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Chronicle of the Shrine

Pilgrims in February.—The month of February is assuredly not at all favorable for pilgrimages, because it is essentially the month of severe cold, of snow-storms and, this year at least, of torrential rain. Nevertheless St Anne's shrine was visited daily by a dozen of pilgrims. On Sundays the number was much greater. Thus on Sunday, the 11th February, we had as many as 42 who came by train and in sleighs. A good many of these devout servants of St. Anne came from the United States and among the latter some spent three, five and even nine days at Beaupré.

Several tourists also visited with deep interest the Basilica and the various places of devotion.

We estimate the number of pilgrims who visited the shrine of Good St. Anne during the month of February at 400, which makes a total of 1,000 pilgrims for the first two months of the year 1900. Honor to these courageous pilgrims! Glory to Good St. Anne!



Retreat for the parishioners of St. Anne.—It is customary every year, at St. Anne de Beaupré, to give the parishioners

benefit of a retreat in order to strengthen their devotion before the return of the pilgrimage season, a period which is of necessity less favorable to piety for a great many of them, owing to the great concourse of pilgrims.

The retreat began on Septuagesima Sunday, the 4th of February, and, as in previous years, lasted two whole weeks. Rev. Father Leclerc of our convent of Hochelaga, was the preacher.

Twice a day the faithful were summoned to church to hear God's word and take part in the various devotional exercises. And how well our parishioners make a retreat! How well they also pray to St. Anne whose privileged children they are. And then how earnestly assiduous they are at the various exercises of the retreat! What religious attention they pay to the missionary's words! How edifying is the piety of the young men and young girls as well as of the married people! As a result the retreat was crowned with complete success.

At the same time a retreat of five days was also preached by Rev. Father Hoyois of St. Anne de Beaupré, to the thirty families who live in the concession called « Les Sept Crans » There likewise everything was done in the most edifying manner and those five days were days of fervor, grace and salvation for all.

May these retreats produce lasting fruits! May our beloved parishioners remain throughout the year in the good dispositions that now animate them! May Good St. Anne make of them all model Christians, objects of edification for pilgrims and strangers!

CHRONICLE OF OUTSIDE EVENTS

Weekly Communion encouraged by Leo XIII. — At the eucharistic congress of Lourdes, Rev. Father Coubé strove to show by many historical and theological arguments, that weekly communion should be the usual practice not only of the most devout but also of Christians generally.

This proposition which is honored by the formal approval of a great many bishops has just received the highest confirmation and its definite consecration in the following letter which His Holiness Leo XIII has deigned to write to the author:

« Most beloved Son, greeting and apostolic benediction.

« At the present time and in the present state of affairs righteous and pious minds see with sorrow the desire to confess the faith, and ancient purity of morals fading away in a great many men. If we

seek the cause of the evil it will be found to lie chiefly in the fact that love for and the use of the eucharistic banquet languish in the majority and no longer exist in many. This is what the apostle deplored when he wrote to the Corinthians : *That is why many among us are weak and many sleep.* There is nothing surprising in this for he alone can perform the duties of Christian life who has put on Christ and we can put on Christ only by frequenting the eucharistic table. Through it, in fact, Christ dwells in us and we in Him. They are right therefore who labor to strengthen faith and to correct morals when they seek to induce Catholics to approach the Lord's table as often as possible ; the more we do so, the more fruits of holiness do we obtain from it. And since you, very beloved Son, labor nobly to that end and intend to repeat this solemn discourse you have pronounced on this subject, we highly encourage your plan and your zeal and *We heartily desire that a large number of Catholics may acquire the habit of receiving the sacrament of the altar every week.* Meanwhile as evidence of our love and a pledge of divine favors we most affectionately grant you the apostolic benediction.

Given at Rome, near St Peter's, on the 10th January 1900, the twenty second year of our Pontificate.

Leo XIII, Pope



Canadian pilgrimage to Paray-le-Monial. — A Canadian pilgrimage to Paray-le-Monial is now being organized. The idea is a most happy one. We may look forward to the most fruitful results from it ; the spirit of faith that presides over its organization is a warranty of its complete success. Paray-le-Monial, as everybody knows, is the privileged city chosen by Jesus-Christ in which to reveal the devotion to His Sacred Heart. Rev. Father Coubé, the celebrated French Jesuit and orator has issued an eloquent appeal to the entire Catholic world urging all nations to conclude the century with a pilgrimage to that holy city, the cradle of that admirable devotion.

The organizer of the Canadian pilgrimage is Mr J. C. Rivet who is now in Europe where he is engaged in organizing a series of pilgrimages to Paray-le-Monial, to Lourdes and to Rome for such of his countrymen whose devotion may inspire them to go there.

The departure will take place from Montreal and Quebec at the beginning of June to enable the pilgrims to reach Paray-le-Monial

on the very day of the feast of the Sacred Heart which, this year, falls on the 22nd June.

For information etc. apply to Dr A. N. Rivet, 418, Rachel street, Montreal. Those who wish to go to Lourdes and to Rome must send a special application to Dr Rivet.



A new kind of apostolate. — A new kind of apostolate has been inaugurated in Canada. A Catholic mission has been preached to the Protestants of Montreal by the Reverend Paulist Fathers. The result of this first attempt has exceeded all expectations. There is no doubt that for many of our separated brethren the fruit of this mission will be their entrance within the pale of the Catholic Church. Already thirty eight adults have been baptized. Some are being instructed with a view to baptism. In the case of others a happy hesitation to follow the path opened up to them, will be the starting point of a deeper study of the Catholic religion and consequently a more sincere conversion. All, we firmly hope, have obtained sufficient light to dispel the many false ideas they too often have of the Catholic church, its ministers and its august Head.

As for us Catholics our duty lies in faithfully obeying the voice of Leo XIII by praying God to cause the light of truth and salvation to shine in *the minds of our separated brethren.*



Echo of the missions. — I. From the 30th January to the 2nd February, the feast of the Purification of the Blessed Virgin, a *Tri-duum* preparatory to the renewal of vows was preached by Rev. Father Hoyois C. SS. R. to the Sisters of the Most Holy Rosary in their mother house, at Rimouski. Every one knows that this new religious institution, which is of quite recent date and is founded for teaching children in the parishes, has already done much good in Canada and even in the United States and is destined to do much more still in future.

II. Rev. Mr Cavanagh, pastor of St-Vincent-de-Paul, at Montreal sends us the following with regard to the result of the mission preached in his parish during Advent 1899.

« I must tell you that the happy effects of the great retreat are still very real and visible. The New Year's holidays passed off in a quieter manner; the attendance at mass on Sundays is more numerous; even

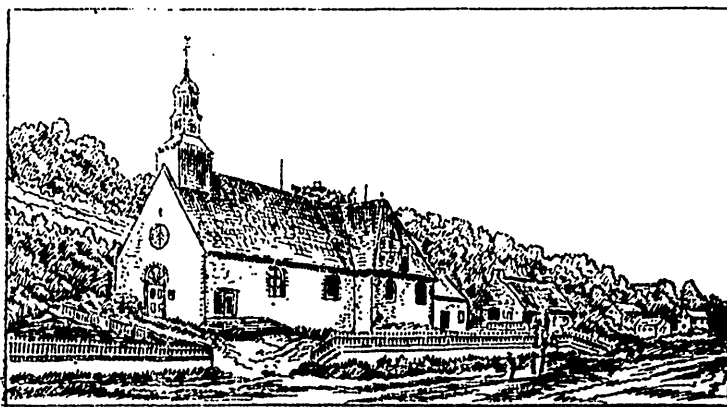
on week days there are many more people in the church. The exercises of the Way of the Cross is very often performed. On Friday night in each week we perform it solemnly and the church is full. Many of those who did not attend the mission have since come to church and confessed themselves. I may mention, in particular, a wretched couple who came for reconciliation and to receive the sacrament of Matrimony at last.»

This evidence alone seems sufficient to convey an idea of the consoling and lasting fruits produced by the general mission during Advent in the various parishes of the city of Montreal.

JOS SIMARD, C. SS. R.

Act of Consecration to St. Joseph.

O dearest St. Joseph! I consecrate myself to thy honor and give myself to thee, that thou mayest always be my Father, my Protector and my Guide in the way of salvation. Obtain for me a great purity of heart, and a fervent love of the interior life. After thy example may I do all my actions for the greater glory of God, in union with the Divine Heart of Jesus, and with the Immaculate Heart of Mary! And do thou, O blessed St. Joseph, pray for me, that I may share in the peace and joy of thy holy death *Amen.*



The old Church

Album of Saint Anne

DEVOTION TO St ANNE IN CANADA

The Venerable Marguerite Bourgeoys and the pilgrimages of Ville-Marie

THE Reverend Sisters of the Congregation de Notre-Dame, of Montreal, celebrated, on the 20th January, last, the 200th anniversary of the death of Venerable Marguerite Bourgeoys, the foundress of their community.

The festival which was quite a family affair, passed without any striking demonstration. Veneration, gratitude and filial love were the chief features. At seven in the morning, Archbishop Bruchesi, inspired by his profound veneration for the Venerable Mother, proceeded to the very scene of her activity and zeal, St. Jean Baptiste Street and there, in the very house where her magnanimous heart is still preserved, he celebrated a thanksgiving mass, surrounded by a few



The Ven. Marguerite Bourgeoys

intimate friends. This mark of attention from the Metropolitan of Montreal towards the Congregation of Notre Dame surprises no one. Is not the Venerable Marguerite Bourgeoys the tutelary angel who for nearly half a century watched over the cradle of his arch-diocese? Was she not the person who, facing

danger and death, was the first to come and direct the Christian education of the first daughters of the colony in their earliest infancy? Did not this virtuous, devoted and enterprising woman, by her example, sow in the still virgin soil of Montreal that tender devotion to the Blessed Virgin, that public spirit, that generosity and praiseworthy emulation with regard to its religious establishments which distinguish its population?

As soon as she became aware of her sublime vocation, the generous Mother set to work to perform its duties. Such was her earnestness that she was already at her post even before the arrival of the first families and several years elapsed before she was enabled to devote all the energy of her strength and the whole extent of her zeal to her great work. But those years were far from being unfruitful; multiplying herself, she performed every work tending to God's glory and to sanctification, doing all things for everybody, to win them all to Jesus-Christ. Her biographer (1) says that one was always sure to find her wherever there was any good to be done; she was seen visiting and caring for the sick, consoling the afflicted, teaching the ignorant, washing the linen and mending the clothes of the poor and of the soldiers enshrouding the dead and depriving herself of what she most needed to bestow it on those who were in want.

Her enlightened zeal showed her that processions and pilgrimages were the most efficacious means of strengthening people in the faith and of sanctifying them and she spared no efforts to bring them into repute and even to inaugurate them. In a procession at Troyes, in Champagne, at the age of twenty years, she received the ray of grace from the Blessed Virgin that determined her vocation. Poor and without money but endowed with persuasive eloquence that moved wealthy and good people, she succeeded in re-establishing or inaugurating in her life time, three pilgrimages in Ville-Marie: one to the north on the mountain, in honor of Our Lord; one to the east in honor of the Blessed Virgin and finally a third to the west, in honor of St. Anne. This was her manner of defending

(1) Faillon: Life of Sister Bourgeoys.

and protecting the nascent colony. Was it not the most efficacious?

Hardly had she reached Canada in 1653 when she set to work. During the absence of M. de Maisonneuve, the Iroquois had thrown down the cross she had erected on the mountain ten years previously in fulfilment of a public vow and Mother Bourgeoys set about restoring it in spite of the imminent danger of being surprised by the enemy. On three successive days, she placed herself at the head of the men who ascended the mountain, animating the courage of some by her intrepidity and the zeal of others by her example. Thus incited, the work progressed rapidly; the cross was once more erected and this time it was enclosed within a strong palisade.

That monument which of itself was sufficient to show the burning zeal of its author and to perpetuate her memory was yet only the first of those which the Venerable Mother Bourgeoys was to erect during the forty seven years of her life in Canada.

Thinking more of spreading devotion to the Blessed Virgin than of building a convent, she laid, in 1657 the foundations of the chapel of Notre Dame du Bon Secours with the avowed object of making it a place for pilgrimages and thereby saving the colony. This patriotic and religious undertaking met with universal approval. Everybody wished to contribute to it, some by collecting the stones, others by carting sand, and the masons by erecting the building. Father Lemoine laid the corner stone and Major Clossé had the inscription engraved on a sheet of brass.

Everything announced the approaching completion of the work when Mother Bourgeoys received from M de Queylus, the highest ecclesiastical authority in the country, orders to suspend their execution. As a submissive daughter of Holy Church, she at once dismissed her workmen and patiently waited for a fresh manifestation of the will of heaven in connection with her pious undertaking. Ten years passed thus and still, after waiting so long, she was only able to begin it on a small scale. Instead of building a chapel of stone as she had intended, she had to content herself with a small wooden shed

but so great was the devotion it inspired that the people went there as to a safe asylum in all their needs. It was only in 1675 that Sister Bourgeoys could at last complete her work. Three years afterward Monseigneur de Laval assured its existence by annexing this little shrine to the parish of Montreal.

These delays, these difficulties, these dates remind us of the cruel vicissitudes that marked the foundation of Ste Anne de Beaupré. Both, like all religious enterprises, had to pass through the crucible of trials and, strange to say, they were extricated from difficulty at the same time and by the same hand, that of God's venerable servant, Monseigneur de Laval in the autumn of 1678. Did Heaven wish, by this analogy of fate and coincidence of triumph to show more clearly that devotion to St Anne is inseparable from that to Mary, so that Mother and Daughter must remain united in our affection as they were on earth! There is every reason to believe it. Thus we see the faithful flocking to these two shrines with an eagerness that never flags and deriving spiritual and temporal graces from them proportionately to the number of their pilgrims.

There still remained to be built a shrine to St. Anne to complete the line of fortifications around Ville Marie. Of course the occupations and infirmities of Venerable Mother Bourgeoys did not allow her to place herself at the head of the movement and to direct the work herself as she had done in the case of the erection of the cross and the building of the chapel of Bon Secours; nevertheless her powerful influence manifested itself there also.

Full of confidence in the efficacy of processions and pilgrimages, she knew, when necessary, to inspire others with the same confidence. Moreover the irresistible attraction of her virtues rendered her task an easy one because it gathered all the worthy people around her and made them carry out her pious projects. The Le Ber family was of the number. Wealthy and eminently religious, this family was entirely devoted to the Venerable Mother and to her works. Jeanne, daughter of Jacques Le Ber, undertook to build at her own expense the greater portion of the church of the Congregation and withdrew to it as a recluse on the 5th August 1695 and

spent the remainder of her days there, bequeathing the whole of her fortune to the Community.

On his side Pierre Le Ber, a worthy brother of our Christian heroine who emulated her virtues, resolved to imitate her in her works of piety and charity. Seeing that Sister Bourgeoys had built the chapel of Notre Dame de Bon Secours, at a short distance from the town in order that it might serve as a place to which the faithful might go on pilgrimages and as a station for the parish procession, he conceived the project of building a similar one in honor of St. Anne on the opposite side. M. Dollier de Casson approved so religious and so useful a plan and gave an acre of land at Point St Charles to be used for the purpose. Mr Pierre Le Ber at once caused the new chapel to be built there and the first mass was celebrated in it on the 17th November 1698. This is the origin of the name of St. Anne by which that ward is known, as well as of the devotion of the citizens for the glorious Ancestress of Our Lord. It is certain, at least, that the pilgrimages made to this chapel and the offices occasionally celebrated therein contributed to bring devotion to St. Anne more and more into favor and to make it general and popular.

M. Pierre Le Ber also displayed his piety by decorating the shrine with pictures painted by himself and also by a foundation through which he entrusted to the Seminary of St Sulpice the duty of maintaining the chapel in the future.

Finally M. Pierre Le Ber, no less devoted to the nascent Institute of the Congregation than his sister, bequeathed a sum of 10,000 livres, the revenue whereof was to be expended for the maintenance of that community. He gave this on condition that among the Sisters there should always be one who would bear the name of St. Mary; another that of Ste Anne; so dear to his heart were these two august names.

The Venerable Marguerite Bourgeoys was then seventy eight years of age and occupied in writing her precious *Memoirs* on the Congregation. Her wishes were accomplished and God had blessed her work. But what a laborious and checkered career was hers! Three times she went to France; twice she built her convent; once, when she was seventy nine years old;

she made the journey from Ville Marie to Quebec on foot, through the forest amidst melting ice and snow. She went through cold, fire and water in turn. A holy death at last crowned so meritorious a life ; she died on the 12th January 1700 but happy to leave this earth because she left to perpetuate her work an entire community of devoted virgins. Our Most Holy Father Pope Leo XIII, touched by so many virtues declared her Venerable by a decree dated the 7th December 1878, pending another decree which will cause her to be honored on the altars.

The Congregation of Notre Dame now counts 112 convents, scattered through twenty dioceses and 1,100 Sisters teach over 20,000 young girls : Praised be Jesus-Christ, the Blessed Virgin and Good St. Anne for this.

P. GIRARD, C. SS. R.



THE BASILICA

HEADS of states who wish to acknowledge the birth, the talents, the bravery, the merits of their subjects, confer titles of honor upon them with authority to display them by insignia or decorations. In the same manner in the Holy Church, the Sovereign Pontiff confers titles upon certain shrines and grants them honors and prerogatives. Thus His Holiness Leo XIII by a brief of the 28th January 1887, raised the church of Ste Anne de Beaupré to the rank of minor basilica. « We are in the habit, says the Holy Father, according to the usage of the Romain Pontiffs, our predecessors, of honoring with high titles such of God's temples as are remarkable for their antiquity and distinguished above the others by the miracles that are worked in them as well as for the veneration of the faithful.

« As it has come to Our knowledge that among these shrines may legitimately be classed the church called after St Anne

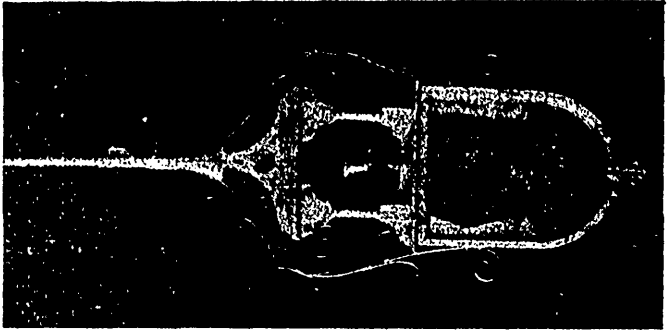
at the place commonly called Beaupré, a church celebrated for the very large number of pilgrims that visit it. We have resolved to give it a particular title of honor. We therefore grant by these presents, in virtue of Our apostolic authority, and in perpetuity, to the church of Ste Anne de Beaupré, the title of Minor Basilica, together with all the privileges, honors and prerogatives common to churches decorated with that title.» (Pontifical brief 28th January 1887)

More than one subscriber will ask what the title of Basilica means; in what do the privileges of a Basilica consist? Among the *Greeks* the basilica (royal house) designated the residence of the Head of the State. Among the *Romans* this name was given to a vast public building used at the same time as a market, an exchange and a court-house. Rectangular in shape, the Roman basilica was divided by columns into three parts with galleries on both sides and terminating, at the end of the central nave, in a semi circle, called the rostrum or tribune.

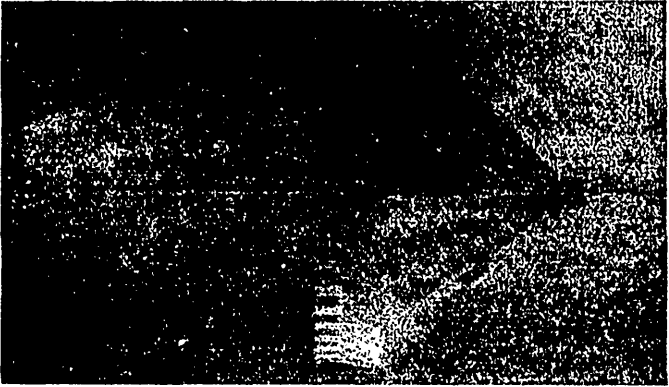
Among the Christians basilicas were the places set apart for divine worship.

Some archaeologists think that these Christian churches were merely pagan basilicas transformed into churches.

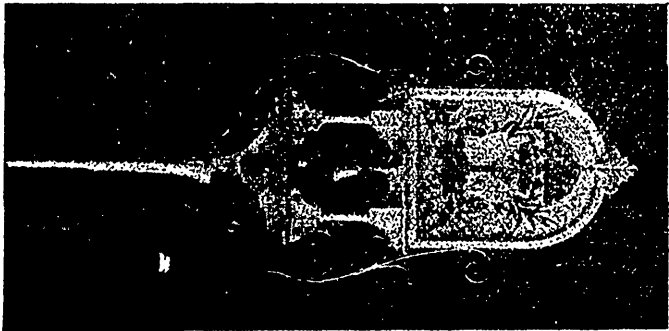
Others assert that these churches were new temples erected by the Christians on the model of the ancient basilicas. In any case it may be said that the *first* churches of the Christians were called basilicas; that they were built in the shape of the Roman basilica, with some modifications rendered necessary by the requirements of religious worship. *Later* on the name of basilica was given only to certain remarkable churches and *finally* it became in time a title of honor indicating a distinction, an idea of pre-eminence, a hierarchical principle. Basilicas are divided into major and minor basilicas. St Peter's, St Jean Lateran, St Mary Major, St Paul's without the walls are major basilicas. Now to this title of basilica are attached honors and privileges clearly set forth in a decree of the Sacred Congregation of Rites which was consulted on the subject in 1836. The first privilege consist in pre-eminence. The major basilicas take precedence over the minor basilicas and the latter over all other churches except cathedrals. This pre-eminence is valid even outside the diocese.



Belt 1 : outer face



INSIGNIA OF THE BASILICA
Belt 2



Belt 3 : inner face

The second privilege consists in the use of the insignia proper to each basilica. The first and principal insignia is the *pavilion* also called tent, canopy. This is a large parasol made of alternate bands of red and yellow. The scalloped hangings ornamented with a fringe are of the same colors but opposite to one another. The upper portion terminates in a globe surmounted by a cross of gilt brass. Its place in the church is on the Gospel side. It is carried at the head of all processions, but follows the *bell*. The insignia of the Basilica consist of a baton or staff, a metal bell and a wooden ornament called the *belfry* bearing on one side the titular of the basilica and on the other the cartouch with the pavilion. In the church its place is on the Epistle side. Finally in basilicas where there is a chapter, the canons have the right to wear the *canonical Cappa* turned backwards. Such is the title and such are the privileges granted by the Sovereign Pontiff to the church of Ste Anne de Beaupré. A child is honored in the person of his father who is appointed knight of the Golden Fleece, of the Legion of Honor etc. What a glory for Canada to see the shrine of our Patroness distinguished among all the shrines of the country and decorated with a title which it alone can bear with the exception of the metropolitan church of Quebec. What attention, what kindness on the part of the Holy Father? Is not Leo XIII the Pope of Ste Anne? He crowns her statue through His Eminence Cardinal Taschereau; he endows the shrine with a precious relic, the object of our veneration and of our confidence; he enriches with numerous indulgences the arch-confraternity established at Beaupré; finally he raises her temple to the rank of minor basilica. Ah! let us not remain indifferent to so many evidences of the Holy Father's kindness. Let us appreciate his benefits and profit by his favors. Amidst the pilgrimages, let us remember that Ste Anne's shrine is a basilica commanding respect, preaching recollectedness, inspiring confidence. In giving us this insignia, Leo XIII wishes the Church of Canada to be closely united to the Roman Church, and her children to show themselves worthy of that distinction by most tender love for Her, by filial submission to her doctrines, by an attachment which the vicissitudes of life can neither break nor even disturb. R. Allard, C. S.S.R.

A christian Rule of life under
THE GUIDANCE OF GOOD ST. ANNE

The fourth Christian rule of life treats of the necessity of reforming all our bad habits.

It is useless to try to get rid of any evil if we do not remove the cause which produces it, just as it is useless to cut off the branches of a tree if we do not pull up the roots. A holy monk, in Egypt, took his disciples into the country, and showed them a slender plant, just springing out of the ground. « Pull it up, he said. » One of them took hold of it and easily drew it out of the ground. He then showed them a small tree which has been growing there for some time, and desired them to pull it up. One of them set to work at the tree, and pulled very hard, but could not get it out of the ground. Then two or three of the others came and helped him. They pulled at it with all their force, and at last they drew it out of the earth. The monk then showed them an old tree, which had been growing there for many years, the roots of which had struck deep into the earth. « Pull up the old tree, » he said to them. They tried in vain, they could not. — So it is with the habit of sin. At first it is easy to take a sin out of the soul. But when you go on committing this sin, day after day, perhaps for years, then the habit of this sin will stick in your soul, almost as firmly as the old tree stuck in the earth. Each time you commit the sin, the roots of it go deeper and deeper into your heart.

We must therefore *study our passions and evil habits, that they may not deceive us.* Who is able to see into all artifices of our corrupt nature? We are constantly seduced by our passions, which hide themselves under a presence of necessity or virtue. They obscure the reason of the wisest, they carry away the will of those who think themselves strong. Furthermore, says St. Alphonsus, the enemy endeavors to discover the evil inclinations which predominate in our hearts, and presenting to us opportunities of indulging these corrupt tendencies,

foment our passions, and prepares a snare for our destruction:

In the beginning he is, as St. Francis says, satisfied to hold them in bondage by a single hair; for if he attempted to bind them at once in the bonds of servitude they would fly from him with horror. But fearing not the trammels of a single hair, they are easily led into the snares of death. At first they are caught by a frail thread; next by a strong cord; and finally they are chained in the fetters of hell and the slavery of Satan. For the passions, by binding the mind strongly to the object by which they feel excited, do not give it room to examine, with the necessary attention and liberty, the gravity of the sins into which it falls. Hence it comes, that when a man has abandoned himself to some violent passion, it is with the greatest difficulty that his heart can be withdrawn from it. We look upon things as indifferent, good, or evil, only on account of the various impulses which move us, in the same way as the difference of taste only arises from the different disposition of the tongue. He who calls sweet bitter, and bitter sweet, has a depraved taste. A mind enslaved by passion calls wisdom folly, and folly wisdom; truth error, and error truth. If we do not wish to be deceived by our passions, we ought to be constantly upon our guard and bind ourselves by the sure and solid rule of *keeping within the limits of necessity*.

We must strive to repress our passions and bad habits, because they are the source of all the disorders of our life.

Let us walk in profound humility before God, considering that we bear within ourselves a source of malice, which makes us capable of all imaginable evil. The reason of this empire of the passions is, according to St. Thomas, that all grace being shut up in the centre of our soul, its corrective action does not extend to our bodies, nor to the inferior appetite which is the seat of our passions. So that the most enlightened wisdom and the most consummate prudence, if they be but the wisdom and prudence of the flesh, are incapable of regulating our inclinations.

« The good which I will I do not; but the evil which I will not, that I do. » (Rom: 7-19) For « I see another law in my

members, fighting against the law of my mind, and captivating me in the law of sin, (Rom. 7-23) so that we are ever on the brink of a precipice, and one half of our being is continually striving to make us love the grace of God, and draw us into sin. Let me then, O my soul, say to my passions and bad habits, what an ancient philosopher, Crates of Thebes, said to his riches when he threw them into the sea. « It is but right, O my passions, that I should make war against you, that I should overthrow and destroy you, for if I do not ruin you, you will ruin me.

We must fight against our passions and bad habits without ceasing, because they constantly come back upon us, and in spite of all our efforts will never die entirely.

Whatever progress you may have made in virtue, says St. Bernard, you are very much mistaken if you think your passions are dead, they are only asleep; they may rouse up in a moment, and attack you with greater violence than ever. Believe me, he continues, that which has been cut throws out new branches; that which has been driven away returns; that which has been extinguished is rekindled, and that which seemed asleep wakes up again.

We carry in our bosom an enemy which may be subdued, but cannot be entirely exterminated. We nourish in ourselves a root which can of itself produce only deadly fruit, so that every day of our life is a time of pruning. But remember; for your consolation, that grace can graft upon that deadly root a tree bearing fruits of life. God commands us to convert ourselves to Him with all our heart, and in order to fulfil this commandment with profit to your soul, consider attentively what you love, what you fear, what causes in your breast joy or grief; for these are the four great affections which produce all the emotions of the heart. In order to convert our whole heart, we must resolve to change all its passions; with out this entire and generous sacrifice, nothing can be done. Henceforth you must love God alone; your only fear must be that of losing Him, your only joy that of serving Him, and your only grief that of having offended Him.

.. O my God, when shall I arrive at that happy state in which

I shall be dead to all my passions? When shall I no longer feel their violence, when will they become motionless, or when will they burn only in order to excite me to Thy love and service?

O Good St. Anne, make me say this day, and all the days of my life « I will die daily to myself. » (1 Cor. 15-37) I will distrust all my desires, and the more violent they are, the more I will distrust them. I will even deprive myself of what is necessary as far as I can, in order thereby to run less risk of satisfying my inclinations. O Good St. Anne, with thy assistance, I will not only subdue my passions, I will even sanctify them, that I may be converted with my whole heart, and have no other passion but that of loving and serving God.

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

Quotations from St. Alph. Vera sposa C. VI.

St. Thos. 1-2 q 109 a 9 ; Gent. L. II C. 47.

St. Franç. Sal. Traité de l'Am. q. L. I. C. 11 C. 3 ; L. XI. C. 20.
Imit. J. C. L. III C. 20.

Pity the Dying.

Pity the dying, who must stand to-day,
Before Thy Judgement Seat ;
For those who ev'ry moment pass away,
Thy mercy we entreat.

Pity the dying, who, by land or sea,
Haste to the gates of death ;
Give them the grace, dear Lord, to cry to Thee,
E'en with their latest breath.

Pity the dying, Thou whose love exceeds
The span of mortal mind ;
To those for whom Thy Blessed Mother pleads
Sweet Jesus ! be Thou kind.

Pity the dying, and, if Thou shouldst call
Those who to us are dear,
Oh Thou who knowest, understandest all,
In that last hour be near.

Pity the dying, Thou whose Blood was shed
That they might be forgiven ;
Grant to the Souls of all the Faithful Dead
Eternal rest, in Heaven.

F. W. Grey, in Canadian Messenger.

Solemn Hommage
TO JESUS CHRIST THE REDEEMER



ALTHOUGH of private origin, the solemn homage to Jesus-Christ the Redeemer is the object of the most earnest encouragement from Leo XIII. Not only has His Holiness congratulated and encouraged the promoters of this pious project, but he has entrusted to Cardinal Jacobini the duty of forming a committee for the purpose of organizing the festivals of the secular year. And now in the indiction bull of the Great Jubilee, he urges the whole Catholic world, both as nations and as individuals, pastors and faithful to take part in these solemn and public manifestations of love and gratitude to the glorious Redeemer of the human race.

In fact, after explaining the first object of the Jubilee which is to raise the greatest possible number of souls to the enjoyment of eternal happiness, Leo XIII speaks of the solemn homage in the following terms :

« The advisability of this is increased by the extraordinary ceremonies, the announcement whereof is, we believe, sufficiently spread, solemnities which are as it were to consecrate the close of the nineteenth and the beginning of the twentieth century. We refer to the honors which on the confines of two centuries are to be rendered throughout the world to Jesus-Christ the Redeemer. On this point we have willingly given praise to what has been imagined by individual piety. In fact, what can be holier and more salutary ? All that the human race can desire, all that it can love, all that it can hope, all that it can seek, is to be found in God's only Son. He is, in fact, *our salvation, our life, our resurrection*. If we separate from Him we are entirely lost.

« Therefore, although the adoration, honor and thanksgiving due to our Lord Jesus-Christ are never silent and, on the contrary, are perpetuated in all places, nevertheless no honor, no thanksgiving can be so great that we should not owe Him still more

and still greater. Moreover, how many men of this forgetful and ungrateful age are in the habit of returning to Him who preserves them, contempt for His affection, insults for His gifts? The life of a great many, which, to say the least, is opposed to His law and to His precepts, betrays blameworthy and very ungrateful inclinations.

« What can we say when we remember that in our age the criminal blasphemy of Arius, respecting the very divinity of Jesus-Christ, has been repeated and more than once?

« Courage, therefore, ye who have offered a stimulant to the piety of the people by this new and most laudable project. It must however be realized in such a manner that nothing may hamper the course of the Jubilee and of the established solemnities.

« This approaching manifestation of the faith and piety of Catholics will have the further object of expressing their horror for all the wickedness uttered or committed in our day, and also of making public reparation for insults against the divine majesty of Jesus-Christ and especially for public outrages.

« Now, if we reflect, we shall see that the most desirable, the surest, the clearest mode of satisfaction, that which bears the impress of truth consists in at once repenting our sins, and, after imploring peace and pardon from God, in performing with greater zeal the duties imposed by virtue or in returning to the practice of our duties if we have wholly neglected them.

« Inasmuch as, to that end, the holy year offers the great facilities of which we spoke at the outset, the evident result is that it is proper and necessary that Christian people should set to work, full of courage and hope.»

May the Catholics of Canada also respond to these exhortations of the common Father of the faithful and, each in the measure of his social position, take part in the manifestations of this secular year, in this Jubilee of nations and of Christian humanity.

PRAISED BE JESUS AND MARY!

Correspondence

Belcourt, Turtle Mountain, North Dakota, 29th 1900. — Very dear Father, I keep my promise and send you some brief news, good and bad, of our beloved, young and progressive missions of North Dakota. The first is the premature death of a great servant of Ste. Anne, Reverend Father Alphonse Pouliot, the excellent missionary who has labored in North Dakota for twelve years and brother of the distinguished pastor of St Agapit in the arch-diocese of Quebec. In the month of July last, he took part in the celebrated pilgrimage from Minneapolis under the guidance of the distinguished Father Legardeur, pastor of Ste Anne, Minneapolis. The *Annals* honorably mentioned the name of Father Pouliot as the excellent guide and promoter of the pilgrimage.

The second item of news is likewise about a death : that of the great missionary of our *Chippewa* and *Cree* Indians of the northwest, for over 30 years. He has baptised and converted thousands of them. He spoke all their languages well. The infirmities and fatigues occasioned by his long and painful apostolic journeys, added to his great age, 66 years, had lately weakened his robust constitution to a considerable degree. On the 19th instant he gave up to God his soul, the soul of an apostle full of zeal for the salvation of our beloved Indian tribes, a great many of whom will ever bear him in grateful remembrance. He may be considered the last of that heroic and numerous band of European missionaries, confessors and martyrs : French, Spanish, Belgians, Swiss, Germans, Italians, etc, who have evangelized the many tribes of North American Indians of North America since the 17th century.

The third item of news is the completion of the interior of our cherished church of Ste Anne de Belcourt of Turtle Mountain, North Dakota. Built on a pleasant eminence near a miniature lake, at the foot of the mountain, the church is 45 feet in

width and 90 in length. It can contain from 600 to 700 persons comfortably. The vault is sky blue with aluminium stars. Eight columns with capitals ornament the centre nave; friezes and cornices prettily decorated give a gay appearance to the interior. Our dear Indians who have never seen anything like it, piously believe that is a representation of heaven. This splendid chapel cost \$5,000 most of which was generously contributed by our half-breeds and Indians of Turtle Mountain.

I think I have already told you that at our festival on the 26th July last there were 2,500 persons present and 1,500 communions during the triduum so profitably preached by Rev. Father Verlooy, C.S.S.R. of your house of Brandon, Manitoba. On that occasion large numbers came from the neighbouring missions with their missionaries.

Ye who live so near Good St Anne, pray to her for her children of North Dakota and ask her to continue to bless our distant missions.

With gratitude and friendship, I remain etc.

J. F. Malo, Indian missionary.

During the Jubilee Year

« The Church can be benefited in many ways during the Holy Year, » affirms the *Intermountain Catholic*. « The fountain of grace will pour in obedience. The priests of the Church will arouse a spiritual life among the people and sacrifice will mark their lives. It is a year when the Catholic laity should enter into the spirit that animates the Church, and make possible by generous donations the furtherance of all the Church's works — schools, convents, academies, asylums and the like are all necessary and should be cared for at all times. The Catholic press, too, should receive support and aid, for it is the medium of great good. Indeed, there are so many opportunities for the wealthy Catholic to do good that it should be sufficient to call attention to them in general without particularizing. »

Bulletin of the Archconfraternity

I. Affiliations.

II. Plenary indulgences of the month for the members of the Arch-Confraternity or an affiliated Confraternity.

1 *On Easter Sunday*, on the usual conditions, for every associate who carries on his person or keeps with respect in his house a medal of St. Anne.

2 *Four times a year*, on the usual conditions and on the days determined by the Bishop of the diocese.

3 *Every time* that one receives communion in the Basilica of Beaupré and prays for the Sovereign Pontiff's intentions.

4 *At the hour of death*, on the condition of confession and communion or, if this is impossible, on condition of sincere contrition and the invocation of the most holy name of Jesus, if not by word of month, at least in the heart.

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

III. List of the parishes or confraternities affiliated to the Arch-Confraternity of Ste Anne de Beaupré since its erection on the 26th April 1887.

PARISHES	COUNTIES	DATE
22 Ste Agathe	Lotbinière	May 1888
23 Ste Emélie	"	" "
24 St-André	Kamouraska	" "
25 St-Alexandre	"	" "
26 St Paschal	"	" "
27 St-Isidore	Dorchester	" "
28 St Odilon	"	" "
29 St-Joachim	Montmorency	" "
30 St-Ferréol	"	" "
31 Ste-Julie de Somerset	Mégantic	" "
32 N.-D. de Lourdes	"	" "
33 L'Islet	L'Islet	" "
34 N.-D. de la Garde	Québec	" "
35 Cathédra'e	Sherbrooke	" "
36 N.-D. des Anges	Portneuf	" "

(To be continued)

Signal Favors

A MARVELLOUS CURE THROUGH STE. ANNE'S AGENCY, AND
UNDER EXTRAORDINARY CIRCUMSTANCES.

IN human experience it has been proved time and again, by actual happenings, that truth is stranger than fiction. The story which I am about to relate is a striking case in point. Apart from the gratuitous phraseology used in the rounding off and filling-in process, or what may be called the literary padding, the essential facts are substantially as they actually occurred.

The extraordinary part of the tale lies in the fact that the cure did not occur at the shrine of « bonne Sainte Anne, » the sufferer being relieved and cured of his malady while journeying from a far away town in Michigan, United States, to visit the famed shrine by the St. Lawrence, before undergoing a surgical operation, upon the success of which his life depended.

The subject of our story is a medical doctor of good standing, well up in his profession, and who had been the means of relieving hundreds of afflicted beings who had availed themselves of his medical and surgical skill. Suddenly he falls ill himself and begins to feel the pangs of an internal disease in one of the vital organs of the body. His life becomes almost unendurable, but, being a man of pious habits and deep religious feelings, he bears up bravely against his affliction, but day by day he feels the pangs of his increasing malady, and he begins almost to despair of all scientific and human relief. He realizes the dread prospects of the future in a prolonged existence of sheer helplessness, a burden to himself and others ; he sees his practice slipping away from him, and he, who so faithfully ministered to the wants and sufferings of others, is now an acute sufferer in sore need of help and sympathy. He thinks of the deplorable fate of his wife and children ; he sums up all his misfortunes, and he discerns gloom and despondency in the prospective. The dark forebodings would be enough to drive to despair a man who had no other sustaining props save and except what derives from mere human aid, but the doctor was a practical and well-instructed Catholic, who had un-

bounded hope and confidence in the great overruling Providence who inflicts, or withholds sufferings according as it may seem good to His all seeing eyes. The disabled doctor was quite familiar with the record of miraculous cures effected at the Canadian shrine of St Anne de Beaupre ; and he determines, or rather makes a solemn vow to proceed to the sacred shrine, and there to supplicate and implore the assistance of the good St. Anne before submitting himself to the knife of the surgical operator at the Hotel-Dieu, in Quebec. He secures rooms in advance at that famous establishment, and leaving his young family behind him, but accompanied by his dutiful wife, he sets out on the eventful journey, buoyed up, even in his ailments and pains, by an unflinching trust in the supernatural help of her to whose shrine he is making his painful way. Nor was his confidence in the least misplaced, for while in the midst of his voyage, he feels his pains relaxing, his physical strength returning, and the dread malady losing its grip of his suffering and enfeebled body. In a word, he is himself again, and, rightly attributing his cure to an agency entirely superhuman, he offers thanks and praises to his invisible helpers. As and feels like proclaiming his thankfulness from the very housetops, in duty bound he proceeds on his way to St. Anne's, there to make his routine offerings and ardent thanks, and to inscribe his name in the parochial records among the thousands of others, from far and near, who owe their restoration to health and strength to the intercessory prayers of the venerated saint, whose Canadian shrine has become the treasure-house of spiritual gifts and graces to the afflicted ones of all lands, who humbly implore her succor in their hour of need.

The authenticity of the above remarkable cure can be verified in many ways. Firstly, the name and place of residence of the healed doctor can be furnished. Practitioners, who had previously attended him, can be questioned, as well as his friends and fellow-citizens, who knew of his ailment and can now witness his cure. Secondly the Reverend Directress of the Hotel-Dieu, at Quebec can affirm the agreement for rooms and board, the terms of the contemplated surgical operation, as well as the refunding of the money, under the extraordinary circumstances of the case.

To frequenters at St Anne's Shrine who have been cured of maladies themselves or who may have witnessed the fruits of miraculous cures in others, the above incident may not appear strange, as numerous miracles occur each season at this far-famed Mecca of afflicted humanity.

But this particular case having been duly verified this very day, and being in some respects singular, it may be well to set it before the Christian reader as a reminder of the spiritual and temporal gifts reserved for those who confide unflinchingly in the power of the supernatural when ordinary human means are of no avail.

Wm ELLISON, in the *Catholic Register*.



THANKSGIVINGS



Harrisville, N. H. : « Many thanks to St Anne for favors obtained. » Mrs Odile Goddard.

Lancaster, N. B., January 29th : « I promised to have published in the *Annals* of St. Anne the cure I obtained through St. Anne. I took inflammation in my knee, and it became so painful that I suffered dreadfully. So I started a novena in honor of St. Anne, and before I finished it, I was completely cured. So I fulfil my promise with many thanks to the Sacred Heart through whom we receive blessings. » Mrs B. Mc G.

Waterville, Maine, January 31th : « I promised Good St. Anne if she would cure my baby of the croup, I would have it published in the *Annals*. She cured her when we all thought she would die. Now I ask her to have pity on my three youngest children that have the whooping cough : one has convulsions with it and is very sick. I know Good St. Anne will hear my prayers. » S. E. L. A Subscriber.

Fond du Lac, Wis., February 1st : « I beg of the Blessed Mother of God and Good St. Anne pardon for delaying my promise to publish in the *Annals* the cures and favors granted to us. Enclosed one dollar for two masses for the souls in purgatory and other favors in honor of Mother of God and Good St. Anne. » — February 27th : « I wish to thank St. Anne for several favors granted to me. I promised to have them published in the *Annals*; and now I fulfil my promise. » A reader of the *Annals*.

Many thanks to the Mother of God and Good St. Anne. A Subscriber.

Spalding, Mich., February 1st : Some time ago I noticed that once in a while my tongue became paralysed. I made a promise to St. Anne and said a prayer in her honor every day; and since then I notice very little of being paralysed. I am in great hopes for a perfect cure. » A friend of St. Anne.

Wickwemikong, Ont., February 5th : « I wish to thank St. Anne for my sudden recovery. About the 22 or 23rd of December, I woke up in the morning feeling really well, and since that morning I am getting better every day. » Mrs. Ben. Shawana.

Papillon, Neb., February 5th : « I wish to thank St. Anne for many favors lately received, and request her prayers for my special intention. » Anna Leaby.

Elliotts Corner, Ont., February 5th : « Many thanks to Good St. Anne for several favors obtained, after promising to have it published in the *Annals*. » A Subscriber.



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

Seminary of Quebec : Mgr Benjamin Pâquet.

BRAINERD, MINN. : Mis. Anna Scott.

NEW YORK : Mis. Catherine Casey.

DETROIT, MICH. : Mrs. Johanna Grimaldi.

CAMBRIDGE, MASS. : Prime Poirier.

SLATE ROAD, MICH. : Aug. Charlebois.

WOOSTER, OHIO : Mr Alfred Paumier.

All the deceased Subscribers. — R. I. P.

Special Intentions

PROVIDENCE, R. I. : « The cure of a nervous sickness. » Off. 10 cts. Many Meaney. — CAMBRIDGE, MASS. : « A special intention. » Mr E. J. W. — GAGETOWN, MICH. : « My own health, the health of my son, father and sister. » Off. 50 cts. Mrs. M Carolan. — WARRENSBURG, N. Y. : « Enclosed please find two dollars for masses, one for my mother who fell on the ice and hurt her hip, and has to go on crutches ever since ; and the other is for my husband's mother, who has a very bad knee. » Mis J. K. Heffron. — HURLEY, WIS. : « I enclose \$2.00 and ask your prayers in honor of St. Anne for the cure of my left eye. » Mr. Jos Perrault. — JEFFERSON, S. DAK. : « For the recovery of my health, and for my husband. » A Subscriber. — MONTRÉAL : « Please find enclosed \$1.00 an offering to St. Anne to ask her to have pity on my two brothers and sister who are given to drink. » — MOBILE, ALABAMA ; « The cure of an inward trouble without the aid of an operation. » Jos Connick. — CULVER, MINN. : « Enclosed find \$5 00 for a relief in sickness. » Mrs. J. B. Coulombe. — PETERBORO, ONT. : « My husband who believes in nothing, and my cure. » Mrs. J. J. — « The conversion of a sinner and drunkard. » Off. \$1.00. — FOND DU LAC, WIS. : « I enclose \$1.00 for masses ; one to obtain a desired position. » — VELP, WIS. : « My poor husband, that he may give up drinking. » Mrs. A. C.

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