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ANNALS OF

SAINT ANNE DE BEAUPRÉ

-o-o- XIIth Year -o-o- February 1899 -o-o-



THE HOLY FAMILY

by RUBENS



Vol. 12 ..o+o.. February 1899 ..o+o.. No. 10.

Annals of  
Saint Anne de Beauport

### Current Events



Statistics for the year 1898. — At the beginning of the New Year it will be interesting to cast a retrospective glance over that which has just elapsed. We shall do so all the more willingly that these Statistics are an eloquent proof of God's power, of St. Anne, goodness and of the confidence of the pilgrims.

*Pilgrimages.* — Let us begin by the organized pilgrimages. During the year 1898 there were 132, ten of which came from the United States, where the devotion to St. Anne is spreading more and more; 38 came from the city of Quebec alone and 14 from Montreal.

*Pilgrimages.* — From the official lists shown us by M<sup>r</sup> Everell, of the railway company and M<sup>r</sup> Simard proprietor of the wharf, the total number of pilgrims was 115,000 and it would have amounted to 125,000 or even 130,000 had the last months of the year equalled our expectations. Of the above more than 100,000 came to Ste Anne between the 26<sup>th</sup> May to the 26<sup>th</sup> September, that is within the space of four months alone while the month of July itself counts for near half.

*Remarkable days.* — The 17<sup>th</sup> July will long be remembered at Ste Anne; for on that day there were no less than 7 pilgrimages and

7,000 pilgrims! So large a number has never yet been registered in the Record of the Pilgrimages.

Not only was the 17<sup>th</sup> July remarkable; the 17<sup>th</sup> August is also worthy of note for on that day, owing to the pilgrimage of the *Men of St. Peter's* (Montreal) to the number of 1,000, the total amounted to 3,000. We may add that, during the season, on 6 days, the feast of St. Anne among others, the number exceeded 2,500 and a seventh day 2,600. We must also specially mention the 20<sup>th</sup> July when the fine pilgrimage from Kingston, Ont. came here under the direction of Father Station; that from Pembroke, Ont. and from the united parishes of St. Laurent and St. Jean of the Island of Orleans: making in all 2,600 pilgrims.

*Bishops.* — Besides ordinary priests, we received during the year the visit of not less than ten Bishops, 6 of whom belonged to Canada, among others the late Monseigneur Lasseche, who came to Ste Anne on the 17<sup>th</sup> April, here at Quebec for the funeral of His Eminence Cardinal Tachereau. We beg to pay our tribute of homage to these two illustrious deceased both of whom were great devotees of our Saint.

*Ex votos.* — We have received more of these than ever. There are hundreds of crutches, canes and other similar articles which formerly served to support poor cripples and which they left at the feet of the great Thaumaturga. We do not mention a host of other articles such as, watches, rings etc. etc. left as testimonials of gratitude for favors obtained.

*Cures.* — As regards cures, strict truth compels us to state that we have never yet had so privileged a year. We count altogether at least *ten cures that are evidently marvelous*. In all justice we must add a host of *Signal favors* obtained under circumstances most providential and most opposed to human calculations and to medical science, and the innumerable favors mentioned in the "Thanksgiving" and these alone would fill up our monthly issue if we reproduced them at length.

*Visitors.* — The fame of so many favors obtained at the shrine of Ste Anne de Beaupré has tended to bring here as many as, and more visitors than in previous years attracted solely by curiosity to see so celebrated a spot. Let us recall, in passing, the visit of the Ancient and Honorable Artillery Company of Massachusetts on the 5<sup>th</sup> October and on the 10<sup>th</sup> that of some ten members of the Canadian American Conference.

*Correspondence.* — To the above we may add that over 2,000 letters have been sent us during the year solely out of devotion to St. Anne and that at least as many have been deposited in the boxes placed for the purpose at the feet of the statue of our Saint; to say nothing of thousands of letters relating directly to the *Annals*.

*Archconfraternity.* — We have registered 13 new parishes and about 2,000 names in the Archconfraternity of St. Anne; which brings up the number of those parishes to 220 and that of individual members registered at the sacristy to 86,776.

*Conclusion.* — Such is our statement. And what must be infer from it? In our opinion, which we are convinced is shared by all, it is: that in 1898 more than ever, the words of Monseigneur Freppel respecting places of pilgrimages generally viz. *« The finger of God is here, »* have been fulfilled at Ste Anne de Beaupré. Standing on her fine pedestal, St. Anne appears to us as if on one of those mountains toward which in the words of the Psalmist all eyes are lifted for help (Ps. cxx, 1.). In 1898 more than ever St. Anne's heart has been moved at the sight of our ills and her hand has opened to relieve them. In 1898 more than ever our Mother has well deserved that we should always call her by her true name: *Good St. Anne!*

*Devotions in the Basilica.* — We must not forget to speak of the celebration of the Christmas festival. As in most parishes of Canada, we celebrate mid-night mass at Ste Anne de Beaupré, with which so many touching recollections are connected in the mind and in the history of the Church. A great many parishioners are always present at that imposing ceremony, which we endeavor every year to make more imposing. Over 500 people came to communion, whom we had confessed in the afternoon and evening, and received the adorable body of Him who was made flesh through love for us at the same hour nearly 1900 years ago.

*Pilgrims.* — Every day brings us some pilgrims: among others one came on the 12<sup>th</sup> January, from Ste Famille I. O. He had crossed on the ice.



*The Redemptorists in the Congo Country.* — Negotiations were begun some years ago, with the object of confiding to the Priests of our Congregation the evangelization of the negroes of the Belgian Congo. These negotiations have at last come to an end, and in a few days three Fathers and two brothers will embark at Antwerp to sail for the centre of the African continent.

The place where they will reside on the Congo, is called *Mafadi*. It is at the entrance of the river and has 300 white and 2,000 black inhabitants. Hitherto it was administered to by secular priests, whom Monseigneur Gand, of Belgium, had sent there to give spiritual aid to the workmen employed in building a railway that is now completed.

Imposition of the « *Pallium*. »—On Sunday the 22<sup>nd</sup> January, the prayers were said at Ste Anne de Beaupre that were prescribed by His Grace Archbishop Bégin, on the occasion of the *Pallium* imposed on him the same day in the Basilica of Quebec, his metropolitan church.

The *Pallium* is a pontifical ornament proper to Sovereign Pontiffs, to patriarchs, to primates and to metropolitans who wear it over their pontifical vestments as a mark of their jurisdiction.

Several of our fathers from here and from Montreal had the happiness of assisting at this imposing ceremony. We ardently hope that the prayers addressed to heaven from all the parishes of the Archdiocese of Quebec, will call down its most abundant blessings upon its first Pastor.

J. HOVOIS, C. SS. R



#### On prayer

The dead letter office is a very important part of the postal department, remarks a contemporary. Letters are sent without direction, incorrectly addressed, lacking name, place, or something necessary for prompt and safe delivery; and to this dead letter office multitudes of such letters, from one cause or another, find their way. We have sometimes wondered if there is a dead prayer office. Multitudes of prayers are started, which never seem to get anywhere; at least, they bring no answers. They are misdirected, deflected from their course, lost in transit, or in some way fail to reach the mark, and to bring back the answers desired. Many a man inquires for the unanswered letter, but who ever investigates dead prayers? Who asks why we do not get an answer? Who sends another message after the first, and watches and waits for its return? Beware of the dead prayer office. *See that the prayers come from a prepared heart*, and be sure that they are rightly directed, that they go to God in the name of Jesus Christ our Lord; that we ask in faith, nothing doubting, and expect that answers of peace will return to our waiting souls.

Catholic News.

## Album of Saint Anne

### THE DEVOTION TO SAINT ANNE IN CANADA

#### VI. The heroic age

**T**HE heroic age of Canada, comprises the fifty years following the foundation of Quebec (1): years of struggle and glory for the country, but also years marked by bloodshed. Who can ever estimate the cost of each triumph of the faith and of colonization over the naturalism and barbarism of the natives? How many heroes have dyed with their blood the field of their exploits!

The devil angered by the happy fruits produced by the missions among the savages, made every effort to destroy them, or at least to impede their progress.

The natural ferocity of the Iroquois served him admirably in his designs; he therefore united all the forces of that warlike nation and hurled them with impetuosity and fury against the most-peaceful tribe of the Hurons. The shock was terrible, but fatal to the latter, who lost the bulk of their army. Five apostles: Father Daniel, de Brebeuf, G. Lallemand, Garnier and Chabanel were enveloped in the massacre and shed their blood on the soil already bathed with their sweat. All the Huron villages were attacked and carried one after the other; their inhabitants were killed and carried off into captivity and their houses pillaged and burned. Everywhere fire and sword; desolation and death.

The missionaries no longer had any occupation in a country thus devastated and returned to Quebec. Father Raguebeau who had the gift of languages, would not leave without endeavouring to save the remnants of the population. But all his efforts resulted solely in gathering together three or four hundred of the former inhabitants and with them he started.

(1) Ferland. History of Canada, I. p. 501.



What a journey! To lead or rather to drag with difficulty after him an undisciplined band consisting of men driven to consternation by misfortune; of women worn out by fatigue, and of children falling from sheer privation and hardships. What a life also! To pass the day crouching in the bottom of a canoe, and at night having no other bed than the bare, cold and damp soil. There were no stoppages except during the time required to administer the sacraments to a dying person or to dig a grave.

After fifty days of such perilous navigation, through rapid and dangerous places, Father Ragueneau had at last the happiness of bringing his people to the promised land of Quebec on the 28<sup>th</sup> July 1650 (1).



One Militia-man  
of the Flying Camp

It is impossible to describe here all his gratitude to St<sup>e</sup> Anne who had so visibly protected him during his long and fatiguing journey, and two days before, he had celebrated her feast in Montreal, with transports of love and gratitude.

The greatest Christian charity awaited those unfortunate savages at Quebec where all vied in relieving their misfortunes. But the minds of the entire French population were already seriously preoccupied. They knew by experience that the Iroquois, whose sanguinary instincts were known, would not fail to take advantage of their victories over the Hurons and they expected to see them appear at any day. Never had the future seemed so gloomy; extraordinary excitement reigned everywhere; families crowded near the fort, a prey to the keenest anxiety; the Governor, M<sup>r</sup> Dailleboust, went through the ranks; directed the works on the fortifications; organized a flying camp and prepared for any event. The same activity

(1) Relation of 1650.

prevailed in the port where vessels kept constantly moving to and fro and sails were always set. One bark among others, the *La Ste Anne*, never stopped; it arrived one day and sailed the next, sometimes for Three Rivers or Montreal or for the Gulf (1).

But above all these measures dictated by prudence, it was in prayer that all placed their confidence. They flocked to the churches in greater numbers; each one made a public vow to confess and receive communion at least once a month (2). In every house, women and children, masters and servants assembled before a small altar set up in honor of some saint and recited the morning and evening prayers in common.

No one can exactly say how many houses were then put under St. Anne's protection. Nevertheless it is easy to imagine that the number must have been great when we remember the number and the influence of the women who bore that name both in the communities and in the families themselves. At the Hotel-Dieu was Mother *Anne* Lecointre of St. Bernard (3), the perfume of whose virtues pervaded her convent for twelve years. Among the Ursulines the number was still greater; nearly one half the companions of the Venerable Mary of the Incarnation, that is to say five out of eleven, did honor to that name by the benefits of education they disseminated around them. These were: Mother *Anne* le Bugle de Ste Claire; Marie *Anne* des Séraphins; *Anne* Compain de Ste Cecile; *Anne* Le Roue de Notre Dame and Sister *Anne* Bataille de St. Laurent (4). But it was chiefly in the families that the name was borne. It is found in connection with the names best known in history, such for instance as: Auber, Maheux, Couture, Bourdon, Du Clement, Monceaux, Gagnon Pelletier, Leneuf de la Poterie, Coté, St. Denis; and also of Jacques, Badaeu, Chauvin, Desprès, Hayot, Gaudin, Delaunay, Renault. Abraham Martin even gave it to two of his daughters. Louis Hebert whose name must always be at the head of the entire list

(1) Journal of the Jesuits, pp. 152, 160, 164.

(2) Jesuits Relations, 1651 p. 2.

(3) Casgrain — History of the Hotel Dieu of Quebec, p. 582.

(4) The Ursulines of Quebec, p. 194.

of Canadians is also the first on this one through his daughter *Anne* who in her turn, by her union with Etienne Jonquet in 1618 contracted the first Christian marriage celebrated in New France. Finally a Statement compiled with the aid of Monseigneur Tanguay's *Dictionnaire généalogique*, shows that in 1651 there were in the town of Quebec and its vicinity alone more than 20 families in which the mother, or one of the children bore the name of Anne.

These names and figures are by far the most eloquent of all proofs especially when we consider that Quebec at that time was but a small village consisting of barely 30 houses scattered about without any order (1). This alone will show what share our Saint had in the public prayers.

Experience soon justified the wisdom of all this foresight. Hardly was the organization of the means of defence completed at Quebec, than the Iroquois presented themselves by hundreds at Montreal and elsewhere spreading terror and death on their passage. Villemarie which was then the most advanced and consequently the most exposed post of all New France had but fifty men to oppose to them ; but their bravery made up for the smallness of their number and they defended themselves valiantly. Sister Morin says : (3) « We frequently saw ten men of Villemarie and even less resist one hundred and fifty Iroquois : this earned a great reputation for the Montrealers throughout Canada and in France. »

Two hundred of these Iroquois on one occasion crept secretly up to the doors of the Hospital by a ditch which lay at about the place where St Jean Baptiste street now runs. Then uttering their formidable warcry they rushed upon the house, resolved to take possession of it and to massacre all its inmates. But the day had been badly chosen, for it was precisely that whereon the feast of St. Anne, the 26th July 1651 was being celebrated inside. The powerful effects of her protection were soon felt to such an extent that major Lambert Closse at the head of only sixteen men successfully resisted so many ene-

(1) De Rochemonteix — The Jesuits and New France, II. p. 158.

(2) Ferland's History, I. p. 399.

(3) Faillon — History of the French Colony, II. p. 118.

mies. « The attack was most stubborn and the defense most  
« victorious and although the besieged were so few in number  
« against two hundred enemies who surrounded the hospital on  
« all sides, they sustained the combat from six in the morning  
« until six in the evening. (1) The only victim of this desperate  
« struggle was Archambault who loaded a cannon to hasten  
« the rout of the enemy and was killed by the bursting of the  
« piece. He was buried in his victory, for the discharge and the  
« bursting of the cannon killed many savages; the others  
« were seized with terror and fled. » (2)

At Three Rivers the danger was still more frequent; there it was really a man-hunt. Favored by the nature of the soil still covered with forests, these terrible enemies lay in ambush day and night. During the day time, concealed behind a tree or in a depression of the soil or among the rushes on the seashore, they awaited with that patience which was characteristic of the savage, the passage of some white man. At night crawling like snakes around the houses they tried to surprise the scattered and defenceless families. Woe to the belated or isolated settler! He fell struck by an invisible tomahawk or was carried away by force.

« One heard continually of prisoners tied to the stake, of  
« scalps torn off, of mutilated limbs, of women and children  
« tortured, flogged and burned alive . . . Unable to reach in his  
« impenetrable retreat an invisible enemy who struck in the  
« dark and vanished without leaving a trace behind him, the  
« settlers despairingly asked themselves whether the colony,  
« harassed as it was on all sides, would not soon be decimated  
« and drowned in its blood. »

What! Perish? Ah no, Canada shall not perish. It has in heaven a protectress more powerful than armies; she watches over it and will always send it succor at the opportune moment.

P. GIRARD, C. SS. R.

(1) Faillon — History of the French Colony, II. p. 126.

(2) Leblond de Brumath — History of Montreal. p. 55.



ADORATION OF THE MAGI

## Patrons of Parishes &

### ADORATION OF THE MAGI

**T**HE Epiphany is one of the greatest mysteries of our holy Religion. Its name comes from the Greek and means *Manifestation* because on that day the birth of the Son of God was manifested to the world.

This manifestation was effected by means of a star. It appeared in the East to some Magi, says the Gospel (S. Math. 11). If we may believe tradition these Magi were kings and were three in number. Well versed in the knowledge of the stars, the leading science of the period, at first they were exceedingly surprised at seeing the new star they observed in the heavens. But an inner light made them understand that it was destined to fulfil the prophecy formerly uttered by Balaam and of which they themselves had a knowledge, namely that a *Star would issue from Jacob* and would announce the coming of the Messiah expected by the world. At the same time they felt secretly impelled to set out, taking the miraculous star as their guide. They followed it and finally reached Bethlehem, where they found the Child Jesus with Mary, his mother. They worshipped him and offered him presents of gold, of myrrh and of frankincense.

This festival commonly called the *Feast of the Kings* has in all ages been singularly agreeable to the faithful. Their memory was long celebrated in the homes of Christian families with touching usages. Some even still subsist in the Old Countries, among others the following described by Dom Guéranger in his *Année Liturgique* (Liturgical Year): « To honor the kingship of the Magi who came from the East to the Child of Bethlehem, a king was elected in each family by drawing lots, for this festival of the Epiphany. In a feast animated by a pure joyfulness and which recalled the Marriage Feast of Galilee, a cake was broken and one of its portions served to designate the guest who was to be King for the moment. Two

portions of the cake were broken off to be offered to the Infant Jesus and to Mary in the persons of the poor who on that day also rejoiced at the triumph of the poor and humble King . . . »

But let us return to the star that appeared to the Magi. This star has always been considered the symbol of our vocation to the faith. In fact the three Magi did not belong to the Jewish people ; they were Gentiles, that is pagans. When they were called by the star to the light of the Gospel all the Gentiles were deemed to have been called with them, as the Jews were called in the persons of the shepherds.

Holy Church gives us clearly to understand this in the Collects of the Mass for Epiphany when it says that on that day God revealed his only Son to the Gentiles. The same thought evidently inspired the selection of the Epistle. It is a passage from Isaias in which the prophet calls upon the Church, the true Jerusalem, to contemplate the magnificent spectacle offered to it : all the nations in motion and turning to her. (Is. LX)

In reminding us of our vocation to the faith, the festival of this day therefore recalls to our minds to what an extent we are indebted to the divine goodness for so great a favor. That is not all. The star, the miraculous light sent to the Magi makes us think of two other lights that every Christian should follow in order to safely reach the abode of eternal beatitude.

The first of these lights is the *Teaching Church*. This light is not visible to two or three only but to all without exception. God himself has set it like a beacon on the highest mountain in the world, the mountain of the Vatican. Thus this celestial light, *lumen in cælo* reaches us through the medium of those who are to us the lawful interpreters of the Vicar of Jesus Christ. To believe the Church, to be guided by her teaching, in a word to walk in her light, such are the duties of every Christian.

Unfortunately in every age there have been men who have preached doctrines dictated, not by the spirit of truth but by pride and by licence. They have given birth to all the heresies which like so many false beacons have misled the imprudent. Alas ! at present as formerly and still more so perhaps, the

Christian must be exceedingly vigilant to preserve his faith. Let him be careful not to allow himself to be seduced by lying and perfidious doctrines with which his eyes will be dazzled and which like so many will of the wisps, will inevitably lead him into the abyss. For him there will always be a means as simple as it is sure of avoiding error ; let him hearken to the Church. It will show him, in an infallible manner, the path of truth and of happiness for to her and to her alone Jesus Christ has said : teach all nations (S. Math. XXVIII. 19).

The second light that the Christian must follow is *his own conscience*. God has given it to him to enlighten him in all his ways. It is a safe guide for it is as a ray of Eternal Wisdom « *Who is the man that desireth life ?* » says the Royal Prophet. Here is the way to obtain it. *Turn from evil and do good.* (Ps XXXIII 15) These two words contain, in fact, the whole moral law. To save ourselves we must avoid doing what our conscience would reproach us with as evil and, on the contrary, do what it tells us is good.

Alas ! why are so many Christians damned every day ? Because, instead of taking the warnings of their conscience as their guide in the journey of life they follow the impulses of their fallen nature ; will of the wisps, false beacons, that deceive and lead them astray. Some allow themselves to be dazzled by the clamour of wealth and, to the detriment of their souls, cast themselves headlong into the pursuit of these false riches. Others are deceived by pride, that passion that seduces them and makes them commit a thousand iniquities. Others still, and these unfortunately are the majority, are carried away by the attractions of pleasure ; blinded by that fatal concupiscence they are seen hurrying to their ruin with a frenzy that nothing can arrest. Ah how many sorry victims of that deceitful light, the most misleading of all, has it not had during six thousand years !

Christians, let us be on our guard against all these false beacons, if we do not wish some day, but too late, to regret our error ! Let us follow the beacon that God himself has lighted in our hearts ; let us avoid sin, and practise virtue, that road that alone leads to eternal light ! And to succeed in this let us



all go to Jesus and to Mary his Mother. May the Holy Child by his sweet charms and attractions, ravish for ever all the love in our hearts. Such, we must believe, is His most ardent desire. Here is a touching example which St. Alphonsus relates in his charming work on Christmas :

« Father Zucchi, of the Society of Jesus, had a great devotion  
 « for the divine Child, whose pictures helped him to win many  
 « souls to God. It is related in his Life that he offered one on  
 « a certain occasion to a young lady who lived in great inno-  
 « cence but was far from thinking of being a nun. She accepted  
 « the gift but said with a smile: What shall I do with this  
 « little Child? The Father who knew that she was very fond  
 « of music replied: You have only to put it in your harpsi-  
 « chord. She did so and, having always the Holy Child before  
 « her eyes, she had frequent opportunities of looking at him.  
 « While doing so she began to experience some feelings of de-  
 « votion; she afterward felt the desire to become better so that  
 « her instrument induced her to pray rather than to play.  
 « Finally she resolved to leave the world and enter the religious  
 « state. Then, quite happy, she went to Father Zucchi to tell  
 « him that the little Child had won her heart and by detaching  
 « it from earthly affections, had obtained all her love.» She  
 entered a convent and led a perfect life there.

J. HOVOIS, C. S.S.R.

### Things not to do

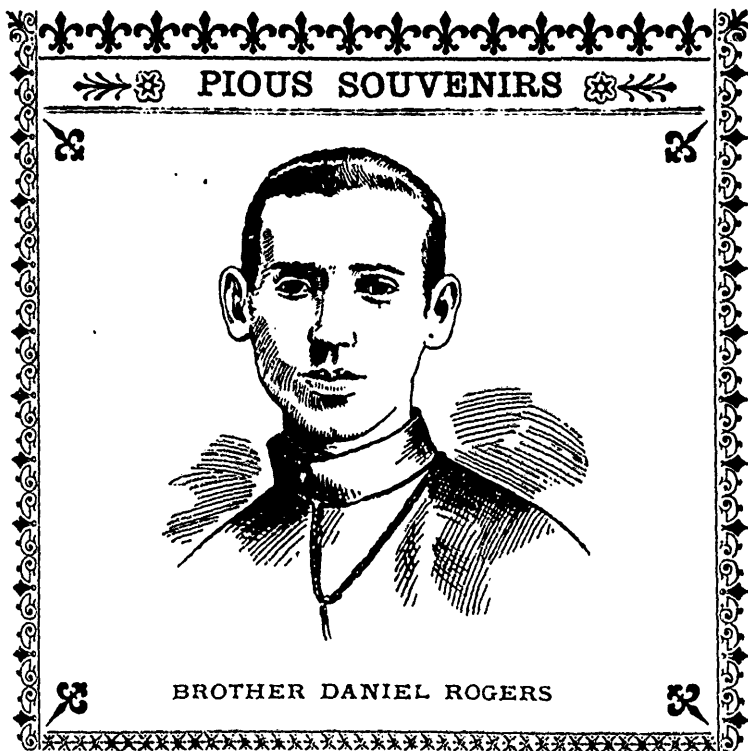
Never let a day pass without doing something that you know will please God.



Never step over one duty to perform another. Take them as they come.



Never covet the possessions of others unless you want to lose your own.



→→→ A son of Saint Patrick ←←←



HE children of St. Patrick, the Apostle of Ireland are everywhere; they are, as Father Thomas Burke has said, « a nation of missionaries. » Who can count the churches they have dedicated to their Father in Ireland, as well as in the land of exile, upon which Protestant intolerance has cast them? Who can count all those who have received the glorious name of Patrick? The subject of this brief sketch received also, at his baptism, this thrice blessed name, which, when later on he became a religious, he was loth to change for that of Daniel.

On the 16<sup>th</sup> of March, 1868, the eve of St. Patrick's day, a son was born to the family of Rogers, originally from Ireland, but then living in Montreal. The child's name was easily chosen: for on the 17<sup>h</sup> of March, his baptismal day, the Church celebrated the beautiful and imposing feast of St. Patrick; he was

called Patrick. This glorious name was not given him in vain: the Father of the Isle of Saints seemed to take pleasure in re-  
viving in his protégé the virtues which had distinguished him-  
self. Patrick enjoyed the happiness of having good parents; his family was one of the best in the parish of Ste Anne, Mon-  
treal. His mother, especially, took the greatest care in the edu-  
cation of her children; but Patrick was her favorite, on ac-  
count of his innocence and great piety.

The Rogers family were destined to be severely tried; in the space of one year a pitiless disease carried off Patrick's father and mother, leaving him an orphan at the age of about fourteen. He was adopted by one of his aunts who loved him all the more because he was like the guardian angel of the house. This aunt<sup>1</sup> had two children; every morning Patrick brought them to mass at the Redemptorist Fathers', and thence to school.

Soon, the age came when young men decide upon their state in life. Patrick was so accustomed to the Redemptorist Church that he wished to spend all his life there; he loved the ceremonies which were performed in it, and the confraternities established there; this church was for him a paradise on earth. He therefore begged the favor of being admitted as a lay brother in the Congregation of the Holy Redeemer. The Superiors, knowing already what a treasure he would prove to be, admitted him without hesitation: he entered the Institute of St. Alphonsus, on the 26<sup>th</sup> May, 1886, and took the habit on the 9<sup>th</sup> October, 1887, under the name of « Brother Daniel. » God alone knows all the virtues practised by the new Redemptorist. Those who knew him intimately agree in saying that he never lost his baptismal innocence, and call him an angel of purity. « He obtained his vocation by becoming a member of St. Anne's Young Men's Society and of the Holy Family. » The same witness continues: « His love for the Blessed Sacrament was extraordinary; his greatest pleasure was to adorn the altars, and what has been written of Blessed Brother Gerard's life as a sacristan might be literally applied to Brother Daniel. He could dress the altars with so much taste, that he obtained whatever he wished from the parishioners; thus in a

single day he received not less than 48 colored lamps. Death had no terrors for him. When any one died he, who was already attacked by consumption, would invariably come to say to me: next time it will be my turn! » Alas! phthisis brought him slowly but surely to his grave. When he pronounced his vows at Ste Anne de Beaupre, on the 26<sup>th</sup> April, 1894, he had but a few months more to live, and he spent them in constant prayer. On the 4<sup>th</sup> of July that same year, he had a violent hemorrhage, and received the last sacraments. Pronouncing the holy names of Jesus and Mary, he peacefully passed away, at the age of twenty-six years, three months, and eighteen days.

His whole life, so pure and innocent, was but a continual act of love for the Sacred Heart of Jesus in the Holy Eucharist, for Our Lady of Perpetual Help, for powerful St. Joseph, and for St. Anne. The dawn and the morning of his life had passed in the shadow of the steeple of St. Anne, Montreal, and its evening, in the shadow of that of Ste Anne de Beaupre. It was near this holy Shrine that his soul soared to Heaven; there his mortal remains were laid to rest, under the Basilica of his beloved Patroness. May he rest there in peace, beside his brothers, until the blessed day of the glorious Resurrection!

P. WITTEBOLLE, C. SS. R.

### A Shepherd Boy's Prayer

A little lad was keeping his sheep one Sunday morning. The bells were ringing for church, and the people were going over the fields, when the little fellow began to think that he too would like to pray to God.

But what could he say, for he had never learned any prayer? So he knelt down, and commenced the alphabet. — A, B, C, and so on to Z. A gentleman, happening to pass on the other side of the hedge, heard the lad's voice, and looking through the bushes, saw the little fellow kneeling with folded hands and closed eyes, saying: « A, B, C. »

« Wh it are you doing, my little man? » The lad looked up. « Please, sir, I was praying. »

« But what were you saying your letters for? »

« Why, I didn't know any prayer, only I felt that I wanted God to take care of me, and help me take care of the sheep; so I thought that if I said all I knew, he would put it together, and spell all I want. »

« Bless your heart, my little man, he will, he will, he will. *When the heart speaks right, the lips can't say wrong.* » (Catholic News.)

## OUR ENGRAVINGS



RUBENS

**H**oly Family. — Peter Paul Rubens one of the most celebrated of painters, and the first among Flemish painters, was born in 1577. Tall, well-made, of good family, with a strong constitution, at the same time gentle and proud, noble in his manners, distinguished in his clothing, he was sought by kings and princes. His life was but one continual triumph in every way. The facility of this artist was prodigious; the number of his works reproduced by engraving amounts to over 1300. He painted everything: fables, mythology, history, allegory, portraits animals, flowers, landscapes, religious subjects and he excelled in every style. He formed a great many pupils, in the first rank of whom must be mentioned Van Dyck, Jordaens and Téniers. He died at Antwerp in 1640, full of honors and wealth. His grateful country raised a statue to him

Many critics reproach Rubens with a too frequent use of allegory and the injudicious mingling of the sacred with the profane. He is above all the painter of his country. His landscapes are generally taken around his pleasant chateau at Steen and his models from the beauties around him. On his canvass, men robust and strong: boatmen, blacksmiths, peasants of Flanders, become apostles, saints, martyrs and executioners. In a word he is realistic rather than mystical. Our engraving is a proof of it. In it St. Anne is represented under the aspect of a good grandmother, pious and recollected, who remains lovingly near the cradle of her beloved grandson; St. Joseph bends over to contemplate the advances of the divine Child toward the little John the Baptist. The picture is charming beyond a doubt but not sufficiently mystical in the eyes of some.

P. GIRARD, C. SS. R.



## CURED OF HIP-DISEASE.

### REPORT AND TESTIMONIALS

*Chapstow, Nov. 3<sup>rd</sup> 1898.*

Rev. and Dear Father,



ACCORDING to promise I now enclose you herein a statement of Richard Powers, who was with me last summer at Ste Anne's, and who was miraculously cured of lameness. His cure caused immense excitement both among catholics and protestants. The Walkerton Newspapers had long editorials about it. I was going to send you some copies but unfortunately they were mislaid. Mr Powers is working hard every day without the least pain in his leg or hip, he has also gained in weight, and, if God spares us, he will accompany me again next year to Ste Anne's.

Yours sincerely,

S. E. Wadel, P. P

Rev. and Dear Father,

I feel it a most solemn duty to give you now, as well as I am able, a description of the affliction with which I was troubled during the past fourteen years.

When I was about eleven years old I got so sick that my parents had to summon medical aid for me. The doctors called my sickness the hip-disease but could not definitely state the cause of the malady nor could they do anything to restore my former health. For over a year I could not go back to my school and when I did return to it it was with the aid of a crutch I went.

Being the eldest of the family in addition to other circumstances I was obliged to assist my parents on their farm. Though I willingly gave them my support I found my constant companion, the crutch, a most inconvenient thing in the various works incumbent on a farmer.

After so many long years of suffering and feeling assured that medical skill and aid was completely out of question in my case, I firmly resolved to have recourse to the help of St. Anne de Beaupre of whom I had learned so much through my parish priest, Rev. S. E. Wadel.

So, about seven weeks ago I accompanied him in a pilgrimage to the sacred shrine reaching which on the 2<sup>nd</sup> ult. I was so overwhelmed with an indescribable feeling that my tears began to flow spontaneously, whereupon the officiating priest, Rev. Father Holland approached me and asked me about my trouble and my desire. After telling him as well as I could he touched my diseased hip with a relic of the said Saint and instantly an indescribable sensation passed through me and to the great joy of those present as well as to my own unbounded happiness I was able to depart from the sacred place without my crutch and have never needed one since. On account of this leg being shorter than the other I am still somewhat lame but I am quite confident that with the help and will of God through the intercession of St. Anne that deficiency also will disappear in the course of time.

Great, indeed, was the glorious surprise of all those near and dear to me and, in fact, of the entire community to witness the miraculous cure that had been wrought upon me.

Unnumbered thanks to St. Anne!

Reverentially yours,

RICHARD POWERS.

I, the undersigned, having taught school in this village for the last fifteen years, can truly vouch for the truth of the above and by virtue of my office affix my notarial seal.

L. S.

Chepstow, Ont.

GEO. LEBYS



### SAINT ANNE'S MIRACLES

CANADIAN SHRINE OF STE ANNE DE BEAUPRE BEGINNING TO RIVAL LOURDES IN NUMBER OF YEARLY PILGRIMS — MANY REMARKABLE CURES EFFECTED THERE — VISION GIVEN TO A BOY WHO WAS BORN BLIND.

Scribes and Pharisees and doubting Thomases are among the myriads of devout pilgrims who yearly flock to the far-famed shrine of Ste Anne de Beaupre. During the past summer the new world Mecca on the northern banks of the St. Lawrence has been visited by more than 130,000 people.

On a single day 7000 persons ascended the holy stairs in kneeling posture. From every state in the Union, from every province in the Dominion and even from remote New Zealand, devotees have travelled to the cluster of convents and churches, nestling among the blue Laurentian hills 20 miles east of Quebec.

Across the long, narrow road, against the hillside, is the little old church.

Here, too, is the sacred fountain, whose waters are believed to possess powers of miraculous healing. Farther along and higher up the cliff, overlooking river and country for a vast extent, is the edifice where the Holy Stairs — Scala Santa — have been erected in imitation of the steps mounted by the Saviour in the palace of Pontius Pilate.

Convents for members of religious orders and retreats for pilgrims stretch along the crest of the cliff. There is literally nothing in the village of St. Anne that has not some connection with the shrine.

As the crowds jostled along the board walk, leading from the train and boat to the Basilica, a blind beggar stood, as of old, by the wayside, making mute appeal to passers-by with his tattered hat. Here was a subject for St. Anne's wonderful working. Was the saint deaf to this poor denizen of her own hamlet?

« Ho, you ! What are you doing here ? » called out a rude, coarse-voiced fellow, adding contemptuously, « Why don't St. Anne cure you ? »



Ignorant of English, the habitant beggar bowed gratefully, evidently thinking something had been added to the stock of pennies in the old hat.

It was no pale-faced æsthetic, no visionary recluse, who stood at the door-way to guide pilgrims through the sacred edifice and to apply the healing relic to the afflicted. A broad-shouldered, ruddy Irish priest beamed on the new comers and laughed welcomes right and left.

He was not of the stuff that begets morbid dreams to work on the emotions of religious enthusiasts and plots dramatic effects to set fanatical imaginations in a flame. Here was a downright sort of a man, with a deal of practical common sense, with no humbug about him, and no nonsense but the kind that finds vent in a hearty laugh.

These are the characteristics that have endeared Fr. Holland to all pilgrims. Impartial observers could confidently expect sincere and unembellished statements from this man.

« Those, » said the priest, tersely pointing to two great piles of crutches that reached from the floor to ceiling on each side of the center door, « those things speak for themselves. » Crutches — not in hundreds but in tens of hundreds — crutches with the cross bar worn and the arm-pad frayed from long usage by the lame, steel frames for limbs crippled from thigh to ankle, iron boots for misshapen feet, steel corset and band for spinal deformity, knee rests, pillows, bandages, ear trumpets — in fact all kinds of mechanical contrivances for human sufferers, were heaped in pyramids from tiled floor to vaulted roof.

Especial interest was attached to the history of a pair of crutches, recently left in the church. Anthony O'Donnell, a pilgrim from a well-known place in one of the Eastern States, had been brought to Ste Anne's, suffering from paralysis of one side.

He was placed before the altar rail of the rear chapel, where he knelt in earnest prayer. Meanwhile service was proceeding in the main church. The afflicted man pressed his lips reverently to the relic and the officiating priest applied it to head, shoulder and side.

Confidently believing that only lack of faith could prevent his cure and wrought to highest pitch of agonized expectation, the sufferer awaited answer to his prayer. The relic was again applied,

« How do you feel? » asks the priest.

« A little better, father, comes the low response. Was imagination beginning to work, or was a miracle about to take place? There were

many supplicants kneeling at the altar rail. All was quiet and no especial attention was directed to this paralytic.

« Continue praying, » says the priest ; « don't be discouraged. »

A little later, the priest bends over the man and inquires, « Have you courage to leave your crutches? Can you come with me, now? » The paralytic springs to his feet and leaps up like a child that had never known deformity. Throwing aside his crutches in an ecstasy of delight ; and a parish priest, who had been silently watching this case, snatches up the discarded crutches and, waving them above his head, rushes into the main church.

The cry goes through the throng, « A miracle ! A miracle » There is silence for a moment. Then men and women begin to laugh and weep hysterically and the vast assembly bursts into a *Magnificat* and finds relief for over-wrought emotions by singing triumphant praises.

« How did it effect you, Father Holland? »

« O, » said the Irish priest, evidently disgusted with himself, « O, I was crying like a sheep. »

Scarcely less remarkable was the case of Sister Mary Bernadette of Watertown N. Y. She was carried into the church utterly helpless, suffering from spinal affliction, and was placed before the altar rail.

The sisters of the same order, who accompanied her, began to pray. Then the time came for their train to leave, and Sister Mary was told that she must go. The other sisters arose to depart.

To the utter astonishment of all, she too, who had been a helpless invalid for months, and whom the doctors could not cure, arose from her chair, stepped out and walked steadily to the altar rail, where a full heart poured out its gratitude.

« What ! » cried the priest : « are you cured? »

« Yes, father, » answered the invalid with joy too great for expression.

« Don't you think she could imagine that? » inquired a doubting Thomas in the crowd.

« She certainly could if she had the imagination which you evidently possess, » responded the holy father. Another skeptical listener suggests with tact that there is a possibility of these two afflictions not being organic.

« Paralysis and spinal trouble might have resulted from mental conditions, which great religious enthusiasm removed. Now, what about people suffering from cancer who come here? » this doubter asks of Fr. Holland.

Name and address were given of a woman afflicted with cancer, who had received treatment in the Quebec hospital and whose case was there pronounced incurable. As a last resort, the woman was brought to Ste Anne's. She was set down in the church. The relic was applied and prayers were made in her behalf. Carried back to the hotel she grew rapidly worse. Priests and physicians thought death near.

One of the fathers carried the relic to her hotel and applied it, but in vain. The woman was told to prepare for death. She then took the relic of St. Anne in her own hand and cried out, « O, I am cured ! »

This woman, who had not been able to stand for months and whose cancer the doctors declared incurable and certain to result in early death, ascended the whole length of the holy stairs, step by step, unaided, and went about the village of Ste Anne alone for a whole week, before departing for her home.

« But the doctor might have been mistaken, » interrupted an unsatisfied auditor. « Has there been a case of a person radically and plainly defective from birth who has been cured here ? »

« Why, the case of young Riley from Reading, Penn., was of that description, » answered Fr. Holland. « This boy was born blind. His people had a certificate from the doctors that he could not be cured. His mother brought him here a few weeks ago. Mother and son knelt at the altar rail.

« The mother was silently praying, while the relic was passed over the boy's eyes. The boy, before leaving the altar, opened up his eyes, picked up a five-cent piece, and found and picked up a pin on the floor.

« The strange thing about it was that the little chap couldn't understand glass. When we showed him the jewels in glass cases, he tried to put his little fist through the glass and couldn't understand what stopped him. That boy is now all right, and his people are erecting a tablet to commemorate the miraculous cure. »

A more impressive monument to religious belief and human gratitude than the interior of the basilica could not be found. Neither artistic skill nor money has been spared to honor St. Anne by lavish decoration of the great church.

On every hand are what appeals to artistic sentiment and pleases the eye ; but in the great basilica are many things that call up tender echoes of human sufferings.

« Thousands go away uncured, » said a Redemptorist father, as if to temper the exuberant zeal of some of the pilgrims about him.

(*The Boston Sunday Globe.*)

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#### WHAT ST. ANNE CAN DO

Oct. 17<sup>th</sup> 1898.

I have been sick and prayed to St. Anne to help me in my trials. I had an operation performed, not a common one for, there never was any other like it in Massachusetts before, and even but three known of in other States, but without success. Doctors and nurses declared openly it was a miracle to see me alive after such an operation.

There are no Catholics here, so I know St. Anne came to my aid for the glory of God. Please publish this fact, so that every one, reading it, may feel confident in St. Anne. For me, I promise to go on a pilgrimage to her Shrine, as soon as I am able to do so.

JOSEPHINE DUPRE

#### CURED

MISS Kate McDonald, 82 Cathcart St., Montreal, was cured, on August 23<sup>rd</sup>, of a drying of muscles, which was the effect of rheumatism and typhoid fever. She had been in bed for no less than fourteen weeks, and had been treated by Dr. McDougall in the Royal Victoria Hospital in Montreal. But all those treatments seemed to have no effect. So the sick person decided to come to Ste Anne. Although she would suffer very much during the pilgrimage, she nevertheless undertook it with confidence.

Her confidence was quickly rewarded. She was cured instantaneously and left her crutch.

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#### SUDDENLY CURED

ON September 20<sup>th</sup> came from Boston, Mass., a lady of about 60, by name M<sup>rs</sup> Mayr. She told us she had been suddenly and completely cured last year in the following circumstances.

She had been taken ill for three months with a very painful disease and tried every remedy, but without any permanent benefit. Hoping St. Anne should perhaps more surely hear her prayers in Her own Sanctuary, the poor lady came from Boston, on August 7<sup>th</sup>. She spoke with the Rev. Father Holland, had Masses said for her intention, and subscribed to the *Annals*. Then she went away, but *she was cured!*

In fact, she had just a little attack when going back on the train, but, it was the last. She never felt anything since!

This year Almighty God visited this pious woman with another disease. She hopes St. Anne will again cure her, as she did last year.



FROM A TEACHER

I wish to have published in the *Annals* of St. Anne a favor which was granted me of passing an examination in June.

It was granted through the intercession of the Blessed Virgin Mary, St. Joseph, St. Anne, St. Anthony of Padua, the Holy Souls and the Sacred Heart of Jesus.

I promised to have masses said for the suffering souls in Purgatory and to have the favor published in the *Annals* if granted.

A teacher of N. Y. State.



DEATH OF A DEVOTEE TO SAINT ANNE

MY dear sister, Nora Healy, died Sunday morning April 23<sup>rd</sup>, Saturday, she asked as a request to send 50 cts. for the *Annals*. She always prayed to St. Anne. Having made a pilgrimage to the holy Shrine last July. She made a very peaceful, happy death. I would look upon it as a great favor if, through the *Annals*, you would ask the prayers of the good Fathers at the holy Shrine at Beaupré and of all the Subscribers of the *Annals* for the repose of the soul of Nora Healy, an old Subscriber.

Mary Healy.

O Saint Anne pray for her!



**THANKSGIVINGS**



Amherstburg, Ont., May: « Last summer my husband had a sore on his cheek that had been there for a while. We tried everything that could be heard of, but nothing could do. I then started a novena to St. Anne, and the sore disappeared right away, as well as a pain in his right leg, after the application of the *Annals* on the painful limb. » Mrs Alex. Hamel.

Ashuelot, N. H., Nov. 30: « I send \$ 1.00 to St. Anne to thank her for graces obtained. » L. Barraby.

Bangor, N. Y., Dec. 29: « Thanks to St. Anne for many favors granted. » A Subscriber.

**Bathurst, N. B., Nov. 21 :** « For a favor obtained after promising to have it published in the *Annals*. » M. L. R.

**Beardsley, Minn., Dec. 18 :** « For a very great favor, after praying to St. Anne; for a safe harvest and farm produce; for employment for a brother; for the conversion of persons remiss in the fulfilment of their Christian duties; a good health and safe journeys. » J. A. Kirkey.

**Brooks, Minn., Nov. 22 :** « I fulfil with gratitude the promise that I made to St. Anne for the cure of my child who was very sick and for other favors obtained. » J. B. Hebert.

**Canton, Ohio, Dec. 13 :** « Mrs Cholby, of Louisville, Ohio, had a sore on her face for two years. Fearing it would be a cancer, she prayed St. Anne to cure her. Her prayers were heard. Many favors are almost daily received in our family through the same intercession. » A Subscriber.

**Chicago, Ill., Nov. 18 :** « Sometime ago my little boy was taken sick with croup. The Physician who took care of him told me he could do no more to help him. I did not know what to do, for I had prayed and done everything a devoted mother can do. I started then a novena to St. Anne and promised to publish the fact if my boy was cured. She heard my prayers, and, while making my novena I could see my child getting better every day. Now I do not know how to thank Her sufficiently. » E. Bellie.

**Colton, Wis., Dec. 2 :** « For my children who have made their first Communion. » A Subscriber.

**Crookston, Minn., Dec. 21 :** « Five masses in honor of St. Anne for favors obtained. » I. Samson.

**Detroit, Mich., Dec. 24 :** « Please find \$3.00 for masses in honor of St. Anne in thanksgiving for her kind intercession in my behalf and to obtain a return to a good health. » Mrs H. J. Brown.

**Fond du Lac, Wis., Dec. 7 :** « Many, many thanks to St. Anne for favors received after promising to publish them in the *Holy Annals of St. Anne*. » A Subscriber.

**Hancock, Mich., Nov. 3 :** « For many favors received, and I hope St. Anne will continue to grant my requests. » A Subscriber.

**Hinsdale, N. H., Nov. 29 :** « Favors obtained through St. Anne's intercession. » J. P. Poirier.

**Iron Mountain, Mich., Dec. 14 :** « I now wish to extend my thanks for favors obtained through St. Anne. » A. E. P.

**Jackson, Mich., Dec. 15 :** « I return sincere thanks to St. Anne for my recovery from a painful illness after invoking her aid and promising three masses of thanksgiving said at her shrine, also for many favors granted me. » A Subscriber.

**Lebanon, N. H., Dec. :** « Thanks to St. Anne for two favors granted. » M. H. L.

**Marinette, Wis., Dec. 26 :** « I now wish to thank St. Anne for three special favors obtained and others. » A. M.

**Menominee, Mich., Dec. 5 :** « My son, seven years old, was dangerously taken with croup, and my baby had a sore eye, but both were cured after the promise of a certain number of rosaries said in honor of St. Anne. I will never forget her tender care for me. » A. Demers.

Northboro, Mass., Nov. 26 : « Two favors received ; I hope they will last for ever. » A. B.

North Branch, Minn., Dec. 24 : « A lady living far from any church attributes to St. Anne the favor of having been able to receive holy communion last Easter. »

Norway, Mich. Nov. 7 : « On the 29 of Sept. last, I broke my shoulder. I promised St. Anne if I could go to work inside of six weeks I would pay a mass, subscribe to the *Annals* and have my cure published. My shoulder was then very painful, but two days after all pain had left and after five weeks I was able to work. » Oilva Trotter.

Ottawa, Ont. Nov. 8 : « A Subscriber wishes to thank St. Anne for having obtained employment for two persons and also for the partial cure of a severe pain after promising to have it published. »

— Nov. 25 : « A young lady wishes to thank St. Anne for having obtained a situation through prayers to her and St. Anthony. » A Client of St. Anne.

Quebec, Nov. 27 : « Last summer my dear little son was very ill and very low, but St. Anne heard and answered all my prayers to make him well and strong. I also promised to take him down to Ste Anne's, but have not taken him yet, and now he is very sick again. I beg of Her to intercede for me and I promise to take him down this winter. » Q. W.

— Dec. 27 : « Thanksgiving for a situation obtained for a brother. » M. A. O.

Quyor, Q. Nov. 14 : « Having promised St. Anne, should I obtain a great favor I asked for, I would subscribe to the *Annals*, I hasten now to fulfil my promise. » K. Higgins.

St. Joseph, Kans. Aug. 30 : « For graces granted through St. Anne's intercession. » A Subscriber.

St. Paul, Minn., Dec. 6 : « My daughter has miraculously recovered from a very serious operation, when we almost looked for her death. Thanks to St. Anne to whom we had recourse previous to the operation. » A Subscriber.

Springfield, Mass., Dec. 16 : « My little niece whose right limb was paralyzed, has certainly improved since our pilgrimage. With the help of God, we shall visit St. Anne's Shrine again next summer. » M. C. Fitzpatrick.

Washington, D. C., Nov. 3 : « I wish to return thanks to St. Anne in compliance with a promise made in July if my sister was cured that I would have two masses said in her honor, make a novena, and subscribe to the *Annals* and publish therein the cure. The promise has been fulfilled except the subscription and I feel that her cure is not complete on account of the delay, though she is very much better. » M. M. C.

Watertown, Conn., Dec : « Thanksgiving for a favor obtained. » E. McC.

Wauregan, Conn., Dec. 21 : « A woman of this parish who suffered for 25 years with a grievous sickness, has been cured by the intercession of St. Anne. She desires to have the fact published in the *Annals*, in gratitude to St. Anne. »

A. O'Keefe, Pastor.

Willow, City N. Dak., « Dec. 23 : « Four masses in thanksgiving to St. Anne for her favors. » J. Perrin. »

Wyandotte, Mich. Nov. 10 : « My baby was dangerously sick. I promised a mass to St. Anne and to have it known if there were soon a change. Thanks to St. Anne, he soon got well. » A Subscriber.

## Bulletin of the Archconfraternity

**Affiliation.** -- We have a fresh affiliation to announce to our readers for the month of December: that of St. Godefroy (Rimouski) through Rev. M<sup>r</sup> Beaujeu. Thus, during the year 1898, the Archconfraternity has been increased by 13 new affiliations of parishes, 6 in Canada and 7 in the United States.

**Exercises at meetings.** We have already told the Archconfraternity that we would keep them informed of everything regarding the Association in the numerous affiliated parishes. We give below the general manner in which the monthly meetings of the Archconfraternity are held.

*In the morning.* -- Communion of the associates ;

*In the afternoon or evening.* -- 1<sup>st</sup> Recitation of either decade of the Rosary ; then some prayers.

2<sup>nd</sup> Announcement of the Indulgences, of favors obtained and commendation of intentions, followed by 3 *Ave Maria* with the invocation : « Saint Anne, pray for us ! »

3<sup>rd</sup> A short instruction.

4<sup>th</sup> Renewal of the consecration. The Director reads the consecration vow aloud and all the associates repeat it in their hearts.

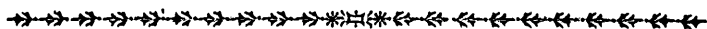
5<sup>th</sup> Solemn Benediction and hymns.

**Echo of the Missions.**— During the month of November last, two of our Fathers of Ste Anne of Montreal : Rev. Fathers Savard and Simard preached the holy Exercises of the Retreat in the parish of St. Aimé, diocese of St. Hyacinthe. This parish has been affiliated with the Archconfraternity for four years. Here is the glorious testimony sent us by Rev. M<sup>r</sup> Godard the pastor of the parish with reference to his Retreat : « The Rev. Fathers Savard and Simard have done much good here. Two devotions in particular have greatly benefited ; the Way of the Cross and the devotion to St. Anne. »





## RECOMMENDATIONS TO PRAYERS



### General Intentions

**T**HE 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 Neumann, and others who have died in odor of sanctity in North America.

### DECEASED

ALBANY, N. Y. — Henry Ryan.

AMMENDALE, MD. — Defunct members of the Hogan and French families.

APPLETON, WIS. — Michael and Ellen O'Meara. — Sr M. Pius Roach.

ASSININS, MICH. — Sr Prudentia and Sr Gregory.

BOSTON, MASS. — Alexis Livine.

BRANTFORD, ONT. — John Walsh, John Johnson and Mrs John Maginn.

BRASHER FALLS, N. Y. — Henry Gokey.

BUFFALO, N. Y. — Elizabeth Strauss, a great benefactress to St. Anne's Shrine.

CANTON, OHIO. — Joseph Paumier, a subscriber to the *Annals*.

COVINGTON, KY. — Willie, Mary and Lallie Meehan.

GLOVERSVILLE, N. Y. — Mrs Catherine and Miss Kate Dugan.

HANCOCK, MICH. — John Scanlon.

MENLO PARK CAL. — Frank Campbell and Anne Hoban.

MONROE, MICH. — Sr M. Theodosia.

NORTHBORO, MASS. — Peter Marcou.

NORTH GRANBY, CONN. — Jos. J. Roche.

PHILADELPHIA, PA. — Patrick, Mary, Arthur and Pat. Campbell; Patrick and Bileget Gilligan; M. and Mrs Forrestel, James Keyes and Mrs Walters, Sr M. Paul.

### Special Intentions

ARNPRIOR, ONT: «To obtain for me the graces I stand in need of. Off. 25 cts.»  
T. Conboy. — ARTHUR, N. DAK: «For two husbands, one given to drink and the other cruel to his wife.» J. L. — BURLINGTON, VT: «To secure happiness to a family of my acquaintance and my best friends, and other graces.» G. F. B. — BRANTFORD ONT: «Rev. Father Holden dying of rapid consumption.» Marg. Walsh. — CANTON, OHIO: «Health, work and peace in a family.» C. P. — EAST TAWAS, MICH: «My hand and arms which are broken out in a very bad way with salt rheum.» Mary Miller. — EAU CLAIRE, WIS: «The cure of my brother.» Mary Martin. — GREEN BAY, WIS: «Several special intentions.» Mrs T. Entzinger. Off. \$4 85. — GREENFIELD, MASS: «Situations wanted, one sick person, and spiritual graces.» M. McDonald. — IRON RIVER, MICH. — «I feel better than I was two months ago, but I ask a perfect cure and I have faith in St. Anne to help me.» Off. \$1.00. — KINGSTON, ONT: «A pain in my stomach, which had disappeared, is coming back, I hope St. Anne will take it away.» Sr Martin. — LAWRENCE, MASS: «The conversion of my son who associates with bad companions.» Off. 50 cts. J. L. — LOCKTON ONT, «My old mother and myself feeling both sickly.» E. R. — MINNEAPOLIS, MINN: «To secure a more remunerative employment than the one I have and give a better support to my family.» N. J. L. — «MONTREAL, Q: «A safe recovery to health.» M. M. — «NORTHBORO, MASS: «The welfare of my family.» A. C. — PONSONBY, ONT: «A spiritual favor for myself and a temporal one for a friend.» A. O'B. — POTSDAM, N. H: «My sons who are lead away by bad companions.» J. C. F. — SANDY HILL, N. Y: «A poor mother of family who has had so many trials as to affect her mental condition. She is now in the Incurable Asylum at Ogden-burg.» J. N. — WALLACEBURG, ONT: «My only son who is addicted to liquor.» J. P. — WATERTOWNS, N. Y: «Peace and harmony in the family.» R. M. Off. 25 cts