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Annals of Saint Anne de Beaupré

Vol. 14 December 1900 No. 8

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Chronicle of the Shrine

Pilgrimages of the month of October. — Silence reigns around our Basilica ; the parvis is deserted ; the groves on the hill-side are shedding their leaves. The aspect of the denuded trees inspires sorrow. Tears are contagious and the poets have wept so many tears on the leaves carried away by the breeze. Job saw in this a manifestation of divine power. However October is not lacking in charm at Beaupré with its sunny mornings and calm evenings. It represents fairly well, it seems to me, the ten years of man's life that follow the sixtieth. Decay has not yet come, for the faculties have retained their vigor ; but ardor, generosity, enthusiasm and hope are not what they were of old. Instead of facing the future, one willingly reverts to the past, happy if at that age one has an abundant harvest to gather from the works of one's youth and manhood. But, enough of philosophy ; let me however wish you, dear reader, an old age that will resemble the month of October 1900.

. Let us speak of pilgrimages, for we were not completely solitary during that month. Besides individual pilgrims who came every day to the number of twenty, thirty, forty and from two to three hundred on Sundays, we had three organized pilgrimages in October.

Sunday, the 7th. — The second pilgrimage of St Joseph de Lévis under the direction of Rvd Mr Proulx, their vicar, consisting of about one hundred pilgrims to whom should be added 250 from the four cardinal points, that is from Quebec, from the Island of Orleans, from Lorette and from various places along the Beaupré shore. A cloudy sky prevented the day from being a pleasant one, but people do not come to Ste Anne for pleasure ; consequently they always find an abundance of what they seek : a livelier faith, a strengthened confidence in God, a firmer resolution to have done with sin and to give oneself up to God. And if one does not always find the much desired boon of health, at least prayer brings into the soul that generous conformity to God's will which makes the cross that one would like to leave at St Anne's feet, easier to bear.



Sunday, the 14th. — Let us be collected but gaze boldly at the procession before us ; it consists of the children of St Francis of Assisi, ever edifying under their austere robes. The Fraternity of the *Third Order of St Roch*, Quebec, has deputed to Ste Anne 350 Brothers and Sisters under the direction of the Minorite Friars. This is a true pilgrimage of prayer and penance, and the following order is observed : entering the shrine at 8 a. m.; Communion and high mass ; at 10.15 the way of the cross in the cemetery. The procession slowly wound through the ziggags of the narrow path ending at the foot of the large crucifix erected on the top of the hill. Fourteen times they stopped to kneel before the cross when a Minorite Friar delivered an exhortation lasting from seven to ten minutes. The hour of noon struck when the devout cortege reached the fourteenth station, making more than an hour and half of pious reflections and prayers. This may perhaps raise a smile among those whose languishing faith always thinks that they do enough for God and for their souls. But one does not belong to the Third Order of Penance to have a good time ; thus at 12.15, we find our Tertiaries back in the Basilica for the closing exercises of their fine pilgrimage : the blessing of articles of devotion, sermon and benediction of the Most Blessed Sacrament. Finally, after venerating the holy relic, they take leave of Good St Anne. Surely that tender Mother and the Seraphic Patriarch must have united to shower the greatest blessings on their faithful children.



Monday, the 22nd. — *The last pilgrimage of the 19th century* : Be sure not to call it a *fin de siècle* pilgrimage ; this would be a very rash

judgment or rather a colossal calumny. There are enough of other things that are *fin de siècle*! At 6 P. M. a train of 11 cars, coming from the shores of *Lake St John*, brought to the doors of the shrine 700 pilgrims under the direction of Rvd J. B. Vallée, pastor of St Jérôme, Lake St John, and some fifteen other priests from that district. Seven hundred persons packed for a whole day in 11 cars! Assuredly these good people did not undertake this journey for pleasure. But they have faith; they have unbounded confidence in Good St Anne; many of them are animated with gratitude to Her who never ceases to distribute her favors to them and their hearts will not rest satisfied until they have thanked her in her shrine. Hardly have they passed the threshold of the Basilica than their fatigue is forgotten. They have promised a triumph to the Thaumaturga and this very evening it will be done. At 7.30 all hasten to the church, each one lights his torch and the procession slowly winds through the alleys of the grounds. St Anne's statue, borne on a frame by four pilgrims, is surrounded by the clergy. The evening is quite calm; not a breath of wind causes the flame of the six hundred tapers to flicker; it looks like a fire winding over a plain. Ardent prayers ascend to heaven; the reciting of the rosary, invocations to St Anne and hymns succeed one another without interruption. The light shed by the tapers produces a fine effect on the statues in the grounds; they stand out in the half-light like apparitions of heavenly spirits that have come to be witnesses of the pilgrims' fervor and to record in the archives of eternity the last pilgrimage of the 19th century.

Suddenly the bells ring out loudly..... The prayer rises to a powerful clamor seeking to do violence to heaven. The hour is a solemn one and the spectacle magnificent; it leads one's thoughts to the final triumph of the Judge of the living and the dead when he will re-enter his Kingdom escorted by the numberless army of the elect. Finally the bells are hushed and the procession enters the Basilica to the strains of the *Magnificat*.

Rvd Father Rector pronounces from the pulpit a touching consecration to Good St Anne; then all chant the *Tantum ergo*, accompanied by the organ, and the priest gives the benediction of the Most Blessed Sacrament. Confessions are heard up to ten o'clock.

On the following morning at 5.30 the pilgrims press around the Holy Table and masses are said at the various altars. At 8 a. m. high mass is celebrated by Rvd Mr Lizotte, a former pastor of Roberval; two priests act as deacon and subdeacon while two others in copes.

standing at the lectern, chant alternately with the organ choir. At 10 o'clock the closing exercises take place in the Basilica. Rvd Father Rector ascends into the pulpit, blesses the articles of devotion, preaches an appropriate sermon ; then follow the benediction of the Blessed Sacrament and veneration of the relics of Good St Anne. At noon the worthy pilgrims left for their distant homes.

Whence will come the first organized pilgrimage of the 20th century ?

Happily, O Good St Anne, thou hast access to an inexhaustible treasury ! Thou continuest to distribute to thy children faith and all the Christian virtues, health of the body and temporal riches. If ever — which God forbid — we should cease to pray to thee, never cease to protect us. Bless us, keep us from sin, make us obedient to our mother, Holy Church ; show us the path of true happiness ; obtain for us the grace of graces : the gift of final perseverance and a holy death.

Good St Anne, Mother of the Immaculate Virgin Mary, Grand mother of Jesus-Christ, Patroness and Protectress of the Canadians, we bless thee, we glorify thee, we love thee, we thank thee for all the favors granted in our shrine of Beaupré during the century that is about to end. We hope that the 20th will witness a growth and multiplication of the marvels that have made thy name celebrated throughout the whole world and which have opened heaven to thousands of souls.

C. LECLERC, C. SS. R.

A tribute to the Christian Brothers

The London Times pays the following tribute to the sons of St John Baptist de la Salle and their methods :

“ The distinctive features of the teaching of the Christian Brothers are its practicability and adaptability to circumstances. While the character of the education is mainly such as we call elementary and middle class, at its best it is not surpassed by the most advanced Realskulen in Germany, and certainly not equaled all round by the most advanced middle class schools in the country (England) * * * The precision and intelligence shown by the Brothers in adapting their education to the special circumstances of the pupils are unsurpassed. * * * Although in some of its characteristics the system may not commend itself to robust English Protestantism, there can be no doubt that, so far as real education goes, the Brotherhood, as a whole, are not surpassed, and in a few cases equaled, as educationalists. »

• Patrons of Parishes •

THE IMMACULATE CONCEPTION



HEN expelling our first parents from the Garden of Eden He promised them a Savior and this Savior was to be His own Son, born of a woman. But where could a woman be found sufficiently pure and holy to clothe a God with her flesh, to carry Him in her arms, to clothe and rear Him, to treat Him with the familiarity of a mother towards her child, to console Him by pressing Him to her breast, covering Him with her caresses and kisses? The holiness of the celestial spirits could not have sufficed; now all the daughters of Adam came into the world with a stain, the stain of original sin; they were born with chains on their hands constituting them slaves of Satan. Could the Son of God be born of a creature, howsoever holy, whom the devil could have claimed to have had even for an instant, in chains? No. Thus the promise of the Redeemer dated 400 years back; the patriarchs and prophets prayed in vain, the Kedeemer came not; heaven remained closed, earth remained a prey to hell's tyranny. Why? because no woman was born without stain, but all, even the holiest, had to exclaim with David: « Alas! I was conceived in iniquity! »

Finally, this holy woman appeared whom God had chosen from all eternity to be the mother of Mary Immaculate, the grandmother of His only Son, the glorious Anne, wife of Joachim. She herself had to yearn for many years for the birth of her whom humanity had expected for forty centuries. She offered her prayers to God; she importuned Him by her prayers, her fasts, her alms and her tears. For a long time she prayed the Lord to give her a child who would be the joy of Israel and the consolation of her people. St Anne's wishes were not refused. At the hour fixed by eternal decrees, God granted

the prayers. He himself had inspired, and sent an angel to tell her that He would give her a daughter.

Then her womb became august like unto heaven and wonders were accomplished such as the world had never seen and will never see again. Mary was conceived but conceived without sin, without corruption. She was conceived in the very use of grace and in the perfection of grace. She was conceived in holiness and in such eminent holiness that not one of the saints or angels has ever equalled or will ever equal her. Anne began to bear Her whom all the ages had impatiently awaited, whom the Cherubim and Seraphim looked upon with astonishment as the master-piece of divine power, and whom the three persons of the adorable Trinity loved in a singular manner owing to their great designs for her. Who can doubt that Anne had a share in the inestimable graces conferred upon her daughter, and that they were reflected upon her to increase her purity and fervor at all times? For if St John the Baptist at the moment of his sanctification caused the spirit of piety and prophesy wherewith he was endowed to be reflected upon his mother, what should we think of Mary, with regard to St Anne at the precious moment of her Immaculate Conception when so many blessings were showered upon her? What an abundance of graces and supernatural favors was poured upon this holy woman!

The intention of the Church in celebrating the feast of Mary's Immaculate Conception is not only to celebrate the anniversary of the happy moment when the life of the most glorious Virgin began in the womb of the pious Anne; but also to honor the sublime privilege, by virtue of which Mary was preserved from the stain of original sin that all sons of Adam contract in their mother's womb. The faith of the Catholic Church that proclaimed the apostolic oracle through the mouth of Pius IX amidst the applause of all Christendom, teaches us that at the moment when God united Mary's soul which He had just created, to the body it was to animate, that ever blessed soul, not only had not the stain that at this moment soils every human soul, but that it was filled with immense grace, rendering it from that moment the mirror of God's own holiness, in so far as is possible in a created being.

It was but proper that this blessed Daughter of the heavenly Father, destined to become the Mother of the Son and the ineffable shrine of the Holy Ghost, should not remain for a single moment under the tyrannical dominion of the enemy of God and man.

Ah ! how can we help admiring the incomparable purity of Mary in her Immaculate Conception ? Do we not hear, in the divine canticle, the very God who has prepared her to be His mother, say to her in the accents of loving complacency : « *Thou art beautiful, my well-beloved ; in thee there is no stain.* » The God of all holiness speaks ; His all-penetrating eye discovers in Mary no trace, no scar of sin. Therefore He congratulates her upon the gift He has deigned to make her. After this can we be astonished that Gabriel coming down from heaven to carry the divine message to her, should be seized with admiration at the sight of that purity whose inception has been so glorious and whose growth so unlimited : that he should bow deeply, before such a marvel and say : « *Hail Mary, full of grace.* » Gabriel's immortal life is spent amidst all the magnificences of creation, of all the wealth of heaven ; he is the brother of the Cherubim and Seraphim ; his look extends over the nine hierarchies of angels where light and holiness shine in a sovereign manner, ever growing step by step. But behold he has seen on earth a creature of a rank inferior to the angels, the *fulness of grace*, of that grace that has been given within limits to the celestial spirits and which rests in Mary from the first moment of her creation. She is the future Mother of God, ever holy, ever pure, ever immaculate.

O great St Anne, mother of the Immaculate Conception, thou appearest to us in this glorious mystery like a cloud purpled by the dawn's first light. God chose thee as the scene of this wonder that causes astonishment in heaven and will for ever be the object of the admiration and gratitude of ages : a daughter of Adam, conceived without the stain of original sin, in the fulness of grace and the perfection of all virtues. Through thee Mary was given us ; through thee likewise we wish to go to Mary. Amidst all the favors that we ask thy maternal kindness, we cease not to pray thee to instil in our hearts true devotion.

tion to Mary. Preserve us from sin, make us pious, humble, patient, charitable ; fill our hearts with all the virtues that thou sawest shine in thine Immaculate Daughter. Hereafter may our angels be able to call each of us : Child of Good St Anne, Child of Mary, Child of Paradise.

Ave to congratulate St Anne and her Immaculate Daughter upon the great things the Almighty has worked in them.



THE HOLY TIME OF ADVENT

How beautiful is the Catholic religion ! What divine harmony exists in its teaching, its laws, its sacraments, its prayers, throughout its liturgy ! And yet how few, even among the learned faithful, take the trouble to know it better, to love and practise it better ! Is not the practice of religion an apprenticeship on earth of heaven ? Does not our duty as Christians lie in contemplating to-day by the light of faith the mysteries that we hope to contemplate eternally by the light of glory ? These mysteries are successively offered by the Church to our meditation and imitation in the cycle of the liturgical year beginning with the first Sunday of Advent. Observe the admirable order that presides over this harmonious succession :

The mission of the Catholic Church consists in continuing on earth the redeeming work of Jesus-Christ. Now, through an inspiration of the Holy Ghost who governs her always, she has judged that she should for the greater good of her children place before their eyes every year the whole life and teaching of our divine Savior. She has therefore taken the Gospels, has co-ordinated their contents so as to form a mystical calendar called the Christian year, or the liturgical year, or the ecclesiastical year.

This Christian year founded by Holy Church upon that Sun of Justice who is Jesus-Christ and whereof the solar year is really but a figure and humble support, this Christian year causes us to witness in its cycle or course, the expectation of the Savior by the patriarchs and by all the people of the old world, then the birth of the Promised one, the Desired of nations ; it spreads before the eyes of our faith the mysteries of His birth and hidden life. Following its mysterious revolution, she takes us to the banks of the Jordan where the Son of man

is to receive the baptism of penance from the hands of His precursor. Finally she takes us to the various scenes where the three last years of our Redeemer's life are passed ; there we shall assist at His fasting in the desert, His preachings, His miracles, His dolorous Passion, His ignominious death, His triumphant resurrection and glorious ascension.

Thus at the beginning of this blessed year, everything tells us of Jesus-Christ, everything shows us Jesus-Christ, makes us relish Jesus-Christ, everything leads us to make our lives conformable to that of Jesus-Christ. That is what our mother Holy Church wished, and that is what she has done. What human intelligence could have conceived such an idea ? Let us admire this truly divine conception of the Christian year and its most salutary distribution. But above all let us strive to profit by it. We must not let any of these liturgical epochs pass without gathering the fruits and riches they bring us.

The first of these epochs is the holy time of Advent, which is intended to prepare the faithful to worthily celebrate the festival of Christmas, the anniversary of the birth of Jesus-Christ. Advent includes the four Sundays that precede that great feast ; it is a time of penance and prayer. During many centuries abstinence and fasting were practised. Since a long time the Church has softened this rigorous discipline. In Canada the faithful fast and abstain on Wednesdays and Fridays only. Marriages can not be celebrated during this holy time as during Lent. The eyes of the people are informed of the sorrow that fills the heart of the Church by the color of the mourning with which she covers herself. Except on feast days she uses only violet, suspends the angels' canticle *Gloria in excelsis Deo* and the hymn of jubilation : *Te Deum laudamus*.

In humility she awaits the arrival of the Liberator promised to sinning humanity. During this waiting she can but ask, supplicate and hope. But her ardent desires find vent in lamentations. Yes, the liturgical prayers of the holy time of Advent are truly dictated by the Holy Ghost : « *Ipse enim postulat pro nobis gemitibus inenarrabilibus.* » These burning words are in a great measure taken from the inspired lyre of Isaias and the royal harp of David. Sublime prayers they are, replete with unction that penetrates the heart and sanctifies the soul. What abundant nourishment, light and consolation would our piety find in them ! What sweet tears they would cause you to shed, dear reader, were you to take the trouble to read them in your prayer-book and to meditate on them ! How easy it would then be for you to enter into the sentiments of your mother, the Holy Church and consequen-

dy how plentiful would be the fruits of salvation obtained from the spiritual exercises performed during that time !

Lend your ears. The Church begins with this beautiful chant ; it is a cry of confidence : « To thee, O God, I have lifted up my soul. In thee I have placed my confidence and I know that I shall not have to blush for it, for thou wilt come at the time appointed. In vain will the enemies of my salvation laugh at my patience ; whoso'er waits on thee shall not be confounded. » But why do you find prayer tedious ? It is because you know not how to pray with those impulses of humble confidence so recommended by Our Lord. This confidence goes on increasing in the heart of the Spouse of Christ as the great day approaches whereon the divine promises will be fulfilled. And if heaven seems to remain deaf to her prayers, she redoubles her efforts, she rebukes the Almighty as if to compel Him to give us Him who was promised to us. « Stir up thy strength, O Lord, save us from the imminent perils to which our sins are dragging us. » « Stir up our hearts, O Lord, that they may prepare the way of Thine only Son and that we may be worthy to serve thee with souls that have been cleansed. »

« Lend Thine ear unto our prayers, O Lord, and by thy visit enlighten the darkness of our souls. » « Manifest Thy power, O Lord, and come ; may thy merciful kindness deign to hasten the remedy whereof our sins make us unworthy ! »

Why have your prayers so little effect ? Because they lack fervency of desire. You do not appreciate the grace of God, wherefore your desires drag instead of bounding towards the throne of the Eternal. Is this how your mother, Holy Church, taught you to pray ? Read once more, I beg of you, those admirable strophes of the prophet Isaias. During the holy time of Lent they will re-echo under the vaults of our temples at night-fall, at the moment when, before you return to your homes, we shall implore the blessing of the God of the Eucharist. They express at once both the bitterness of repentance, profound humility and ardent desire.

« *Rorate cæli desuper ; et nubes pluant justum.* Drop down dew, ye heavens, from above and let the clouds rain the just.

« Be not very angry, O Lord, and remember no longer our iniquities. The city of thy sanctuary is become a desert, Sion is made a desert and Jerusalem is desolate, the house of our holiness and of our glory where our fathers praised thee.

« Drop down dew, ye heavens, from above and let the clouds rain the just

« We have sinned and have become as lepers ; we have all fallen as the leaf and our iniquities, like the wind, have taken us away. Thou hast hidden Thy face from us and hast crushed us in the hand of our iniquity.

« Drop down dew, ye heavens, from above and let the clouds rain the just.

« Behold, O Lord, the affliction of Thy people and send Him whom Thou art to send. Send forth the Lamb who is to rule the earth ; may he bound from the stone of the wilderness to the mountain of the daughter of Sion that he himself may remove the yoke of our captivity.

« Drop down dew, ye heavens, from above and let the clouds rain the just.

« Be consoled, Oh my people, soon thou shalt behold thy salvation ; why art thou consumed in sadness ? Why art thou possessed by sorrow ? I will save thee, fear not : for I am the Lord thy God, the Holy one of Israel, thy Savior.

« Drop down dew, ye heavens, from above and let the clouds rain the just. »

Read this prayer over again applying it to the soul ravaged by sin, to a nation devastated by heresy ; chant it and even should you chant it a hundred times, I promise you that you will always find it more and more touching. But our hearts are cold ; sin has cast distaste and distrust in them. Therefore our mother the Church continues her canticles of hope with which shemingles the most alluring promises. « On the day of the Messiah the mountains shall distil sweetness and honey and milk shall flow from the hills. » « Come to the fountain, ye who are athirst ; seek the Lord while He may be found. » « The mountains and the hills shall sing the hymn of praise before the Lord ; all the trees of the forests shall clap their hands, for the Ruler, the Lord, shall come to reign for ever. » « Let us live in justice and piety, awaiting the blessed hope and the advent of the Lord. » « Sound the trumpet in Sion, for the day of the Lord is nigh ; behold he cometh to save us. »

The Church calls upon the Liberator to reign not only in the secret recesses of hearts but over all the nations of the earth.

« The Lord is coming, go and meet him saying : Great is His power and of His kingdom there shall be no end. He is God, the Mighty, the Ruler, the Prince of Peace. O root of Jesse who art a standard for the nations ; before whom kings shall be silent ; to whom peoples shall offer their prayers, come and deliver us, delay no longer.

« O Emmanuel, our King and Lawgiver ! the expected of nations and,

:their Savior ; come and save us, O Lord our God ! » Alas ! while the Spouse of Christ appeals in such accents to heaven, the nations of the earth are full of hatred against the Lord and against His Christ.

As the great day approaches, the prayers of the Church become more urgent ; her confidence increases ; she already considers herself in possession of the object of her desires : « Know ye to-day that the Lord will come and in the morning ye will behold his glory. To-morrow shall iniquity be wiped from the earth and the Savior of the world shall reign over us. »

But why are these ardent sighs sent up by the Church to heaven, as if Our Lord Jesus-Christ were not yet born ? In truth the Redeemer was given to the world nineteen centuries ago. But Bethlehem, Calvary, the Tabernacle are but halting places ; the goal of the Word of God among men is our hearts. The reparative work of our divine Savior shall not be completed until the day when he shall have inoculated each of us with His spirit, His sentiments, His divine life. At the moment when we shall be able to say with the apostle : « I live or rather it is not I that live but Jesus lives in me, » at that moment only shall we be worthy of sharing the happiness eternally enjoyed by him in the bosom of His Father.

Now how few live the life of Jesus-Christ in this world ! How few know Jesus-Christ and love him with all their heart ! Cast your eye over the fifteen hundred million men composing the population of the globe ! How many million souls are ignorant of the Incarnation of God's word, how many have not heard the first thing about the adorable mystery of the Redemption ! Is it necessary to go to the ends of the world to find unbelievers ? Are we not aware that when a census was taken in the great American Republic, forty millions of souls redeemed by the blood of a God, replied to the census-takers : « I belong to no Church. » And amongst us who believe in the mystery of a God made man to deliver us from the slavery of sin, how many there are whose heart is a haunt of the devil ! And ye who read these lines, does your conscience assure you that Jesus lives in your heart through his grace ?

Ah yes, Christians, let us enter into the sentiments of Holy Church, and at the hour when a new century will begin for the world, let us raise our hands to heaven in supplication, let us loudly call upon the Lamb, the Ruler, the Prince of Peace, the divine Shepherd who will recall all wandering sheep to him to form but one fold for the future.

But in this universal reunion let us not forget our personal needs.

Our hearts tossed by the storm of passion, our minds wrapped in ignorance of the things of God, our thoughts given up to all the vanities of the age, our affections frequently dragging in the mire, our rebellious flesh ever eager for pleasure : Oh how many miseries to relieve, how many wounds to heal, how many to cleanse, how many languors to invigorate, how many dead to bring to life again ! What power would venture to undertake this universal restoration ? What mercy would deign to lend a hand to it ? The almighty ness of Jesus, the infinite mercy of Jesus.

Let us therefore meditate in penance, fervor, holy desire, firm hope, the worthy reception of the sacraments. Then, in union with God's Church, with all the nations of the earth, with all just souls, let us sing : « *Veni Domine Jesu !* Come, Lord Jesus, come ! And we shall witness the fulfilment of the divine promises : « *Crastina die delebitur iniquitas terræ ;* To-morrow shall iniquity be wiped from the earth, and the Savior of the world shall reign over us.

C. LECLERC, C. SS. R.



WHENCE THIS DIFFERENCE ?

I read every month in the *Annals* of Good St. Anne, of the joyful thanksgiving of so many persons who have often obtained the favor they solicited after the first prayer or during the first novena to St. Anne ; many even proclaim that they have never prayed to that great Saint without their prayers being granted, while I have long prayed to St. Anne, made novenas and promises and she remains deaf to my prayers.

..... *Whence this difference ?*

This is a summary of the complaints we often find in our subscribers' letters. To-day we will endeavor to reply to them in such a manner as to console those persons and restore their weakened confidence.

We must first of all remember that, in order to be granted prayer must be *humble* and *devout*, *confident* and *persevering*, and that its *object must be useful to salvation*.

Humble — We must pray as did the Centurion, the Canaanite

woman, the publican and the good thief, deeming ourselves unworthy of being heard. « The prayer of him who humbleth himself shall penetrate to heaven, saith the Holy Ghost, and shall not return until it be granted. »

Devout — That is to say respectful and above all fervent, as if we wished to do violence unto God, like Jacob who said to the angel : « I will not leave thee till thou hast blessed me. »

Confident — Otherwise prayer is not worship ; it does not honor God : « He who hesitates in the faith, says St. James, that his he who has but little confidence, cannot expect that his prayers will be granted. »

Persevering — As a rule God grants a favor only after it has been solicited many times and even for a long time. Hence these words of Jesus : « Men ought always to pray and not to faint. » Prayer asks, but perseverance in prayer wins.

Finally its *object must be good and useful to the soul*. If your little child were to ask you for a sharp-pointed knife or a poisonous fruit, you would refuse it even if he cried bitterly for it. God, your heavenly Father, does the same when, without knowing it, you ask him for things that would be injurious to your salvation, such, for instance, as health of which you would make a bad use. How many persons are now saved owing to an infirmity or illness which God has sent them and who, without such infirmity or illness, would be lost ! How many poor people are saved who would be damned were they rich ! How many millions of little children form the cortege of the divine Lamb who would infallibly have been damned with their mothers, had not God snatched them from the blind tenderness of the latter without heeding their tears ! How many pious women have been saved because they lost their children in early childhood ! We also pray God with excessive earnestness for something which will lead, if not to our eternal damnation, at least to temporal misfortune, and then God sometimes grants our prayer to punish us for not conforming to His holy will. This happened to the marchioness of Spadar who lived in Naples at the same time as St. Joseph of the Cross. Her only son, named Gennaro, was dangerously ill and she begged the saint, the great miracle-worker, on several occasions to come and see him. Contrary to

'his custom, he refused and remained inflexible. The child died and the mother was in despair. St. Joseph of the Cross, hearing this, went to console her, but the marchioness, in her anger, came near to throwing him down stairs while she overwhelmed him with abuse.

« The evil is not without remedy, the saint gently said to her ; « your child may be restored to you, but I must first inform you « of certain important matters. »

Then he told her that God had taken back her son because he would be a great trial to her ; that he would waste her fortune and reduce his mother to beggary ; that he would be imprisoned several times and then exiled ; that he would come back to beg in the streets and at the doors of the churches of Naples, and finally that he would be excommunicated. » Do you wish him to live notwithstanding all I have told you ? » added the saint. « Yes I wish him to live, » replied the marchioness who knew of no greater misfortune than her child's death.

The saint then brought Gennaro back to life and restored him to his mother whose joy was as great as her sorrow had been. But all the saint's predictions were accomplished one after the other. Gennaro took to gambling, ruined himself and his mother ; was exiled and then returned to Naples to beg his bread. It is true that owing to a special effect of divine goodness and in order that the prayer of a saint should not be the cause of a soul being lost, the unfortunate prodigal had the happiness of becoming sincerely contrite before his death ; but would not his mother have done much better for herself and for him to let him go while still young into paradise, where his place was prepared for him, rather than ask so earnestly for his life notwithstanding the saint's warnings ?

Therefore when we solicit a temporal favor we should ask for it only in so far as it may not injure our happiness nor risk our salvation.

Such, dear reader, is the answer to the question : *Whence this difference ?*

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



HE twelfth and last Christian rule of life treats of how to know whether we shall be saved, and whether we are taking effectual means to be saved.

The first series of a Christian Rule of life, which we presented our Readers at each month of the year, we now conclude, by pondering those earnest words of the Gospel. « A certain man said to Jesus : Lord, are they few that are saved ? But Jesus said to them : Strive to enter by the narrow gate, for many I say to you shall seek to enter and shall not be able. » (Luke XIII-23, 24.)

Last month we considered what is the way of salvation, and we saw that it is a narrow way, because it is the way of God's commandments. It is narrow because we are hemmed in on either side by the will of God saying : Thou shalt do this, thou shalt not do that. On one occasion, Our Lord spoke of two roads—a narrow road leading to life, and along which but few were walking ; and a broad road along which many were going, but it led to destruction. We may, indeed, hope that many of those who are walking along the road that leads to destruction will see their danger in time and repent, and pass over to the narrow road that leads to life ; so that we have no absolute proof in these words of the fewness of the saved. Yet, it is a terrible thing that at any given time the number of those who are keeping the commandments of God is small, compared with the multitudes who, by doing their own will and following their passions, regardless of God's commands, are walking towards destruction.

In the text of St Luke, Our Lord says nothing of the multitudes who are hastening heedlessly to damnation. He speaks only of the narrow gate that leads to life, and He advises us to strive earnestly to enter it, since many will seek and will not be able. Let us try to understand this saying, and to see clearly why it is, that some are unable to enter by the narrow

gate, and by what means we may be enabled to enter. First, *it does concern us much to know whether we ourselves shall be saved.*

St Luke tells us that a man who had been listening to Our Lord's teaching asked Him : « Lord, are there few that are saved ? » He seems to have come to the conclusion that this must be the case by contrasting Our Lord's doctrine of holiness with the general life of men. He asks Our Lord whether he is right in his conclusion. Our Divine Redeemer gives him no direct answer, for it really did not matter to the questioner, nor does it matter to us to know the state of the world and what will be the final result of the struggle between God's grace and mercy and men's wickedness. But it does concern us much to know whether we ourselves shall be saved, and whether we are taking effectual means to be saved. Therefore He replied : « Do you, at least, strive to enter by the narrow gate ? » It was as if He said : « You think the gate of heaven is a narrow one ; you think salvation must be very difficult. Well, you are right, the matter is difficult enough, the risk is very great. Do not imitate the conduct of the multitude, as if what so many do cannot be wrong or perilous. Do not even think you are safe because you have some desire to save your souls, and are making some effort, and are as good as some of your neighbors, who are accounted to be respectable and religious-minded men. No, do not be satisfied with this, but be in earnest, use all your efforts, strive with all your might ; for there will be many who will only make a feeble and insufficient effort to enter by the gate of life, and they will not be able to enter it.

You must not misunderstand Our Lord's words. He does not say : « Seek to enter, for many seek but cannot. » He says : « Strive to enter, for many « only » seek and cannot. » Why can they not ? Because they do not strive, but only seek. The word Our Lord used, which is translated in English, « strive, » is a very forcible word. It means, strain every muscle, like a wrestler. Force your way into heaven, cost what it may.

The word « seek » may, perhaps, be understood in another way not of those who seek too indolently, but of those who seek earnestly, indeed, but too late. This meaning seems probable, because Jesus-Christ says, not « many seek, » but many

« shall seek, » i. e., they will not seek now when the door is open, but they will seek to no purpose when the door shall have been shut. And who are those many that shall seek to enter but will find the door of heaven shut against them ? Not the heathen and the godless and the openly wicked, for they do not even take the trouble to seek ; but some of His habitual followers and listeners, some who profess to believe in Him and to honor Him. Those Christians fail in one thing, and that the most important : they do not obey His teaching ; they do not change their evil life ; they do not give up their favorite sins. They try to atone for their indulging their bad passions by their zeal for religion ; they hope to throw a cloak over their sins by practices of piety, so that God would not notice them or punish them. There have always been many such. It was to such that St Paul addressed the warning : « Be not deceived, God is not mocked. » Those men thought that because they sat at the same table with Our Lord, or gathered in groups round Him when He taught in their streets, all must be right with them. They were quite conscious that they did not obey Our Lord's holy precepts ; but they persuaded themselves that He could not punish such sins in His friends as severely as He would in His enemies. They thought of Him as we think of human leaders, who are seldom indifferent to flattery or to external honor, and who easily connive at the shortcomings of their partisans. Now, do we never treat Our Lord in this same way ? Well, to such He says that they are mocking Him and deceiving themselves. If with these protestations and professions of the service of God we still continue in some known and grievous sin, injustice, or hatred, or impurity, or intemperance, then instead of being welcomed into heaven we shall hear from His lips : « Depart from me ye workers of iniquity ; there shall be weeping and gnashing of teeth. »

Secondly, it does concern us much to know whether we are taking effectual means to be saved. — I never thought for a moment of asserting that the keeping of the commandments is easy of itself, or that they can be kept without the help of grace. I admit, and I insist, that it requires a great effort to keep the commandments ; but that effort is an effort of love,

and love is easy and makes all things easy. And if we are to strive it is not in our own weakness, but we are to strive to know our own weakness, and to seek God's strength, and God's grace is easily obtained by those who seek it earnestly, and we can then do all things in Him who strengthens us. Let us think a little of the power of love and the power of grace.

Love.—Our Blessed Lord did not multiply precepts; He simplified them; He reduced them all to the one precept of charity. To this He gave new force, new sanction, new example. It is by teaching us to love God and our neighbor, that Our Lord has made the road of salvation easy. The royal Prophet said: « I have run the way of Thy commandments, when Thou didst enlarge my heart. » (Ps. 118.) But few hearts were enlarged by love previous to Our Lord's coming. Now, on the contrary, love has become easy for all who will use their Christian faith. Love is easy, and love makes all else easy. This is the whole secret of the Christian religion; so that if Our Lord said that the road to heaven is narrow, He said also that His yoke is sweet and His burden light. (Matt. 11-30.)

This is surely not difficult to understand. Every one has had experience of the power of love in some shape. Children love their parents, parents their children, husbands their wives, and friends their friends. Who, then, does not know that when moved by love he can do things easily that without love would be irksome and intolerable. You, laboring men, do not enjoy an easy luxurious life. You get up at half past five and toil till dusk to earn but scanty wages. It is the love of your wife and children that makes you get up so early in the morning, love of your wife and children that keeps up your courage during the day, and when at the end of the week you find that you can pay the rent, and buy food and clothes, not only for yourselves but for your loved ones, then you count as little the toil of the week. But suppose that your wages went not to your family, but to an enemy or to some one unknown or indifferent to you, you would feel your lot hard indeed, and life would be a burden quite intolerable.

Well, then, is there any one so foolish as to think, that if earthly love can sweeten toil, there is less power in the love

of God? Millions upon millions of martyrs, confessors, and virgins, and faithful of every age and class would rise up to protest against such a man. And the love that moved their hearts and made it easy for them, not only to keep the commandments, but to go far beyond them, this love is as accessible to you as it was to them. Love is not a rare jewel, that you may say: who will dig into the bowels of the earth and find it for me? It is not a product of a far off land, that you may say: who will pass across the sea, and bring us this foreign treasure? You can find love in your own hearts, if you will only use your faith. If you will ask yourselves: Who is God? What has He told us of Himself? What has He done for us? What has He promised to do for us? you cannot help but love Him. And when once you love Him and remember that He bids you love your neighbor for His sake, and be pure, and upright, and sober, and merciful, and generous, and forgiving, you will; and whatever labor there may be, will have become a labor of love.

Grace.—The love of God and of our neighbor is in perfect harmony with reason, and with human nature, yet, it is a gift of grace and not of nature. What is the power of Divine grace? The grace of God makes our faith lively, our hope earnest, our love tender and strong, and contrition deep and lasting. It makes us sober, and chaste, and patient. There is nothing beyond the power of Divine grace: « I can do all things in Him who strengtheneth me. » God's power is glorified by the great things He does in our weakness. I am often amazed at the great sacrifices, the heroic virtue God requires from poor boys and girls, poor men and women, in order that they may keep His commandments, and avoid mortal sins. But I am still more amazed at the great graces He gives them, if they only ask with humility and perseverance.

One word, in conclusion: Have you kept the commandments? Have you loved God and your neighbor? Have you sought grace to love Him? Do you pray for it? Do you often go to Holy Communion? If you do not, then do not complain that the road to life is narrow, but complain of your own selves that your faith is dull, and your love cold, and your hearts narrow.—Come, let us kneel before Our Holy Redeemer bless-

ing the world at the eve of the XXth century, that He may through the intercession of the Immaculate Virgin and Good St Anne stir up in our souls a firm resolution to strive to enter by the narrow gate.

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



LETTERS TO OUR DEAR SUBSCRIBERS

Dear subscribers,

A most interesting question arises. *How should the Annals of St Anne be received?*

Read carefully the answer we are about to give. If we write these things it is because we have confidence in you and desire your welfare.

1. You have a lively faith in the greatness and goodness of St Anne, have you not? Therefore you should *wish for her Annals* with holy impatience. When you expect a letter from a person who is dear to you, you do not leave it lying about the post office; you hasten to get it as soon as you are informed of its arrival. You should do the same with the *Annals* of Good St Anne. 2. If you sincerely love Good St Anne—and what Catholic in this country does not?—you will receive her *Annals* with *respect and gratitude*. They are not a *review* devoted to purely temporal interests. No, they are a religious publication intended to promote, above all, the spiritual advancement and eternal interests of faithful subscribers. They are edited under the very shadow of the miraculous shrine and, we venture to say, under the dictation of the heavenly Patroness given by divine Providence to our people. Thus Good St Anne has wished on several occasions to accomplish marvels through the intermediary of the *Annals*. For instance at St Joachim of Montmorency some months ago a fire broke out in a group of buildings. What was to be done? The destroying element was already beyond control and the flames had to be left to themselves. All at once an idea struck some one: a copy of the *Annals* was thrown into the fire which immediately ceased to spread and the remaining buildings were saved. How many sick persons have felt relieved on being merely touched by the *Annals*? How many others have had their prayers granted after promising to sub-

scribe to the *Annals*? Yes there is a miraculous virtue in everything connected with our great Thaumaturga.

And have you noticed the spiritual advantages promised to subscribers? Read them again, I beg of you, on the second page of the cover.

They alone suffice to munificently repay the modest sum you have to pay yearly as your subscription. Do not forget therefore, dear readers, that the fifty cents you sacrifice to Good St Anne endow you every month, every week, every day with an enormous capital of spiritual riches whereof you will receive the interest in the eternity of heaven. Lay up treasures for yourselves in heaven, Our Lord has said, they are the only ones with regard to which you need fear no reverse of fortune. On account of all this therefore you should receive the *Annals* with respect and gratitude. 3. I add that they should be read attentively and piously. Every priest who preaches the word of God from the pulpit can say with St Paul: « It is God who exhorts you through my mouth. » In like manner the pious teaching, the wholesome advice, the edifying narratives contained in our *Annals* are so many exhortations issuing from the motherly heart of Good St Anne. She addresses them to her children through the medium of the religious in charge of her shrine.

Reading them will therefore have special efficacy in enlightening, strengthening and consoling pious subscribers.

All the faithful who have gone on a pilgrimage to Good St Anne know that there is a miraculous spring at Beaupré, as at Lourdes. The pilgrims who have experienced relief by dipping their diseased limbs in this water of Good St Anne are beyond number. But if our powerful Patroness so readily relieves the body which, after all, will one day decay in the grave, what will she not do for immortal souls redeemed by the blood of Jesus-Christ? The soul, above all, must be cured of the leprosy of sin; and all those bodily cures obtained through St Anne's intercession are granted with a view to the soul, either to reward lively faith or to increase the confidence of the faithful and revive in them the desire for eternal riches. But besides bodily cures, the glorious ancestress of Jesus has other ways of directly attracting souls, among which are the *Annals*. Yes, the *Annals* are a ray of light issuing from the shrine of the great Thaumaturga which will carry courage and consolation into souls. I open the book of the lives of the Saints and I have before me the wonderful changes wrought in souls by reading good books. Those giants of holiness called Augustin, Ignatius of Loyola, sprang to the summits of perfection after reading

a good book. Lanarpe became converted while reading the "Imitation of Christ ;" the learned Ampère knew it by heart.

Can you venture to doubt, dear readers, that Good St Anne blessed with tender effusion those who piously read the message from her shrine that she sends them every month ? Take the most debauched young man, the father least attentive to his religious duties, and if you can succeed in making them read the *Annals* of St Anne assiduously, I venture to state that you will infallibly obtain their return to God.

These considerations replete with truth and good sense should attach you more and more to your precious bulletin. And ye promoters what say ye of it ? Have you ever so clearly realized that the propagation of the *Annals* of St Anne is an apostolic work ? By your zeal in diffusing them, you contribute to the maintenance of faith among our people, you labor, for the perseverance of the good and the conversion of sinners ; in a word, you aid in the redemption of souls. Therefore in addressing this letter to you, we are sure that the majority of our readers will heartily coincide with us. Nevertheless I hear a couple of discordant voices amidst this unanimous concert and with your permission will bring them into harmony before saying : « *Au revoir.* »

The first says : « But your *Annals* are too *serious*, they are too *simple* for educated people. » I reply : « But, dear Madam or dear Sir, God is terribly serious, heaven is serious, your conscience, if you have not obliterated it, is very serious, the soul's salvation is a very serious matter, death is very serious, eternity is a very serious thing. To close one's eyes to all these great things so as not to be frightened by their seriousness, practically means to renounce one's place in paradise. You must therefore submit to serious things in your life if you wish to save your soul. Only I am happy to remind you that *serious* does not in the least mean *tedious* and *sad*. Seriousness mingles very well with joy and the most thrilling happiness. Therefore, without contradicting myself, I would add : God is the essential joy, heaven is the abode of happiness ; your conscience, if it be pure, is as a continual feast ; the salvation of the soul is a triumph ; death — I mean happy death—is the threshold of the paternal home ; the eternity of heaven is an intoxication. « *Inebriantur* », says the prophet.

You find our *Annals* too *simple* for educated people. But truth is simple ; the Gospel is simple ; Jesus-Christ, simple as a child, has said : « Except ye become as little children, ye shall not enter the Kingdom of heaven. » Simplicity makes a very good appearance beside

nobility ; it unites very well with the most irreproachable distinction ; it agrees perfectly with the highest science. Hence I conclude that the educated as well as the uneducated will always learn something by reading our publication.

Are we agreed ? — Perfectly. — Thus our *Annals*, which will never be too serious, bring joy and consolation to those who take the trouble to read them, precisely because they are serious.

But here is the other discordant note : « I do not like reading ; I read neither your *Annals* nor any other publications. » I reply : « Dear friend, you reveal to me in this a most alarming symptom. When a sick person no longer has an appetite for any kind of food, if this state of things continue even for a short time, his case soon causes anxiety and all the efforts of the physician are directed to restore the normal condition of the stomach. Now the mind needs food like the body. Food for the mind consists of the teachings of faith received at the foot of the pulpit from which truth is preached and of sound ideas gathered while reading good works. The greater one's mind the greater need is there to nourish it with sound, luminous and strengthening ideas, just as our bodies have to be supplied with sound and strengthening food.

The French adage says : *L'appétit vient en mangeant* : Appetite grows while eating. I will not discuss the nobleness of this old adage ; in any case what is true for the body might also be true for the mind. Begin by reading the *Annals* of Good St Anne. I warrant them to be very sound food for any Christian man. Perhaps at the outset you will not find any taste in them. Never mind ; continue and I wager that before long appetite will come and you will devour them.

Of course it is better not to read at all than to read works that lead the mind astray and poison the heart.

In saying *au revoir*, dear subscribers, I pray Good St Anne to smile upon you — a smile from the grandmother of Jesus is not to be despised — to grant your requests and to lead you by the hand to paradise.

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



THE HOUSEHOLD CLOCK

Its lessons of every moment.

HERE are but few houses that do not contain in some corner this *strange* piece of furniture, so remarkable amongst all and yet so little remarked. We call it *strange* because it alone, moves and speaks. While all else is immovable, the clock moves ; when all else is silent, it speaks. Its movement is not a fruitless one, an agitation without an object ; its speech, its *tic-tac*, is not a vacant sound, a meaningless noise. All its movements have their value, not one of its sounds is uselessly lost to him who knows how to hear it.

It mingles with the day's occupations, and with night's repose. To each one it recalls the duty to be performed ; it casts reproach for the fault committed ; it denounces the time that is lost. An indefatigable monitor, it allows nothing to be forgotten. In the morning it calls out to the sluggard : « Now is the time to awake from slumber. Get up ! » At night it says to the tired workingman : « Thy daily task is ended ; go and restore thy strength in sleep. » Three or four times during the day it gives notice that food is needed. Finally whether one has to do something or to rest ; to go out, or come in, to do, or not to do, the clock is there apportioning the day, dividing time into fractions and life into atoms ; its silvery bell ever strikes the ear with unvarying regularity, thereby calling attention and keeping man's powers in working order.

A *strange* piece of furniture we again call it and we also venture to say, greatly *misunderstood*. A discreet witness of all that passes in the family, the clock marks off births, illnesses, deaths, unions and separations, sorrows and joys ; itself ever calm, ever severe, ever inflexible. Whether the eye that looks at it be illuminated with joy or clouded by tears, it is all the same for it ; it points out to every one the moment when he laughed or wept and that is all. When the house is in mourning and weeps for the loss of a loved one, it strikes ; when a young bride enters full of happiness and hope, it strikes again ; but its voice is the same, neither sad in the former nor joyful

in the latter case ; its movement is the same, neither faster nor slower. The sick person looks at it and complains that it is horribly slow ; the happy person casts a quick glance at it and says it has wings. Neither the one nor the other is right ; the clock has neither hastened nor slowed its movement ; it is the step of time, firm, inexorable, never receding.

And this is the step that takes us to the grave, to eternity.

Ah ! what serious teachings come from this article of unceasing usefulness, this companion of our lives ! How far its warnings spread and its feeble voice extends ! Its duty does not consist only in measuring out to man the hours of his mortal life. Its mission is a higher one ; it is the messenger from beyond the tomb, the anticipated echo of the trumpet that will wake the dead. The Church understood this well when it placed the clock in the top of its towers. From our steeples, the clock speaks to all, and to all it says the same thing ; it scatters its ever serious warnings through the air, in order that the husbandman in the country, the citizen in the town, the workman in the workshop, the traveller on the road, the sick man in his bed may remember that life on earth is but a pilgrimage ; that their hours are numbered and that the lives of all, like small streams, will fall into that vast abyss that is called eternity.

The clock serves to direct all man's doings *during time* ; it marks off all the stages on the journey of life ; but it *hides* the future from him ; it conceals the *hour* when he will reach the fated bourn called *the grave*. How many times more will the hands go round the clock *for us* ? How many times more will the silvery bell strike on *our ears* ? This is an unknown mystery and unsolvable problem which God knows, but of which His faithful messenger is ignorant. One thing alone is certain and that is that the hour now beginning may be the last for us and that *one* will come when our soul will leave this land of exile to appear before its judge and receive eternal punishment or reward according to the use it has made of time.

We read one day on a clock these words : « *Ultima latet*, the last hour is unknown to us. » If this simple truth were less forgotten, what a change it would effect in the conduct of most men ! How their hearts would be detached from the things of

this life, from its phantoms or glory, from its fleeting pleasures and would aspire to the riches of eternity !

They would realize that it is folly to seek so ardently for what will assuredly escape from us *some hour* and to neglect what will last *for ever*.

Oh! mortal beings of a day, why value so lightly the rich treasure called *time*? You have in reality no other wealth and it belongs to all : to the poor as to rich, to the little as to the great, to the ignorant as to the learned. Contrary to what is the case for all earthly treasures, *there is no difference here* ; the share of one does not injure the share of another. But it is also the only one whereof an account will be rigorously exacted. You will not be asked on your last day what was the extent of your domain, the height of your house, the amount of your business ; but how you have employed the days, the hours, the minutes that the clock, the fore-runner of death, has marked off to your name. Harken therefore, ye who are wise, to the melancholy sound of the bell ; follow with your eyes that intrepid traveller, the hand, ever advancing, never receding, and say to yourselves : Let us not lose one of those hours, for all have an *echo* in the other world and an eternal *reverberation* while the last hour is unknown to us : *Ultima latet.*

Soon the clock in *your* room will mark and strike the last hour of the last year of the century about to end, pending the moment when it will mark and strike the *last hour* of the *last year* that God, the master of time and of all ages, is resolved to grant you ! . . . Think of this.



CURE OF SORE EYES.

RVD-Father, my sister and myself were among the privileged number permitted to make the novena before the feast this year. We were among the afflicted who sought relief at the

shrine of Good St. Anne, and although I was subject, during my visit, to many disappointments, not being able because of my illness to practise the devotions I had anticipated, to be near the holy shrine was a great consolation to me and I feel that while she has not yet given me the health I sought, she has obtained many graces for me as well as watching over me; for had it not been for the blessing of Good St. Anne, I know the journey home must have proven difficult if not dangerous for me as I was very ill when I left Beaupré and remain longer I could not. What we are most grateful for however is the complete restoration of my sister's eyes. In gratitude I will explain to you their condition before the novena, and ask that you will publish an account of their cure in the *Annals* for the honor of God and Good St. Anne. We shall send money later for Masses of thanksgiving.

The muscles of Miss Constance Machen's eyes had become contracted. She was treated by the best oculists, and though she wore very strong glasses, she suffered constant and dreadful pain in her head. The condition of her eyes seemed but to grow worse and, for some years past, her sight has been very poor owing to her inability to bring the eyes to a proper focus. The oculist ordered still stronger glasses to act on the contracted muscles and cause them to relax; to very little purpose however, as they caused such intense pain that she could not wear them but for a few moments at a time. At last he decided that the only means of relief would be from an operation. Before resorting to this, we determined to visit Ste Anne de Beaupre. We arrived at the shrine on the 18th of last month. Sister could distinguish better on the second day of the novena; on the third she wore her glasses all the forenoon without pain. Toward the end of the novena she suffered intensely for one day, but since that time she has been able to wear her glasses from morning until night, suffers no pain whatever and can see distinctly even to read and write. We feel that much has been granted us as we simply requested relief and ability to wear her glasses. The oculist is astonished, finds an operation no longer necessary and says he has never known a like case to improve as has hers. We know that we owe that favor to our good Mother St. Anne and shall not cease to thank God and her for it.

AGNES MARY MACHEN.

Bulletin of the Archconfraternity

I. Affiliations.

II. Plenary indulgences of the month for the members of the Archconfraternity or of an affiliated confraternity.

1. On the 8th December the feast of the Immaculate Conception of the Blessed Virgin Mary, for the associates of the diocese of Quebec on the usual conditions viz: confession, communion, prayers for the Sovereign Pontiff's intention.

2. Every time communion is received in the basilica and prayers are said for the Sovereign Pontiff's intention.

3. The 8th December, Christmas, the 27th December (the feast of St John the Evangelist) on the usual conditions for every associate who, at least once a week, *recites the beads or hears mass, or assists the poor or visits the sick, or teaches the Christian doctrine.*

4. *In articulo mortis* for him who devoutly commends himself to God, is resigned to death and, truly contrite for his sins, confesses and receives communion or, if unable to do so, invokes the Holy Name of Jesus, if not by word of mouth at least in his heart.

To gain the indulgences mentioned 3^{rdly} and 4^{thly}, the associates must, in addition to the usual conditions, carry a medal of St Anne on their person or keep it with respect in their house.

Note. During the holy year these indulgences, with the exception of that of happy death, can be gained only in favor of the dead.

III. List of parishes or Confraternities affiliated to the Archconfraternity of Ste Anne de Beaupré from its erection on the 26th April 1887.

PARISHES	COUNTIES	DATES
65 Rougemont	Rouville	" "
66 St Paul d'Abbotsford	"	" "
67 St Barnabé	St Hyacinthe	" "

THANKSGIVINGS

Mass, Lawrence : « Many thanks to Good St Anne for a special favor received. » M. A. C.

Maine, Portland : « Please find enclosed two dollars for favors received, which I promised St Anne if it should be granted. » A Subscriber.

Michigan, Negaunee : « I suffered very much from a terrible disease. I became discouraged and thought I would never recover unless St Anne deign to help me. I began a novena at once, but when finished, St Anne had not yet granted my prayer. She wished to know how strong my faith was in Her.

I knew she could cure me, She who cures all who seek her aid. Two weeks ago, our good priest came to our house and I asked him to help me.

The good Father consented to aid me in a novena to St Anne, as did my mother as well.

The first night of the novena, I suffered terribly. St Anne kept on trying my faith, but I kept up my courage. Then from one day to the other the sores healed. I could see them disappear from day to day. To-day I am cured and I hereby make it known as I had promised I would if I was cured.

Thousands and thousands of thanks to our good Protectress, also to those who prayed to her for me. May She protect me for the remainder of my life through her intercession. » Mrs. Geo. Yorkey.

Minneapolis, Minn. : « Many thanks to Good St Anne for two favors granted. »

Wisconsin, Marinette. « Many thanks to Good St Anne for two favors received. » A. Demers.

Wisconsin, Harley : « I wish to acknowledge in the columns of the *Annals* my complete restoration to health after three years continued ill health from catarrh of the stomach, through the intercession of St Anne after a pilgrimage to the shrine and a novena in her honor, I wish to return thanks for the great favor. » Mrs. James Nicholson.

New-York, Troy : « Please find enclosed two dollars for a favor obtained. »

So. Dakota, Jefferson : « Many thanks to Good St Anne for several favors received. » A friend of St Anne.

St John's, Newfoundland : « Thanks to Good St Anne for having cured my father. » B. O. B.

Vermont, Barre : « Many thanks to Good St Anne for a favor granted, I feel now much better since I made a pilgrimage to her Shrine. » A Grateful Subscriber.

White Earth : « Thanks to Good St Anne for having cured me. » Mrs. J. Vézina.

Erinsville, Ont : « Thanks to Good St Anne for many favors received. » A Subscriber.

Martinton : « I prayed to St Anne and promised to publish my cure in the *Annals* if I obtained it. My prayer was granted and I fulfil my promise. » A Subscriber.

Wisconsin, Green Bay : « Many thanks to Good St. Anne for favors received. Off. 50 cts. J. D.



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 Neumann, 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

LEWISTON, ME : Mrs C. Giguère.

HOLYOKE, MASS : Mrs E. Leclair.

NORTH LYNDON, ME : Mrs Ph. Michaud, subscriber of the *Annals* since 15
years.

ALEXANDRIA, ONT : Mr H. Aubray, greatly devout to St Anne and buried the
day of her feast.

Special Intentions

« Several conversions ; a permanent position ; happiness in two families ; Perseverance in faith. »

LITTLE FALLS, MINN. : « Two special intentions. » — « For the conversion of a
beloved friend. » — SO. FRAMINGHAM, MASS : « I wish to have some work. » —
« Speedy recovery of a sick person. » — « Four vocations. » — « Sale of house. » —
ERINSVILLE, ONT. : « I ask Good St Anne to restore me to health. » — « Many
other intentions. »

(Three *Hail Mary*)

