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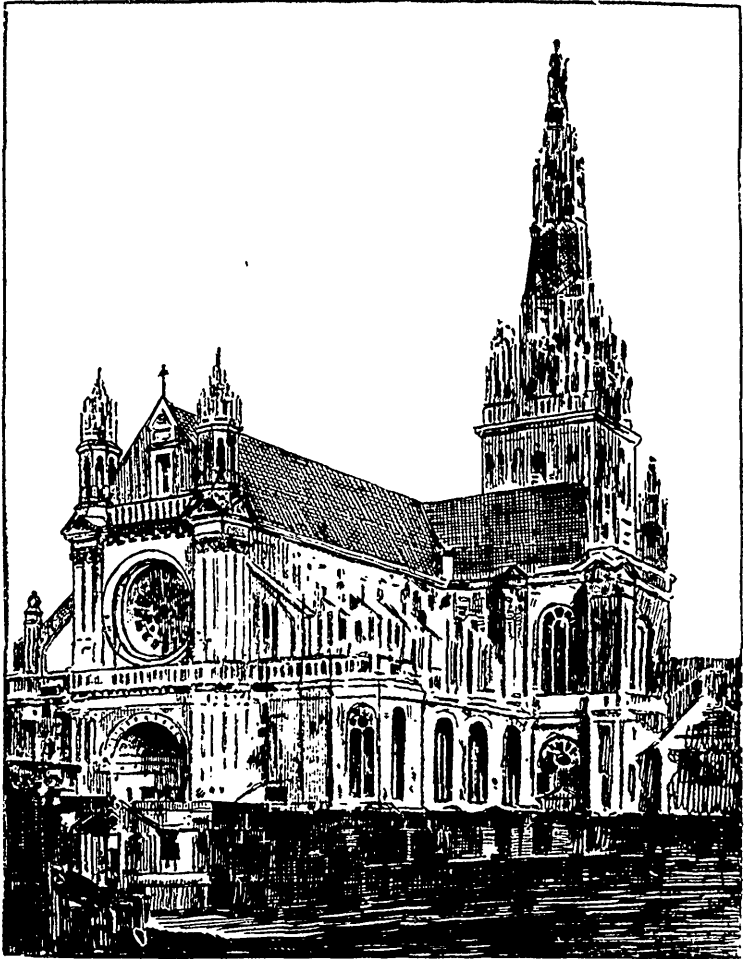
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Shrine of St Anne, at Auray.



Annals of Saint Anne de Beaupre

Vol. 14 April 1901 No 12

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IMPORTANT NOTICE



THE date fixed for the renewal of subscriptions to the *Annals* is the month of May. We therefore beg our subscribers to be good enough to let us know during the course of next month, what they wish to do in connection with the renewal of their subscription. A word from them would oblige us greatly and save the subscribers themselves some trouble.

As to our *devoted promoters* we will discontinue sending them the *Annals* only at their own request for they must be given time to collect the subscriptions.

We also beg subscribers to be good enough to fill up the accompanying blank form and to write legibly the *name* of the *person*, of the *locality*, the exact present address and to add the previous one if they have changed their residence. To neglect any one of these details means risk of delay in sending the *Annals* or even not receiving them through an incorrect address.

The yearly subscription is *fifty cents* which may be sent by money or express order, payable to the Director of the *Annals* in Quebec.

The DIRECTOR.

Chronicle of the Shrine

Glory to God and to St Anne. --- It may be said in all truth that the fame of Beauprè's shrine fills the world. Our *Annals* go into the five parts of the world : in America of course, and in Europe, Asia, Africa and the remote islands of Oceanica. Recently a gentleman of Adelaide in Oceanica, wrote us to subscribe to *our Annals of Good St Anne de Beauprè*. Our Bulletin will therefore travel nearly 9000 miles every month to reach that dear subscriber. We pray our glorious Thaumaturga to bless this worthy Christian, to reward his faith and confidence and give him many imitators.

Yes, we admit with the deepest gratitude, Good St Anne loves her beloved *Annals* ; she protects them and is pleased to bless those who piously read them. It is a well known fact that a great many people obtain very great favors when to their prayers they add subscription to the *Annals* when their means allow of their spending yearly the modest sum of 50 cents for their subscription.

The mission. — 10-21 February. There was a considerable concourse in and about the basilica ; from a thousand to twelve hundred people were on foot ; three sermons a day were religiously listened to ; there was an extraordinary movement of piety and fervor while the confessionals were besieged. But there can be no question of pilgrimages in February ; so whence comes this army of besiegers ? They are our parishioners of St Anne who, in the most edifying manner, are following the exercises of the mission preparatory to the Great Jubilee. The preachers are Rev. Fathers Rhéaume and Verlooy. If you wish to know how they perform their task, go and ask the people of the parish. On the three last days of the mission that is to say during Shrovetide, the Blessed Sacrament was exposed all day long. May St Anne bless the good will of her privileged children and obtain from them perseverance in their resolutions.



CHRONICLE OF OUTSIDE EVENTS

We are sure that our readers will be interested in reading the summary of an article that appeared in the « Studies » of the Fathers of the Society of Jesus.

The Catholic Church in 1800 and in 1900. — Has the 19th century been favorable or contrary to the development of the Church? Is the Catholic Church in 1900 stronger and surer of the morrow than in 1800? As Catholics have we reason to complain or to congratulate ourselves with reference to the century just ended?

With some particular exceptions, the results on the whole are surprising and even marvelous. The 19th century has, as far as the Catholic Church is concerned, witnessed a splendid phase of resurrection and progress in connection with the diffusion and promises of the devotion to the Sacred Heart of Jesus.

At the dawn, as at the decline of the century, the Pope is a prisoner.

Pius VI dies a captive at Valencia in 1799; in 1900 Leo XIII is a prisoner in the Vatican. What a difference however! Pius VI, a victim of the French Convention, dies in isolation leaving the churches of France, Italy, Germany and Austria either in the midst of storms or a prey to the errors of Gallicanism, Jansenism, Josephism or great abuses; while Leo XIII, sure of his authority which the Council of the Vatican has placed forever beyond discussion, sees the three errors that were the plague of the 18th century, dead at his feet; and the churches, then so weakened, appear to him more united, more compact, more devoted to the Holy See. The Pope sees ranged at his side the official representatives, not only of Catholic countries but of Holland, Prussia and Russia, while he himself maintains permanent apostolic delegates at Washington, Constantinople and in British India.

With the suppression of the Society of Jesus and the revolution of 93, the great missionary movement is arrested through want of apostles and resources.

Here comes the resurrection. The Society of Jesus is restored, the Spirit of God raises up on all sides Congregations full of vigor, such as the Redemptorists, Passionists, the Fathers of the Holy Ghost, the Marists, the Oblates of Mary Immaculate etc. The recruiting of the clergy is assured. To replace the sovereigns who were formerly the born patrons of the missions, God raises up the popular alms of the Propagation of the Faith which in sixty years spends three millions.

Let us now see the work done by comparing the number of Catholics in the various mission countries in 1800 and 1900.

	In 1800	In 1900
Hindustan	475,000 Catholics. 20 Missionaries	2,000,000 Catholics. 2,060 Missionaries.
Indo-China	320,000 Catholics.	700,000 Catholics.
Australia	"	1,000,000 Catholics.
Oceanica	"	5,650,885 "
Japan		45,000 "
China	187,000 "	1,000,000 "
North Africa	14,000 "	500,000 "
South Africa		40,000 "
United States	30,000 "	10,000,000 "
	30 priests	9,000 priests.
	1 bishop	92 bishops.
Canada	80,000 Catholics. 1 bishop.	2,054,000 Catholics. 33 bishops.
England and Scotland	120,000 Catholics.	2,000,000 Catholics. 3,000 priests.
Germany	6,000,000 "	18,000,000 Catholics.
Holland	300,000 "	1,488,000 "
Switzerland	422,000 "	1,233,000 "
Denmark, Sweden and Norway	200	6020
Bremen	0 "	34,193 "
Roumania	16,000 "	150,000 "
Bulgaria	300 "	1,800 "
Servia	6,000 "	20,000 "
Athens	12,000 "	18,000 "
Constantinople	17,500 various rites	85,000 various rites.
Smyrna	300 latin rite.	14,000 latin rite.
Aleppo	800 Catholics.	4,400 Catholics.

In the face of these statistics it must be admitted, to the glory of Jesus Christ the Redeemer, that God has done great things in his Church and in the 19th century and everything seems to indicate that we are advancing towards new eras when the apostolate of Holy Church will spread in proportions quite unknown to past ages.

N. B. Out of 13,300 missionary priests, France supplies 11,500.

Out of 42,000 women missionaries, 35,000 are French.



Ste Anne de Beaupre during the nineteenth century

BEFORE closing this volume of the *Annals of Good St Anne*, we think we shall please our readers by giving them a review of the chief events of the pilgrimage to Beaupré during the nineteenth century. We shall find memorable dates chiefly in the past thirty years. We will content ourselves with pointing them out, as the details have already appeared in the *Annals* since 1873. It will be like a bird's eye photograph of that little corner of land where divine Providence, through the intercession of the glorious Ancestress of Jesus, has worked such marvels in favor of the pious pilgrims who have flocked there from all parts of America and whose numbers increase day by day.

From 1800 to 1871

Every year about ten thousand pilgrims visited the shrine, nearly all of whom came during the month of July. If one may judge by the enormous number of crutches left at St Anne's feet the number of miraculous cures every year was considerable.

1871

On the 28th October Archbishop Taschereau of Quebec decided to rebuild the shrine of Good St Anne.

On the 30th of the same month, His Grace allowed a procession to take place twice a month in the church with St Anne's relics.

1872

On the 19th February, two masses were founded for the benefactors of the shrine.

In June the pastor of the parish, Rev. J. B. Blouin began the foundations of the future basilica.

On the 22nd August the corner stone was blessed.

1873

In April, Rev Mr Alphonse Leclerc began the publication of the *Annals of Ste Anne de Beaupré* in French.

In May. A joint letter from the bishops of the ecclesiastical province of Quebec was sent out appealing to the generosity of all the Catholics of Canada, and asking them to contribute to the building of the new church.

1875

On the 26th July the fine banner of St Anne was blessed in the presence of ten thousand persons.

On the 15th September. Rev. Ant. Gauvreau succeeded Rev. J. B. Blouin as pastor of Ste Anne. During the three years of his ministry this faithful servant of St Anne finished the exterior of the church, the interior of the sacristy, built the north chapel with the materials of the old church which had to be demolished as it was falling in ruins. He enriched the archives of our pilgrimage with edifying and very precious notes for the future historians of the shrine of Beaupré.

1876

On the 7th May the Sovereign Pontiff Pius IX proclaimed St Anne patroness of the Province of Quebec ; her feast was raised to the double rite of the first class with octave for the said Province.

On the 16th October the last mass was solemnly celebrated in the old Church by Rev. C. A. Marois, of the Archbishop's Palace, Quebec.

On the 17th the new church was solemnly blessed and the first mass celebrated pontifically by the Archbishop of Quebec. The relic of St Anne was transferred to her new shrine.

1877

On the 29th June 345 congregationists, young men from Montreal, under the guidance of Rev. Mr Martineau, a priest of St Sulpitius, entered the shrine, singing *for the first time* the hymn : *Vers son sanctuaire*, composed for the occasion by Mr Martineau himself. This hymn has become the pilgrim's favorite.

1878

At the suggestion of Rev. Antoine Gauvreau, pastor of Ste Anne (now pastor of St Roch, Quebec) Archbishop Taschereau decided to give the spiritual administration of the shrine of Beaupré to a religious institute.

In November the Redemptorist Fathers came from Baltimore to Ste Anne. On the 20th August of the following year they were replaced by religious of the same Order belonging to the Belgian province, the first of whom were : Reverend Fathers Tiélen, Fiévez, Vander-Capellen, Didier. The latter, the sole survivor, resides in the convent of the Redemptorists, Tournai, Belgium.

1882

In the month of August the building of the side-aisles of the church was begun. The entire work was finished in June of the following year.

1883

The pious family of Rev. Father Alphonse Hendrick, Redemptorist, presented the shrine with the splendid statue of St Anne placed on an onyx column at the head of the main aisle of the basilica.

1884

The decoration of the interior of the church was begun.

1885

The church was lengthened by adding two bays at the portico end and the two towers were built.

1886

On the 17th October the four bells were solemnly blessed by His Eminence Cardinal Taschereau.

1887

In April the Archconfraternity of St Anne was canonically erected.

On the 5th May the Sovereign Pontiff Leo XIII raised the church of Ste Anne de Beaupré to the rank of minor basilica.

On the 14th September, the statue of St Anne was crowned by His Eminence, Cardinal Taschereau, archbishop of Quebec.

1889

On the 19th May the basilica was consecrated by His Eminence, Cardinal Taschereau, in the presence of ten bishops.

On the 10th August His Eminence the Cardinal Archbishop of Quebec solemnly blessed the railway running from Quebec to the village of St Anne.

1890

On the 28th October, His Royal Highness the *Comte de Paris* and his son, the young *Duc d'Orleans*, visited the shrine.

1891

The chapel of the Scala Santa was built.

1892

On the 26th July took place the solemn translation of the great relic of St Anne, recently brought from Rome by Monsignor Calixte Marquis, apostolic prothonotary.

1894

The basilica was paved in marble.

1896

On the 10th May the splendid organ made by Messrs Casavant of St Hyacinthe P. Q. was inaugurated.

1897

In December the splendid communion table, made of white marble, was put up.

1900

The 26th July, the feast of St Anne was remarkable for the presence of His Excellency Mgr Diomède Falçonio, Apostolic Delegate to Canada.

125 organized pilgrimages visited the shrine during the year.

Mr J. A Everell of the railway company between Quebec and St

Anne and station master at Quebec, has been kind enough to give us the following figures : " We have sold for St Anne, he writes, 84,581 tickets at stations and 4,500 on the trains between the 1st January and 31st December 1900. Grand total 89,081. »

On his part Mr Naz. Simard the proprietor of the wharf assures us that the steamers carried a total of 37,000 passengers during the summer.

ADIEU

WILL any of our friends discontinue their subscription with this month? Some probably will but there will be very few.

My too curious pen is impatient with the desire to put them a question which may seem indiscreet; I will let it go: but do not be angry, especially as you will have to answer it in your secret hearts.

Why do you wish to leave us? Are pecuniary means wanting? Then speak of it to St Anne; tell her your troubles and risk another subscription for 1901. We really believe that our glorious patroness can not fail to reward your confidence.

*Do you not love St Anne? It cannot be possible: surely you love her with all your heart. She is so tender a mother to all who confidently have recourse to her. She would be sorry to see you give up her beloved *Annals* for she knows better than anybody the spiritual benefits their reading gives your soul. Therefore there is not the shadow of a doubt that by continuing your subscription you will please that good mother.*

In any case do not leave us until you have very attentively read over again the letter addressed to our subscribers in the Bulletin of last December. If after fervent prayers and mature reflection, you think it better to discontinue your subscription, we must submit to dire necessity. Only to soften the bitterness of the parting, in bidding you Adieu, we wish you all heavenly blessings, constant love for Jesus, Mary and Joseph, perseverance in good. We are sure that our powerful Thaumaturga will also console herself for your leaving by inspiring a great many others with the happy inspiration to subscribe to Her *Annals* in order to have a greater share in her gifts.

CL. M. LECLERC, C. SS. R.



Our Premium

Jesus Christ blessing the world at the opening
of the 20th century

THE decline of the 19th century and the dawn of the 20th have found Holy Church at the feet of Jesus Christ the Redeemer. Leo XIII wished that the remembrance of the immortal King of ages, might hover over humanity at this new turn of the torrent of ages and that from east to west Jesus Christ should be welcomed and acclaimed with unanimous heart and voice. To enter into these intentions of the Sovereign Pontiff and take a slight share in this universal homage of Christendom to the divine Redeemer, we have chosen as the subject of our premium : *Jesus Christ blessing the world at the opening of the 20th century*. It will be a living picture and pious remembrance for our subscribers of the great religious event that has marked the beginning of the century.

Jesus Christ appears to us borne on a light cloud, shining with eternal splendor. His crowned brow, His look, His attitude, all show the Conqueror in His serene majesty and glory and secure in the possession of His triumph. Behind Him stands the cross ; but the gibbet of shame, the instrument of torture, has become the throne of that glory, His triumphal car. Death has been swallowed up in the Victim ; the doleful shadows of Calvary have been dispelled before the triumphant light of the conqueror of hell. The mystery of the cross shines with sovereign brilliancy : *fulget crucis mysterium*.

One day during his solitary exile in Patmos, the apostle St John contemplated this glory of the Son of God and he heard a voice saying : « *Write ; I am the alpha and omega, the beginning and the end of all things.* » The mysterious letters written on the book the divine Redeemer held in his hand, recall to our minds the vision of the Apocalypse ; they are a summary of the titles by which the Son of God possesses our homage

and our adoration. Yes, Jesus Christ is truly the beginning and the end of all things. He is the God-man, the supreme Mediator ; in Him the whole creation is summed up ; through Him all things in heaven and on earth are restored. The prophet greeted Him beforehand as *God's universal Blessing* upon the world for ever and ever. His reign extends over all ages ; history is but the providential evolution of humanity around His sacred Person. Thus we see in the background the eternal Father under the figure of the Ancient of days. One seems to hear the solemn proclamation heard on Tabor. « *Behold my beloved Son in whom I am well pleased ; hear ye him.* » Finally under the symbol of a dove the Holy Ghost hovers over all and reminds us that the fulness of divine life has been communicated to Jesus, thence to flow, through the channel of the Church, over all humanity.

At the solemn moment when mankind plants a fresh landmark on the road of ages, it is therefore natural to see the Church turn towards the Father of the future century and implore the full flow of His gifts. Christ lifts His hand to bless ; all knees bend in heaven and on earth. Observe around the Redeemer the serried phalanxes of heavenly spirits, the white army of virgins and martyrs ; the prophets, David with his inspired harp ; Moses with the tables of the law ; all acclaim the conquering Christ and sing : « *Honor and glory to the immortal King.* »

But if Jesus Christ triumphs with the elect in heaven, he also fights with His Church on earth. St Paul teaches us that the Church is the fulness of Christ, the prolongation of His life through all the ages. She constitutes the great society of the children of God which embraces the universality of time and space and the first ranks whereof have already, with Jesus Christ, reached the splendors of eternity. The princes and pontiffs, the priests and religious, the faithful of all ages, sexes and nations grouped around the Vicar of Jesus Christ, the immortal Leo XIII, represent the militant part of that great army of the redeemed. On the far horizon emerges the dome of St Peters in Rome, the common centre of the Christian family. It is a comforting vision of its miraculous and powerful unity.

Moreover do you not observe that all eyes are turned upon the Sovereign Pontiff the living centre of that unity? For all, and in the name of all, the successor of St Peter, with eyes and hands raised to Jesus Christ the Redeemer, supplicates Him to look kindly upon men of all nations and races and to remember the words He pronounced: «When I shall be raised above the earth, I shall attract all things to me.» He begs Him to pour His divine blessings on the entire human race so that in its progress through the new century, it may find Him who is *the way, the truth and the life.*

The subject of our premium, as you see, is an eminently present and suggestive idea. In offering it to you, dear subscribers, we also with arms stretched out to the divine Redeemer, implore His blessing on all devout servants of Good St Anne.

Bless, O Father of the future century, bless our dear subscribers; their confidence in thy glorious Ancestress gives them a new title to thine inheritance: *Benedic hæreditati tuæ.* Guide them on this world's tempestuous sea; lead them through the night and the storms of life: *et rege eos.* Raise them above the tumultuous waves of passing armies and enable them to reach the port of eternal happiness: *et extolle eos usque in æternum.* Yes, bless us all, divine Master, so that on the great day when the century of centuries shall begin, we shall hear Thee say: «Come ye blessed of my father.»

G. DALY C. S.S. R.

Soggarth Aroon.

Who, in the winter's night, Soggarth aroon,
When the cold blast did bite, Soggarth aroon,
Came to my cabin door,
And on my earthen floor
Knelt by me, sick and poor? Soggarth aroon.

Who, on my marriage day, Soggarth aroon,
Made the poor cabin gay, Soggarth aroon;
And did both laugh and sing,
Making our hearts to ring,
At the poor christening? Soggarth aroon.

Who, as friend only met, Soggarth aroon,
Never did flout me yet, Soggarth aroon;
And, when my heart was dim,
Gave, while his eye did brim,
What I should give to him? Soggarth aroon.

(*Priest dear.*)

To Jesus suffering.

ANDANTE ANIMATO.

FROM ST. ALPHONSUS.

My Je - sus! say, what wretch has dared Thy

The first system of the vocal line is written in a single treble clef with a key signature of two flats (B-flat and E-flat) and a common time signature (C). It contains three measures of music with lyrics underneath.

sacred hands to bind? And who has dared to

The second system of the vocal line continues the melody from the first system, also in a single treble clef with two flats and common time. It contains three measures of music with lyrics underneath.

buf - fet so Thy face so meek and kind?

The third system of the vocal line continues the melody, still in a single treble clef with two flats and common time. It contains three measures of music with lyrics underneath.

CHORUS.

'Tis I have thus un - grate - ful been. Yet,

The chorus begins with a new system of musical notation, still in a single treble clef with two flats and common time. It contains three measures of music with lyrics underneath.

Je - sus! pi - ty take! oh! spare and par - don

The second system of the chorus continues the melody in a single treble clef with two flats and common time. It contains three measures of music with lyrics underneath.

me, my Lord, For Thy sweet mer-cy's sake.

2

My Jesus ! who with spittle vile
 Profaned Thy sacred brow ?
 Or whose unpitying scourge has made
 Thy precious blood to flow ?
 Cho. — 'Tis I have thus, etc.

3

My Jesus ! whose the hands that wove
 That cruel thorny crown ?
 Who made that hard and heavy cross
 That weighs Thy shoulders down ?
 Cho. — 'Tis I have thus, etc.

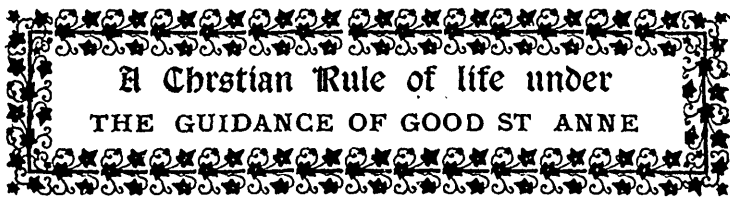
4

My Jesus ! who has mocked Thy thirst
 With vinegar and gall ;
 Who held the nails that pierced thy hands,
 And made the hammer fall ?
 Cho. — 'Tis I have thus, etc.

5

My Jesus ! say, who dared to nail
 Those tender feet of Thine ;
 And whose the arm that raised the lance
 To pierce that Heart divine ?
 Cho. — 'Tis I have thus, etc.





A Christian Rule of life under THE GUIDANCE OF GOOD ST ANNE



IN humility and fear of God. — All virtues spring from the love of God and are inseparably united together by that same love. (1 Cor. 13.) The love of God may fitly be compared to the sunshine.

When in winter the sun withdraws its rays, the face of nature loses its beauty ; so in the absence of charity, virtue loses its supernatural splendor. But as soon as the sun shines upon the earth, the flowers, the meadows, all things are once more decked in their former fairness ; so when charity fills the soul, it will be adorned with all virtues.

Virtue consists in the tendency of the will towards what is good, resulting from persevering practice. Certain good propensities are the gift of nature, but grace alone renders those dispositions supernatural or Christian virtues. They are imparted by the Holy Ghost when we receive sanctifying grace, and render us capable of accomplishing what is good for the love of God. But those dispositions imparted by the Holy Ghost do not at once cause us to act aright ; it is requisite for us to employ them frequently in order to gain proficiency or ease in the exercise of virtue. — One and the self-same tendency of the will, under the influence of divine grace, has reference to different objects and consequently receives different names of virtues. The virtues that unite our soul to God are the *theological* virtues : faith, hope and charity. These three virtues are symbolized by a flame ; faith is signified by the light it emits ; hope by its upward tendency, and charity by the heat it radiates. — Those virtues which have the effect of bringing our actions into conformity with the moral law are called *moral* virtues. — All the moral virtues proceed from the four *cardinal* virtues : prudence, justice, temperance, and fortitude. (Wisd. 8-7.) Those virtues are called cardinal, from the word *cardo*, a hinge, because all our moral actions turn on them as a door turns upon its hinges. The ancients recognized the value of

those virtues : they asserted that to renounce and to endure was the digest of all worldly wisdom, for they considered that the practice of these virtues would preserve a man from sin and lead him to supreme felicity. They related of Heracles, one of their heroes, that at a spot where two roads met he found two maidens awaiting him, Pleasure and Virtue. The former spoke flattering words to him and promised him a life of enjoyment. The latter gravely warned him that many sorrows awaited him, but they would be followed by an everlasting reward. Heracles wisely followed where this one guided him. Sin, although it leads to perdition, is unquestionably most alluring ; virtue is difficult and laborious, but it is attended with blessings. The fear of the Lord, the practice of virtue is the way to attain true happiness even on earth. « Much peace have they that love Thy law. » (Ps. 118.) Above all, the virtuous man will have joy at his latter end. « For in the latter end, thou shalt find rest in her, and she shall be turned to thy joy. » (Eccles. 6-29.)

The moral virtues are to be increased by frequently performing good actions, and also by the increase of sanctifying grace. We should endeavor to advance at least in one virtue, for the increase of one will be accompanied by the increase of all the rest. We can and ought to cultivate more especially that virtue for the exercise of which our circumstances afford most opportunity, or for which we have a particular admiration. The more we advance in one favorite virtue, the greater progress we make in every other one. Nothing else is wanted to cause a boat which is launched on a fast-flowing river, to be carried away by the stream and swallowed up in the waters, than that the rowers should cease to ply their oars ; but if the boat is going against the current, strenuous exertion on the part of the crew is required to bring it to its destination. So it is with man ; he needs but to give way to the frailty of his corrupt nature to be borne to eternal perdition ; but to contend against the force of his passions, the seductions of the world, and the temptations of the devil, and guide his bark to the heaven of everlasting felicity, calls for no slight effort on his part. « The kingdom of heaven suffereth violence, and the violent bear it away. » (Matt. 11-12.)

The previous notions are needed to fully understand the practice of the first principal virtue: HUMILITY. I said that one and the self-same tendency of the will, directed by the love of God, has different movements, different impressions. The impressions love makes on the heart are not all equal; they are different, according to the different ways in which God reveals Himself, and shows the soul His perfections either of majesty or goodness. When He shows her His greatness, before which all the Seraphim in heaven are less than atoms, the soul at the sight of that infinite Majesty seems to hide herself or to seek refuge in flight; feeling herself as so to say overwhelmed and annihilated by an excess of respectful fear, she wishes to return to the nothingness from which God first drew her: this is humility.

But the better to understand the effects this feeling produces in the soul, and in order to excite them in ourselves, we must follow the teaching of St Thomas: Humility is twofold; it consists of humility of the understanding, by which a man becomes conscious of his own abjection; and humility of the will, which causes him to manifest his consciousness in his conduct; he humbles himself and takes the lowest place.

The first effect that the fear and love of God produce in the soul is *humility of the understanding*: the soul considering her past life, and listening to God, who, at the bottom of her heart, reproves her for her infidelity, is filled with confusion. — Consider how great is the confusion the soul must feel when she remembers her stupidity, blindness, and folly; in a word, the dreadful state she was in, when she dared to offend God, who is able to annihilate her by a single look. — What must that confusion be when God reproaches her, in the centre of her heart, with her ingratitude, her infidelity, and her crimes; showing her that she has done all that was in her power to destroy her Creator. For mortal sin is by its nature opposed to God; and if it were as powerful as it is perverse, it would be capable of destroying the Sovereign Good. There is this difference between sin and all other evils by which it is punished, says St Thomas, that all other evils are opposed to some created and particular good; whereas mortal sin is opposed to the uncreat-

ed Good Himself. It is an opposition to the will of God, an overthrowing of His laws, a contempt of the love He has for us, and of the love He bears to Himself, which is essential love, and not a love shared by creatures. So that, as charity would wish to give God all his perfections, and would give them to Him, if it were possible, and if He did not possess them already, sin would wish to despoil God of all his attributes, and would destroy his existence, if it were possible. — Represent to yourself what must be the confusion of that soul, when she reflects that she has « crucified Jesus Christ a second time, » and that she has done her best to make Him die as often as she has committed a mortal sin. For, according to the law, a man is equally guilty whether he kills another, or whether he commits actions capable of causing death.

In making these reflections, a soul that has more light and knowledge than she had before, and a better appreciation of the malice of her sins, feels such great confusion within herself, that she not only would wish to take flight, but to annihilate herself, if it were possible, so that she might not hear the reproaches she hears at the bottom of her heart.

The second effect that the fear and love of God produce in the soul is *humility of the will*: this first impression of fear does not last forever; the soul again takes courage, and dares to raise her eyes to the divine Majesty. She then conceives a great admiration, considering the infinite greatness of God, who holds in His hands the two poles of the universe. « Before whom all the multitude of creatures in heaven and earth are no more than a little drop of dew that falls in the morning. » (Isa. 40. 15) Then it is that the soul hides herself, sinks down in the presence of God like Moses, not daring to look. (Exod. 3.6. . .) God sent a voice out of the midst of the bush, forbidding Moses to draw near; and here God, speaking to the soul and impressing her with a deep feeling of respect, forbids her to come near his divine Majesty. The soul stops, and dares not go forward. But afterwards, as God ordered Moses to take off his shoes, God here reproaches the soul with all the evil inclinations of a sensual life which remain in her; and He makes her understand that her affections must be purer than they have hitherto

been, if she wishes to deserve to go near Him. Lastly, God speaks to Moses, and tells him that He is the God of Abraham; of Isaac, and of Jacob; and in the case we are considering, He reveals to the soul his infinite Majesty, a knowledge to which reason alone could not attain. And as Moses was obliged to cover his face, to hide and annihilate himself before God, so the soul being quite beside herself, seeks after obscurity and abasement in order no longer to be reckoned among the number of creatures. This conduct of God, says St Thomas, is well known to those who have learnt it by experience. He means that we should read the lives of the Saints, who humbled themselves constantly and with their whole heart.

St Amedee, who was of a noble family, a relative of the Emperor Conrad, begged permission to clean the shoes of his brethren at the Cistercian monastery of Clugny and rub them over with grease. One day, his uncle came to see him and found him greasing these old, dirty and heavy boots. He was so touched and so edified that he spoke of it to the whole court. — St John Climax tells that a good monk called Abacyrus, who had for fifteen years been treated contemptuously by others, at the hour of death returned them many thanks for their charity in having afforded him so many occasions of humiliation, and thus expired in celestial peace. — St Francis Borgia, when travelling, slept one night in the same room with his companion, Father Bustamente, who through a severe attack of asthma, spent the whole night in coughing and spitting unconsciously on the Saint, and frequently in his face. In the morning Father Bustamente noticed the mistake, and was greatly annoyed at giving so much trouble to the Saint. « Father, said St Francis, never mind, there is no place in this room so fit for spittle as my face.» « Be humbled in the sight of God and He will exalt you. » (Jas. 4-10.)

A. M. BILLIAU, C. SS. R.

Read St Alph. on the Practice of love (Chap. V.).

**STANDPOINT OF A ROMAN CATHOLIC
ON RELIGION.**

THE *Ancient Irish Church.* — It seems almost incredible how learned men can make statements so prodigiously wide of the most palpable facts of history, as those of the Bishop of Oxford concerning the «Irish Established Church,» and its alleged identity in doctrine with the Church of St Patrick. In a debate on the Irish Church, he maintained before the British Senate the ancient independence of Ireland of the See of Rome, and that the present Established Church is but the continuation of the ancient Church of St Patrick, hence its claim to the Church property of Ireland. — Suppose I first read the passage: «Three-fourths of the whole of the Irish Church property was given between the time of St Patrick and Henry II. to the native Irish Church. Do they teach the same doctrine that we do? I maintain, and I defy any one to contradict it, that the Church of Ireland at that time agreed more completely with the High Church of England at this time than with the Romanists. They were jealous of Rome. They boldly refused to come under the Romish yoke. They were condemned by the Church of Rome as schismatics, if not as heretics, because they resisted the oppressions which were brought upon them. . . . which, then, did the Ancient Church of Ireland agree with—our Church or the Church of Rome? The Irish Church as it then existed as a corporation is the Church which now exists. . . Now my Lords, how is it possible to deny these two facts — first, the comparative identity of doctrine at the time when the lands were given, and next the certain identity of body, the historical unity of the Church then with the Church now?»

This is a surprising assertion, indeed, by a grave authority in the midst of the XIXth century and in the British senate, that the ancient Irish Church is an example of Anglicanism. But the Royal Supremacy and the whole position of the Anglican Church is no development of anything that existed in primitive

times, but a negation of the first principles of the Church as known to St Ireneus, St Patrick and St Augustine. They held the Supremacy of the Apostolic See as part and parcel of the Catholic faith in the primitive ages of Christianity. St Ireneus, who wrote only fifty years after the death of the last Apostle, says: « With the Church of Rome on account of its more powerful headship or supremacy, it is necessary that every Church should be in accordance. » As for the ancient Irish Church, existing documents admitted by learned Protestants as genuine writings of the age of St Patrick and his immediate successors, absolutely contradict the above mentioned assertion of Oxford. In Father Burke's answers to Froude we find a large mass of distinctively Catholic and Roman doctrine, such as the sacrifice of the Mass, Invocation of Saints, honoring of Relics, devotion to the Blessed Virgin, Purgatory ; but the most ample and conclusive are those which relate to the matter of our discussion, the recognition of the supreme authority of Rome by the early Irish Church. — In the opinion of the great body of the Anglican clergy and laity in England and Ireland at the present day, the sacrifice of the Mass is a blasphemy, Purgatory a fable, the invocation of the Saints is idolatrous, and as for the Pope, he is at least the precursor of Antichrist. On these points, forsooth, they cannot be said to agree with those whom they would wish to claim as their predecessors in faith, the Fathers of the Ancient Irish Church.

As for the sacrifice of the Mass and the Invocation of the Saints, you may find ample references in the lectures of P. O'Curry on the M. S. S. materials of Irish history. There now remains for consideration—what was the relation of Ireland to Rome? First, an ancient Canon contained in the Book of Armagh represents it as the place of final appeal: « But if in this island such a cause cannot be easily allayed by the action of its wise men, we have decreed that it is to be referred to the Apostolic See, that is to the See of Peter the Apostle, which possesses the authority of the city of Rome. These are they who have decreed this, that is Auxilius, Patrick, Secundinus, Benignus. » Of the antiquity of this Canon there can be no doubt, for it is found in the Book of Armagh, which was written at the end of

the VIIIth century, and contains the most ancient materials for the history of St Patrick. Such indeed was the fame of the Church of Rome in Ireland that St Columban at the beginning of the VIIth century could say (in Ep. ad Bonif. IV.) of his fellow-countrymen: « We are closely bound to the Chair of Holy Peter, for though Rome is great and famous, yet among us it is great and renowned through this Chair alone. » Nor does he scruple to represent the relation between himself and the Roman Church as that of disciple and teacher. Just as a few years later St Cumian, when he sent « wise and humble men » to Rome respecting the keeping of Easter, declares that he sent them « as children to their mother » (Ep. ad Segen. Abc. Jona.) Whereupon Alford observes: « See, the Irish send to Rome not to teach what is the faith to be held, what the Sacraments to be celebrated, but to learn what they themselves must observe. » In the Pope, too, St Columban recognised, as he tells us (in Ep. ad Bonif. IV.) the « Pastor of Pastors, » and « the head of all the Churches of the whole of Europe, » « the chief of the leaders of the army of the Lord, and to whom pertains the danger of the whole army ; on whom it entirely waits, who has the power of regulating all things, of ordering the battle, of summoning the leaders ; who is powerful by the office of Holy Peter the Apostle. » The lapse of many centuries did not efface the genuine tradition from the minds of the Irish : two Irish writers of the IXth century, and one of the Xth, bear witness to it, and show that even when the great glory of their Church was departing, Rome had a hold on their affections, and claimed their veneration. The author of the so-called Vita Tertia of St Patrick speaks of « Rome, the head, that is to say, of all the Churches whither Christians from all parts of the world congregate. » Finally, in the Tripartite Life of the great Saint, a composition in its present form of the IXth century, tells us that « Rome is the citadel and the teacher of Christian doctrine and faith, and that the See of Holy Peter is the teacher of our faith, and the source of the whole Apostolate. »

Therefore, my friend, on that point, at least, there seems to be a pretty wide gulf between the doctrine prevalent in the old Church of St Patrick and that of the High Church in the An-

glo-Irish Establishment. Quite wide enough to justify, I think, a peremptory denial of the position for which this learned prelate of your Church has lately stood godfather.

I quite admit the great relevancy of those quotations, and my reply would be that, as it is most likely that St Patrick had a special regard unto the Church of Rome from whence he was sent for the conversion of this island, so if I myself had lived in those days, I would as willingly have listened to the judgment of the Church of Rome as to the determination of any Church in the world, so reverend an estimation have I of the integrity of that Church as it stood in those days.

Well, my friend, I think if your candor grants so much, you will certainly go further; and if you admit that Rome was sound in faith in those early days, you will not say she is unsound now, since it can certainly be shown that her faith is substantially the same now as then, only that it has received a certain natural development. — This was inevitable, if revealed truth was to be impugned on the one hand and defended on the other. The Church had, in opposing the new error, to expose more sides of the old truth, for truth has necessarily many sides, and all sides are not seen at once and at first; thus as more sides are seen the truth comes to be expressed more explicitly. We see this in earliest times if we compare the articles of Faith as stated in the Apostles' Creed and the same articles as brought out more explicitly in the Nicene Creed, and more fully developed and guarded in the Creed of St Athanasius. Thus the faith of the Church is the same, and yet it has grown, just as the oak sapling is the same substance that was in the acorn and has grown into the oak tree. This is certainly the case with the doctrine of the Papal Supremacy: Our Lord made Peter the « Rock » on which He built His Church in unity. St Ireneus, St Jerome, St Augustine, St Patrick, and a hundred other authorities witness to the necessity of visible unity with the successors of Peter. We find it admitted by the remotest Churches in the East as well as in the West. Centuries pass, and we find the oak sapling grown into an oak; and if we examine, we shall find that the highest rights and prerogatives now claimed for the Popes are only safeguards or logical developments of the doctrine of the Primacy in the early centuries.

A. M. BILLIAU, C. SS. R.

ST ALPHONSUS AND THE LABORER

D*iligence in service.* The great Apostle, St Paul, when he stood before King Agrippa, gave an account of his conversion and labors. He says that at mid-day a great light from heaven shone around him, exceeding the brightness of the sun, which struck himself and his companions to the ground : and that a voice spake to him, telling him that he was chosen to open the eyes of the people who were in darkness, and to bring them to enjoy the lot of the Saints in heaven. — Now he adds, « I was obedient to the heavenly vision, preaching everywhere to the Jews and the Gentiles. » (Acts 26-19.) We all know how he labored with his whole heart and soul, suffering pains, fatigues, persecutions without measure, until he closed his eyes in death. What was the reason he gave himself so little rest ?

It was because he was directed by the Lord to work, and because it was the Lord's work he was doing. Now you have the same reason for diligence and painstaking in your work that St Paul had in his. He was told to work, by a voice from heaven. « He was not unmindful of the heavenly vision. » — You too have been told by a voice from heaven, the voice of the Holy Ghost : « Whatsoever ye do, do it from the heart, as to the Lord, and not to men. Knowing that ye shall receive from the Lord the reward of inheritance. Serve ye the Lord Christ. (Col. 3-24.)

This is the thought of all thoughts to be kept ever before the mind ; which will give you strength and courage to do all that you should do, and to do it in the very best way. — Take, for instance, a servant who has work to do from morning till night. Early in the morning of a washing day she wakes up. There is a heap of clothes to wash ; there is breakfast to get ; and it may be the chief part of the work of a family to do. It will require all her time and strength to do it. When she wakes up, it seems a dismal prospect to her. « Oh, dear ! how I shall have to slave it to-day ! » But now the thought comes, « For

my dear Lord, oh, do it cheerfully for His sake.» In an instant she is out of bed. « Oh, yes, she says, I could not be better employed.» She draws water, makes the fire, fills her kettles; there is not a bit of sulkiness or grumbling about it. One thing goes off after another. It is astonishing how this thought makes her do everything so easy and so well. Her appetite is good; and at night she goes to bed, full of health, and with the best conscience in the world. Ah! this is the servant who has got the grand secret.

Yes, dear friends, if you want to be good and happy, be diligent. Make it a point of conscience not to neglect your work, nor to do it in a lazy or careless way. It is a matter of conscience, for when you receive wages you are bound to discharge the duty or office you take upon yourself, in a perfect manner or as it is expected that it should be done. And as the Lord will reward you for a faithful and diligent performance of it, so He will call you to account and judge you if you neglect it. This is why the Scripture says, we must not be « eye-servants. » — What is an eye-servant? It is one, if I understand it, who does her duty when the master's or mistress's eye is upon her, but who neglects it when their back is turned. One who is very plausible to one's face, who says: « Oh, yes! » but who cannot be depended upon. Such servants do not care; they love their own ease and comfort more than they love their plain duty, more than they love to please God; they provoke bad humor, defraud their employers of what they had a right to expect, and are the occasion of a great deal of sin. The Scripture describes it well: « As vinegar to the teeth and smoke to the eyes, so is the sluggard to them that sent him. » (Prov. 10-26.)

Advantages of diligence.—Don't be afraid of labor or trouble. The industrious servant will not have near as much work to do as the lazy and shifeless one. Why? because she manages so that her work is done with much less trouble. She goes right at it without allowing it ever to get the upper hand of her. If a good deal is to be done in the morning, she gets things ready over night. A great many things can be done better than than in the morning. One servant will get up in the morning; there is the fire all out; no kindling-wood ready; the sticks all wet;

the kettle to be filled with water ; the coffee to be ground ; the meat to be chopped ; everything to be done. She says, « Dear me ! there is no living in such a place as this. I don't know where my head is, I've so much to do. »

Another servant of more orderly habits, has had plenty of time over night to make all these preparations. She has only to light a match, and in a minute has a good blazing fire. Her breakfast is all ready to be put on to cook ; and without a bit of fuss or disturbance of mind it is ready at the moment. So, from one year's end to another, where such a servant is, there is peace and satisfaction all around, while with the other there is nothing but trouble and sorrow. This one has never too much to do, and does all well. The other is half the time overloaded with work, and does it half, while the rest of her time she is lazy and idle, and committing sin right and left ; for the old saying is true : « The devil finds work enough for idle hands to do. »

Where is your true perfection and goodness ? It is in your work. You may think it is in your prayers, or in your hearing Mass, or in Confession, or in Communion. All these things are good, all these things are necessary, but your perfection is in your work. — Do your work well, and do it with the right intention, because it is your duty, and because it is God's will you should do it ; and you will be on the shortest road to perfection. All your prayers, all your confessions, all your communions will avail little, if your conscience is not in your work.

In a nice little story I have read lately, there is a character called Fanny. Now, Fanny was very pious, a monthly communicant. She said her Rosary every day, and must always be at church, particularly when anything extraordinary was going on. One evening a celebrated man was to preach, and Fanny had set her heart on going. But as it happened, at that very time company came in, and Fanny's services were necessary ; she could not go. Now then was a time of it. All her mildness, all her piety was gone. « She wouldn't stand it. . . » and so on. The fact is, Fanny's piety was not very deep. She was, after all, more bent on pleasing herself than on pleasing God. She had an opportunity, by putting up with her disappointment and

doing her work cheerfully, to gain more than by hearing a dozen sermons.

St Zita, in her old age, used frequently to say, that no servant is truly devout, who is not laborious; and that a lazy piety, in persons of their condition, is a false piety. She practised it herself up to the letter. Not a single moment of her time was unoccupied. She was always ready, when her own work was done, to help others; and as long as she saw anything left undone about the house, she never considered her task over. — That was the way. Every bit of her work was a prayer to God. It gave her no uneasiness that she could not retire to pray on her knees, or in the Church, as long as work was to be done. Her readiness, her cheerfulness, her fidelity in work were all so many sacrifices of sweet odor to God, so many prayers proceeding from such an humble child-like faith. It was in this way that she brought down on herself those streams of grace that made her finally a Saint, to be held in love and veneration throughout the Church for all ages.


A. M. BILLIAU, C. SS R.

(Read St Alph. on the IV Comm. (the Golden Book p. 154.)

The sacred wounds

Lord, thou dost give to me five talents rare,
 In giving me those precious wounds of Thine
 That in Thy hands, and feet, and pierced side shine,
 As oft as to my soul Thou dost repair
 With too great love to make Thy dwelling there;
 Refusing not within me to recline
 Beneath the lowly forms of bread and wine,
 Though bleak that lodging as some dismal lair.
 Yet I have trafficked with these talents five;
 Here are five other talents gained for Thee,
 Souls captivated by such treasures bright.
 Oh! that I might with these each moment strive
 To win more souls whose joy should ever be
 To walk with fervor in thy blessed sight.

P. SHERMAN, C. SS. R.



Signal favors

CROOKSTON, MINN. Feb. 1900.

Dear Father,

Please allow me space in your *Annals* to return my heartfelt thanks to St Anne for her kindness to me.

During the second week of January, I was taken ill with a dreadful pain in my ear. For three days and nights, I did not close an eye; my suffering was so intense, that I thought I would die. To make matters worse, my husband was absent, and I was alone with my little child afflicted with bronchitis. I appealed to St Anne, but she appeared deaf to my supplications. Suddenly a thought struck me. — St Anne's image was printed on the first page of the *Annals*. I cut it out, kissed it devoutly, beseeching her to assuage my pain, and I would have it published in the *Annals*. It was midnight. I placed the image on my ear and laid down, trying to rest. . . Four hours later I awoke from a refreshing sleep. Imagine my joy, my gratitude to St Anne, every vestige of my agony had disappeared! Oh! for words wherewith to express my gratefulness to St Anne! My impotency renders me speechless; yet, my heartfelt thankfulness, for being mute, will not be less sincere, less lasting. No, as long as life will last, I shall ever proclaim St Anne's goodness, her power and her greatness. . .

I enclose \$1.00 for subscription and offering. . .

A grateful child of St Anne.

MRS CHARLES REGUMBAL.

ONECO, CONN. Feb. 22, 1900.

Reverend Father,

Last July my little girl's eye began to grow weak and very sore. After two months' time, a white spot commenced to grow and cover the eye. The little child suffered much pain and finally lost the use of her eye, she could see out of it no more. — I prayed to St Anne to cure my child, and I promised to have the cure published in the *Annals*, if granted. I come now to fulfil my promise, for my little child's eye is perfectly well. Many thanks to Good St Anne.

MRS MARY MCNEIL.



THANKSGIVINGS

- Taylor, Ill.** : « By applying St Anne's medal, my brother was instantly cured of palpitation of the heart. » Miss A. B.
- Quebec** : « For cure of severe pain in my side, with promise to publish in *Annals*. » B. K.
- Linwood, Mass.** : « Enclosed \$ 2.00 for masses in honor of St Anne who cured my child » A Subscriber.
- Ottawa, Ont.** : « Enclosed 50 cts for favors from St Anne. » Mrs M. J. K.
- Desoronto, Ont.** : « Good St Anne has cured my stomach and face. Enclosed \$ 1.00 for a mass in her honor. » R. H.
- Anoka, Minn.** : « In fulfilment of a promise, please publish in the *Annals* that St Anne cured me. I enclose 50 cts. for a mass » L. B.
- Benson, Minn.** : « For having cured me of a severe sickness. » Mrs J. B.
- Cornwall, Ont.** : « Gratitude to St Anne for favor obtained with promise to publish in *Annals*. » F. A. R.
- Stratford, Ont.** : « Offering for mass in honor of St Anne, in thanksgiving for recovery from painful accident through application of her oil brought from the Shrine. » M. R. — For several favors obtained. » M. A. L.
- Bombay, N. Y.** : « Thanks to St Anne for favor granted. » Off. 50 cts. Subscriber.
- Cobden, Ont.** : « For favor received after promise of publication. Off. 50 cts. » Mrs M. J. F.
- Green Bay, Wis.** : « For three great favors received. Thanks to Jesus, Mary and St Anne. » A Subscriber.
- Toronto** : « For instant relief from neuralgia. » M. C.
- Evansville, Ind.** : « For favors granted to me. » N. A.
- Amherstburg, Ont.** : « For two favors obtained. » C. M. S.
- Portland, Me.** : « For cure obtained. » Mrs D. S. C.
- Amherst, Mass.** : « Enclosed \$ 6.00 for masses in honor of St Anne who granted me my requests. » M. D.
- Northboro, Mass.** : « For my father's cure and mine from headaches. » A. A. B.
- Beaulieu, Minn.** : « Enclosed \$ 1.00 for favors obtained. » Mrs J. B.
- Green Bay, Wis.** : « I send \$ 5.00 to St Anne for masses, because thro' her power I obtained my present position. » C. N. A.
- Lebanon, N. Y.** : « For several favors granted. » Mrs A. L. R.
- Fond du Lac** : « For granting favor which I promised to publish. » A Subscriber.
- Spalding, Mich.** : « For favor obtained after promising to publish it. » E. B.
- Quebec** : « For safe delivery, and cure of my boy from tonsillitis. » L.
- Chippewa Falls** : « For favor received » A Subscriber.
- Cheboygan, Mich.** : « For special favor received. Off. 50 cts. » A Subscriber
- Kingston, Ont.** : « Gratitude, from Mr P. Lamereaux and family. Off. \$ 1.50
- Rosière** : « For a favor obtained after promising to publish it in the *Annals*. »
- Bergerville, Que.** : « For a great favor received and wish granted. » Off. 75 cts. A. Subscriber.
- North, Mich.** : « For favor obtained with promise of publication in *Annals*. » Mr and Mrs F. Brette.
- Boston, Mass.** : « I asked St Anne for a position and have obtained one. » A Subscriber.
- Montreal** : « For relief from asthma, hoping St Anne will cure me entirely. » A Subscriber.



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 odor of sanctity in North America.

The Canonization of the Saints of Ireland and a speedy restoration of her rights.
The Benefactors of St Anne's Basilica.

Persons already recommended and whose prayers have not been granted.

DECEASED

OTTAWA, CAN. : Mrs Ann Bambrick.

Special Intentions

TAYLOR, ILL. : "Cure and conversion of a sick associate — recovery of money — safe delivery — brother's conversion." — COLWOOD, MICH. : "Offering 50 cts. for mass in honor of St Anne for restoration of my daughter's sight and cure of a sore face." Mrs. E. Lafave. — QUÉBEC : "Father's conversion, mother's recovery, means to educate a sister etc." B. K. — BOGART, ONT. : "Several favors are asked of Good St Anne." A. H. — GLENN'S FALLS, N. Y. : "Enclosed \$1.00 for a mass in honor of St Anne, to be cured of a serious disease." — SAN FRANCISCO, CAL. : "Recovery of sick husband and daughter, return of son and daughter, conversion of father and son addicted to liquor." Mrs Mc. G. — SAGINAW, MICH. : "Please have a mass said for my recovery from a distressing feeling and weakness." M. O'G — MONTVILLE, CONN. : "I enclose \$2.00 for masses to obtain certain favors through the intercession of St Anne." M. L. H. — LA GRANDE, OR. : "That my child may learn to speak plainly." Mrs J. E. F. — SOUTH GLENS, FALLS N. Y. : "Enclosed \$2.00 for a mass, and a lamp in honor of St Anne, to obtain special favor." — ONECO, CONN. : "Enclosed \$2.00 for a mass for my child's eyesight. Mrs M^o Neil. — ST JOHN'S, NEWFOUNDLAND : "For relief from spine trouble." Off. \$2.00. Miss. M. Flannery "Hoping the power of speech will be restored to me." Off. \$2.00. John Collins — For recovery from a sore breast. Off. \$2.00. Miss. Teresa C.

(Three Hail Mary)

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SERMON OF ST VINCENT OF PAUL
on behalf of foundlings.