

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear
within the text. Whenever possible, these have
been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées.
- Additional comments:/
Commentaires supplémentaires:

L'Institut a microfilmé le meilleur exemplaire qu'il
lui a été possible de se procurer. Les détails de cet
exemplaire qui sont peut-être uniques du point de vue
bibliographique, qui peuvent modifier une image
reproduite, ou qui peuvent exiger une modification
dans la méthode normale de filmage sont indiqués
ci-dessous.

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou pliquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

ANNALS
OF
ST ANNE DE BEAUPRÉ

With the approbation of His Eminence the Cardinal Archbishop of Quebec, of Their Graces the Archbishops of Montreal and Ottawa, and their Lordships the Bishops of Three Rivers, Rimouski, Sherbrooke, St Hyacinth, Nicolet and Charlottetown, and the Vicar Apostolic of Pontiac.



SANCTA ANNA, ORA PRO NOBIS.

ANNALS
OF
ST ANNE DE BEAUPRÉ

EDITORS AND PROPRIETORS.—THE DIRECTORS OF LEVIS COLLEGE.

CONTENTS.

Spiritual advantages.—A miraculous cure.—The worship and patronage of Saint Anne (*continued*).—Sonnet.—Pastoral letter : St Anne declared by the Holy See Patroness of the Province of Quebec.—Christmas.—St Anne everywhere bountiful.—The Mass of reparation.—History of St Anne de Beaupré.—Subscription list for the altar of Our Lady of Perpetual Help.—Favors obtained through the intercession of St Anne.—Recommandations.

Price of subscription : 35 cents ; all correspondence to be directed to Rev. C. E. CARRIER, Levis College, Levis, P. Q.

SPIRITUAL ADVANTAGES.

1^o Two masses are offered up every week, one on Monday, and the second, on Saturday, for subscribers and their families ; 2^o another mass is said, on the first Friday of every month, for deceased subscribers.

—000—
A MIRACULOUS CURE.

During the pilgrimage of the parishioners of Nicolet, at Ste-Anne de Beaupré, on the 10th of last September, a poor mother, named Delaunais, was miraculously cured of a sickness that for two long years had riveted her to a bed of suffering. At her earnest request, her family consented to have her brought to the miracle-famed sanctuary. Numberless precautions were taken during the journey, so weak was the sufferer. Those who accompanied her, dreaded lest every moment might be her last.

On their arrival at the church, the patient, who was carried in a box, was deposited at the foot of the statue of St Anne.

While Madame Delaunais lay thus, close to the statue, she fell asleep through fatigue. When she awoke she uttered a prayer of thanksgiving to good St Anne. She was cured of a swelling that affected her whole body and caused her atrocious pain. However, she was still unable to walk, and she was borne to a lodging-house to spend the night.

When the bells tolled to summon the pilgrims to church, to her great joy, she felt a sudden relief; soon after all pain had disappeared, her paralysed limbs had recovered their former suppleness. St Anne had heard her prayer, this time it was sure that her cure was complete. All those who, the day before, had pitied her condition, saw her walking in the church, without help, up to the communion-table. Tears of gratitude flowed from her eyes.

So that all might witness her cure, she was made to advance in front of the sanctuary; all present responded with indescribable emotion to the prayers of thanksgiving she then addressed to good St Anne. The joy of all was great and many tears fell when the *Te Deum* was chanted.

— 000 —

THE WORSHIP AND PATRONAGE OF SAINT ANNE.

—

BY THE PRESENTATION OF MARY IN THE TEMPLE, ST ANNE AND ST JOACHIM HAVE CROWNED THEIR MERITS.

(Continued.)

As a rule, God offers to His chosen ones, in some rare circumstances of their lives, an occasion of giving Him a striking proof of their love, He then asks of them unwonted or more perfect sacrifices; now the voluntary offering of an object tenderly loved, now, an act of resignation to bitter reverses and utter destitution; betimes a total abnegation of self in favor of the suffering members of Jesus Christ. Thus were treated Abraham, Job, Tobias: of the first He asked an only

son; of the second, blind conformity to His good will; of the last, the immolations of fatherly charity. Who is ignorant of the two great trials that raised the chaste Joseph on the step of Pharaoh's throne, and made him the saviour of Israël ?

We shall not prolong this enumeration, as it would be hard to find, whether among the ancient Patriarchs, or the Saints of the New Testament, a single exception to the law thus dictated by the Archangel Gabriel to Tobias: "Because thou wast acceptable to God, it was necessary that temptation should prove thee."

(1) Happy they who learn to know the time of God's visitation and set to profit the occasion of truly loving! St Anne and St Joachim enjoyed that happiness all their life long, but especially when Mary had reached her third year.

Before obtaining her from Heaven, and by mutual agreement, they had vowed her to the Lord, and Mary, on her part, from her mother's womb, had consecrated herself to God, to serve Him in His temple. As soon as her age permitted, parents and daughter fulfilled their promise with a truly royal generosity. Without betraying any of the weaknesses of nature, whose legitimate claims might well have influenced ordinary souls, but which has no more sway on them, on whom perfect virtue has conferred self-dominion, they hastened to offer their Daughter to the Lord, and to crown by such a sacrifice all those of their long career. Alvarez de Paz indulges in the following pious reflections concerning this incomparable offering:

"At last, O Mary, pure and sacred holocaust, came the time when you were to be consecrated to the Lord, according to the vow of your parents. Penetrated with these words of the wisest of kings "If thou hast vowed anything to God, defer not to pay it," (2) they hasten to lead thee to the Temple and to offer thee to God as they have promised. Their

(1) Tob, XII, 13.

(2) Eccl. V, 3.

promptness in presenting their offering is all the greater that they are more pure and holy; and yet, they are advanced in years, old age bows down their foreheads, they can no more hope for a posterity; they have obtained thee by dint of prayers and weeping, they love thee with the most tender love, but piety triumphs in their souls over every impulse of nature, they dare not retain for themselves that which is holy, they offer it with all their heart to the Holy of holies, who alone is worthy of it. The Lord had respect to Abel and to his offerings. The good will with which His servant offered up to Him as a holocaust the first born of his flocks, was agreeable to Him. But how much more grateful still in His sight, O Mary, was the good-will of thy parents, of those saintly souls that offered thee to Him with such readiness, thee their only Daughter, true holocaust of grace and holiness! "May I learn from them, O my Sovereign! to hate my extreme avarice, I who find it so hard to detach myself, for the love of the Lord, from objects so unworthy of my love, I who, when I succeed in doing so, am not ashamed to offer such sacrifices to God in a cold and cowardly manner."

"Thy parents, O Mary, Virgin most precious, leave then their home, they bear thee in their arms, they hasten forward to consecrate thee to God. Sorrow is not on their countenance: they advance with hearts filled with joy; it is without any after-thought, and full of good will, that they will offer to the Lord, not only the best object they possess, but also what is holiest and most excellent on earth and in heaven?"

An exquisite sensibility, a profound tenderness, are not incompatible with such a generous detachment, as one might think who understands nothing in a life of sacrifice. On the contrary, the most sensitive and loving hearts have always peacefully and joyfully consented to the most trying humiliations. The history of the Saints, from Abraham to our days, is a continual proof thereof. How has God dealt with Mary, the best of mothers, and his only Son, Jesus, willing and

eager victims for our salvation? Sacrifices receive a new value from this holy readiness, for God cherishes those who give without sadness, without trouble of heart, but with a true inward joy, that which they hold dearest. His glory is to count a numberless host of martyrs who have run forward to their death clad in their richest garments, and adorned as for a feast. Now, if the merit of oblation depends on its proper value, on what it has cost the sacrificing soul, and the heavenly joy with which it accompanies the homage, despite of the anguish of heart, we may believe that Saint Anne and Saint Joachim surpassed all the martyrs. Who can give us their heart to understand their sacrifice? Is not that little daughter, only three years old, the reward, the honor and glory of their whole life? Is she not a thousand times dearer to them than life itself? Is not separation from her a more painful death than that which severs soul from body? Therefore, it is likely that after such an heroic act, they did not live long, and that the fire of divine love soon finished consuming them.

St Germanus, patriarch of Constantinople, thus describes their sacrifice: "The venerable Anne, quite penetrated with the august ceremony, together with her dearest Husband, leads her beloved Daughter; a troop of tender virgins escort her, and they arrive at the entrance to the Temple. As they approach, the gates open to give passage to the *Gate of God Emmanuel*, and Mary's footsteps sanctify the sacred threshold. The sanctuary shines with the effulgence of lamps, but the brightness of that loving Lamp fills it with a much more vivid splendor; it is lighted up at its entry with the reflecting rays of heavenly beauty. The altar-steps glow with the rays of the virginal glory that encircles the Virgin's brow. Zacharias rejoices at the honor of receiving the Mother of God; Joachim feels a holy joy in offering an oblation which hastens the fulfilment of the prophecies. Anne consecrates her Daughter to the Lord with transports of joy; our forefathers the Patriarchs are filled with consolation,

and feel that they are freed from the condemnation which weighs upon them; the Prophets are enraptured, and, with them, all the orders of the elect, all the souls adorned with sanctifying grace.

The sight of this touching presentation elicits from the holy patriarch such cries of admiration, that his language might seem rash, were it not addressed to Saints of such extraordinary virtue and of such rare worthiness; he places the following address in the mouth of the high-priest Zacharias at the moment when he receives the Blessed Virgin from the hands of her parents: "Authors of our salvation, how shall I name you! what shall I say of you! I am in astonishment at the Fruit that ye offer me; it is such that its purity invites God Himself to come and dwell within it. Never, indeed I was there, nor will there be seen again any whose beauty shines forth with such brilliancy. You have appeared as a double river flowing out of Paradise. You bring hither a Lamp more valuable than gold and precious stones, it lights up the whole world by the grace of its spotless virginity and by its rejoicing splendor.

"We contemplate you as two luminous orbs placed in the firmament! Ye both drive away darkness, the shadows of the letter and of the law given amid storms, you obtain for us through your faith in Christ a happy transition to the new law of grace; we look upon you as the two shining angles of the spiritual temple of the New Covenant, for in you has been enclosed the Altar sanctified to God and dedicated to the holiest of victims. May my speech not long remain beneath your merit! O ye who devoted your care to raise this little Virgin, ye who appear to us as cherubim sheltering with mystical shadow the mercy-seat of the Pontiff and Saviour of the world.

"As pure gold overlaid of old the ark made by the hand of man, you have clothed the spiritual and divine Ark of the new alliance, that ark wherein reposed He who signed our pardon on the cross. Your joy is the

joy of the whole earth, your glory becomes a common cause of gladness to all men. Yes, you are happy, you who enjoy the privilege of being the parents of such a daughter! Blessed be ye, O ye who bring unto us that gift of God! Blessed be the breast that fed it, and the womb that bore it!"

(To be continued.)

(From the French of Father Mermilloi, S. J.)

—000—

SONNET.

The time of life that hath so quickly flown.
 Seems like a journey through some desert place
 Where all is silent and I stand alone.
 Yet, here and there, within a narrow space,
 A bright oasis cheers the trav'ler's gaze.
 The thought of youthful friends and happy days
 Forever past, awakens oft a tear
 Of fond remembrance, as I turn once more
 To look upon the past and view each year
 Wherein the heart recalls the scenes of yore.
 And then, as onward I pursue my way,
 I think how soon my journey's end may come.
 Perhaps my course is nearly run, the day
 Is near when I shall reach my happy home.

M. S. B.

—000—

PASTORAL LETTER

OF THE BISHOPS OF THE ECCLESIASTICAL PROVINCE OF QUEBEC;
 PROMULGATING THE BRIEF WHICH CONSTITUTES ST. ANN
 PATRONESS OF THE SAID PROVINCE.

We, by the mercy of God and the favor of the Holy
 Apostolic see, Archbishop and Bishops of the Eccle-
 siastical Province of Quebec,

*To the Clergy Secular and Regular, and to all the
 Faithful of the said Province, Greeting and
 Benediction in Our Lord.*

Your ever increasing devotion, Our Dearly Beloved
 Brethren, towards St. Ann, mother of the Blessed

Virgin Mary, and the signal proofs which God has been pleased daily to give of the power of her intercession, have induced Us to request the Sovereign Pontiff to declare St. Ann the special Patroness of the Ecclesiastical and Civil Province of Quebec. By a rescript of the 7th May 1876, the Holy Father has vouchsafed to grant this favor, without prejudice however to the title which, for the last two hundred and fifty years, St. Joseph possesses as Patron of all Canada, and consequently, according to the rules of liturgy, the office of St. Ann has been necessarily raised for our Province to the rank of first class, with octave and solemnity. Henceforth then, we may and ought to invoke St. Ann with special confidence as our Patroness and protectress.

Two hundred years ago the illustrious François de Laval-Montmorency, after twenty years of episcopacy, affirmed that the inhabitants of this country were distinguished among all other nations for their devotion towards St. Ann. The numerous altars and sanctuaries dedicated under her name, the ever-increasing multitude of pilgrims who repair thither, and the signal graces there received, clearly show that this devotion is always dear to your hearts, and this new favor of the Sovereign Pontiff cannot fail to augment it.

That you may the better understand and value this favor, we propose to-day, O. D. B. B, to lay before you, as briefly as possible, the teaching of the Catholic Church on the worship and intercession of Saints.

I. WORSHIP DUE TO GOD ALONE.

Moses, addressing the Jews in the desert, recalls to them that God is one, and that He is worthy of all our love: *Hear, O Israel, the Lord our God is one Lord. Thou shalt love the Lord thy God, with thy whole heart, and with thy whole soul, and with thy whole strength: Audi, Israel, Dominus Deus noster Dominus unus est. Diliges Dominum Deum tuum ex toto corde tuo et ex tota anima tua et ex tota fortitudine tua* (Deut. VI, 4

5). *To God alone*, says St. Paul, *be honor and glory forever and ever: Soli Deo honor et gloria in sæcula sæculorum* (I. Tim. I. 17.). All things are subject to His infinite power (Wisdom, XVI. 17). His Providence governs the world with infinite wisdom and power (Wisdom VIII. 1.). His holiness and his justice are without limits (Deut. XXXII. 4.). His mercy endureth forever (Ps. CXVII. 1.).

In a word, God is infinite perfection, and consequently, He is infinitely worthy of our love, of our fear, and of our adoration. And as no being is equal nor even comparable to Him, so also no being has the same right to our love, to our fear or to our adoration.

Such is, O. D. B. B., the notion of God and of the supreme and absolute worship due to His infinite majesty, which the Catholic Church impresses upon us.

II. NATURE OF THE WORSHIP WHICH CAN BE RENDERED TO THE SAINTS.

While teaching us that God is the Sovereign Lord of all things, and the sole source of all existence and of all grace, catholic faith also recalls to us that *God is wonderful in His Saints, mirabilis Deus in Sanctis suis* (Ps. LXVII. 36.); that *He is glorified in the assembly of the Saints; glorificatur in concilio Sanctorum* (Ps. LXXXVIII. 8.); and that *He himself vouchsafes to be their reward exceeding great; ego merces tua magnanimis* (Gen. XV. 1.); this is why David invites us to *praise God in his Saints; laudate Dominum in Sanctis ejus* (Ps. CLX. 1.).

In the civil order, to the Sovereign alone are royal honors rendered; but because of him, are honored those whom he has invested with a portion of his authority; and this honor, which is of an inferior degree, is accounted for by, and is founded upon, the honor due to the Sovereign himself.

Likewise in the religious order, to God alone do we render divine honors; but because of God we honor

the Saints who during life have been His faithful servants, and who, after their death, are called to sit with Jesus in His throne; *qui vicerit, dabo ei sedere mecum in throno meo* (Apoc. III. 21.). During their mortal career, says St. Paul, *they have received abundance of grace, and of the gift, and of justice; they shall reign in life eternal through Jesus Christ; abundantiam gratiæ et donationis et justitiæ accipientes, in vita regnabunt per unum Jesum Christum* (Rom. V. 17.). Upon earth they have been humbled and persecuted for justice, sake; they have been forgotten and despised because of their virtues which the world could not understand; but after their death *they are crowned with glory and honor; gloria et honore coronasti eum, Domine* (Ps. VIII. 6).

Why, therefore, shall we not be permitted to honor those whom God thus crowns with His favors? to acknowledge with marks of respect the excellence of their virtue and the glory of their reward? We do not say that the Saints are gods: far from us such impiety! The worship we render to the Saints is not only inferior to the worship we render to God, but it is of a different nature. We adore God alone; "but, says St. Jerome, we honor His servants, that the honor we give them may redound to God; *honoramus servos, ut honor servorum redundet ad Dominum.*"

(To be continued.)

— ooo —

CHRISTMAS.

Christmas eve has come. The snow is falling, the night is dark, the ground is frozen; in fireless and joyless homes, little children badly sheltered and clad shiver in their swaddling-clothes. Alas! they are too young to understand that their God, a child like them, is born in misery and suffering, in a poor manger, to save us from eternal death. They know it not; or they would hush their plaintive wailings. They would

blush to bewail their distress in presence of the abasement of the King of heaven, or rather, the sight of such humility would console their unhappiness. Weep poor infants, for such is your prayer. The bird sings, the ocean roars, the winds sigh, and the child cries, Each creature praises the Lord with the accents that were given to it. The voices of little children are as agreeable to the Infant Saviour as the smoke of incense or the singing of angels.

All the universe must greet His birth. Ye also, angels of the earth, blend your feeble accents with the universal *hosannah*. Men have outraged their Redeemer; you are still innocent. It is for you and those that resemble you that the kingdom of heaven is reserved. Your lips are yet unable to pronounce obscene and blasphemous words, to wound His adorable Heart, all bleeding for love of us.

Weep then, children, weep on; Jesus will hear you, he will hear the prayer of your tears, and you will never cease to bless His holy name.—M. N. D.

—(For the *Annals*.)

—000—

SAINT ANNE EVERYWHERE BOUNTIFUL.

Alpena, Mich., August 21, 1888.

Dear Sir, Alpena is far from the world, but, if you don't know where it is, good Saint Anne knows it quite well.

First of all, my church is dedicated to her, and then, she performs many miracles among our good Canadians of Michigan.

Two years ago, Madame Eugène Gougeon of this parish fell dangerously ill. Her sickness lasted long and was very painful. Saint Anne was not forgotten. But the great Saint was no doubt far away lavishing her benefits elsewhere. Perhaps she was delaying in order to try the faith of the patient. The poor woman

still suffered, alternately hoping, rejoicing and often losing courage, as her sickness occasionally left her for a while only to come back with greater violence. At last, she vowed a pilgrimage to Ste Anne de Beaupré, and promised to publish her recovery in the *Annals*, if she obtained it.

Saint Anne, apparently, was waiting for such a promise to begin operations. The sick woman began to grow better, and, her condition improving day by day, she started for St Anne, still weak and exhausted, but with faith livelier than ever. Such a long voyage, which was enough to kill her, according to the Doctors, was the cause of her resurrection. Since her return home, she has kept in perfect health, and, for almost a year now, none of her former sufferings have come back to her.

She now begs of you to lend a voice to her gratefulness, and to enable her to fulfil the last part of her vow. She dearly loves our great Saint, and contributes to spread her devotion in our parish.

A SERVANT OF ST ANNE.

—000—

THE MASS OF REPARATION.

In these latter days the idea or spirit of Reparation seems to pervade all those special devotions which have been newly introduced among pious Catholics. And this idea or spirit is a natural outcome of the present state of religious belief and practice in all parts of the world. In every country faith is being attacked by both open and hidden adversaries, whilst devout practices are being more and more neglected by too many professing Catholics. Under one name or another errors are being plausibly advocated, not only by Freethinkers and those openly opposed to religion and morality, but far more fatally by those

who would at first sight appear to be actuated by the love of all that is holy and elevating. This age seems to be one of reasoning and discussion, rather than one of humble, undoubting faith, and the consequence of this is that prayer and adoration are far too sparingly offered up to the Supreme Being, our Father in Heaven. Earnestness forms but a small part of our present system, and hence loving veneration is in great danger of growing weaker and weaker.

Our mother, the Church, comes bountifully to the aid of those amongst her children who remain faithful and loving, and from the time of the revelation of the Devotion to the Sacred Heart up to the present moment, has been constantly approving of all those devotional developments, which have had their origin in the natural impulse of the human heart to redouble its own manifestations of love, in order to make up for the lack of such manifestations in others towards the object of that love. This is an impulse which is laudable even in the natural order of things, as, for instance, when a child redoubles its caresses in order to soothe some sorrow from which its mother is suffering, or when a mother surrounds an afflicted or infirm child with even more tender affection than mothers are wont to bestow, lavish though that be. In a far higher degree in the supernatural order, is this loving impulse laudable when it expands into a sublime necessity of offering loving reparation to God, His Son, and His Blessed Mother to make amends for the neglects and insults that are heaped on them by public prints, by individuals, by whole communities, and, alas! even by entire nations.

Practices of Reparation and Institutions or Confraternities that further such practices, then, in these days, have become of an absolute necessity to fervent Catholics and, praise be to God! opportunities are not wanting for enabling each of us to give due expression to the loving sympathy and adoration with which our hearts are or should be filled.

It is well-known that towards the end of the 17th century, the acceptability of a special devotion to the Sacred Heart was made known to the Blessed Mother Marguerite Marie Alacoque, a Visitation nun. This devotion is especially one of reparation and atonement for the ingratitude of men, but it would lead us too far were we here to speak further of a devotion which is, so to speak, the parent of all modern devotions of reparation, and is besides too well-known for it to be necessary for us to do more than mention it here.

The Communion of Reparation (a branch of the Apostolate of Prayer), the Perpetual Rosary, the Work of Nocturnal Adoration, the Work of Reparatory Adoration (by means of a weekly half-hour spent before the Blessed Sacrament in a spirit of adoration and expiation), the Work of Universal Expiation, (founded in London, England), etc., etc., are all an outcome of that same spirit which has caused the Apostolate of Prayer to become so widely spread—the spirit of expiation and reparation. The two latest developments of this spirit are the Confraternity of “The Mass of Reparation” and the Association of “The Work of Perpetual Intercession for the Church and Sovereign Pontiff.” It is with the Mass of Reparation that we have to do to-day, and we will briefly recount the origin and aim of this devotion.

In the month of October 1882, at the Norbertine Couvent at St. Anne de Bonlieu, (Department of Dôme) France, there died a humble lay-sister known simply as Sister Rose, whose life, of singular merit, still remains to be written. Her childhood was none of the happiest, but from her very earliest years she knew how to sanctify her sufferings and trials, and in spite of them, or perhaps because of them, attain to a nobility of mind and tenderness of heart seldom to be met with. Her childhood, wifehood, motherhood, and even her widowhood, were passed in sorrow and struggling with adverse circumstances of every

description, and though from her sixteenth year she had felt the greatest desire of entering religion, it was only in comparatively old age that she was able to satisfy this desire by entering as a Norbertine lay-sister at the above-named convent. We have not space here to speak of her heroic life, but we can refer our readers to a pamphlet, "Sister Rose and the Mass of Reparation," in which a sketch is given of her life and trials. We hope that some day she will meet with a worthy biographer, as a "Life" of this holy woman would furnish most useful matter of edification and encouragement to poor souls who, being in the world, are yet not of the world, but to whom the convent haven is, for one reason or another, inaccessible. Sister Rose as we will call her (though she had not yet entered religion), had been a widow for some time and was already fifty years of age when the idea of a Mass of Reparation first presented itself to her mind. She tells us that the greatest of her sufferings was "to see that God, so deserving of love, was so little loved..... When I went into the church and saw those long rows of empty benches, I felt my heart oppressed and broken with grief; I multiplied my acts of faith, hope, and contrition, doing my best to make them equal, nay, even to exceed, the number of empty places." On Sundays, she was accustomed to hear several Masses in various intentions, but on one day in particular—the Feast of Corpus Christi, June 19th 1862—when on the point of leaving the Church after her four customary Masses, she felt herself deeply touched on beholding so many empty chairs around the altar (*) denoting how many Catholics were absent.

As another Mass was about to commence "I resolved" he said "to remain, so that one less would be absent.

(*) This was in France, it must be remembered, where the system of pews is not introduced, but where chairs and kneeling-stools are used.

....I begged our Lord to do a good work for Himself by making Himself better known and loved." It was then she was struck by the thought of how little we think of making amends to the glory of our Father. She promised that on all Sundays and Holidays of obligation she would hear a Mass in the place of absent brethren and thereby make *reparation to God's accidental glory*. A clearer insight into the two kinds of glory which appertain to God was given her on the Feast of Corpus Christi that same year. She herself says. "It was given me to understand something of the two kinds of glory which belong to God, that the one is peculiar to God and, like His Divine Perfections, is far beyond the reach of man, who can neither add to it nor take away from it. The other, on the contrary He deigns to accept from us, and even derives from it a certain pleasure on account of the love He bears us." It is this *accidental glory* which it would be the joy of our lives to render unceasingly to God if we but possessed sufficient faith and charity. Sister Rose says further (still speaking of that Feast of Corpus Christi). "I prayed fervently that God would make all devout persons love the practice of hearing a second Mass in spirit of reparation on Sundays and Feasts of obligation. Our dear Lord made me understand that He would grant many favours to those who should embrace that devotion."..... "Though I did not understand by what means this would become known, and when it would please God to make it popular and general throughout the world, I thought that some day the practice would become well known in the Catholic Church, and that it would be spread by means of an Association." Such, then, was the origin of this devotion of Reparation, which has now developed into an Arch-confraternity. After the progress of the devotion had drawn the attention of the ecclesiastical authorities, his Lordship the Bishop of Valence, in 1886, erected a Confraternity of the Mass of Reparation, and that same year Pope Leo

XIII, bestowed upon it the title of an Arch-confraternity, with all attendant privileges. The Bishop of Nottingham that same year erected the Arch-confraternity canonically in the Church of the Blessed Sacrament at St. Norbert, Crowle, Lincolnshire.

The essential practice of this devotion is that of hearing a second Mass on Sundays and Holidays in the place of an absent person, and with the particular and explicit intention of making reparation to the glory of God for the injury done by this sinful absence. In places where but one Mass is said, or when a person is physically or morally unable to hear two Masses, either Holy Communion on the Sunday or a Mass heard in the above intention during the week may take the place of the second Mass.

Of course many other good works can be performed in the spirit of this devotion, specially such works as have reparation of God's glory in view, but the Mass of Reparation is, as we have said, the essential practice.

The only condition required for those who are desirous of becoming members of the Confraternity and sharing in the advantages granted to it, is that of having their names enrolled on a special Register, to be sent eventually to the chief seat of the Arch-confraternity in France. The indulgences to be granted are numerous. As yet the work is almost unknown in Canada, although the highest episcopal approbation has been bestowed on it in very many dioceses of the old country.

The practice of this devotion is most easy, since there is no question of superadding devotional practices but only of forming an intention. Let any one look round on the state of the Catholics in his own immediate neighbourhood and he cannot fail of being convinced of how appropriate is this devotion to the actual needs of Catholic society. Which of us has not some relative or friend whose necessary occupation at a distance from a Catholic church debars him from

fulfilling his Sunday duty of hearing Mass? Which of us does not behold the most trivial pretexts being laid hold of by lukewarm Catholics as an excuse for missing Sunday Mass? Which of us is ignorant of the constant *deliberate* neglect of Mass to be met with in every rank of life, in every parish?

To these two last categories of unhappy souls appertains the guilt of revolting against the established authority of Our Lord Jesus-Christ, speaking by His Church, and of depriving God of that *accidental glory* which it is their duty to give Him; to those happy souls who join this Arch-confraternity (or practise the devotion which is its essence), appertains the glorious privilege of testifying their own devoted love to the Church and respect for her precepts whilst theirs too becomes the lovely and congenial task of repairing that glory of which sinners would deprive our dearest Lord.

G. M. WARD.

—ooo—

HISTORY OF ST. ANNE DE BEAUPRÉ.

The first settlement of Beaupré, or "Petit Cap," as it was called in the olden time, is lost in obscurity. The account generally received is that a fleet of Breton fishermen were caught in one of those sudden squalls that sweep up the St. Lawrence, and, having invoked St. Anne, were saved from drowning; whereupon they named the marshy bank on which they scrambled out of the angry waters after their beloved patroness. Year after year the sailors were guided to land in safety on this spot, and at length quite a settlement grew up, attracting colonists from Quebec.

Among the precious volumes that live in retirement on those upper shelves, upon which cobwebs lovingly linger, is one wherein is set forth in quaint old French the story of how, on the 13th of March, 1658, Monsieur Louis d'Ailleboust de Coulanges, Governor of New

France, with the Rev. Mr. Vignard, commissioned by his ecclesiastical superior in Quebec, blessed the site for the Church of Petit Cap, and how the Governor, with all due ceremony, laid the corner-stone. Occasionally Jesuit Fathers from Quebec would come to hold missions on this spot, destined hereafter to be so famous.

On the 25th of October, 1645, Monsieur de St. Sauveur, a secular priest from Quebec, started for Beaupré, the "Company of a Hundred Associates" having promised to pay him a yearly salary should he undertake the spiritual and temporal charge of the mission. This was arranged with the consent of the Jesuit Fathers, in order that one of their number, who had hitherto served the mission, might be free to attend at the Hospital of Quebec, where his services were daily needed. For this charge Monsieur de St. Sauveur was to receive the magnificent sum of twenty-five crowns a year!

Miracles were frequent in that spot from its earliest settlement. The founders of the Ursulines of Quebec, the Venerable Mother Mary of the Incarnation, writing to her son in 1665, says: "At so en leagues distant from here there is a village called Petit Cap, where there is a church dedicated to St. Anne, in which our Lord works great miracles in favour of the holy mother of the Blessed Virgin. There one may see paralytics walk, the blind receiving sight and the sick restored to health."

In the year 1668 Monseigneur de Laval, the great Bishop of Quebec, received a relic of St. Anne, which a Jesuit, the Rev. Father Nouel, brought from the chapter of Carcassonne to the shrine at Beaupré. It was first venerated there on the 12th of March, 1670. The church, of which the foundation-stone was laid with the stately ceremonial of the old *regime*, by Monsieur Louis d'Ailleboust de Coulanges, was opened for worship in 1660, and was dedicated to St. Anne. It was erected on the shore, so near the river's brink

that the rising tide constantly flooded it, and rendered it almost useless. It was, therefore, removed, or rather rebuilt with the same stones, in 1676, by Monsieur Filion, then parish priest of St. Anne's, on a slight eminence rising from the north side of the road,—a quaint old stucco edifice, with the high-pointed roof and double bell-tower that mark the Canadian style of church architecture in those early days. (1)

The venerable structure, long since too small to contain the crowds which flock to *la bonne sainte Anne*, has been the scene of many wonderful and well-authenticated miracles. To it the converted Indians were in the habit of coming annually in great numbers. Towards the end of July the broad St. Lawrence would be black with their canoes, and the shore bristle with Indians' tents. From distant deserts, from beautiful Gaspé, from Restigoache, from the shores of the great lakes, even from black Hudson's Bay, the red men came in hundreds to do homage to their good mother St. Anne, and to beg her intercession for her poor children of the forest. The wild Ojibbeway, the graceful Algonquin, the Huron, the Abenequis, the Millecite, and the Mic-Mac were all brothers in their love for her. They would make this pilgrimage with great faith and earnestness, approaching the Sacraments with reverence, and venerating the precious relic of her who has been so manifestly a protectress to the Indians. Many miracles are recorded among the Indians at this time, in especial a cure granted to an old Mic-Mac chief from Restigouche, who, as long as he lived, came every year from his New-Brunswick home to thank and honour the good St. Anne.

(1) This is the earliest church of Beupre of which we have any authentic account, but it is generally believed that there was a simple structure built there in 1650 by those Breton sailors, who were the first pilgrims guided by the good St. Anne to her now famous shrine.

The new church—a large stone edifice, built in 1870—is on the lower side of the road way. It was begun in 1872, in 1876 it was solemnly blessed by the Archbishop of Quebec, and that same year a decree of his Holiness Pius IX, dated May 7, declared St. Anne the Patroness of Quebec, as, long since, St. Joseph had been proclaimed Patron of all Canada.

The church has eight altars, given by different Canadian dioceses. There are some fine stained-glass windows, and a profusion of old oil paintings, most of them giving evidence of piety rather than genius. Nearly all represent scenes of peril or shipwreck in which St. Anne mercifully comes to the aid of the mariner. Above the high altar is a true work of art—a painting from the brush of Lebrun, representing St. Anne, her Immaculate Daughter, and two pilgrims. This fine old picture, on which may be seen the armorial bearings of the noble house of Tracy, Viceroy of the New France, was presented to the shrine on the occasion of his visit in August, 1666. Two pictures by the Franciscan monk Lefrançois, and a magnificent reliquary, are the gifts from the princely Bishop Laval de Montmorency. In 1705 the gallant d'Îberville, dying in far Havana, sent to the distant shrine on the shore of the blue St. Lawrence, a massive silver crucifix. A second relic of St. Anne was brought from Rome in 1877, by the Rev. M. Laliberté.

Perhaps the most magnificent of the treasures of this sanctuary is a chasuble wrought by the royal fingers of Anne of Austria, queen-mother of *le grand monarque*. Two hundred years have passed since the gorgeous fabric came as an earnest of the interest taken by the court of France in France's most Catholic colony of Canada, but the silver and gold have lost none of their splendour, and the work of the regent Queen is still shewn with pardonable pride to pilgrims to the shrine of *la bonne Sainte Anne*.

In 1879, in accordance with an agreement between the Archbishop of Quebec and the Society of the Most

Holy Redeemer in Belgium, the parish of St. Anne was ceded to the Redemptorist Fathers, four of whom arrived to take charge of it on the 21st of August of that year. Since then their number has more than doubled and their work is ever on the increase. The number of organized pilgrimages to the shrine of the good St. Anne in 1882 was seventy eight, in those 52,030 persons received Holy Communion, and 2,540 Masses were celebrated. Since that time, however, the number *per annum* has greatly increased, many from the maritime provinces having been added to the record.—A. M. Pope, in *Ave Maria*.

—00—

SUBSCRIPTION

FOR THE ALTAR OF THE BLESSED VIRGIN HONORED UNDER THE
TITLE OF OUR LADY OF PERPETUAL HELP.

We are convinced that persons devoted to St. Anne would be happy to contribute to the erection of this monument to the glory of the Immaculate Daughter of the Protectress of Canada.

We, therefore, with the approval of His Eminence the Cardinal Archbishop of Quebec, have opened a subscription-list in the *Annals*.

Persons contributing at least 25 cents will have a share in the masses and prayers which are offered in the Basilica for benefactors.

N. B.—Offerings may be sent either to the Church of Ste Anne de Beauré or to the editor of the *Annals*.

4th Subscription-list.

Anonymous, \$1.50 ; Mde Galland, Shédiac, N. B., \$1 ; several anonymous contributors, \$4.50 ; anonymous of Barachois, N. B., \$4 ; anonymous, \$10.15 ; a citizen of Nicolet, \$1 ; a citizen of Trois-Rivières, \$5 ; Mrs Widow Jean Racine, 25 cts ; E.éphane Lachance and wife, \$3 ; Mde Pennée, Tertiary, \$5 ; Angélique Mercier, \$1 ; Caroline Mercier, \$1 ; Emilie Cloutier, 25 cts ; Elzéar Lessard and daughter, 50 cts ; Sara Morel, 25 cts ; Etienne Simard, 50 cts ; Mde Sophie Caron, 25 cts ; Sara Lefebvre, 25 cts ; Thomas Simard and family, \$2 ; Olive Goulet, 25 cts ; Louise Racine, 25 cts ; Mr. Filteault and family,

\$1 ; Elzéar Plante and family, 75 cts ; James Hamn, \$1 ; Narcisse Roucanet and family, \$5 ; Délima Mercier, 25 cts ; Marie Duseaux, 25 cts ; Emile Lorient, 25 cts ; Hubert Labrie, 40 cts ; O. Roberge, \$1 ; A. P., \$1.25 ; Fl. Létourneau, \$1 ; some friends, \$2.75 ; Sisters of Mercy, Davenport, \$10 ; anonymous, Ste. Agathe, Man., \$1 ; M. M., St. Paedme, \$1 ; Mde Cadieux, 95 cts ; Lemieux and family, 25 cts ; Alfred Gagnon, Château Richer, \$5 ; Louise Robitaille, 25 cts ; Mde Vve Drouin, 25 cts ; Victoria Drolet, 25 cts ; E. J., Beauce Junction, \$2.25 ; Charles Turgeon, \$1 ; Jean and Cyprien, 50 cts ; Anonymous, Rochester, N. H., \$11 ; Lyon Mountain, \$2 ; R. T. Bernard, 25 cts ; l'abbé Côté, 25 cts ; Mde Coderette, 50 cts ; Joseph Pinsonneault, 25 cts ; St. Joseph, Manitoba, \$1.25 ; Georges Robitaille, 50 cts ; anonymous, Nicolet, \$1 ; several anonymous contributors, \$18 ; J. H. Leblanc, \$1 ; Subscribers of Trois-Pistoles, \$2 ; J. P. Paradis, Ill., \$7.90 ; Mme Galland, \$1 ; D. Angèle Lebel, \$2 ; several minor contributions, \$6.19 ; D. A. Beland, \$2 ; P. F. Audet, for the subscribers to the *Annals*, of St. Gervais, \$1.20 ; anonymous, \$1.50 ; anonymous, \$1.50 ; O. Lebeau, \$1.30.

A lady has given a chalice for the sanctuary of St. Anne.

—00—

FAVOURS OBTAINED THROUGH THE INTERCESSION OF ST. ANNE.

My brother brought back from a pilgrimage to St. Anne de Beupré an increase of faith, and soon after died a most happy death, for which he is indebted to the good Saint. *T. B. D. Flemingsburg, Ky.*—On the very day of his first Communion, a little boy was thrown out of a carriage. His skull was fractured in two places, and during five or six weeks, his mind was wandering. He was recommended to Saint Anne and was completely cured. *Frampton.*

—000—

RECOMMENDATIONS.

The colored missions of the United States.