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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.

Gloriosa dicta sunt de te (Ps. 86.)



Glorious things are said of thee (Ps. 86.)

SANCTA ANNA, ORA PRO NOBIS.

ANNALS

OF

ST ANNE DE BEAUPRÉ

—EDITORS AND PROPRIETORS.—THE DIRECTORS OF LEVIS COLLEGE.

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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.

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A WORD TO THE FRIENDS OF ST. ANNE.

Before ending the last number of our second volume (*Second series*), we must address a word of gratitude to our kind readers, and to those who have shown zeal for the diffusion of the *Annals*. May saint Anne reward them as they deserve!

At the same time we cannot refrain from complaining of the apathy of so many would-be clients of

St. Anne. It is through sheer negligence, evidently, and from no guiltier motive, that they have abstained from receiving our little review. It was begun two years ago, with the sole object of making our good Saint better known and loved among the English-speaking population of Canada and the neighboring States. It was undertaken with the approval of His Eminence Cardinal Taschereau, and many of his colleagues in the Episcopacy.

Under such auspices, we might have expected a much fairer result. A two years' trial has convinced us that there is a lack of zeal for religious publications, among those of whose lively and ardent faith we had hoped a more generous encouragement. Financially speaking, our undertaking has proved a failure. But experience has taught us that Saint Anne wishes her servants not to be discouraged, but to "try again."

Try again, we shall then, for another year. Nay! more than that, we shall wreak a Christian vengeance on our forgetful and negligent friends, by serving them, in some respects, better than before. Our third volume will be printed on tinted paper, of superior quality and finish to that hitherto used.

In return, we claim the following favors:

LET ALL OLD SUBSCRIBERS PAY THEIR ARREARS, AND RENEW THEIR SUBSCRIPTION.

LET ALL PARISH-PRIESTS EXHORT ALL THE ENGLISH-SPEAKING FAMILIES OF THEIR FLOCK TO SEND US THEIR SUBSCRIPTION, AS SEVERAL ZEALOUS PASTORS HAVE ALREADY DONE.

Let all those who are invited by authorized agents to subscribe to the *Annals*, reflect before they refuse to spend the trifle of *thirty-five cents* for the glory of Saint Anne.

THE WORSHIP AND PATRONAGE OF ST. ANNE

(Continued.)

DEVOTION TOWARDS ST. ANNE IS TRULY CATHOLIC :
HOMAGE PAID TO HER BY THE WESTERN
CHURCH.—ITALY.

Although the office of St. Anne may be found in all the ancient breviaries published in Spain, and particularly in the Mozarabic liturgy, no precise date can, however, be assigned to the origin of her *cultus* in that country. But local tradition, the very ancient style of some of her chapels, the universal preference which, for centuries, has been given to her name in the baptism of infants, justify us here, as elsewhere in Europe, in making her worship date from the remotest ages of Christianity. Later, her devotion was spread throughout the country principally by religious orders; the Carmelites, as usual, seem to have been its most fervent propagators. In the fifteenth and towards the middle of the sixteenth century, rendered illustrious by the reform of the Carmelite order, St. Anne was universally honored throughout all Spain, and a very slight acquaintance with the history of that country, will reveal the prodigious number of persons who gloried in bearing her name. Several of the companions of the seraphic Teresa either had received it at the sacred font, or adopted it on entering the religious state, according to the custom of that order. The two religious of her Reform who perhaps enjoyed the greatest share of her intimacy, and whom she loved among all others, bore that name: they were Anne of St. Bartholomew, her faithful companion, her adviser in the work of her foundations; and the Venerable Mother Anne of St. Augustine, *her beloved daughter and "the apple of her eye"*, whom we may also justly call, *the privileged daughter and the apple of the eye of St. Anne*. It is an undeniable fact, the new

Carmel made the devotion towards the glorious Mother of Mary Immaculate flourish anew; but more than any of her companions, with greater success than the most eloquent preachers, Mother Anne of St. Augustine rendered it prodigiously popular throughout Spain and her colonies, by the authority of her example, the public and extraordinary graces she received from her motherly Patroness.

The following passage from the book of *the Foundations* seems necessary to explain the relation we are about to reproduce.

After having related the foundation of Villanova-de-la-Xara, S^{ta}. Teresa adds: "The origin of the hermitage which serves us for a convent is as follows. This edifice was built by a most virtuous and spiritual priest who professed a lively devotion to the glorious St. Anne, his name was James de la Guadalaxara. Born at Zamara, he had belonged for a time to the Carmelite Order. He undertook the voyage to Rome, with the purpose of extending the worship of St. Anne, and returned therefrom with great indulgences in favor of the sanctuary he had raised in her honor.

At his death he ordered by his will that his house and all his property be used in founding a convent of nuns of Our Lady of Mount Carmel, that, if such a foundation could not take place, a chaplain attached to the hermitage should, every week, say a few masses there, but that the latter obligation should cease as soon as a monastery had been founded on the spot. During more than twenty years, a chaplain was appointed in charge of the hermitage; but during the interval, the value of the living greatly decreased. The nine ladies of whom I have spoken occupied only the house of the donor. The chaplain dwelt in another house, likewise belonging to the same living; he is about to give it up with the property remaining. In truth, it is very little. But Our Lord, in His sovereign bounty, will know how to take under His protection the dwelling of Her who gave birth to His glorious

Mother. May the adorable Master be always faithfully served here, and may all creatures sing his praise forever. Amen!"

The provisions and desires of the blessed reformer were amply realized. She had brought with her, to help her, in the difficult work of foundation, the Venerable Mother Anne of Saint Augustino, whose trust in God was worth an endless treasure. She gave her at the same time the office of stewardess and sexton, with charge of the turning box, and then considered she had done her best for the maintenance of the house, by giving up to her pious companion the care of providing for its material wants in a poor and resourceless country. Her hopes were fully justified, founded as they were on the tender devotion of Sister Anne to the Infant Jesus and to her Patron-Saint. For several years the divine Child liberally supplied her, always at the right moment, with infinite delicacy, with all necessary resources, either for the maintenance of her companions and of a great number of poor, or for repairs to the cloister, for the building and furnishing of the new convent. Struck with so many wonders, the nuns gave to the loving Child the title of *Founder*. The rebuilding of the chapel was awarded to St. Anne, and she provided for the outlay in the following manner. We reprint, according to the writers who have continued the work of Bol'andus, the narrative as told by the Venerable nun in obedience to her superiors.

"I felt inclined by a truly cordial love and a tender devotion towards St. Anne, mother of the Mother of God, whose name I unworthily bear. This hermitage, which in the beginning of the foundation, had been allotted to us as a gift, instead of the Church of Villanova, was under the title and protection of St. Anne, and nevertheless possessed neither image nor statue able to represent and to honor the patron Saint of the place. I conceived a deep sorrow, a profound bitterness from the absence of a friend so august and

so beloved. One day, as during prayer, I more vividly felt such sorrow, I thought I beheld a statue of the Saint, of most lovely features and workmanship, that was to be sent us. I pictured to myself, at the same time, that I was performing the duties of door-keeper, and that I received the image and found it in all respects similar to that which I had seen during meditation. I was thereby filled with the sweetest consolation.

“On the happy day on which we received the sacred trust, we were all taking our evening recreation, and amid a tender exchange of sisterly sentiments, we were speaking of the approaching arrival of the statue. Although convinced that it would come, we remained vaguely preoccupied as to the circumstances of time and place. These details were still hidden to us. Whilst that uncertainty, that sweet hope and those holy desires held us, as it were, in suspense, O marvel! behold a dove of dazzling whiteness suddenly appears in our apartment, it flies here and there, it seems by the gentle flapping of its wings, to manifest its gladness, and after such a show of joyousness, it disappears without having been seen by my sisters. Turning my head at that moment, I saw the most august Queen of Heaven, and I heard her with a kind smile address me these loving words: “Go quickly, open to my mother, she asks to come in.” Immediately, without losing an instant, I run to the door with two of my sisters. At the very moment when we reached the door, a man had deposited there the statue of the most glorious St Anne, very carefully packed. When asked in whose behalf he came, the stranger could give us no other answer than that the box was destined for the convent. We received the image with profound veneration, with great sentiments of piety, shedding tears of joy.

“I was wont, moreover, to treat my gracious mistress as a kind mother and loving patroness. I have always experienced, both in the spiritual and temporal order,

her compassion and goodness. This house has received from the mother of Mary particular graces and almost innumerable benefits, our sisters have been specially assisted in several dangers and trials, whether of the soul or of the body. More than once my good Mother has shown herself to me full of solicitude for our wants, visiting minutely the monastery with the holy diligence of a Martha. But her assistance and solicitude have been more remarkable in what regards the restoration of our church, poorly endowed, and deprived of the necessary furniture. Its dilapidation was such that it threatened ruin; St Anne has raised it from its ruins."

—(*From the French of Father Mermillod, S. J.*)

(*To be continued*)

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THE NATIONAL LEAGUE OF PRAYER FOR IRELAND.

The NATIONAL LEAGUE OF PRAYER FOR IRELAND originated thus: In reading Conynhams's "Lives of Irish Saints," I was struck by the following significant passage: "St. Lawrence O'Toole, (who died A. D. 1180) is the last canonized saint of Ireland. Though seven centuries have elapsed since his death, yet we have not one Irish Saint since Ireland ceased to be a nation. In the year 1175 occurred the signing of the treaty between Roderich O'Connor and Henry II, which surrendered the national freedom of Ireland." About the same time, I received from the Reverend Denis Murphy, the well known Jesuit Father, of Dublin, a letter from which the following is an extract: "Two years ago the Archbishops of Dublin and Cashel proposed in a meeting of the Irish bishops that I should be asked to take up the

" office of *Promotor cause Martyrum Hibernorum*. I
 " need not say what a pleasure it was to me to be
 " employed in such a duty, and ever since, I have
 " been engaged in collecting extracts from various
 " sources, chiefly books of Irish and foreign writers,
 " bearing on the life and death of our martyrs. The
 " list of Martyrs' names amounts already (Oct. 3rd
 " 1889) to something like 400, and lately, during a
 " visit which I paid to Spain in order to make a search
 " in the histories of our Irish college there, I found
 " other names which I had not seen till then. By
 " New Year's day I hope, please God, we shall begin
 " our *Court* here; that is a part of the process, a
 " preliminary to the case being submitted to the
 " Congregation at Rome. With the documents I have
 " brought together, I have no doubt we shall be able
 " to prove that a vast number of our people suffered
 " strictly in *odium fidei*! May I ask you to show this
 " letter to your friends who show such a kindly
 " interest in this work. It cheers us all much more
 " than I can tell you in words, to find that those of
 " the Irish race in foreign lands are at all times so
 " willing to lend us a helping hand in our long and
 " weary struggle for what is our right. The struggle,
 " I am happy to say, is near its end.

" Yours very truly,

" DENIS MURPHY, S. J."

Putting this and that together, I said to myself:
 May we not hope that the day that witnesses the
 raising to the altars of Holy Mother Church of this
 " noble army of martyrs," may also usher-in, under
 God's providence, the restoration of national freedom
 to the dear land which these holy men sanctified with
 their life's blood? And then came the idea of inviting
 our race in a league of daily prayer, which I have
 sought to effect by distributing the enclosed leaflet.

The little League of prayer for Ireland, now counts amongst its members :

H. E. the Cardinal Archbishop of Quebec, and Mgr Marois, V. G.

His Grace the Archbishop of Ottawa

“ “ “ “ “ Toronto.

“ “ “ “ “ Kingston.

His Lordship the Bishop of Antigonish.

“ “ “ “ “ Detroit.

All of whom have given it their approval and blessing in kindly words.

We hope soon to be able to add many eminent names to its list of patrons.

Yours sincerely,

“ IRELAND.”

The leaflets of the league are distributed *gratis* and are as follows :

NATIONAL LEAGUE OF PRAYER

FOR

IRELAND.

I
have joined the League of Prayer for Ireland and will say three Hail Marys, daily, in honor of our Lady of the Sacred Heart, and the Prayer for Ireland on Sundays, for the following objects :

1o. To give due honor to Saint Patrick and to all the Saints and martyrs of our country, and to invoke their powerful aid in her behalf ;

2o. To secure the early success of the efforts of the Archbishops and Bishops of Ireland in promoting the cause of the

CANONIZATION OF THE IRISH MARTYRS

now being presented at Rome.

30. To obtain for Ireland peace, prosperity and a speedy restoration of her rights.

1-t January, 1890.

A PRAYER FOR IRELAND

Oh, most sacred and most loving Heart of Jesus ! to which the Irish nation is most solemnly dedicated, preserve our nation in faith, in purity, and in charity. Through all its trials, its sorrows, its persecutions in the past, it remained faithful to the teaching of its great apostle, St. Patrick. May the former glory of its apostolic faith again appear. May it become again the seat of learning and religion. May the rising generation see its rights restored. May the zeal of its holy priesthood increase. May the purity of its daughters preserve its stainless character. May the honour of its sons remain unsullied. May the evil of intemperance cease. May the spirit of infidelity and rationalism never reach its shores. May its attachment to the See of Peter, and its obedience to ecclesiastical superiors never suffer diminution. May sanctity be its atmosphere. And may it daily render greater glory and honour to Thee, Most Sacred Heart, to which every true Irish heart is, and will ever be devotedly attached. Amen.

(Three Hail Marys in honour of Our Lady of Perpetual Succour)

For further information, apply to the Editor of the *Annals of St Anne*.

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THE PILGRIMAGE OF STE-ANNE DE LA PALUE IN BRITTANY.

(Concluded.)

It was in the very heart of the reign of Terror ; the Jacobines of the district, seeing the uselessness of the agency of the *gendarmes*, had recourse to another means.

The national highway from Quimper to Lanvéoc, passes through Plonévez, and at a short distance from St. Ann's. Then as now, detachments of troops going from Brest or Quélern to Quimper and *vice versa*, passed by Plonévez; these were utilized to prevent the pilgrimages.

It was in 1794. That year, on the day of the grand *Pardon* (1), suddenly, towards noon, gun-shots were heard in the direction of the village of Tréfuntec. The soldiers were arriving, and as a prelude to their attack on the pilgrims, they were amusing themselves in firing at and breaking the *Camézen* cross. Soon they were seen fully armed, on the heights commanding la Palue; but, at the sight of thousands of pilgrims of whom a great number were also armed, they were frightened and retreated after their act of vandalism.

Nevertheless partial pilgrimages of five or six hundred persons became difficult under such conditions. The Republican soldiers were often more numerous and well armed, so that l'abbé Le Garrec and his brother-priests were obliged to be cautious, and pilgrimages grew less frequent from 1794 to 1796. They wished at any cost to avoid collisions that might have been disastrous.

They therefore tried, as much as possible, to ascertain beforehand the days of the passage of troops. A resident of Plonévez, whom everybody knew by the name of *Potr Jouen Keriéquel*, every week travelled the country over, from the mountain of Telgruc as far as Quimper, and came back with all the news. He always knew for certain the moment when the *bleus* would pass. When the country was free from danger, the people would gather at St. Ann's, and after mass, which was offered up at midnight, every one would retire.

These practices soon came to the knowledge of the Jacobine committee, and they resolved to put an end

(1) The word *Pardon* is here synonymous of *Indulgence*.

to them. The soldiers were therefore ordered once more to pursue more vigorously the *fanatics*, and they imagined the plan of appointing at Plonévez a responsible mayor. As usual, the difficulty was to tie the bell to somebody's neck. Nobody would accept. The mayor-seekers in vain showed themselves amiable, everyone knew it would be impossible to prevent the affluence of the population to St. Anne's. One day arrived at Plonévez a detachment charged with finding a mayor. They took their quarters at the house of Laurent Guizouarn, where they found a man named Moreau, who after several bumpers amused himself singing, holding a paper in his hand. In order to fulfil his mission, the commanding officer said to himself that Moreau should be created mayor at any cost. He therefore showed himself generous towards him, and treated him to several more glasses of strong liquor. Then, when he judged him sufficiently drunk, he placed about his shoulders the municipal scarf. The sight of the scarf they were winding around him made the drunkard recover his senses. He pretexted to want to leave the room. Two soldiers were ordered to accompany him. They marched beside him for a while, when Moreau, profiting of a turn in the road, nimbly jumped into a field, and ran as fast as he could; but hearing the soldiers call after him, he threw himself among the ripe wheat. The soldiers fired, but without any result, not knowing where they were.

Although it was impossible to find at Plonévez a mayor who would undertake to prevent the pilgrimage, it was nevertheless difficult to go to la Palue. It was a sad time, have we often heard old folks repeating; it was a sad time when one could not even pray to God at home. In the evening, spies went about listening at the windows if prayers were said in common, and soon after those who had prayed were denounced, and obliged to pay a heavy fine when they were not sent to prison.

It was in 1793 that the first Republican *Pardon* took place; it was called the *Citizens' Pardon*. The civic parish-priest of Plonévez held the *Pardon* with a numerous assistance of *gendarmes*. To be admitted to the *Pardon*, applicants had to come provided with a certificate of *civic allegiance*, and men had been placed at the entrance of la Palue, with order to let no one pass without the said certificate. There was a great crowd of assistants, but the *Pardon* was a sad one, for the good priests were not there. They were more closely hunted than ever. They could say mass only in the farms. Often even they said it on boats in the bay of Douarnenez. They had in the country a messenger whose office it was to notify the people of the place where they might be found. This good man, whose name was Kernéi, performed his duty in the following manner. In the evening, Kernéi would take his drum and go about the country as one inspired shouting to all who cared to listen to him, that the English were going to make an attack on the following night at a determined spot on the sea-coast. Everybody took him for a maniac, but the Catholics understood the watch-word. In the evening, fully armed as about to resist a landing of the enemy, they arrived at the spot indicated; a lantern was lighted on the sea, and served as the signal agreed upon; another lantern responded from the shore, and at this invitation the Catholic priests came on shore at the peril of their life, to see the sick, baptize the children and bless marriages.

This was in the earlier part of 1796. Every where else the crosses had been mutilated, the statues of saints beheaded, and the churches sold. At St. Anne's nothing of the kind had been done. The veneration was such that nobody had dared to touch the shrine. The property of Landévennee had been confiscated and sold, but nobody had thought of La Palue. It was the property of St. Anne, the land of the holy blessing of the good patron-Saint, and nobody had disturbe

her until that moment. However, in the month of February that year, 1796, a coast-guard of the point of Tréfontec, was bold enough to ask for the sale of the chapel and neighboring grounds, about three hundred *arpents* in area. The proposal of the wretch found an echo, and the chapel was put up for sale; immediately they hastened to take away all the precious articles it contained. We have heard old men say that the processional cross in massive gold, was buried in la Palue not far from the spring. If so, it is a treasure lost (1).

In spite of such precautions, many of the treasures were carried off. The ornaments of the church and chapels of Plonévez, with a heap of embroidered vestments and armorial hangings, and three loads of titles and acknowledgements coming from Moëllien and Nevet, were burnt at the place called *Coat-an-Toul-Mengleuz*. It is sad to read in the account-books of the former church-wardens and curators of Plonévez, the statement of all the riches which to-day have completely disappeared, thanks to the revolutionary vandalism.

Nevertheless no purchaser was forthcoming, although la Palue was offered for sale. From March to July, the committee for the sale of national properties had proposed the bargain to several, and always without any result. Finally, on the 27th of July, Cosmao, of the village of Lingué in Quéménéven, presented himself. La Palue and the chapel of St. Anne were knocked down to him for the sum of 1650 livres, with a delay of six months to effect the payment. It was the day after the feast of St. Anne, and the pilgrims affronted everything, and came in still greater numbers.

The day of the Grand Pardon was also approaching. Cosmao was notified that, in his quality of proprietor, he was responsible for the acts of breach of civic allegiance and superstition which would take place on

(1) *Palue* or *Palud*, from the latin *Palus*, signifies a marsh.

his grounds. They enjoined on him to close the chapel and bear to the district the furniture and the articles that had served for the heretofore Catholic worship. A certain joiner of Loeronan, named Peter Le Lann (*al Lannic Coz*), was summoned to remove the furniture, and especially the statue of St. Anne. The worthy man refused unhesitatingly. "I would go, said he, to drive St. Anne from her home! why, she would return there to-morrow." As soon as they heard in the neighborhood of the plans of the committee, the *Corn-boud* was heard on all sides, and some bold companions went to sound the alarm-bell at St. Anne's. In presence of such a hostile display, they were frightened, and it was decided to close the chapel, but especially not to touch the miraculous statue.

P. L.



THE TRIPLE HEART. TO ST. BENEDICT JOSEPH LABRE

(Feast in April.)

Win me, sweet Saint, thy triple heart,
 Three glowing hearts in one,
 To love with thy exceeding love
 The Father and the Son.

And coeternal love and light,
 Outflowing evermore,
 From that mysterious fount of life
 That Heaven and earth adore.

Lend me, sweet Saint, thy triple heart,
 That I may love like thee,
 The beauty of the Triune God,
 The great eternal Three.

That like the gem upon thy breast,
 My future days may shine
 With reverent faith, and boundless hope,
 And charity divine.

Lend me, dear Saint, thy triple heart,
 Three glowing hearts in one ;
 A heart to love, think, speak and work,
 For God till life be done,

A heart to love all human kind
 In body, mind and soul,
 By prayers, words, deeds, assisting them
 To reach their Heavenly goal.

A heart, all bitterness to self
 Resisting self-will's pride,
 And chastening passion for the sake
 Of Jesus crucified.

Win me, sweet Saint, this triple heart,
 Through Nazareth's hearts of love,
 That mirrored in this world below
 God's threefold bliss above.

—(*With the author's kind permission.*)

Sister ANNA RAPHAEL,

College of Notre-Dame, San Jose, Cal.

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A CHILD MIRACULOUSLY PROTECTED.

During the hay-harvest, last year, a child eleven years old fell on a mower in motion, and his arm was chopped as deep as the bone, fragments of which were found in the wound. The wound was so dreadful to see that many persons could not look at it without shuddering. A high mass and a pilgrimage, besides the annual one to be performed by the parish, were immediately promised by the child's parents. In consequence, his recovery was most happily affected, and what is more astonishing, without any pain, for the child did not lose even an hour of sleep. For several months past, he is quite well, with the exception of a certain stiffness in two of his fingers, which however seems to disappear gradually.

St-Augustin, Portneuf.

THE WORSHIP OF ST ANNE IN CEYLON

(Concluded).

During this time, at St. Anne's of Navagomawa, the feast was being quietly organized. It began in the evening of the eleventh. A tree, the highest and finest in the forest, had been brought on the shoulders of these good people, and awaited only the priest's blessing to be raised in the air and let wave in the breeze the flag of St. Anne. I blessed it in the midst of a good crowd of Catholics and Buddhists, after which, by dint of pushing, and hauling and shouting, everybody working together, Buddhists as well as Catholics, we succeeded in planting it.

To the Souâmi (priest) was reserved the honor of hoisting the flag: a few seconds later, the imago of St. Anne was floating with the breeze and announced to all that the feast had begun.

From that moment, the pilgrims began to arrive. Every evening, at 8 o'clock, the church was illuminated as if by enchantment; more than forty globes, and more than a hundred, sometimes as many as two hundred, wax tapers burned in honor of the illustrious and beloved patroness. The Cingalese, somewhat of the same nature as butterflies, like so many others, are passionately fond of illuminations; at night, in brilliantly lighted chapels, it seems that they pray with more ardor.

The following is the order of exercises; recitation of the chaplet of St Anne followed by a sermon; a procession in the interior of the church, which consists in the priest taking a small statue of the Saint and bearing it from the altar to a throne prepared in the centre of the church. Then follows a long series of prayers in Cingalese, all in honor of St Anne. They are sung more or less melodiously by the *Mouppomale* or lay dignitaries of the church. The people equally respond by singing. The novena often ends by a display of fire-works.

Nearly all the Christian settlements of the vast Mission of *Hewagam-Korale* and the neighboring Missions also came, every evening, in turns, to venerate St Anne. When the novena was over, the men returned home, and the women spent the night in church. They would leave the next morning, after having heard mass. Besides, all these pilgrims intended to return for the great feast of the 28th.

During the last week, Christians from the distant missions arrived, with a parcel of mats and clothes on their shoulders. This showed that they purposed remaining at St. Anne's for some time. Effectively, after having given vent to their devotion by long and expressive prayers before the venerated image, the men, unrolling their mats, spread them on the verandah or circular porch, lie down on them and snore away conscientiously. Such is the fashion here; every country has its particular customs. Whilst the gentlemen snore, the Cingalese ladies prepare the rice in a neighboring field.

At last came the real feast, beginning with the First Vespers. The decorations are completed. Two triumphal arches in the Indian style, but which would show to advantage even at Ste. Anne d'Auray, arise at the extremities of the walk leading to the sanctuary; they are linked together by masses of verdure, the general appearance is pleasing in its freshness and gracefulness. The church is as well lighted and adorned as it can be, white and red hangings hide the old and ugly ceiling, paper garlands hang from one globe to the other, while the pretty banners and flags from Ste. Anne d'Auray, suspended here and there, wave softly in the evening breeze. On either side of the high altar, two splendid lithographs of St Anne d'Auray, framed in simple wooden frames, are not one of the least ornaments. The same may be said of the holy water-founts which adorn the walls. But what attracts the eye the most, after the venerable statue of St. Anne, all sparkling amid a blaze of light,

is an altar-hanging whose golden stars and flowers dazzle and charm the eyes of the admiring congregation.

The astonished Christians asked each other whence came all these lovely ornaments, and I, not less happy than they, murmured in the secret of my heart the names of dear and generous friends of St. Anne d'Auray.

A final peal of bells, accompanied by a rattling volley of musketry, strikes the ear; everything is ready. But before the ceremony begins, the three priests present at the feast go in procession before a veiled statue. After it is blessed, I uncover and expose to the veneration of the faithful a beautiful statue of St. Anne d'Auray.

Vespers were chanted with all possible solemnity: a choir had come expressly from Colombo, the capital, and a band of music gave relief to the whole, if not by its harmony, at least by a deafening noise,—just what pleases an Indian ear.

It is useless to mention that the church was literally full to overflowing, not only the church, but the porch and a long portion of the walk. During vespers, a little shower of rain fell, and gave us some apprehensions, but, thank God! we suffered nothing worse than fright. Not that the missionaries are afraid of the cholera, but we have to watch over the health of our flock. We had some difficulty in finding a shelter for them, in an almost exclusively Buddhist country, and our Christians had fresh in their memory the murder of one of their brethren, assassinated in broad day-light by a fanatical Buddhist procession. But at last, by huddling them together, the women inside the church and the men outside, we succeeded in sheltering them conveniently for the night.

The next day was a real triumph for St. Anne. Navagomuwa visibly attracted pilgrims; the Christians of the place told us that, for more than twenty years past, they had not seen such a crowd at the

feast. Glory be to God and to St Anne ! High mass was chanted with deacon and sub-deacon, a complement which is the *nec plus ultra* of solemnity in Ceylon.

Finally, to crown all, the procession. It was not, evidently, to be compared with the magnificent procession of Ste Anne d'Auray.

Our only banners were the small flags kindly sent by our friends of Auray : but, no matter ! the affluence, the singing, the prayers, the music, and above all. St Anne borne in triumph and blessing her people, such a display in the midst of a country enslaved by the devil, consoles, encourages, and rejoices the missionary's heart.

—(*From the Annals of Ste-Anne d'Auray.*)

—000—

FAVORS OBTAINED THROUGH THE INTERCESSION OF ST. ANNE.

By having recourse to St. Anne, I was cured of an earache from which I had been suffering for years.
—*M. J. C., Philadelphia.*

After suffering for a long time, my child was cured through the intercession of St. Anne.—*Mrs M. E. G., Chicopee, Mass.*

Many favors and graces obtained from St. Anne by a mother, her husband and children.—*Z., Quebec.*

—000—

TIME-TABLE FOR THE Q. M. & C. RAILWAY.

Trains for St. Anne leave Hedleyville :

On week days : at 7.30 A. M. and 6.30 P. M.

Leave St. Anne : at 5.15 A. M. and 3.00 P. M.

On Sundays : Leave Hedleyville for St. Anne : at 7.45 A. M. ; 1.30 P. M. and 6.00 P. M.

Leave St. Anne : at 6.00 A. M. ; 12.00 (Noon) and 4.00 P. M.

W. R. RUSSELL, Supt.

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2. Moreover, *one mass* is offered monthly for the souls of dead subscribers, whether or not their family has ceased to subscribe to the *Annals*.

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Director of the *Annals of Saint Anne*.

Levis College,

Province of Québec, Canada.

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