temporal losses or of what people will say to him, he must take the consequences. You remember what our Lord says in St. Matthew :* *He that shall be ashamed of Me, and of My words, in this adulterous and sinful generation, the Son of Man will also be ashamed of him when He shall come in glory of His Father with the Holy Angels.*

George : Oh ! I am not going to be ashamed of being a Catholic. It seems to me to be the true religion, and I have as much right to my opinion as any body else as to his.

Peter : So you have, George. But our Lord has said, *If any man will come after Me, let him deny himself and take up his cross and follow Me.* † You are sure to have your cross to carry. I should not be surprised at your being turned out of your place.

George : What ! Farmer Smirke turn me out, because I follow my own opinion ? He is always talking about the glory of being an Englishman, because he can do as he likes ! I am as much an Englishman as he is, and I have as much right to my opinion as he has to his. My being a Catholic won't make me a worse workman than I was ! If he turns me out because I become a Catholic, it will be a nasty, mean, low, trick.

* vii 38.

† St. Matt xvi. 24.

Peter : Here, George, we are close at home. I will just remind you of that common-sense remark of our Lord : *What doth it profit a man if he gain the whole world, and suffer the loss of his own soul ?*

George : Oh, I have made up my mind ! I am not going to be dictated to in this matter by Farmer Smirke or any one else. I intend to examine into this matter, and if I find that the Catholic church is the true church, I shall be a Catholic, let them say and do what they please.

Peter : Then go to the Presbytery to-morrow evening and Father Augustine will instruct you. And as you will want a few books to read, I will recommend a few. In the first place, of course, is the *Catechism of Christian Doctrine* (1d.), and *Facts of Faith* (6d.). Then I recommend the shilling volumes called, *The Church of Old England*. † For prayer books, get the *Garden of the Soul* (6d.), the *Prayer and Mass Book* (6d.) ; or you can get for 1d. each, the *Simple Prayer Book* and the *Book of the Mass*. You can send for them to the Catholic Truth Society. You need not get them all at once.

George : Thank you, Peter : good night.

Peter : Good night, George. And don't forget to pray for God's grace ; you will want it before you are a month older.

As Peter walked up the pathway to his cottage, he murmured to himself : « Our Lord's words are as true now as ever ; *a man's enemies shall be they of his own household. He that loveth father or mother more than Me, is not worthy of Me.* † And as he entered his cottage he heard George shutting his door with a decision which said as plainly as words could do : « I am not going to be prevented from doing what I know to be right, what any man may say, or do. » God grant that he acted so.

CATHOLIC TRUTH SOCIETY, 18 West Square, London, S. E. [Price ½ d. or 15. 6d. per 100]

By the Rev. J. B. MORRALLI, O. S. B.

* St. Matt. xvi. 26.

† Catholic Truth Society : the pamphlets contained in the volumes can be procured separately.

‡ St. Matt. x. 36



Signal favors.

— o —

St. John's N.-B., 6th November 1901. — Dear Father. I wish to publish my thanks to Good St. Ann for a signal favor. For sixteen years I was tormented with a neuralgia that disturbed the functions of my heart so much that I was senseless for four hours. I have been speechless for nine hours. On the 9th of July last, I made the pilgrimage to Good St. Ann, and since then have never felt any attack of my ailment.

MARGARET ANN MC SHERY.

L'Original, Ont. December 1901. — I walked on crutches for ten years on account of a sore knee. Thanks to Good St Ann I have been able to give up my crutches.

AMÉDÉE SÉGUIN.

Farnham, December 1901. — I have a pleasant duty to perform. Through lack of means I was on the point of discontinuing my theological studies and expected to give up the idea of becoming a priest and of officiating at God's altar. It seemed that God did not will that I should be a priest. While my mind dwelt on these dismal thoughts it suddenly occurred to me to pray to St Ann. I did so and after nine days I received a favorable answer. I am now able to continue my studies and have already advanced one step towards the sanctuary; I have received the tonsure.

I will never cease to thank St Ann.

LOUIS TREMBLAY.

Notre-Dame du Portage, December 1901. — My son Ludger, suffered from sore eyes for many years. He was cured after making a pilgrimage to St Ann last summer. He promised to give a dollar and to publish his cure. He is quite well now.

MR. FR. LEVESQUE.

St-Bonaventure d'Upton, December 1901. — Two years ago in the month of August, I had a sore on my arm to which I paid no attention at first. As it grew worse I consulted a physician who said I had a cancerous ulcer. I promised to publish my cure in the *Annals*, to recite the litanies of St Ann every day and to give ten dollars to the shrine. Blessed be Jesus, Mary and St Ann. I am cured.

MRS. THEO SMITH.

Port Arthur, December 1901. — I enclose an offering of three dollars to St Ann. I consider that I am indebted to her for my child's life. He had swallowed a mouthful of carbolic acid. I at once commended him to our good Saint and no painful results followed the accident.

MRS. GEO. SOULEY.

Cashel N. D. December 1901. — Last May I was so weak that I could not retain any food and no medicines could produce any effect. I prayed to St Ann and promised to publish my cure in the *Annals*; to have three pilgrimages made to her shrine at Beaupré by a pious person in Canada and to recite the rosary in her honor before her image for a month. This was on the 2nd July. Since then my health has improved day by day. In acknowledgement I beg St Ann to accept this slight offering of a dollar and a half.

MRS. AUGUSTE NORMAND.

North Stukeley, 3rd September 1901. — Mrs F. X. Mailhot, the house keeper in my presbytery was ill for several months and derived no benefit from the doctor's prescriptions. She prayed St Ann to enable her to find the

proper remedy and promised to publish her cure. Her prayer was granted and she now expresses her thanks.

I. S. DESCHAMPS, Priest.

Hunters, California 6th September 1901. — My aged father, 88 years old suffered from gangrenous sores. The physician gave him up, saying that his disease was incurable. We prayed to Good St Ann and he is quite cured.

A SUBSCRIBER.

Rice Lake Wis., 22nd November 1901. — St. Ann has protected me in a remarkable manner. On the 5th August last I fell headlong down the stairs in my house and broke both my arms. So great was the shock that I lost my memory and could not even remember my prayers. I was able to begin a novena two days after the accident and my memory was restored. On the 15th I went to the church to receive communion and lighted a taper in honor of the good saint. At present, in spite of my 65 years, I am quite well.

LUCIE FOREST.

Baconville N. D. 3rd Novembre 1901. — My baby was choking with croup of a very malignant character. Crazy with grief but full of confidence in St. Ann I made him take a few drops of water in which I had dipped St Ann's medal. He got better so quickly that I have no hesitation in believing in St Ann's special intervention.

MRS. LUDGER MONDA.

Manchester N.-H., 11th November 1901. — For some months I had a sore throat which caused me much suffering. I could hardly speak or swallow any food. My physician thought I had a cancer. I prayed to St Ann, promised to make a pilgrimage to her shrine and to publish my cure in the *Annals*. My prayer was granted.

MRS. M. BROUILLARD

Sayabec, November 1901. -- While we were preaching a mission at Sayabec, fire broke out in the woods around the village. A strong wind drove the flames towards the railway station and adjacent buildings and we expected to see the village destroyed. While praying with confidence, I sent a little boy to scatter some medals of Good St Ann and of the Blessed Gerard on the edge of the forest on the side from which we were threatened. We have reason to believe that our powerful protectors arrested the devastating torrent for the flames divided before reaching the spot where the medals were thrown and we escaped disaster.

E. D. C. S. S. R.

Dorval, Chicoutimi January 1902. -- A young man was dying of inflammation of the lungs. Nobody in the family had thought of invoking Good St Ann when a friend suggested that the members of the family and some neighbors would recite the rosary in her honor. They did so and when the rosary was ended the symptoms of death had disappeared, the patient recovered consciousness and became convalescent. The cure was as sudden as it was unexpected.

St-Joseph, Orléans, Ont. January 1902. -- Eight years ago last July I began to have a sore leg. The pain increased and my leg became bent so that I could not straighten it. After a painful operation I spent the winter in bed in a state of extreme weakness. In the spring my strength returned and I could walk about on crutches. Two months afterwards I underwent a second operation and it was necessary to remove a bone of the hip which protruded through the flesh. I made three pilgrimages to St Ann and felt a perceptible improvement after each one. At present I have regained my strength. I have left my crutches at the feet of St Ann and consider myself sufficiently recovered to allow me to hope for admission to a convent.

MISS ROSE ANNA BOYER.

Winsted Conn. January 1902. — My husband was caught in the belting of a mill and eighteen wounds were inflicted on his head. The doctors and all who saw him thought he was done for. Thanks to St. Ann he is now cured and has gone back to work.

MRS. S. THERRIEN.

New Bedford Mass. January 1902. — I suffered for a long time from inflammation of the bowels and the care of the best physicians did me no good. I prayed to St. Ann and am now quite cured.

MRS. H. P. DION.

Saint-Johns Nfld 3rd May 1902. — I wish to express my thanks to Good Saint Ann, by publishing the following in the *Annals*. For four years I was a sufferer from eczema in my leg. After making a novena and also wearing a picture of St Ann on the affected part I was completely cured.

(MRS.) ELIZABETH O'BRIEN.

Ludington Mich april 29th 1902. — My little child four years old was suffering terribly with a large carbuncle. As soon as I put the picture of St. Ann on it the child went to sleep immediately and slept until the next morning. The carbuncle broke during the night without pain. I promised to have it published in the *Annals*.

A little boy also recovered without any other member of the family catching the disease. This favor was also obtained through the intercession of Good St. Ann.

MRS. N. LEMIRE.



Thanksgivings.

— o —

- Montreal.** — Mrs P. Malone was cured of a sore leg which threatened to be very serious. She had made a novena to Good Saint Ann and used some of the Holy Oil from Beaupré. Enclosed a dollar for mass. Mrs B.
- Hardwood Ont.** — For favors obtained. Enclosed \$2 for a mass.
- Granville N.-Y.** — For a special favor \$3 offering. Miss Melly Garrity.
- Gardner Mass.** — Thanks to Saint Ann. — L. — For many favors granted
L. M. N.
- Kingston.** — Thanks to Good Saint Ann for her protection over my children during their sickness. Mrs M. L.
- Stephenson Mich.** — Many thanks to Good Saint Ann for help. Enclosed \$1.00 offering.
- Stewart Minn.** — For favors granted C. E. F.
- Moose Creek.** — I thank Saint Ann for relief in my sufferings and ask her to obtain for me a good death and for my two sons success in their enterprise.
Mrs. A. Cunningham.
- Wilm.** — For favors granted. M. A. D.
- Buffalo.** — Enclosed \$1.00 for mass in thanksgiving for a successful operation.
A subscriber
- Harrisville N. H.** — Enclosed 50 cts for mass in thanksgiving for requests granted.
A. Subscriber.
- Hernansville Mich.** — \$1.25 Offering for relief in sickness. Paul Morreau.
- Warden.** — Special Intention. A Subscriber.
- Montreal.** — My husband's health and success in my undertakings.
- Powers Mich.** — For many spiritual and temporal favors. Mrs E. M. Lemay.
- Montreal.** — For my husband who does not live as a Catholic and is addicted to drink. A Subscriber
- Green Bay.** — For a special intention and thanksgiving for favors obtained. Enclosed \$1.50 for masses. Mrs. L. Wagner.
- Bellingham Mich.** — That Saint Ann may help me in my trouble.
Mrs. Robert Desmond.
- Sillery.** — For my brother. Mrs. J. Gray.
- Armstrong Brook.** — For the recovery of my health which is very poor for a number of years. C. A. U. — A special intention. Miss. K. Casey.
- Hadlow.** — Several favors. Mary Walsh.
- To'edo Ohio.** — For my spiritual and temporal wants. Mrs. Stella Gee. — Thanksgiving for a spiritual favor obtained and demand of another grace.
A subscriber.

Muskego. — For the cure of my boy, after promise of publication.

Mrs. H. B. Fuller.

New Canada. — A subscriber. — For the cure of my ear. W. L. D.

St. John Newfould. — For a great favor obtained. — Enclosed 50 cts
W. J. P.

Uncasville. — Enclosed \$1.00 for favor granted and demand of prayers for
my baby
Louisa Richard.

St. Raymond. — Mrs. Joseph Godin.

Kawkawin Mich. — For the recovery of my health. — Enclosed \$2.50.
Mrs. Adelaide Goulet.

Gascons. — For the improving health of my husband, who suffered from
spine disease. I had three high masses said and promised to publish my request
if granted.
Mrs. P. A. Leblanc.

P. Levis. — For my mother's recovery.

M. E. E.

Holyoke. — For the recovery of my health and relief of a severe headache
and demand of other favors.
W. D.

Montreal. — Enclosed 75 cts as offering for favors obtained. Subscriber.

Portland Me. — For almost immediate relief in my sickness. Mrs. A. Langlois.

West End — West Indies. — Thanks to Good Saint Ann for favors ob-
tained.
Fritty Hendrickson.

Chicago Ill. — For relief in my mother's sickness. Aurelia Desmond.

Green Bay Wis. — A subscriber.

Wiser Nebr. — Miss Anna Leahy.

Nebraska. — For relief of heart trouble. A reader. — For the recovery of
my sister's health. Mary Livemois. — For a favor. Mrs. James Gray.

Mancheste Conn. — Enclosed \$5.00 for favor obtained after promise
made to Saint Ann.
A subscriber.



J. M. † J. A.

We regret to have to announce to our subscribers the death of

R. F. ALFRED RHEAUME, C. SS. R.

Who died Friday 23rd, of May after a short but painful illness. In our next issue we will give full particulars.

We recommend his soul to the pious prayers of our readers to whom, as Director of the Annals, he devoted two years of his life.

Requiescat in pace!

Recommendations to Prayers.

General Intentions.



THE 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 Saints 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.

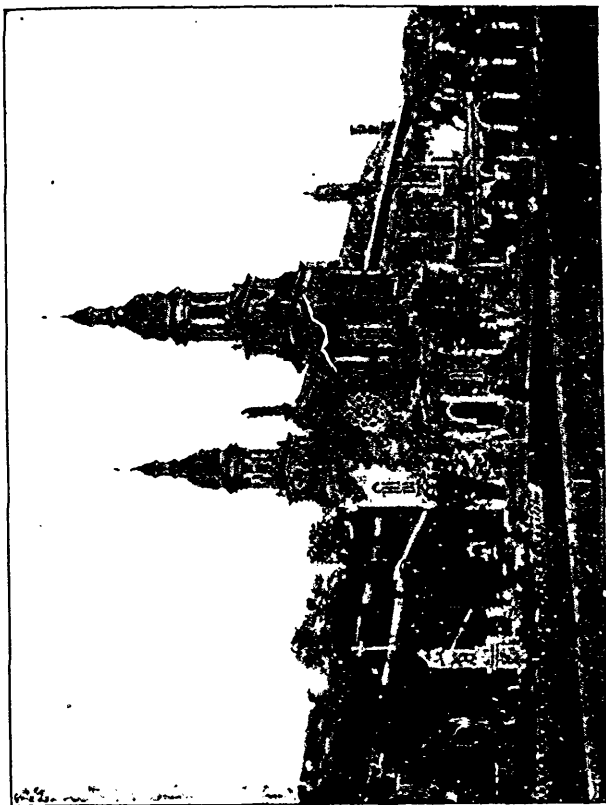
Special Intentions.

ST. JOHN, NEWFOUNDLAND : Mr. John Rice « that Saint Ann may cure his son of deafness. » — « A cure of epilepsy. » — « Better health. » Jos. Sage. — ST. PAUL-MINN : « For the spiritual and temporal welfare of my son and your humble servant. » Mary McGafferty. — « that my brother may find a situation. » McManus. — CANTON OHIO : « Recovery of a friend's health several spiritual graces \$1.50 for masses. » Subscriber. — AMSTERDAM N. Y. : « That Good Saint Ann may cure the pain that has been troubling my son for three years. » Mrs. J. Bleau. — MONTREAL : « Many temporal and spiritual favors. » A sufferer. — REDFIELD N. H. : « For a position and success in my enterprise. » Miss Alice Smith. — GLOUCESTER MASS. : « To obtain several temporal and spiritual favors \$1.00 offering. » A Subscriber. — WILLIAMS ONT. : « Several special favors. » M. J. M. — TROY : « Several spiritual and temporal requests » M. H. — ALPENA MICH. : « Enclosed 40 cts that Good Saint Ann may cure me » MASS. — « Particular intentions. » Martha Lonsinski. — FREDERICTON : « To be cured from heart trouble. » W. McIsaac. — « To obtain good health. » Mrs. Meddie Brouillette. — HINCHINBROOK : « Pray for relief in my terrible sufferings. » Mrs T. Fitzgerald. — « temporal favor. » L. Z.

PRAY FOR OUR DEAD.

GANANOQUE, ONT. : Peter Boyle. E. Deham. Margaret Hamey.
ACADIA ME. : Horace Dubé.
DOBELL'S COVE SILLERY : Mrs. Thos. O'DOWD.

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



CHURCH OF ST. ANNE DE BEUPRE.

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 \$6.00.

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. Bancaert, C. SS. R..... 50 cts.

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

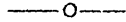
G. M. Godts, C. SS. R..... 25 "

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.

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



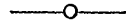
Quebec Railway, Light & Power Co.

SUMMER ARRANGEMENT

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.



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.