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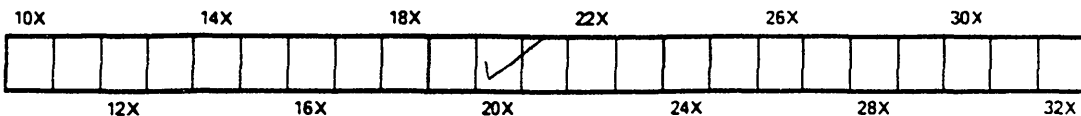
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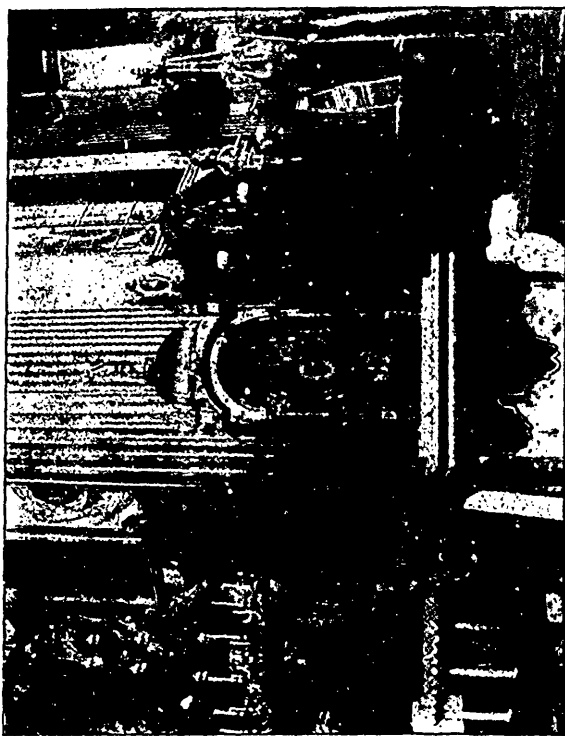
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THE SACRED SHRINE



Annals of Saint Anne de Beaupre

Vol. 15 --o-- July 1901 --o-- No 3

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Chronicle of the Shrine

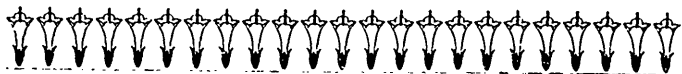
Sunday, May 5, 1901, will number among the memorable days of Beaupré. — When the nine o'clock train from Quebec arrived at the station, the bells of the Basilica began to peal, announcing the arrival of His Grace, Archbishop Begin. He came to bless the magnificent new Shrine destined to contain the relic of St. Ann's arm. It was a sublime manifestation of religious belief, and augurs well for the pilgrimages of this year.

The ceremony began with High Mass, at which His Grace assisted. The Rev. E. K. Laflamme acted as master of ceremonies and Fathers Allard and Bischoff, were respectively deacon and subdeacon. After Grand Mass, Father Manise preached an eloquent sermon on the occasion, in which he explained how becoming it was to present St. Ann, Patroness of Canada, with a new reliquary at the beginning of the century. It was a token of her childrens' filial gratitude for past favors, and an entreaty that the Good Saint would, during the coming years, continue her kind assistance to the needy.

When His Grace had blessed the Shrine, he venerated the sacred Relic and placed it in its new repository, where it will remain in

future, awaiting the veneration of fervent pilgrims. The choir then intoned St. Ann's popular hymn: *To kneel at thine altar*: and the procession was formed. It was headed by the ensigns of the Basilica: a small belfry and canopy: then came the cross followed by the women carrying their banners, the statue of St. Ann, the clergy, the precious Relic, the archiepiscopal cross, His Grace with assistants, and the men with flags unfurled, closed the march. The Blessing of the Most Holy Sacrament was given by His Grace.

May 29th.—More than one thousand Children of Mary under the direction of Rev. Cinq Mars, made their pilgrimage to the Shrine. How pleased St. Ann was to greet her Immaculate Daughter's faithful children, and what numerous graces must she not have granted them, — graces so necessary to young people! A great purity of heart, the grace to know God's holy will concerning their future state in life, strength to triumph over the seductions of the world . . . all that filial piety will prompt a child to ask from a loving Mother. During the afternoon exercises, quite a number of young ladies were received into the Society, and had the happiness of consecrating themselves to the Blessed Virgin Mary, under the protection of Good St. Ann. After Benediction they all returned home, pleased with their pilgrimage and confident that their prayers had been heard.



Saint Ann, Model of Mothers.



WHO is Saint Ann? What can be said in her honor? In speaking of the Blessed Virgin, the Holy Ghost says these words: *Maria de qua natus est Jesus; Mary, of whom was born Jesus, who is called Christ*. (Matt. 1-16.) This simple phrase contains the greatest praise that was ever given to a creature. What more could ever be said to honor a creature, than to call her the Mother of God? Well, in like manner, could anything more glorious be said in honor of St. Ann, than these simple words: *St. Ann is the mother of the Mother of God?*

She was born about the middle of the last century preceding the Christian era. Bethlehem was her birthplace. Her

fathers name was Mathan, a levite of the family of Aaron, whilst her mother, Mary, belonged to the tribe of Juda. Three daughters were born unto them. The first one was called Mary, who became the mother of St James the Less, of the Apostle, St Jude and of St Simeon. The second child's name was, Sobe, mother of St Elizabeth, who gave birth to St John, the Baptist. Their third daughter was named Ann, whom God destined to become the mother of the Virgin Mary, Mother of Jesus Christ. (Cfr. Du Welz.)

Her childhood was passed in solitude, under the watchful care of her parents. These true servants of God, did all in their power to instil into the child's heart the fear of God, the love of virtue and the dread of sin. When of age, St. Ann was given in marriage to Joachim, descendant of the tribe of Juda. The Hand that had formed those two hearts, united them in the sweet chains of the most perfect charity. Their union was the means of their constant progress in virtue. St. Epiphanius tells us that St. Joachim was continually beseeching Heaven to hasten the redemption of Israel; and Ann, in the silence of her home, passed her time in prayer and immolation to God. They had been married twenty years, and day after day saw them imploring God's blessing on their union, but no child came to brighten their home. One day Joachim went to the Temple to make his usual offering, but he was repulsed by the priest Ruben, who refused his oblation to God, saying: « How darest thou mingle with those who sacrifice to the Lord, thou, whose marriage has not been blessed, since thou hast not gladdened Juda with child? » In hearing this reproach, Joachim, humbled and crushed, left the Temple and wept bitterly. Driving his flock before him, he retired into the mountains. Ann had heard nothing about him, for five long months. She spent the time in praying tearfully « O Lord, God of Israel, why hast Thou deprived me of child? why hast Thou driven my husband from me? Behold, five months have gone by, and my eyes have not seen him. Oh! tell me if I must number him among the dead? » O God of my fathers, give ear unto my prayer, and bless me as Thou didst bless Thy servant, Sarah, with a son. Alas! why am I looked upon

as a malediction in Israel. My neighbor scorns me, and Thy temple's gates are closed against me. Oh! do have pity on me. Incline unto my aid, O Lord make haste to help me, and free me from the shame that hangs over me. Bless me, and my child shall be Thine. »

The Father of mercies heard her prayer, and Ann became the mother of the future Mother of God. She was not satisfied with having given life to the Blessed Virgin Mary, with having formed her body ; no, she recalled the words of the Holy Ghost : *Instruct thy child and she shall refresh thee, and shall give delight to thy soul.* (Prov. XXIX. 17.) She who had suffered so much, believed the word of God. That infant had a soul, and that soul had to be instructed. Her own heart would find peace and delight in educating her child. Henceforth, her affections, all her attentions were to be centred in that gift of her Creator, gift which she had promised to consecrate to God's service. One can easily understand the maternal solicitude with which St. Ann surrounded her child's infancy. That incessant care to form her heart to virtue, to teach her humility and docility, to make her love all that is pure and noble !

How were her efforts rewarded? Her daughter's glory is now her own. St. Ann moulded her child's heart so well, that God was pleased to make it His dwelling place : *and Jesus Christ, His only Son, our Lord, was conceived by the Holy Ghost, and born of the Virgin Mary.* St. Ann had instructed her child in the Law of God, and her child refreshed her heart and gave delight to her soul. (Prov.)

Not long ago, a subscriber wrote asking for a few lines on St. Ann's life, that she might be able to make her known to others. In doing so, she hoped to spread her devotion among her friends, convinced that they would derive great benefit from it. — One of the marks of true devotion to a saint, is the imitation of the saint's virtues. Well, all christian mothers should profess a sincere devotion to St. Ann ; she is their patroness. God placed her as a model before their eyes, that they might imitate her. In what should that imitation consist? Like St. Ann, they should devote all their time to the *spiritual* education of their children. When the child is still in the

cradle, they should begin to implant into its little heart christian principles; they should direct its tender soul to God. What happiness would now reign in the many homes that are living-hells to-day, if the mothers had only directed their infants' hearts to God. It is really astounding to notice how sensitive children are to all that pertains to the Almighty. Frequently, they are not able to understand the first lessons of Religion, but their hearts seem to beat with joy, when they hear one speak of God, of the Infant Jesus, of Heaven. Their happiness is written on their little features. Some may say that it is wrong to bother *infants* with all kinds of questions about Religion and God. They give for reason, that they are too young to understand them. No one will foolishly uphold that infants will understand the doctrines as well as adults; but, they certainly understand more than one would believe, and enough to profit by them. In this way the child is won to God and to the Church. The first impressions made on his little heart, will affect his future steps through life. He may, in after years, be led astray by his passions, but sooner or later, he will return to his first love. Take a youth whose infant-spiritual education has been neglected. How difficult to instil into his heart the love of holy things. He may understand them, but they will not influence him. They were not the object of his first affection.

The infant has left the cradle. He is beginning to walk, to talk. His physical life is developing; the mother should then try to enlarge the spiritual life of his soul. She must speak frequently to him about God and his loving Saviour. She will tell him how he became an Infant in the stable of Bethlehem; how He lived in solitude at Nazareth, loving and obeying His parents; and how, during His public life, He loved so tenderly the dear little children, calling them to Him to bless and to caress them, teaching them to never do anything naughty, so that they would, one day, be able to play with His beautiful angels in Heaven. And the sad story of Christ's death upon the cross on account of man's iniquity, will fill that child's soul with an invincible horror of sin.

How often does the mother have a chance of fixing her

child's thoughts on heavenly things? Nearly every hour of the day. She is attending to her household duties; the boy is playing near her. She rests for a moment, and begins to speak about celestial objects. The child stops immediately, and listens attentively; his pure soul receives with eagerness the divine teachings that fall from the mother's lips. -- Supposing she takes the child for a walk in the country. The opportunity is perhaps better. Everything surrounding them belongs to God. The butterfly with its beautiful colors, the numerous flowers, the trees with their fruit, the singing of birds were all created by the child's loving Lord, and given to him that he may be good and keep from sin.

A child's mind cannot grasp abstract theories, but it will instantly understand things presented to it in a sensible form. Therefore, an intelligent mother will make use of such means to bring her child to the knowledge of the most sublime truths of Religion. For instance, she will have recourse to pictures to place before the child's imagination, that which she wishes to teach him. In visiting a church, he is told to remain quiet, he must not look around, but should join his little hands, and kneel in prayer; for Jesus is looking at him from the tabernacle, and will one day, leave it to come and abide in his heart if he will never do anything wrong. A walk around the church, examining the Stations of the Way of the Cross; the sad sight of Christ crucified on Calvary, will make a lasting impression on his mind, and awaken little flames of love in his childish heart. The altar, the communion-rail, the confessional, the crib, etc., everything has a tale to tell him. And has the child not a right to know the teachings of Christmas, of Holy Week, of Easter, of the Ascension, of Whitsuntide, of Corpus Christi, and of Trinity? The feasts of the Nativity of the Blessed Virgin, of the Immaculate Conception, of the Annunciation, of the Assumption, will give the child the knowledge of a mother, who loves him more dearly than his earthly mother ever could,

A mother may answer that she has no time, or that she is not sufficiently instructed to give her child a christian education. No one requests her to devote hours, daily, to the

spiritual training of the child. It would only serve to weary and bother him. The main thing is this ; that the principal truths of Religion be sown in the child's heart at the first dawn of reason. Consequently, the mother must make good use of every opportunity mentioned above, to make these truths known to her child. As for her instruction, she must certainly know enough, to teach her boy to love what is right and to avoid what is wrong. She can easily overcome her spiritual ignorance by reading pious books and by listening attentively to the parochial instructions

The child who has not known God in his infant days, will hardly give Him his heart when battling with his passions. And that means his unhappiness in life, and damnation throughout eternity.

What mother would wish such misfortune to befall her child? Well then, let her devote all her spare time to the spiritual education of her child. Let her pray constantly to Good St. Ann to obtain the grace, the courage to fulfil her duty.

We finish with the following pathetic incident which took place in a French court of Justice. In reading it, we ask you to substitute the words *Mother* and *home* to those of « Judge, gentlemen, and schools. » The case is similar.

« The accused was a depraved-looking boy. He was only eighteen. His name was Emilius Gaudot. He stood in the dock accused of murder. Proof is given. The Judge addressed him :

« Gaudot, you have murdered Rosina Menie in order to rob her of forty sous (forty cents). Certainly, if you had known she had so little, you would not have killed her. »

Gaudot — « And why not? What does it matter to me to have an old carcass more or less in this world? I work for any wages I can procure. »

Judge — « Your cynicism would disgust the very cannibals themselves. You are only eighteen, and you are charged with a capital crime. Who has taught you so much iniquity? »

Gaudot — « How do I know? »

Judge — « Do you confess to all the charges brought against you? »

Gaudot -- "I confess to all. These things are play for me."

Judge -- "The gentlemen of the jury will appreciate your words. Let us hear what your counsel has to say in your defense."

S. Appert, counsel for the defense. -- "Gentlemen, the duty imposed on me is an easy one. The accused has made a full confession. He has no defense of any value. I will, however, add a few words. If justice demands of the accused an account of his crimes, permit me to demand of justice an account of her sentence. Which justice? I know not: but this much I know full well, that there are amongst us here some more guilty than this very criminal. The criminal, or rather the criminals of whom I speak, I make known to you. You, yourselves, gentlemen, are the criminals. You who represent the society in which we live, the society which is constrained to punish a crime which its own negligence, or its own corruption does not know how to prevent.

"I see before me and I salute the image of the Crucified One. This Image is here in the very court where you condemn the guilty. But tell me, why is it not in your schools, to which you invite the little child in order to instruct him? Why do you punish men under the eye of God! Why is the God of Calvary presented for the first time to Gaudot here, when he sees himself struck down by the law?

"If the Crucifix had been presented to Gaudot when he sat at his desk in school, Gaudot would not now sit on this bench of infamy. Who has ever said to Gaudot that there is a God over him and a future justice that awaits him? Who has ever spoken to him of his soul, of the respect he should have for his neighbor, or the love which he should have for his God? Who has ever taught him the divine precept: "Thou shalt not kill?" This soul has abandoned itself to its passions; this young man has lived like a wild beast in the desert. He is alone in the midst of this society which now wishes to kill him, as if a tiger; while this very society could have and should have made him as gentle as a lamb.

"Yes, gentlemen, it is you I accuse, you who pride yourselves on your civil superiority when you are no better than

barbarians ; you moralists, who scatter in the midst of the people mischief and animality, and you wonder that these bring you the fruits of crime and degradation. Condemn my client ; you have the right to do so ; but I accuse you, and this is my duty. »

Loud applause in the court. The judge suppresses it. The jury retires, and after a few moments return with a verdict of guilty, and Gaudot is condemned to death.

The counsel raised his right hand to the Crucifix and exclaimed : « God will judge the judges ! »

— *Hear, O Mothers, understand and pray.*

F. J. S., C. SS. R.

God's Love

IN A MOTHER'S HEART



mother was dying. She had married shortly after leaving convent. God had blessed her union, but she had found no happiness in her home. Her heart was elsewhere. She had been fascinated by the world's enticements — by its theatres, its balls and socials. She had been serving the world at one of these entertainments, when God told her that it was time to prepare for eternity. Seeing death's heartless progress, she called for a priest to make her peace with her future Judge. After receiving the last sacraments, she sank into a mournful silence and refused to speak to anyone. She was thinking of the past, and its bitter memory filled her eyes with tears. She would frequently raise her hands, look intently at them, then let them fall upon her breast, and sob to break her heart. Finally, she answered one of her childrens' incessant questions, why she wept and gazed so at her hands. « Ah ! my child, why should I not weep ? Behold my hands, do you not see that they are empty ? » — « But, mamma dear, have you not the crucifix in your hands ? » — « Yes, Miriam, but in all my life, I never had the Crucified One in my *heart*. I never *loved* my God as I should have ; and now, I must go empty handed before Him. Merciful Jesus, have pity on my soul ! » She breathed her last. — Sad, yet truthful ending of so many mothers' lives !

Generally speaking, mothers do not simply work : they slave from early morn till late at night, from the beginning of their married life to its final act. They live a martyr's life, and when death calls them, their hands are empty, their hearts are cold, because they did not work for God. He was not loved by them, therefore, they cannot expect any reward.

What, then, should mothers do, that their hands many not be empty when death calls them ? God should have the first place in their heart. Let them *love* God and they may do what they please. *Ama et fac quod vis.* Jesus said : *Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind.* (Matt. xxii) They should love God in preference to every earthly affection. Who would not love that which is lovable and perfect ? And what may be said of God's amability and perfection ? Is He not the fountain, the source of all good ? The only One in whom all bounty, all beauty, all excellence, all perfection, is to be found ? Consequently, He deserves to be loved in preference to everything this world contains.

Mothers should love God in preference to themselves, for without divine grace they would be nothing. They carry death's germs in their breast ; and what happiness can be found in loving death and its abode ? They should love God more than their wealth. Their riches will pass, and God's love alone will remain beyond the tomb. They should love God more than they cherish their children. *He that loveth son or daughter more than Me, is not worthy of me.* (Matt. x) They should love God with their heart and not only with their lips. That love must be sincere, void of hypocrisy. Otherwise, God will upbraid them as He did the Jews : *This people honoreth me with their lips, but their heart is far from me.* (Matt. xv) God asks for the entire heart and not for half of it. He wishes to be loved without any reservation or division whatever. They should love God with all their soul and with their whole mind, in glorifying Him, in thinking frequently of Him, in meditating His holy law.

What is the meaning of all this ? Should a mother, wishing to love God, buy books that treat of divine love, and study them *continually* ? No. She would, thereby, forget her household duties and displease God. What then, should she do ? *I* et her simply take her daily life as it pleases God to send it, intermingled with crosses and trials. Let her be submissive in all things to the Divine Will : then, her love will be sincere, it will be the true love of the heart, and not the devotee's

love of the lips, full of deceit and hypocrisy. Let her look upon the trials of this world, as tokens of God's love, and of His desire to save her in the world to come. In sickness she must endeavor to be resigned to the will of God, persuaded that no devout exercise is more acceptable to Him than this. She must then say : « O loving Jesus, behold me here with no other will but Thine. I am willing to suffer as long, and as much as Thou pleasest. » At the death of a relative or child, instead of wasting time in fruitless tears, let her employ it in praying for his soul. She will find resignation in repeating the words of Job : (1. 21) *The Lord gave and the Lord hath taken away : as it hath pleased the Lord, so is it done : blessed be the name of the Lord.*

When a neighbor's scorn and insult assail her, let her recall Christ's ignominies when standing before Pilate, and imitate His silence. She must banish jealousy from her heart, and not envy the riches, the honors, the dignities of others. Did Jesus not say : *It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of Heaven ?* Let her envy those who surpass her in their love for God, and pray for grace to love Him with all her heart. Through love for the Almighty, she will avoid all deliberate sin, no matter how small. Should she, however, happen to commit a fault, she must quietly repent of it, make an act of love to Jesus Christ with the promise to do better in future. She must not give way to anger ; but if perchance, the sparks of passion are suddenly lighted in her breast, she must call on God, and refrain from acting or speaking till her vexation is appeased. All sanctity consists in loving God, *and all love of God consists in doing His holy will.* She must, therefore, bow with resignation to all the dispositions of divine Providence ; submitting cheerfully to adversity as well as to prosperity (since both are from God), to the state of life in which God has placed her, and to the sort of health which God has bestowed on her. This should be the grand aim of all her prayers and efforts, namely that God will enable her to fulfil His holy will in all things. When she finds herself truly compliant with the will of God, she may really say that she loves Him with her whole heart, and with her whole soul, and with her whole mind.

O loving Jesus ! Thou hast given Thy life and Thy blood for my salvation. Thou hast toiled for three-and-thirty years, sparing nothing to make me love Thee. How is it possible that I know this, and yet do not love Thee ? O God ! must I be numbered among the ungrateful ones ? I see the wrong I have done Thee. O my Jesus, have pity

on me! I offer Thee my heart — ungrateful it is true, but penitent. Yes, I repent above every other evil. O my dear Redeemer, for not having loved Thee! I repent and my heart is bowed down with grief. O my soul love a God who is bound like a criminal for thee; a God scourged like a slave for thee; a God made a mock-King for thee; a God dead upon the cross for thee. Yes, my Jesus, my Saviour, my God, I love Thee, I love Thee. I beseech Thee, bring continually to my remembrance, all that Thou hast suffered for me, so that I may never forget to love Thee. O cords that bound my Jesus, bind me to Jesus: thorns that crowned my Jesus, pierce me with the love of Jesus: nails that transfixed my Jesus, nail me to the Cross of Jesus, that I may live and die loving Jesus. O blood of Jesus, inebriate me with His holy love. O death of Jesus, make me die to every earthly affection. Pierced feet of my Jesus, deliver me from hell which I have deserved. My Jesus, in hell I could no longer love Thee, and yet I desire to love Thee always. Save me, save me, my dearest Saviour; bind me to Thee that I may never again lose Thee. Grant, dearest, Love, that my last words may be: Jesus, I love Thee, I love Thee Amen.

F. J. S., C. SS. R.

The Altar-Stone

Give me a resting-point beyond earth's sphere,
 Then from its place, earth's mighty bulk I'll rear: —
 What Alchimedias asked, to thee is given,
 O Catholic priest, to lift the world to heaven.
 That spot unearthly is Christ's altar-stone;
 Place there thy lever, — men thy power will own.

T. E. BRIDGET, C. SS. R.





The Sisters of Saint Joseph

INVITATION TO PIOUS YOUNG GIRLS

TO JOIN THE ORDER

THE humble Congregation of St Joseph, in our day so flourishing, was founded in Le Puy, France, in the year 1650, by the Rev. Father Medaille, a saintly missionary of the illustrious Society of Jesus, for the purpose of filling the place left vacant by the pious Sisters of the Visitation when they embraced enclosure. The members live by the Rule of the gentle St Francis de Sales and are governed by the Constitutions of the apostolic and zealous St Ignatius Loyola.

A Mother House, Novitiate and House of Studies of this Sisterhood has been canonically erected in connection with the Boarding School for young ladies and little girls at LaGrange, Illinois, a charming suburban village, located on the C. B. & Q. R. R., fourteen miles from Chicago. This community was established by the Rev. Mother Stanislaus Leary of saintly memory, who also founded the Congregation in the Dioceses of Rochester and Concordia. The Most Reverend Archbishop Feehan is the Superior General of the Sisters of LaGrange and His Grace most heartily approves of their good works, which are solely undertaken for God's greater honor and glory.

The Reverend Regular and Diocesan Clergy and members of the various orders of religious women are earnestly requested to recommend some good vocations to St Joseph's Sisterhood. The community is composed of but one grade of members — the workers rank with the teachers, and no class distinction exists between them. The Sisters naturally prefer to receive thoroughly educated subjects, but no holy soul, fulfilling the required conditions, and who has a true vocation for the religious life will be rejected. Moreover, it is the custom in the Congregation to educate those young girls whose instruction has been neglected, provided they evince talent, are mentally capable of making the prescribed course of studies, and are sincerely desirous of persevering in the order.

Subjects for this Community must be solidly pious, meek and humble of heart, devoted, obedient and submissive, of an agreeable disposition, possess good bodily health, and be ever ready to go at the call

of duty to any part of the United States or Canada. The mission of the Sisters of St Joseph is a laborious one, and the candidates must not expect to be entirely free from trials and crosses. In addition to teaching parish schools, the members visit the sick and dying and prepare them for a proper reception of the sacrament; they take charge of orphan asylums, hospitals, industrial schools, homes for working girls, night refuges for homeless women in a word, they direct works of mercy in general.

The Sisterhood does not exact a dowry from its members, but aspirants are expected to bring whatever money they can, also a supply of the necessary clothing.

All young girls are not intended by our Lord to instruct in the classroom the little children whom He so dearly loves; but they can save their immortal souls, assist in extending Christ's Kingdom on earth, and serve poor suffering humanity in other ways; therefore, those who understand the following sciences, arts, or industries, will be received into the Community and placed suited to their individual capabilities will be found for them in the various establishments: stenography, printing, bookbinding, dressmaking, millinery, lacemaking-embroidery, housekeeping, domestic economy, laundering, nursing, etc., etc.

It is the earnest prayer of the Sisters that in God's own time their holy Congregation will be recruited by apostolic women—those filled with the gentle spirit of Christ who are willing to work, suffer and be despised for His sweet sake. With such members only does the Sisterhood hope to accomplish untold good in our dear Lord's vineyard.

If any pious young girl or widow feels in her heart that she is called by God to give up all that the human heart holds most dear and become His spouse forever, she is respectfully instructed to consult her spiritual director and should he approve of her entrance into the poor, lowly and unostentatious Congregation of St Joseph, she is cordially invited to write to the

MOTHER SUPERIOR,

NAZARETH ACADEMY

LaGrange, Cook Co., Illinois



The Changeful heart of man

More changeful than the moon the heart of man !
When Simon first his Master's wonders saw,
Prone on his knees he begged Him to withdraw
From one so vile. Anon his courage ran
High as the mounting waves, and he began
To scale their liquid walls, treading the law
Of nature underfoot, in his great awe,
And zeal to do whate'er obedience can.
Yet, he who walked the waves, and saw the face
Of Jesus shine resplendent as the sun,
In blinding fear forswore his suffering Lord.
Oh ! changeful heart ! yet, thanks to heavenly grace,
Changeful for good not less ; the hot tears run
With agony, that e'er he spoke that word.

T. E. BRIDGETT, C. SS. R.



Saint Ann's old Chapel

By happy choice, within the marble base,
Whereon Saint Anna's altar rests, there lie
Conspicuous to the kneeling suppliant's eye,
Shell-fossils strange, of lost archaic race.
O Lord our God, how wonderful to trace
In ocean's depths, on earth, in circling sky,
Thy hand life giving to both low and high ;
But most to man, crowded with Thy heavenly grace.
For look above, where, in you tryptic old,
The Queen of men and angels, to the breast
Of Good Saint Ann, with tenderest love is pressed.
Twixt earth and heaven, by sights like these made bold,
The priest uplifts the Blood of priceless worth :
How wonderful, O Lord, Thy Name in all the earth !

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



O Holy Purity. — We now come to a virtue of the highest importance as regards the eternal salvation of the soul, that is, holy purity. St. Alphonsus remarks that the greater number by far of the souls that are lost are damned in consequence of sins against holy purity. Indeed, he says that all, probably, who come to their ruin, do so, in some way, through this vice.

The greatest saints, the most holy men and women, have never felt themselves secure against it while life was in their bodies : but have trembled with fears lest they should fall at last ; and have watched over themselves with untiring vigilance to guard against any such fall.— We are all of flesh and blood, all subject to temptation in this respect ; and therefore it is most necessary for us all to be exceedingly watchful, and full of prayer to God, lest we also fall.

Even St Paul the Apostle, after unheard-of labors, and burning zeal and wonderful prayer, says, he had to chastise and mortify his body, lest he should lose the fruit of his labor and become reprobate. O dear, precious souls, who really strive to love God, bear this in mind ; be full of lively dread and horror of even the least immodesty. Regard it as a horrible monster, ready to devour you if you expose yourself in the least to its power.— That was the way St Aloysius considered it. When an immodest word was spoken at his father's table by one of the guests, he turned as pale as death, and came near fainting. He was right ; there was a danger to his immortal soul in that word, greater than any other kind of danger. His soul trembled at it, as we would shrink and tremble at the roar of a lion were we alone in a dark forest.

Why must we regard it in this light ? I will tell you. We are required by the law of God to be perfectly chaste and pure in thought, word, and deed. If we wilfully and deliberately consent to any impurity in these respects, we commit a

grievous sin ; and, of course, lose the grace of God. You see how strict the law of God is on one side. — Now, on the other, it is needless to say that we carry about with us an inclination to this vice ; and it will be impossible not to yield in the time of temptation, unless we constantly strive against it. — How easy then is it to commit such sins. Truly, this vice must be regarded as a monster, with jaws wide open to destroy us. It is the very pit of hell which yawns wide at our feet, ready to swallow up those who do not watch their steps with the utmost precaution.

Besides the danger of eternal ruin that attends this sin, it produces the most horrible destruction of all virtue and goodness in the soul. St Thomas describes this well. When the fire of lust possesses a man, it leaves nothing unconsumed. Although he may in his youth have been adorned with the beauty of every virtue, and like a paradise of God, shining with fragrant and blooming lilies, if once this fire penetrates within his heart, it burns, and reduces all to ashes ; and changes him from an agreeable paradise to a horrid desert — from an angel to a beast. — There are some poisons which creep on, when they have once infected the smallest portion of the body ; they corrupt and destroy every limb, every organ becomes a loathsome mass of rotteness, so that one would wish himself dead rather than in such a state. This is exactly what impurity does to the soul. All goodness, all virtue, all love of God, seem to be destroyed by it. As St Gregory says : « From luxury are generated blindness of heart, inconstancy, heedlessness, love of one's self, hatred of God, attachment to the present world, horror and desperation of the future. »

Besides the loss of virtue, there is a most fearful loss of peace and happiness. The peace and joy of the pure mind is beyond all description. It is a fountain of pure living water, flowing from the heart, and making everything around green and beautiful. Take a pure-minded young person, why, the very sight of the innocent mind shining through that modest countenance fills every one who looks upon it with delight. It is like Heaven beaming forth on this earth. There are many such good boys and good girls, whom you love the moment you

speak with them, for their innocence and purity of heart. But how this horrid sin destroys all happiness as soon as it has once got entrance into the heart! Where there was a paradise before, there is a hell now. All that peace of mind is gone, leaving confusion and trouble to take its place. Misfortune, sickness, pain, could not have made any such change, but immodesty can; it can destroy all peace and love of God and joy in the soul, and leave nothing but sin and despair.

It destroys oftentimes, too, one's reputation or character, which is and ought to be dearer to us than any worldly goods. Who can live in this world with any pleasure when the finger of scorn is constantly pointed at him? who reflects that his disgrace is just; that by his own misconduct he has lost the right to the respect which virtuous persons possess. — Hold then this vice in entire abomination, and avoid it in every shape and every form. If you have unfortunately fallen into its power, rise up immediately from it, and put it all away even to the least remnant. In thought, word and deed, maintain entire purity. Apply every remedy to get yourself out of the power of this sin. Remember how Joseph acted, the best means of all is instant flight from temptation. One cannot be too careful in this respect. Love your own fireside, says St Thomas. If the candle is to be kept alight, it must be put into a lantern; so if you mean to live chastely, beware of going too much abroad.

On evil thoughts. — In the first place beware of evil thoughts or imaginations. Thoughts go before actions. « For from within, out of the heart of men, proceed evil thoughts. . . » (Matt. 15-19.) If we did not first conceive evil in the mind, we should never commit it in deed. We have no more right to indulge an evil thought or imagination than to do an evil deed. As soon as we perceive, then, that our minds are dwelling upon a bad thought, we must promptly and firmly strive to drive it away, either by thinking on something else, or by praying to get rid of it. For instance: we may say, « God help me » or, what is very good, we may repeat devoutly the holy names of Jesus and Mary.

Many, very many I fear, have no proper idea of the sinfulness and danger of evil thoughts. They esteem them small matters:

they are very great and very important. I may say, salvation depends upon them. — We cannot always hinder them from entering our minds, because our imaginations or fancies are not in our power. They may enter in the twinkling of an eye. We may not even notice for a little while what we are thinking about ; when, for instance, we are perplexed or fatigued, or absent-minded. In that case we do not sin because we do not consent to wrong. But as soon as we do take notice, then we must put them out at once. By behaving in this way, such evil thoughts can do us no harm. Many Christians, who hate and detest every sin of impurity, and every bad thought, are distressed and annoyed by such things coming to their minds in spite of themselves, and even imagine they have sinned by them. But as long as they hate and detest them, as long as they strive to put them out, their anxiety is entirely ungrounded. We have an instance of this in the life of St Catherine of Sienna. Her soul was assailed by the most horrible temptations. They lasted a long time, but she resisted ; and after the conflict was over our Savior appeared to her with a serene countenance. « O my divine Spouse, she said, where wast Thou when I was enduring these conflicts ? » « In thy soul, He replied. « What ! with all these filthy abominations ? » « Yes, they were displeasing to thee ; this, therefore, was thy merit, and thy victory was owing to my presence. »

Custody of the eyes. — If you will really guard your heart or your thoughts from evil, you must guard your eyes and your ears from seeing or hearing what is evil. The eyes are justly called the windows of the soul. Now, you know, if you stand gazing out of the windows you cannot help thinking of what you see ; your mind will become filled with images and pictures of what your eyes behold. So, if you look on any impure sight to notice it, it will be sure to create evil thoughts in your mind. — For this reason, Job, that Saint of God, says he made a covenant with his eyes not so much as to look upon a woman. Oh, what a virtue there is, to be so bent on pleasing God, as to turn away instantly, not only from every evil sight ; but from every dangerous object that may meet our eyes. Such faithfulness renders us very dear to God.

Of evil conversations. — All that has been said in regard to watching carefully the eyes, applies as well to the ears and the tongue. There is a vast amount of talk, which we may flatter ourselves is innocent, but which is extremely hurtful to the soul. Keep your tongue from joining in such conversations, and turn away as soon as you can, if you want to escape the infection which is all about. — The Scripture says that for every «idle word» we shall be called to judgment. Now, by «idle words» is meant, not innocent merriment and cheerful conversation which simply passes away time — for this has a good end, which is to unbend the mind, and prevent melancholy and sadness, and to promote good feeling and kindness; but just this kind of talk which seems not so very bad at first sight, but which has the sting and poison of hell in it.

Keep then a guard on your eyes, your ears, your tongue, your hands, and all your senses, that you may be far from any occasion to sin against this holy virtue. Those who practise this virtue are like the lily: (Cant. 2-1.) Every tiny insect that rests upon the snowy petals of the lily mars its dazzling whiteness and disfigures its beauty; so the mere thought of evil is a stain upon the mind of the man who lives chastely. — Rough handling spoils the fair lily and causes it to wither, so the man who lives chastely suffers from indiscriminate intercourse with those around him. — The lily grows upright, straight and slender; so the man who lives chastely must ever look upwards and tend towards heaven. — The lily fills the whole house with its fragrance; so the man who lives chastely edifies all with whom he associates by his good example.

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

Read St Alph on the Practice of love (Chap. VIII § 1.)



Highmass at St. Anne de Beaupré

On the Feast of Good St Ann.

And in the heart of that sweet sunken dell
Her Shrine, the famous Basilica, lies
Couched on the dewy sward ; and from the towers,
Gateways, and buttresses of grayish stone,
It breathes a voice into the listening woods.
The upper hill is all alive with bells,
While on the undulating waves of sound,
Far down the St. Lawrence, tides ebb and flow.
And, down be'ow, the very stones respire
Celestial music from their viewless pores,
While the loud choirs with pealing organs vie,
Chanting the Holy Mass. All down the nave
The thrilling torrent of the music rolls,
Like an imprisoned tide, now seems to heave
The mighty roof, now rings with refluent stream
Till the dumb stones and lucid windows yield
An outlet to that throbbing sea of sound.
Press the loud organs, roll the living psalm
In jubilant thunder o'er the prostrate crowd :
Once more — a loftier strain ! — swell, swell the hymns,
Ye choirs, let loose the burning bolts of song :
See how they flash and lighten from the roof !
Down, like descending angels, see the clouds
Of music, how they fold their quivering wings
Above the Altar, mute and self-absorbed !
Silence ! the potent Canon hath begun.
See how the Pontiff in symbolic acts
And holy gestures renews the Mystery
Which once on Calvary took place, and offers
The Divine Lamb ! Behold how it reflects,
Nay, in this very Shrine brings down to earth
The heavenly worship of the Immaculate Lamb,
The liturgy which never ends above,
And ever lasts in the Sacrifice of Mass.

(adapted.)

STANDPOINT OF A ROMAN CATHOLIC ON RELIGION.



PRIMACY of St Peter and Supremacy of the Pope.

Remembering what you told me on this subject, I see that you agree with a writer of your own communion, Palmer, in his treatise on the Church of Christ, who says: «The doctrine of the primacy of the Bishop of Rome over the Universal Church, is the point on which all other controversies between the Roman and the other Churches turn. For if our Lord Jesus Christ instituted any official supremacy of one Bishop in the whole Catholic Church to endure always, and if this supremacy be inherited by the Bishop of Rome, it will follow, that the Catholic Church is limited to the Roman communion, and that the councils, doctrines and traditions of that community are binding on the whole Christian world.» — And Dr H. Browne says: «If once the supreme authority of the Roman Patriarch is conceded, all other Roman doctrines seem to follow as of course; and so it would probably be found, that all converts to the Roman Church have been led to it from a conviction of the necessity of being in communion with the supreme Pontiff.»

This, you will admit, is a logical statement of the case: if the Anglicans were to receive all the Catholic doctrines but this one of the supremacy, they would still be to us no better off than the Greeks, i. e. outside the visible Church. For, as I told (see *Annals* February) the true Church of Christ is a body, which is visibly one, and no one can be a member of that visible body, unless he be subject to the visible head, which rules over it. — Your divines roundly assert that the Papal supremacy was unknown in the early centuries. Even Dr Pusey, who tells us he has no objection to the primacy as a matter of federal arrangement, asserts that «there is nothing in the Apostolic system which gives any authority to the Pope over the Church; that it is an ecclesiastical arrangement, not a point of faith; that bishop is superior to bishop only in rank.

not in power; that the Bishop of Rome is not the centre of unity, except as having a primacy of order not of jurisdiction; that the different portions of the Church are like a number of colonies, sent out from the mother country, each independent of all the rest. That, I think, is a fair statement of the doctrine of the old Church of England divines, and is maintained by the High Church party at the present day.

— Yes, that is as fair a statement of our position as I could have given myself.

-- Well, then, I must continue to demolish it, by proceeding with the testimony of the fathers. To us it seems simply surprising that persons, I will not say, of deep learning, but having a sufficient knowledge of Church history, should attempt to maintain such a position. Listen how a writer of the IVth century, St Cyprian, brings out most clearly this supreme authority, vested in one head over all Christians, for the sake of unity. He says in his treatise *de unitate Ecclesie* (on the unity of the Church): "The Church is one, though she be spread abroad and multiply with the increase of her progress, even as the sun has many rays, yet but one light, and the tree many branches, yet its strength is one, residing in the deep lodged root; and as when many streams flow from one source, though a multiplicity of waters seem to be diffused from the bountifulness of the overflowing abundance, unity is maintained in the source itself. -- "I do not see how words could set forth more clearly the source of the Church's visible unity; especially as in immediate connection with the above passage St Cyprian writes as follows: "Upon Peter being one, He built His Church, and though He gave to all the Apostles equal power, . . . yet in order to *manifest unity*, He by His own authority so placed the source of the same unity as to begin from one." I will only observe on this, that if the Catholic Church is, as St. Cyprian says, visibly one, it cannot be visibly rent and divided, and hence it cannot consist of three branches, -- the Latin, the Greek, and the Anglican, according to your Church's theory, but must be united under one visible head.

— Yes, those passages are strong, but they are not new to me. They seem to show that a certain primacy of honor was

recognised in the Roman Bishop, which St Cyprian connects with the prerogatives given by our Lord to Peter; but do you think that you can show that this is more than an opinion of St Cyprian? Where is the «consensus» of the Fathers, that unanimous consent which the creed of Pope Pius lays down as necessary for establishing any dogma? Why, you cannot deny that many of the Fathers are not agreed in understanding the words of our Lord: «Thou art Peter, and on this Rock I will build My Church» as conferring any personal prerogatives on Peter, or referring to him personally at all.

— Nay, my friend, I do not admit that, and I think I can make the contrary perfectly evident.

— I am all attention, and most curious to hear how you think you can make out so startling a proposition. Why, passages occur to my mind at this moment from St Augustine and other Fathers, from which it would seem they understood by the Rock on which the Church was founded, not the person of Peter, but his faith or confession, and therefore that Christ, whom he professed, is Himself the Rock.

— Well, patience and endurance obtain all things; you have laid down two propositions. — first, that the Fathers are not unanimous in understanding our Lord to form His Church on Peter personally. In the next place, that many Fathers do refer it to the confession of Peter and to Christ whom he confessed. I will take your propositions in order, and, I hope, you will have patience. — First, then, I absolutely deny that there is any such conflict among the Fathers, and for the sake of facility of reference, I will quote from Botalla (the Pope and the Church). He shows at great length, by references, that in the first five centuries of the Church there are at least twenty-seven Fathers who understand Peter to be the Rock on which the Church is founded: that is to say, as many as can be appealed to in support of any other doctrine.

— But, certainly you will not deny that some of these very writers interpret the words of the faith of Peter, or the Person of Christ. This then would show that they were speaking only by private opinion on a text, the sense of which had not been

fixed by any certain tradition. If there had been such a tradition, they could not have contradicted themselves or one another.

— But observe, my friend, my point is that there is no contradiction. I admit that some of the Fathers give different interpretations of the words. Yet all state that in the literal sense they have reference to Peter personally as the Rock ; hence, in their minds these several interpretations could be reconciled. And, indeed, if we put them together, they supply us with the full meaning of our Lord's words. Peter was the Rock on which the Church was to be built, but he was not the principal or original Rock from which the Church was to derive its strength. « That Rock was Christ, » and other foundations could no man lay than that which was laid, which is Jesus Christ. Peter was to be the visible Rock, while Christ was to be the invisible foundation. It is impossible to conceive the secondary or visible Rock without the primary or invisible foundation. Moreover faith, the faith in Christ, is the principle which constitutes the Church, and Peter was appointed to be the Rock of the Church on account of his faith in and public confession of the Divinity of Jesus Christ. Peter, then, is the Rock, because he represents, and in a manner embodies the principle of faith in Christ. On this account some of the Fathers, whilst taking the Rock in its literal sense, say also that faith in Christ or public confession of that faith is the Rock of the Church. Thus St Gregory of Nyssa remarkably says (Hom. xv. in Cant.) « Simon was perfected by faith, and cleaving to the Rock became a rock. » Here we have the three interpretations brought by the same writer to bear in the same sentence, surely nothing could be more conclusive.

-- Well, the passages are strong, and I have already said that I have no difficulty in admitting that Peter, as a reward for his zeal, may have had assigned him, and I think there are traces of it in the New Testament, a certain priority of honor to the other Apostles. I give you leave to make what you can of this in favor of the Bishops of Rome who succeeded him ; but you cannot show from Scripture any clear proof that St Peter exercised any jurisdiction over the other Apostles.

— Very well, I will meet your challenge — that the Primacy of Peter was one of honor only, not of jurisdiction ; and I will show that a primacy of Jurisdiction, lodged in a visible Head, is inherent in the very nature of the Church, as a part of its divine constitution. I will show this in the Divine plan of the Church as laid down by its heavenly Founder in Holy Writ.

— If you can do that, you will have left us no standing ground ; but let us have your proofs.

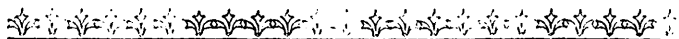
— Well then, I lay it down as a first premise, (see our *Annals* -February,) and proceed to prove it, that *Visible Unity* is of the essential constitution of the Church, it is that Divine mark which was given by Christ to His Church, as the luminous token of Her being the work of His own hands, and the one witness in the world of His Divine mission and of His Divine unity of nature with the Father who had sent Him. « I pray not for these alone, says our Lord, but for those also who shall believe in Me through their word ; that they all may be one ; as Thou Father art in Me and I in Thee, that they also may be one with Us ; that the world may believe that Thou hast sent Me. » (Jo. 17-20) Our Lord in these words clearly refers to His Church as it was destined to endure to the end of the world, and He prays that the true believers in Him may be one by a *visible unity*, since this unity is to be so conspicuous as to be the essential mark or token whereby *the world may believe* in His Divine mission, and in the Divine mission of His Church in every age. Moreover, Christ required that His Church should be *One*, with a unity as perfect in its kind as that by which « the Father is in Him and He in the Father. » Now the most perfect unity possible is *numerical unity*, nothing less than was to be expressed in the Church, and this most perfect visible unity is what we find actually existing in that one united body of Christians put together, namely, in the world-wide communion known as the Catholic or Universal Church, over which for nineteen hundred years the 259 Popes of Rome have presided. — And it is precisely this visible Headship of St Peter and his Successors which has kept the Catholic Church in unity, and conspicuously manifested its unity to the world, being numerically, one visible Church

under one visible Head, impressing every age with its unique authority and overwhelming claim to be heard as God's own witness in the world.

This visible numerical unity necessarily implies the supremacy of jurisdiction of St Peter and his Successors as a Divine institution or constituent element in the Church. This Divine constitution of the Church, in a visible unity under a visible Head, with authority and actual jurisdiction to command in the name of Christ, to proscribe division, to cast out false doctrine from true, was understood by all Christian antiquity to have been lodged preeminently in the Pope of Rome, as successor of St. Peter. (See in our *Annals* — March, — April, — May —) how this divine constitution was in actual operation from the whole tenor of early Church history.)

The Pope holds then his supreme authority over all Churches from God and not from the Patriarchate of the old Imperial city, because it is of divine institution (See *Annals* — May); its very exercise involves actual authority and jurisdiction, and not simply the first place for the sake of courtesy and good order — as is manifest in general councils (see *Annals* — May); and the right of appeal to the Roman See is not as to the chairman of all Christendom, but to the one who received from God an inherent jurisdiction independent of that given him by consent of all — as strikingly illustrated in the Council Sardica (See *Annals* — May). Such is the chain of testimony extending from the earliest to the latest times, taught by the Fathers, admitted by Councils, accepted alike through the East as in the West, witnessing to the Divine primacy of jurisdiction inherent in the Popes, exercised by them and submitted to by the whole Church, even by the occupants and suffragans of the most exalted Patriarchal Sees of the Eastern Church, before the separation of East and West; by means of which the Successors of St Peter have always kept the Church in *visible unity*.

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



Signal Favors

OTTAWA,

July, 21 1900.

Dear Readers,

I am glad to be able to publish the grand work of our dear St. Ann. Last year, I had a running sore on my back. The doctors said it could not be cured. I had five operations, but they did me no good. I went on a pilgrimage to Good St. Ann, and ever since, I worked every day. Every sign of the sore has disappeared. Thanks to our dear St. Ann,

MARY LOUISA HAY.

THOMPSON, ONT.

May 14, 1900.

Dear Father,

I wish to have the following published in the *Annals* of good St. Ann. I wish to express my thanks for a great favor received. For many years I have been very ill, troubled with different diseases. I consulted different doctors, and was under their treatment for months at different times, but without any great relief.

I then turned for help to Good St. Ann whom I thought my only hope in life. I prayed fervently to her before her holy image, and in July 1900, I payed a visit to the holy Shrine of St. Anne de Beaupre. On returning home, I felt just as though I had never had a day's sickness in my life. It was something most extraordinary. I cannot begin to express the wonderful change made on me. I beg all the Readers of the *Annals* to assist me in thanking her for favor granted and still help and preserve me through life.

A faithful child of St. Ann,

GEORGIANA E. DAIGLE.

SAINT-LAURENT DE QUEBEC,

July, 1900.

Reverend Father,

FOR thirteen long months my child Arthur, suffered from a sore in his right eye. I frequently had the doctors to attend his case. The last time, a doctor told me that nothing could be to help the

child because the sight was lost. I then had the child's aunt bring him to Good St. Ann, when he was instantly cured the moment the Father applied the holy relic to the sore eye. I come to-day, with my dear Arthur, to thank Good St. Ann.

Mr ED. PLANTE.

CAP SAINT-IGNACE, August, 1900.

Dear Father,

LAST winter, my wife was taken sick. The doctor said she was suffering from consumption of the throat. To make matters worse, an inevitable sickness set in which brought her to Death's door. She received the last sacraments, and the few hours that remained were devoted in preparing her to the great voyage to eternity. Only those who have been in similar circumstances, know what I suffered at the sight of my dying wife and of my children that were to be left motherless: two of them were just born. Weeping bitterly I fell upon my knees, and prayed with all my heart. I arose with confidence, for I had made several promises to St. Ann; one was to publish my wife's recovery in the *Annals*, if granted. My prayer was heard. The restoration was as instantaneous as it was ardently desired. A thousand thanks to Good St. Ann.

G. S. DUGAL.

MONTREAL, Sept., 1900.

Dear Father,

A prodigal son returned to his father's home after an absence of five years. Sickness had forced him to seek a refuge under the roof that had sheltered his children days. The doctor said his recovery impossible. His family dreaded to speak to him about confession. However, seeing death approaching, they tried to have him make his peace with God. Useless efforts. He always answered that he would attend to that, when he would recover, there was no danger of death. One of the family then tried to place a medal of Good St. Ann, around his neck, but he absolutely refused. The feat was accomplished without his knowledge. St. Ann wrought a miracle, because when he awoke, he asked for a priest, told him the tale of his sad life and died in peace with his Maker.

Our gratitude to Good St. Ann.



THANKSGIVINGS



Uniontown, Ky : « Enc. 50 cts for thanksgiving mass for recovery of Cara Clark from cholera. » J. I. Jenkins, M. D.

Erinsville, Ont. : « I promised to publish in *Annals* recovery of my son, if granted. He is entirely cured. » Mrs B. Murphy.

New-Haven Mills, Vt. : My daughter was taken sick, and prayed St. Ann who heard her prayers. We thank her for many favors received. » A Subscriber.

Green Bay, Wis. : « Enc. \$1.00 for masses in thanksgiving for favors rec'd. » Mrs N. W.

Moose Creek, Ont. : « My heartily thanks to St. Ann for her kindness to me, by using the oil. » Mrs P. Kibbard

Lebanon, N. H. : « Dear Good St. Ann, I wish to thank you for a great favor granted me. » M. R. L.

Cornwall, Ont. : « For several favors. » J. Ratelle.

Alfred Centre, Ont. : « I fulfil my promise to Good St. Ann in having a mass said for favor granted. » A Subscriber. « A mass in honor of Good St. Ann. » A Subscriber.

Austin, Texas : « My nephew quit drinking. » M. B.

Benson, Minn. : « Please have mass said in honor of St. Ann for favor obtained. » Mrs E. C.

Good Thunder, Minn. : « Off for mass in thanksgiving to St. Ann for favor. » A Mother.

Ottawa, Ont. : « I would wish to have a mass of thanksgiving said, in compliance with a promise made to St. Ann, if she would save us from a fire which was quite near our home. » A Subscriber.

Brownton, Minn. : « For peace and reconciliation in my family. » Mrs E. Forcier.

Vreden, Man. : « For a great improvement in my child's health ; he is now able to talk and walk a little. May St Ann cure him completely. » Mrs Anthony Goetler.

Stephenson, Mich. : « Off. \$1.00 for being cured. » Mrs Napoleon Carto.

Bena, Minn. : « Enclosed \$4.00 for masses in honor of St. Ann, for favor granted. » Mr, Mrs Wm. A. Fairbanks.

Throoptown, Ont. : « Many thanks to God and Good St Ann for favors received. » Miss Jane Black.

Lincoln, Wis. : « Gratitude to St Ann for a spiritual favor. » Reader.

Stanleyville, Ont. : « I promised \$1.00 to the Shrine of Good St. Ann to obtain a favor, and obtained it. » Mary A. Byrne.

Cleveland, O. : « Enc. 50 cts in fulfillment of a promise by one of my daughters for assistance in securing a position through the intercession of St Ann. » Mrs R. La Rivière.

— « For favor granted in my brother's case. » Eliz J. Dunn.

Amsterdam, N. Y. : « I was taken very sick. I prayed to St Ann, asking the favor of my cure and promising to publish it in the *Annals*. Thanks to her holy name I am now well. » Mrs. Johanna Liddane.

Bagært, Ont. : « I promised St Ann that if she would cure me of a severe illness, I would have it published in the *Annals*. As the favor was obtained, I wish to fulfil my promise. » Mrs. James Cassidy.

Necho, N. Dak. : « My father taken suddenly sick was restored to health by the intercession of St Ann, after promising to say certain prayers and to have it published in the *Annals*. » A child of St Ann.

Athol, Mass. : « I promised St Ann some time ago, to have it published in the *Annals*, if she would save me from suffering any more from heart disease. My request was granted. » Louisa Siveet.

Montreal : « I wish to have published in the *Annals*, almost instant cure of terrible neuralgia pain in the side of my head, by applying the *Annals* to that part. » A convert, Emily Scott.

Chesterville, Ont. : « Thanksgiving for favor received by praying St Ann. » B. P. C.

St-Paul, Minn. : « Kindly insert thanksgivings for many spiritual favors granted, when promise was made to publish it in the *Annals*. Error was found in books, and recovery from threatened illness. » Subscriber.

Monroe, Mich. : « I wish to thank St Ann through the *Annals* for many favors received. » Mrs. Ed. Boudrie.

Pittsfield, Mass. : « I promised Good St Ann that, if I was admitted in a school, I would have it published in the *Annals*. Having been admitted please allow me to fulfil my promise. Off. 50 cts. » M. C.

Pointe Coupée, La. : « Thanks to St Ann for favor granted. » A. L. — « Gratitude to St Ann for requests obtained. » J. and W. M.

Urbana : « I attribute my daughter's recovery from epilepsy, to the pilgrimage we made to the Shrine last July. » « Mrs O'Connor also returns thanks for cure obtained. » Mrs. Mary O'Brien.

Waterville : « Last fall I was taken sick and I promised St Ann, if she would cure me, to have it published in *Annals*. I am a great deal better and hoped to be entirely. » Mrs. W. L.

From the day of the First Confession to the day of the Last Sacraments, a struggle constantly takes place between good and evil for the possession of the soul. We cannot run away from the conflict, because it goes on within us. We have to fight our self. Our self is against us. This corruptible body aids the enemies that are on the outside — the world and the devil. And the spirit grows weak in the everlasting battle, unless frequently reminded of the reward of victory and succored by grace from on high. But every temptation resisted, gives strength for further resistance, and adds another jewel to the crown of eternal life that is the meed of final perseverance.



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

McCook, Neb. : Mr and Mrs P. Kofnht.

Palgrave, Ont. : Miss Katie Keenanhan.

Beachmont, Mass. : Patrick Brochline.

Green Bay, Wis. : Mrs L. P. C. Smith ; Mrs A. Plimkett ; P. J. Brown.

Shediac, N. B. : William Hebert

St-Folicien : Fr. Tremblay.

St-Henri de Levis : Mrs Jos. Larose ; Miss Celina Brochu ; Mrs Ed. Fontaine ; Mrs N. Bolduc ; Simeon Turcot.

Special Intentions

New-Haven, Mills, Vt. : « Inc. 50 cts for mass to obtain special favor. » Mrs Julia Warner. « I wish you to pray for the conversion of three of my family. » A Subscriber. — Moose Creek, Ont. : « For good health and means to pay a debt. » Peter Robillard. — Odanah, Wis. : « For cure from a sore stomach : my wife's conversion to Catholicity and continuance of peace in my good family. » John Morisson. — Stocko, Ont. : « For heart failure and Bright's disease. Off. \$5.00. » Thos. Doyle. Essexville, Mich. : « For my health and the life and health of my child and the grace of Baptism. » Off. \$1.00. Mrs C. A. M. — Palgrave, Ont. : « For recovery from a sore side. » — Austin, Texas : « For my nephew's conversion. » Miss Mary Begley. — Leeds, Mass. : « To be cured of lung trouble. » Mrs L. W. Carpenter. Harrison Corner : « Mr. M'Guire seriously ill. — Newbury, Mass. : « That my husband may be preserved from threatening cancer. » Off for a mass. Mrs Sarah Brousseau. — Neche, N. Dak. : « Help me by your good prayers in asking St Ann the cure of a deformity of which I am the sufferer from the age of one. » A child of St. Ann. — Lea, Mass. : To obtain a favor from St Ann. » M. W. — Chesterville, Ont. : « For my intentions. » B. P. C. — St-Paul, Minn. : « I wish to recommend to prayers, success in business and health of sister. » Subscriber. — Hazelhurst Jct., Wis. : « Inc. 50 cts for novena to St. Ann to be cured from rheumatism and heart trouble. » Georgia La Cross. For cure from sore stomach and deformity. » Mrs P. J. N. — Stephenson, Mich. : « For the amendment of an orphan boy Off. 10 cts, in honor of St. Ann, that she may help me. » Napoleon Carlo. — West Philadelphia, Pa. : For my husband's recovery. He is our only support. » K. T. T. — Minnesota : « For complete recovery of the father of a family, threatened with insanity ; for the grace of a happy death for an old man ; means to pay a debt ; for my children's vocations. » Subscriber.



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