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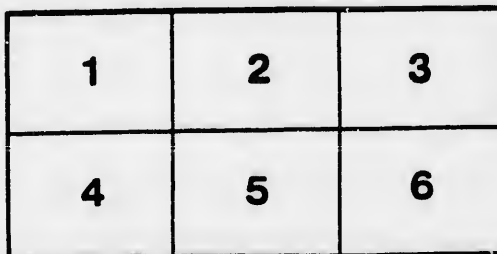
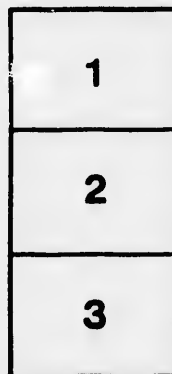
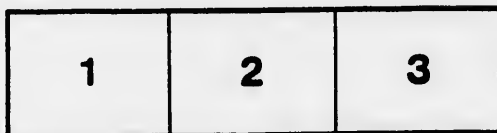
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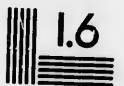
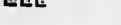
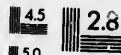
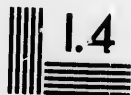
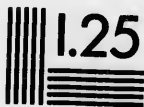
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MANUAL
OF DEVOTION

TO

R GOOD ST. ANNE

(St-Anne de Beauce)

By a Redemptorist Father

1964



General Printing Office A. Corr & Co.

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Protest.

In obedience to the decrees of Urban VIII, we hereby declare that, subject to the approbation of the Church, we only ascribe a purely human value to the names of revelation, miracle, vision, given by us to certain facts, as well as to the appellation of Saint or Blessed, if perchance we have bestowed them on those whom the Church has not yet canonized.





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INTRODUCTION.

Christian tradition has handed down to us but few details with regard to St. Anne. It is the received opinion, however, that her father's name was Mathan and that of her mother, either Miriam, or, according to others, Eminentiana. Both Nazareth and the little town of Sephoris at the foot of Mt. Carmel claim the honor of having been their blessed dwelling place. St. Anne's sisters were the mothers of several among the Apostles and of St. Elizabeth. Anne espoused Jo-Achim or Eli-Achim, who, like herself, was of the tribe of Juda and of David's royal lineage. In the Gospel according to St. Luke, Joa-

chim is mentioned under the abbreviated name of Eli, as father-in-law to St. Joseph. The only but glorious offspring of this marriage was the Blessed Virgin Mary. St. Anne after her holy death was buried near Jerusalem; but later on her sacred remains were deposited in the church of the «supulchre of Our Lady,» in the valley of Jehoshaphat. During the reign of the Roman emperor Trajan, in the first century of christendom, the venerable body of St. Anne, or rather the greater portion of it, was brought over to the town of Apt, in the diocese of Avignon (France), where it is still held in deep veneration. Concerning the removal of these precious remains, it is reported that one day a mysterious bark was seen to approach the shores of France. It had neither sail nor rudder, but God was its pilot. Never had the Ocean borne a greater treasure. For in this bark were St. Lazarus with his two pious sisters St. Mary Magdalen and St. Martha, together with several other saintly

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women. They were fleeing from Palestine, their country, carrying away with them number of priceless relics, the most precious among which was the hallowed body of St. Anne. This treasure was placed in the hands of St. Auspicius, the first Bishop of Apt, whilst the remaining relics were taken to Marseilles. However, on account of the reigning persecutions, St. Anne's body had to be buried in the ground to protect it against sacrilegious hands, and at length the place where it had been secreted was wholly forgotten. A miracle caused the discovery of the hiding-place.—The great christian Emperor, Charlemagne, had come one year to Apt, and whilst present on Easter-day, at the office, as he himself wrote to Pope Adrian the First, he suddenly beheld a young man enter the church, as if led by an unseen hand and seeming to be inspired. This young man was the son of Baron de Case-neuve and had been deaf and dumb from his birth.

The crowd followed him to the altar-step, and he there made signs that one of the flag-stones should be raised and the ground excavated beneath. The Emperor ordered this to be done, and at once rays of light were seen to issue from the wonderful spot. Then the bystanders beheld a miracle worthy of being for ever remembered. The noble young mute, instantly and perfectly cured, cried out: It is she! It is she! The Emperor, and all the faithful with him, fell on their knees and, through their tears, likewise cried out: It is she! There was indeed no room for doubt: the relics of St. Anne had been discovered! On examining the reliquary-case containing the body, the following words were found imprinted on the cloth that was wrapped around the relic: "Here lies the body of St. Anne, mother of the glorious Virgin Mary."— This event took place in 792, and since that time the Shrine of St. Anne at Apt has always been celebra-

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ted and ever frequented by devout pilgrims.

We will now add a word concerning the pilgrimage of St. Anne d'Auray, in Brittany. Evidence of the love and devotion borne to St. Anne in Brittany is to be found in the national records and legends of that country, however far back we may seek. In the seventh century, St Meriadec, Bishop of Vannes, had raised a chapel on the very spot where the celebrated pilgrimage church now stands. A statue of St. Anne was there exposed to public veneration ; but in the month of February 699 a hoard of barbarians pilaged the sanctuary. The holy statue alone escaped from the ravages of these impious men, and this by having been buried in the ground, in the same place where it had been venerated. There it awaited the decrees of God's Providence for nine hundred years. An apparition of the Saint herself to Yves Nicolazie, in 1624, revealed to that pious husbandman

that it was the divine will that the mother of Mary should be honored anew in the same place as where she had been venerated nine centuries previously. Furthermore, that the ancient statue which had stood in the old chapel should be sought for and would certainly be found. After many difficulties from the pastor and the Bishop, it was finally decided to undertake the necessary excavations, and, as had been promised, the gladsome result was that the old statue was discovered. This was on march 8th 1625.—Such was the miraculous origin of the Shrine and pilgrimage of St. Anne d'Auray, now so deservedly celebrated throughout the whole catholic world.



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A brief historical sketch of the Shrine at St. Anne de Beaupré (Canada.—Province and diocese of Quebec.) (1)

I

ORIGIN.

A popular tradition relates that some Breton mariners, whilst navigating the river St. Lawrence, were overtaken by a violent storm. In their youth and manhood they had been accustomed to have

(1) The seven Provinces of the Canadian Confederation contain to-day a catholic population of 1,963,000 souls.

The Province of Quebec (formerly New-France, afterwards Lower Canada) has an area little less

recourse to the well-beloved patroness of their own dear Brittany and never had St. Anne remained deaf to their prayers. They solemnly vowed that if the Saint would save them from shipwreck and death, they would build her a sanctuary on the very spot where they should happen to land. Their prayers were heard. When the morning dawned these brave men touched the shore on the north bank of the river, at a place seven leagues north east of Quebec, and at that time known as Petit-Cap. True to their vow they raised a little wooden chapel which was to become famous throughout America. (1)

than France. The population of that part of the country was in 1680, 10,000 souls ; in 1750, 70,000 ; in 1850, 890,269 ; in 1886, 1,454,000, of which the catholic population is computed at 1,272,000 souls.

(1) Without wishing to vouch for this fact, yet we can say that it is recorded in the parochial register of the last century and likewise in the memoirs of Mgr de Laval, 1st Bishop of Canada, by M. de Latour, book X, in 12, page 169.

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Even though the existence of this first chapel should not be an historical fact beyond dispute, as some contend, there are nevertheless documents reliable and certain, which go to prove that the origin of Beaupré dates back almost to the early times of the colonization of Canada. The place having commenced to be 'settled, the « Company of the Hundred Associates », that for the time being had all the interests of the country in hands, agreed to pay a yearly salary of 25 crowns to a priest from Quebec, with the stipulation that the sacraments should be administered among these colonists once a year. In 1645, we meet with the first missionary in Petit-Cap, namely Mr. de Saint-Sauveur, of Quebec. After him, came the jesuits: Father Vimont in 1646, and Father De Quen, in 1647 and 1648.— In 1650, were given by the government the first grants of land to the colonists of Beaupré. Father Andrew Richard, a jesuit, came on mission to the place in 1657, and on the 28th day of July he

there baptised Claude Pelletier, who afterwards became a franciscan lay-brother under the name of Brother Didace. This holy friar, whose cause is being introduced at Rome, is the first Canadian who died in the odor of sanctity.

Up to this time, the missionaries who visited Petit-Cap, had exercised the holy ministry either in the little chapel of the Breton sailors, if it existed, or else in private houses. But in 1658 took place the event which is at once the joy and the glory of Canada and all America. "Honorable man Etienne Lessart—so say the archives of the parish,—knowing the wish that the inhabitants of Beaupré had for a long time nursed in their hearts, namely to have a church or chapel, wherein they could meet and assist at divine service, has of his own accord given a frontage of two acres, with a depth of a league and a half, upon condition that in the very year, 1658, the erection of a church should be started on this

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ground and thereon completed, in most suitable place thereof, according to the judgment of the Vicar General.» —This offer was made in the month of March and in the course of the same month, Mr. de Queylus, a sulphurian, parish priest of Quebec, deputed Mr. Vignal to go and bless the foundation of the new church. He was accompanied by Mr. d'Ailleboust, the Governor of New-France, who had consented to lay the corner stone. Canada, on that day, began her first sanctuary in honor of St. Anne.

At this period there were but ten churches in all Canada. Tadoussac possessed a pretty little stone church, which the jesuits had built for their Montagnais neophytes, who on returning from their hunting expeditions, resorted thither in large numbers during the summer season, to receive the sacraments and listen to the word of God. There was no church at all on the Island of Orleans, nor anywhere on the south shore of the St. Lawrence,

but at Château-Richer (the next parish to Beaupré westward), there was a church built of stone, on the edge of the river. At Montreal, they had but the poor wooden chapel belonging to the Hôtel-Dieu. Three-Rivers had its parish church, built of wood, which the jesuits had constructed and dedicated to the Immaculate Conception. In the neighborhood of Quebec, there was at Sillery a church built by the jesuits, near their residence, and on the site now occupied by the parish of St. John the Baptist, on the St. Geneviève hill, there was a little wooden chapel which was for a long timeserved by Mr. de St. Sauveur. In Quebec itself were four churches, built of stone: the parish-church and those of the Jesuits, the Ursulines and the Hôtel-Dieu. The chapel then that Mr. de Queylus commenced, at « the Good St. Anne's, » was the eleventh throughout the whole colony of Canada; but the village of Beaupré was the *sixth* establishment which had been founded since the

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discovery of the country. These six establishments come in the following order : Tadoussac, Quebec, Montreal, Three-Rivers, Château-Richer, St. Anne de Beaupré.

II

FIRST MIRACLES.

As God has ever signally selected for His wondrous works some churches among others, so He seems, in our day, to have chosen the church of St. Anne, as is clearly shown by the many miracles which have there taken place for six years past. »..... Thus it is that Mr. Thomas Morel, missionary priest, begins his account of what had occurred at Beaupré from

1661 to 1667 ; and he continues : « I do this—[i. e. to relate the first miracles]—all the more willingly that, having been either an eye witness, or else well informed, I can speak of them with certainty. » — Monseigneur de Laval, the then Bishop, in approving of this account, was pleased to add : « All this is sincerely true, and we have made of these facts so careful an examination that they may be made known to the whole world. 25th June 1680, Francis, 1st Bishop of Quebec. » (1)

It was Louis Guimont, a farmer of Petit-Cap, who first had the happiness to feel the merciful effects of the goodness and the power of St. Anne. Afflicted with a most painful rheumatism, he went, through devotion, to place three stones in the foundation of the new church, the construction of which was just commencing, and he found himself suddenly cured.

(1) *Relations des Jésuites*, 10 nov. 1667.

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In 1662, another and more striking cure took place. Mary Esther Ramage, wife of Elie Godin, also of Petit-Cap, was stricken with an infirmity, which for eighteen months kept the poor invalid so bent and doubled up as to render her unable to straighten herself in the least. She had given up all hope of being cured by human means, but remembering what her husband had related about the instantaneous cure of Louis Guimont, of which he had been an eye witness, she began to invoke St. Anne, in order to obtain the same favor. At the very moment she was able to stand erect and to walk as well as before her infirmity.

Again in 1662, Nicholas Drouin, of the parish of Château-Richer, was cured of epilepsy. On account of the frequent attacks of this dreadful malady, he was often in danger of death. He made a novena in honor of St. Anne and was entirely cured.

In 1664, occurred the cure of Margaret Bire, of Québec. Through a

fracture of the leg, this woman had been a cripple for eight years, unable to walk, and abandoned by the surgeons as incurable. She had herself conveyed to Petit-Cap, on the 26th of July, the feast of St. Anne. During Mass, she suddenly recovered the free and regular use of the disabled member.

Cure of Elie Godin, parishioner of St. Anne.—Suffering from a dropsy, which had defied all remedies, he expected his death from day to day. Mr. Morel, in preparing him to receive the last sacraments, urged him to have recourse to Good St. Anne, and Godin immediately did so. Holy Communion was given to him after a Mass said to his intention, and scarcely had he received the holy Viaticum than he exclaimed: I am cured! and in the very presence of Mr. Morel he went to the church to thank God and St. Anne.

In 1665, cure of John Adam. Having been completely blind for three months, he made a vow to St. Anne,

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began a novena in her honor and went on a pilgrimage to Petit-Cap. Before the end of the novena he recovered his sight in a better state than it ever had been before. This fact was declared to be true and subscribed to by Adam, says Mr. Morel in his relation.

In 1667, cure of John Pradès, a french soldier of the garrison of Quebec.—For six months one of his legs had been entirely paralysed. He repaired to St. Anne's, there to make a novena. On the fifth day, he felt that he could walk as easily as if he had never experienced the least infirmity, «to the great admiration—says the account—of those who, knowing his condition, believed that it would be as easy to raise the dead to life as to effect his cure.»

Mr. Morel concludes his pious manuscript with these beautiful words :
« Still of more moment than all these cures, are the graces which God has given and continues to give every day through the intercession of Good St.

Anne to many a sinner for conversion to a better life. Having performed the pastoral functions in this church for five or six years, I have known many who received this happiness. These favors, however, take place between God and the soul and can only be known in eternity. From such happy beginnings we foster the well founded hope that the Almighty, through the intercession of St. Anne, will from this place bestow manifold blessings upon our country. May God grant that our sins never cause this heavenly source to stop.»



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III

FIRST CELEBRITY.

SECOND CHURCH.

BEAUPRÉ was not long without rearing a temple more worthy of her patroness. A *second* church, not taking into account the wooden chapel erected by the mariners, had been commenced and was finally completed in 1686. It was built in stone and situated not on the shore as in 1658, but at the foot of the hill, on the very spot where it is still to be seen. Having become too small to accommodate the worshippers it was enlarged in 1694 and surmounted with a steeple; then, after nearly a century of existence, it was almost entirely rebuilt in 1787, on the same foundation.

In 1878, in spite of the great desire to preserve it, this church, which threatened to fall into ruin, was taken

down and converted into a chapel, situate, as we have just said, on the same spot ; constructed from the same material ; ornamented with the same furniture, and surmounted with the old steeple and bell of 1694. Other writers maintain that the chapel, begun in 1658, was built, not near the shore, but where it yet stands.

But through all the changes which her sanctuary underwent, St. Anne remained faithful. We have already cited, in support of the wonders which took place at Beaupré, the weighty testimony of Mr. Morel and Monseigneur de Laval ; let us still further hear that of the Venerable Mary of the Incarnation, foundress of the Ursulines of Quebec. In 1665, in a letter to her son, she writes these words : « Seven leagues from here (Quebec), there is a church dedicated to St. Anne, in which Our Lord vouchsafes to work great prodigies at the intercession of the holy mother of the blessed Virgin. There may be seen the paralytic made to walk, the blind

receiving their sight, and the sick, no matter what their malady may be, regaining their health. »—It is not then astonishing that Petit-Cap should have soon become celebrated. The Journal of the Jesuits relates that on the 30th of March 1666, the vice-roy of the colony the marquis de Tracy, went on a pilgrimage to Beaupré, in company with the governor, where they together made their devotions. During Mass a collection was taken up for the benefit of the church and realized 68 pounds.

On the 17th of August, in the same year, the marquis de Tracy again came thither with the Bishop to enrich the church with a precious *ex voto*. Being in danger of perishing by shipwreck, this pious man made a vow that if St. Anne would deliver him, he would make her some valuable offering. In fulfilment of this vow he came that day to offer a painting, by the celebrated artist Lebrun, representing St. Anne with the blessed Virgin and two pilgrims in prayer. This picture

still exists and can be seen behind the main altar in the church.

The first Sunday in Advent, in 1667, Monseigneur de Laval ordered a pastoral letter to be read, by which he established the feast of St. Anne as a holyday of obligation, throughout the extent of New-France, because: «Christianity, he says, has in these countries a particular need of powerful protectors in heaven and because we witness a general recourse of all the faithful to St. Anne in all their needs, and that it has pleased God for some years past to manifest by a number of wondrous favors that this devotion is pleasing to Him.»

About the same time the Queen of France, Anne of Austria, mother of Louis XIV, was pleased to give to the church of St. Anne de Beaupré a souvenir of her piety and munificence. She sent thither a superb chasuble, embroidered by her own royal hands. Preserved with a great care, this distinguished vestment is to this day

brought forth for high ecclesiastical dignitaries, who celebrate Mass at St. Anne's. This chasuble is worked in red, black and white shaded vandykes and richly trimmed with gold and silver lace.—Besides two paintings, by Brother Luc Lefrançois, a franciscan, and a reliquary of silver, given by Monseigneur de Laval, we may also mention a crucifix of solid silver offered in 1706 by the gallant hero d'Iberville. This pious warrior wished thus to manifest his gratitude to St. Anne for the favors which he had obtained.

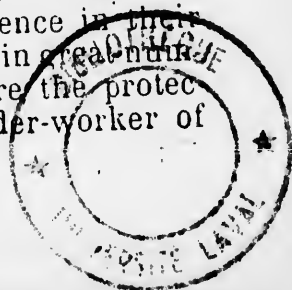
Before closing these details we will textually copy from the ancient registers the following extract: « About the year 1708 the inhabitants of St. Anne and St. Joachim (the neighboring parish) made, by common consent, a vow to have, every year in all perpetuity, a Mass sung at the church of St. Anne, during the octave of the Immaculate Conception, to obtain by the mercy of God deliverance from a contagious disease, which was then prevalent

among them. For this purpose a collection was made in the two parishes and set aside as a fund to cover the expenses of this Mass. The matter was definitely regulated by the dean of the chapter, Bertrand de Latour, then Canon and Vicar General, the 12th day of January 1731. » This solemn Mass which from the date mentioned has been and is sung to this day and at which the two parishes faithfully assist is called « the Mass of the vow. »

From all this is clearly shown that the humble sanctuary of Petit-Cap was already considered, more than two hundred years ago, as a spot of blessing, where the Almighty was pleased to glorify the Grandmother of our Redeemer. As favors multiplied, so also confidence increased, and confidence multiplied the numbers of pilgrims and created by degrees towards Beaupré a current of pious visitors, which was to develop later on to such remarkable proportions. For many years it is true this tide had not sensibly grown ; but

when we weigh the circumstances, namely the fewness of the people up to the present century; the struggles which they had for a long time to sustain against the Indian tribes; the attacks, so many times renewed, on the part of the English; the difficulty of travel and communication, especially before the era of railways; the necessity, on account of the long winter in Canada, of limiting to the summer time the season for pilgrimages, we can only wonder that these pilgrimages had been continued at all, and had not fallen by degrees into complete desuetude.

The savages themselves kept up the devotion. Having become christians, they had learned to honor and love St. Anne. Each year, during the month of July, they quitted their woods, went up or down the St. Lawrence in their swift canoes and arrived in great number at Beaupré, to implore the protection of the blessed wonder-worker of Canada.



IV

THE PRESENT CHURCH.

THE history of St. Anne de Beaupré presents nothing notable during the first half of this century. Pilgrimages took place as in the past and it plainly appeared from the innumerable crutches, suspended to the cornices or the walls, that St. Anne ever recompensed in a wonderful manner the confidence of her servants. More favorable circumstances now prepared the way towards the development which the pilgrimages have taken, especially in the last fifteen years, and which has reached proportions beyond all expectation.

Through the lively incitement given by his Grace the Archbishop of Quebec, to-day his Eminence Cardinal Taschereau, and all his suffragans; and thanks to the devotedness and zeal of the cana-

dian clergy to promote individual pilgrimages and to organize parish pilgrimages or pilgrimages of confraternities ; thanks also to the publication, in French and English, of the *Annals of St. Anne*, which go forth to speak each month to so many families of the goodness, the power and the numerous favors of the great protectress of Canada ; there has now arisen a strong onward movement of the people towards the sanctuary of St. Anne de Beaupré.

The old chapel no longer sufficed to hold the visitors and threatened to fall into ruin. It was decided to construct a new church on a plan and with dimensions that better answered the requirements of the ever increasing pilgrimages, and would stand as a public and lasting monument of the devotion and gratitude of the canadian people to St. Anne. In a collective letter of the 12th of May 1872, his Grace the Archbishop and the Bishops of the Province of Quebec, invited the

faithful of all the dioceses to contribute by their offerings to the erection of the new sanctuary. The sums received from one end of the country to the other were considerable. The church was solemnly blessed, and opened for public worship on the 17th of October 1876. It was far from being completed, for as yet there were only the four walls and the roof. Since 1880 the side-aisles have been constructed under the form of lateral chapels, 16 in number, all well finished and furnished with altars and confessionals. The edifice has been extended in length some 60 feet, the façade surmounted by two steeples, between which stands a colossal statue of St. Anne; the sacristy has been notably enlarged; the ancient furniture repaired and restored to the old chapel. Furthermore, the large square, in front of the church, the decorations, the unparalleled main altar in white marble, the vestments, the statue with its precious crown of massive gold, are all among the works

accomplished since 1880. It can now be well said that St. Anne possesses at Beaupré one of the most beautiful temples in Canada. The church was consecrated with imposing ceremonies, on the 16th of May 1889, by his Eminence Cardinal Taschereau, in presence of ten Bishops and a large number of the clergy. It has been in charge of the Redemptorists Fathers since 1878.

We will here subjoin a detailed description of the church. The edifice is of Corinthian architecture and measures two hundred feet in length with a height of fifty-six feet interiorly, by one hundred and five feet in breadth. The towers are one hundred and sixty-eight feet in height. In the façade there are three entrance doors in the Doric style, flanked by fluted columns with pediments. Over each door is a slab on which are carved the emblems of the three Theological Virtues: Hope, Faith and Charity, represented by the anchor, the cross, and the heart. The whole is surmounted by a magnificent

colossal statue of St. Anne in carved wood, copper gilt. This statue which is fourteen feet in height is of marvelous beauty and is the work of a Belgian sculptor.

The pilgrim who enters for the first time into the church of St. Anne de Beaupré is immediately impressed by the richness and imposing grandeur of the edifice. To the majestic proportions and the elegance of the Corinthian architecture is added the striking effect of the most appropriate decorations. The ensemble of this decoration is grand and religious in its character.—In the sanctuary are three marble altars of rare workmanship. The immense main altar is a ciborium, not square as in the St. Peter's church of Rome, but semicircular. The various scenes, exquisitely chiselled, represent the Last Supper, (a copy of the famous picture by Leonardo di Vinci); the promise of the Blessed Eucharist, (St. J. ch. VI); Melchisebec offering the bread and wine; the high-priest in

prayer; the sacrifice of Abraham. On the side-altar, dedicated to Our Lady of Perpetual Help, are represented Judith, Debhora and Esther. At the altar of the Sacred Heart is a beautifully carved panel representing humanity, with its different races and social conditions, adoring Our Redeemer. Behind the main altar, in the apse, are represented: to the right, the coat of arms of his Eminence the Cardinal Taschereau, and, to the left, the seal of the Archdiocese.

Immediately over Lebrün's picture of St. Anne, is a rich escutcheon bearing the initials of St. Anne, which is surmounted by a crown and flanked by green palms, the symbols of triumph and glory. Between the ceiling and the cornice there is a series of half-moons or semicircular bays, on which are painted a variety of sacred and appropriate scenes. In the central bay, above the main altar, are the arms of our Order; then, to the right, the

Last Supper, the sacrifice of Melchisedec, the eating of the Paschal Lamb by the Israelites about to leave Egypt, the Presentation of the Blessed Virgin in the Temple by St. Anne and St. Joachim. After the picture of the Presentation, we see a boat wrong-side up and the shipwrecked persons in the water. The inscription on the original picture runs : Exvoto. J. B. Aucler, Louis Bouvier, Marthe Feuilletant, all three saved, Mrs Chamar, aged 21 years, Marguerite Champagne aged 20 years and one day, both drowned, June 17, 1754, at 2 o'clock in the morning. All five in the sad position recommending themselves to the good St. Anne.—The next picture represents Brother Pierre, a recollect, and his companion, together with the crew of the vessel the *St-Esprit*, making a vow to the Good St. Anne and asking her to deliver them from the danger they are in through a frightful tempest which has disabled their ship.

Next comes a picture representing a man named Dorval, who being crushed by the fall of a tree, owed the timely arrival of help and his subsequent cure to the powerful intercession of St. Anne.

The following picture recalls the miraculous and instantaneous cure of a person from near Ottawa who had a white swelling on her knee. She recommended herself to St. Anne and her prayer was heard. She left her bandage at the foot of the miraculous statue, and it may still be seen. His Lordship the Bishop of Ottawa, the Rev. M. Campeau, the Rev. Father Rector of St. Anne's were witnesses of this miracle in 1884.

The next picture shows us pilgrims receiving Holy Communion in the Sanctuary of the Good St. Anne. At the feet of the priest, may be seen a young Irishman from Montreal, who, filled with faith in St. Anne, lays aside his crutches and throws himself down

on the steps of the communion-rail, perfectly convinced that after the reception of the august Sacrement, his crutches will be of no further use, since he will be cured. His faith was rewarded, and he returned to his place in the aisle quite unassisted, walking as easily as if he had never been lame. The poor unhappy man to the left who has to be brought in a little chair on wheels, on account of his suffering from a most uncommon difformity, is a Mr. Ladérive, from Pointe Lévis, who visits the Sanctuary every year with the firmest confidence that he will be cured, although to those who have not such an immense faith, such a cure would appear impossible.

The next subject chosen is the reading of the Gospel of St. Anne and giving the blessing to a sick person. This is one of the means the most frequently had recourse to, for obtaining cures or at least notable relief.

In the following bay, we perceive

St. Cecilia, the partron saint of musicians. To the left is represented the pro-consul leaving his tribunal and ordering the executioner to put the heroic Christian to death.

In the last picture, we see an angel-musician hovering in the air, surrounded by little angels singing the praises of God and of St. Anne.

To the left, opposite to this last picture, we see an angel-musician, similar to the one just mentioned; then king David, surrounded by priests, all joining in singing the psalms; afterwards comes the representation of the old church. In the next picture, we see the fountain which is now on the spot where the old church stood. Many miracles take place there, simply from contact with that miraculous water whose wonderful virtue is imparted by the power of St. Anne and the faith of the pilgrims.

In the next half moon, we see a vessel, ice-bound and in a most dan-

gerous position. St Anne is fervently invoked, and, behold! the ice gives way and the ship goes on its way!

The ensuing picture represents a naval combat. The merchant vessel of Mr. Juing, of Quebec, pursued by three large Dutch men of war, is defending itself heroically. The officers recommend themselves to St. Anne, and with the crew make a vow to her. All sail is crowded, every effort is made. Notwithstanding the damage caused to the rigging and hull by the enemy's bullets, the brave little vessel flees rapidly away, whilst, thanks to good St. Anne, and in spite of torn sails, her swiftness increases; the three Dutch vessels advance but slowly, though making every effort. At length, the French boat is out of range of the enemy's cannon and is saved! Glory to St. Anne! The remaining representations are: St. Anne assisting at the marriage of the Blessed Virgin and St. Joseph; the Nativity; Our Saviour

washing his apostles' feet ; Moses in the desert and the Jews gathering Manna ; the sacrifice of Abraham ; the miracle of the Loaves.

In the side-aisle to the left are : I. The Good Shepherd with St. Alphonsus de Liguori at his feet and the Blessed Father Hofbauer. Redemptorist. II. The Prodigal Son. III. The conversion of the Samaritan woman at Jacob's well. IV. Our Saviour blessing little children. V. Mary Magdalen at the feet of Our Saviour in the house of Simon. VI. The Paralytic being cured in the pool. VII. The woman taken in adultery presented to Our Saviour by the Pharisees. VIII. Lazarus recalled to life. IX. Lastly, on the tower, Our Saviour manifesting his Divine Heart to Marguerite Marie Alacoque.

In the side-nave to the right : I. We see, above the altar, Mary amid the clouds overlooking the terrestrial globe which the infernal serpent is trying to interlace within his folds. On a scroll

is written « Marie, Mère du Perpétuel Secours, priez pour nous. » (Mary, Mother of Perpetual Help, pray for us.) II. St. Alphonsus in ecstasy whilst preaching on the Blessed Virgin. III. The Annunciation in the Blessed Virgin's house at Nazareth. IV. The Visitation. V. The Stable of Bethlehem. VI. The Flight into Egypt. VII. The Holy Family in the house of Nazareth. VIII. The Assumption of the Blessed Virgin. IX. Our Lady of Mount Carmel bestowing the Scapular on St. Simon Stock. X. Lastly, on the tower, Our Lady giving the Rosary to St. Dominic.

The vaulted ceilings are azure-blue, studded with gold stars of various dimensions. This vaulted ceiling is a masterpiece and is in a style that has never before been seen in this province. It is divided throughout its whole length by transverse arches corresponding to the pillars of the aisles and the sanctuary. Each of these divi-

sions is again divided by projecting ribbings, concave in form and richly bordered. At the junction of the four angles, an elegant pendant serves as a key-stone. We here again remark the introduction of emblems. In the centre-aisle, we see the ark of the covenant and the tables of the law, then the brazen serpent and the cross, then the paschal lamb and the sacrificial knife; then a chalice and a host surmounted by a hand bestowing a blessing indicating the treasures of grace and mercy contained in the Blessed Sacrament. In the smaller angles may be remarked a fish, a palm and certain Greek letters. These letters form the Greek word for *fish* and are the initial letters of the phrase, «Jesus Son of God Saviour,» in that language. It is this mystical meaning which caused the early Christians to adopt the symbol of the fish to represent Our Lord, joining thereto the palm in remembrance of the victory gained over hell by means of his Passion.

Around the following pendant we see Noah's ark and the dove bringing back the olive-branch after the deluge. The ark symbolises the Catholic Church saving the faithful from being eternally lost. In the following compartment, there is a lamb on a funeral pile, as a symbol or figure of the sacrifice of the Cross ; the monogram of Jesus Christ accompanies this symbol.

There next comes a series of objects consecrated in the service of the Jewish temple under the Old Law : I. The brazen sea used for the purification of the priests and a vase in which to burn perfumes. II. The seven-branched candlestick and the snuffers to be used for the lamps. III. The High Priest's vestment, the mitre and the breast-plate, Aaron's rod and the sacrificial knife, the fire and the vessel in which to burn the fat of the sacrifices, the silver trumpets for the Levites, and lastly, IV. The altar of burnt-offering and the show-bread. In the epistle side-aisle,

we see first the letters N. D. (Notre-Dame, in English Our Lady) intertwined, surmounted by a crown and surrounded with stars; for Notre-Dame (Our Lady) signifies Our Queen; we next see the triangle of the Trinity, a chalice, a host, and branches of olive, the symbol of peace. Next we see the name of Mary accompanied by little anchors and a fortress, which means that Mary is our hope and our sure refuge. In the following compartment is the Crown of thorns, the nails, the lance, the sponge, the monogram, J. H. S. (Jesus Saviour of men). In the neighboring compartment, the name of Joseph, the lilies of virginity and a saw, showing his state of life. In the last compartment but one, there is the harp, the staff and sling of David the shepherd of the flock, and in the other angles, his royal crown and a volume of his Psalms. The series ends with symbols which remind us of God's judgments, chastisements and rewards.

In the gospel side aisle, the two first pendants are surrounded by arabesques in one of which may be remarked a fish and the monogram of Jesus Christ. Around the third, the name of Mary is accompanied by lilies. In the fourth, the grapes and the wheat recall the sacramental species. In the fifth, an hour-glass with wings marks the rapidity with which time flies, whilst the scythe and the key are images of that death which tears us from all earthly ties and opens to us the gate of eternity. On the sixth, are a holy water-font and a set of cruets, and on the last are an incense-boat, a censer and torches.

Leading from the church on each side are lateral chapels, each one of which communicates with the church by means of an arched doorway and a few steps. These chapels also communicate with one another in a continued chain of eight chapels on each side, thus forming ready means of ingress to all parts of the church. They

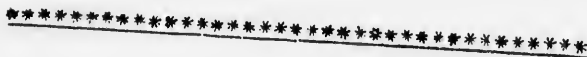
are respectively dedicated, on the epistle side : I. to St Alphonsus. II. St Joachim. III. St. Patrick. IV. St. Francis Xavier. V. St. Benedict. VI. St. Louis, king of France. VII. St. Anthony. VIII. The Holy Face. On the gospel side, IX. The Holy Family. X. St. Joseph. XI. St. Vincent de Paul. XII. The Angel Guardian. XIII. St John the Baptist. XIV. Our Lady of Pity. XV. St. Francis of Assisium. XVI. St. Aloysius.

On each side of the entrance door are large pyramids of crutches and various surgical appliances that have been left by those who have found relief from their sufferings and infirmities through the powerful intercession of the Good St. Anne. The pyramid to the right-hand side is surmounted by a small wooden statue of St. Anne, which probably is the most ancient in Canada.

The magnificent carved and painted wooden statue of St. Anne which stands

in the church, on an elegant white column, in the centre of the middle aisle, a few feet in front of the communion rails, comes from Ghent in Belgium.

According to an ancient custom of the Roman Pontiffs, in the case of celebrated Shrines, this statue of St. Anne was solemnly crowned in the name of the Holy Father, by his Eminence Cardinal Taschereau, on the 14th of September 1887.



V

STATEMENT OF THE PILGRIMAGES.

IN order to give an idea of the movement and progress of the pilgrimages to St. Anne de Beaupré we submit some figures which will speak for themselves.

STATEMENT OF THE PILGRIMAGES. 39

As our information is more positive since 1874, we will begin with that year.

Years.	Number of Pilgrims.	Organized Pilgrimages.	Communions given.	Masses celebrated.
1874	17,200	12	unknown	unknown
1875	27,000	17	id.	id.
1876	28,000	40	22,500	750
1877	30,500	45	34,950	1,185
1878	37,530	40	32,100	1,050
1879	27,500	42	31,000	1,375
1880	36,500	40	31,000	1,540
1881	50,000	63	45,000	2,150
1882	54,000	78	48,000	2,140
1883	58,174	70	50,100	2,050
1884	61,725	81	52,100	2,145
1885	79,282	106	60,350	2,211
1886	85,659	114	66,000	2,303
1887	90,884	109	68,365	2,394
1888	91,347	116	80,000	2,378
1889	100,951	111	97,000	3,047
1890	105,672	129	108,575	3,696
1891	115,290	130	117,000	4,985

On looking over the list of organized pilgrimages, one is both struck and edified by seeing so large a number of

them which can only be made at the cost of great and heavy sacrifices, both of money and fatigue. These courageous pilgrims come from great distances, at times even from the United States ; they pass the greater part of the night and day in pious exercises, both on the steamboats and in the railway cars. Now and then they meet with incidents delaying the arrival at St. Anne's to past midday ; but yet they remain fasting in order that they may receive Holy Communion. Notwithstanding the trouble and inconveniences, which indeed make of these pilgrimages journeys of penance, all take their departure well contented and with a desire to come again even though at greater cost. In fact, they do come again, especially when the sollicitude of their clergy offers them the advantage of an organized pilgrimage. The pastors who thus lead their flocks to Beaupré, more and more appreciate the salutary effects produced in their parishes by these public demonstrations of faith.

VI

PRIVILEGES CONFERRED BY THE POPE.

By a Rescript of the 7th of May 1876, Pius the Ninth was pleased to declare St. Anne Patroness of the Province of Quebec, without prejudice, however, to the title of St. Joseph, the Patron, since two centuries and a half, of all Canada. On his part, Leo XIII has within the last three or four years singularly enriched the sanctuary of St. Anne and granted thereto exceptional favors. The church has received the title and privileges of a Basilica. It belongs to Rome to impart this title, which gives the pastor the right to sit on a throne, to wear the cappa magna (a special cope) and to be preceded by ringing bells at divine service. Besides, the indulgences of the seven privileged altars of the Basilica of St. Peter's at Rome have been attached to seven altars of the church, i. e. to the three in the chancel and the

first and second, in the chapels, on either side. The holy statue has been solemnly crowned in the name of the Sovereign Pontiff, and the Confraternity of St. Anne has been raised to the rank of an Archconfraternity. We will here subjoin the solemn documents which grant those favors.

PONTIFICAL BRIEF

OF THE 28TH OF JANUARY 1887 RAISING TO THE
RANK OF A BASILICA THE CHURCH OF
ST. ANNE

LEO XIII, POPE.

For future memory.

IT is Our custom, according to the usages of the Roman Pontiffs, Our predecessors, to honor with special titles, the temples of God remarkable for their antiquity and renowned above others for the miracles which therein take place and the deep veneration of the faithful. As it has been brought

PRIVILEGES CONFERRED BY THE POPE. 43

to Our knowledge that among these sanctuaries must be numbered the church of St. Anne, at Beaupré, justly famed for the multitude of its pious pilgrims, We have resolved to confer upon it an especial title of honor.

Wherefore, in virtue of Our apostolic authority, We grant by these present letters, in all perpetuity, to the church of St. Anne de Beaupré, diocese of Quebec, the title of minor Basilica, together with all the privileges, honors and prerogatives thereof.

Given at Rome, near St. Peter's, under the seal of the Fisherman, this twenty-eighth day of January 1886, in the ninth year of Our Pontificate.

PONTIFICAL INDULT.



OUR Most Holy Father, on request made by the undersigned, Archbishop of Cyr, Secretary to the Congregation of the Propaganda, has

deigned to grant to all the faithful of both sexes all the indulgences attached to a personal visit to the seven privileged altars of St. Peter's at Rome. The faithful can gain these indulgences twelve times a year, on days to be determined by his Eminence Cardinal Taschereau, Archbishop of Quebec, upon condition to visit with devotion the seven altars, designated, in the Minor Basilica of St. Anne de Beaupré, and there to pray for the propagation of Faith and the intentions of the Sovereign Pontiff.—Given at Rome, etc..... Jan. 16th, 1887.

BRIEF OF THE CROWNING OF THE STATUE.

LEO XIII, POPE.

BELOVED Son, health and apostolic benediction. The devotion of the Canadian people to their benefi-

cient Patroness St. Anne, the mother of the Blessed Virgin, is attested by the renowned and noble temple, erected in honor of St. Anne at Beaupré ; by the general worship of which this temple is the object and by the number of pilgrims who repair thither. To encourage so great a piety and the more to stimulate it, We condescend to the prayer of Our beloved Son Nicholas Mauron, Superior General of the illustrious Congregation of the Most Holy Redeemer to which the temple of St. Anne is confided, and We give unto you, beloved son, who, by virtue of Our apostolic authority, rule the archiepiscopal See of Quebec, the power to impose with full liberty and permission in Our name and by Our authority, either by yourself or by a delegate, a precious crown on the Statue of St. Anne, at Beaupré. Given.....May 5th 1887.

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PONTIFICAL BULL

OF THE 28TH OF APRIL 1887 ESTABLISHING THE
ARCHCONFRATERNITY.

LEO XIII, POPE.

For future memory.

ABOUT seven leagues from the City of Quebec, in a place called Beaupré, stands an ancient and celebrated temple built in honor of St. Anne, mother of the Immaculate Virgin Mother of God, to which a great number of pilgrims, not only in the diocese of Quebec but also from the Dominion of Canada and the United States of North America, come with great piety and religious sentiments; for there they obtain innumerable graces and striking miracles through the intercession of St. Anne, the glorious mother of the Blessed Virgin Mary.

This vast and famous sanctuary is directed with great zeal by the mem-

PRIVILEGES CONFERRED BY THE POPE. 47

bers of the illustrious congregation of the Most Holy Redeemer. A confraternity of St. Anne, canonically erected, is established there and is in a flourishing condition. In order, therefore, that this pious confraternity may produce more abundant fruit, Our Dear Son Nicholas Mauron, superior general of the said congregation, petitioned Us, with the approbation of the Archbishop of Quebec, to deign to raise the said confraternity to the rank of an Archconfraternity with the privileges attached to this title.

Therefore, wishing to testify Our special benevolence, We erect and institute by the present letters, in virtue of Our apostolical authority and for perpetuity, the said confraternity canonically established in the said church, under the invocation and patronage of St. Anne, into an Archconfraternity with all the rights, honors, and ordinary privileges.

To the superior of the said confraternity thus erected, We grant also for

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perpetuity, in virtue of our Apostolical authority, the power to admit to the Archconfraternity the confraternities of all the parishes of Canada and the United States, of the same name and having the same object.

Therefore, we decree that Our present letters be and always remain firm, valid and efficacious ; that they be published and bear their full and entire effect, that they be in all and in every way fully useful to those whom they concern and may concern in the future. That in this matter it may thus be judged and ordained by all judges, either ordinary or delegated ; We declare null and void all that may be attempted otherwise, knowingly or through ignorance by any authority whatsoever. Notwithstanding all things to the contrary even worthy of a special and individual derogation.

Given at Rome, near St. Peter's, under the seal of the Fisherman, this twenty-sixth day of April 1887, in the tenth year of Our Pontificate.

VII

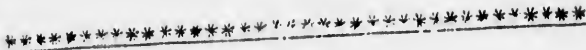
THE RELICS.

As we have already seen, wonderful cures were wrought in the sanctuary of Beaupré as early as 1662. Pilgrims of all classes went thither in great numbers; but as yet there was no souvenir of St. Anne to be offered to the veneration of the faithful. The zeal of Monseigneur de Laval supplied this want. Through his efforts a precious relic was obtained from Carcassone, a town in France. It is a notable fragment of a finger bone of St. Anne. It was exposed for the first time on the 5th of March 1670, and has not ceased since then to be the object of fervent devotion. The letters attesting its authenticity can be seen—hanging in frames—upon the walls of the sacristy. Another relic, less remarkable, but still of great value, was given in 1877 by Father Laliberté, formerly pas-

tor of St. Michel de Bellechasse, on his return from a pilgrimage to Rome.

A third relic has been presented to the church in 1880 by Rev. Father Charmetant, procurator for the African missionaries. It is a precious fragment of rock, extracted from the room of St. Anne in Jerusalem. This room, wherein took place the mysteries of the Immaculate Conception and birth of the Blessed Virgin, is at present the crypt of the Basilica of St. Anne at Jerusalem.

Again, in 1889, Mgr. Bolduc of Quebec bequeathed by will to the Basilica of Beaupré a fourth relic of St. Anne. Finally in January 1891, after long and constant entreaties, the chapter of Carcassone has graciously condescended to divide into two equal parts its valuable relic of St. Anne, namely the hand bones and to share this priceless object with our church.



VIII

THE FOUNTAIN.—THE EX VOTOS.

WE cannot close this sketch without saying a word about the fountain and water of St. Anne. This water comes from a spring at the foot of the hill, a few steps, to the right, behind the old chapel. Although this spring has always been known to be there, it is only within 25 or 30 years that the pilgrims began to make a pious use of the water, believing that the Almighty, for the honor of St. Anne, had attached to it a marvellous efficacy. What particular occasion gave rise to this confidence, or when this practice first spread among the people, cannot be positively asserted. However this may be, it is undeniable that faith in the water from the fountain has become general ; and the use of it, from

motives of devotion, often produces effects of a marvellous nature.

We will now give a list of the pictures that have been offered as *ex voto*. It is this fact alone that gives the greater part of them any value, for they are in general badly done and much deteriorated by time. They are now to be seen on the walls of the old chapel.

1. Two pictures formerly in the side chapels : the Blessed Virgin and St. Joachim.

2. St. Louis, King of France.

3. The *Héros*, a vessel of the royal fleet, on the point of foundering.

4. Father Pierre and the crew of the vessel the *St. Esprit*, making a vow to St. Anne.

5. The vessel of Mr. Bayer, surrounded by ice and saved by the intercession of St. Anne.

6. The vessel of Louis Cyprat, wrecked in 1706.

7. A vessel being wrecked. The crew making a vow to St. Anne and St. Anthony of Padua.

8. The crew of Mr. Gaulin's vessel and a Recollect praying with the greatest fervour.

9. The vessel of Mr. Juing, a merchant of Quebec, pursued by three Dutch vessels.

10. St. Anne and the Blessed Virgin at whose feet is kneeling Mdlle de Bécancour, of Three-Rivers, later on Sister of the Holy Trinity, at the Ursuline Convent, Quebec.

11. Mme Riverin of Quebec, with her four children.

12. A man named Dorval, wounded by the fall of a tree and cured by the intercession of St. Anne.

13. A shipwreck painted on wood, exceptionally badly done.

14. The ship *Le St. François de Canada* commanded by Pierre Astaritz, and completely dismasted, Sept. 29th, 1832.

Nos 4, 5, 8, 9, 12 have been reproduced in the decorations of the church.

Another gift, worthy of mention, that has been made to the sanctuary, is that of a very handsome banner which, in

1875, was presented to his Grace the Archbishop in the name of the subscribers, by his Honor the Lieutenant-Governor Caron. This banner, which is borne in the processions of the Blessed Sacrament, is seven feet and a half high and four feet and a half wide. On one side is represented in relief, on a white ground, St. Anne teaching the Blessed Virgin. Immediately above these two figures is a semicircular scroll on which is written : « Sainte Anne, consolatrice des affligés, » and at the bottom of the picture are the concluding words : « Priez pour nous. » (St. Anne, consoler of the afflicted, pray for us) The color of St Anne's mantle is prussian blue, and her dress is scarlet. The Blessed Virgin is dressed in azure blue. The figures are framed in gold by two columns embroidered in gold and entwined with flowers worked in chenille. The reverse of the banner represents St. Joachim with a pilgrim's staff in his right hand, and, in his left, a basket containing two turtle-doves.

His mantle is of a brownish color. The design on this side of the banner is surrounded by a garland of maple-leaves in green velvet, the stalks and veining in gold. The figures which are of raised work done in chenille are very well designed.

This chef-d'œuvre was made by the Reverend Sisters of Charity of Quebec.

LINES ON ST. ANNE DE BEAUPRÉ

I love this sacred spot, where pious pilgrims kneel
Before thy holy shrine, in fervent prayer,
O great St. Anne; thy tender heart doth feel
For all with true maternal love and care.
As they appeal to thee in pain or grief,
Thou dost obtain for them a sweet relief.

The waters of the grand Saint Lawrence glide
In calm, majestic motion, on their way
Past *Bonne Sainte Anne*, as if the gentle tide,
Its silent humble homage thus would pay,
Before the ancient shrine, as on its breast
It bears the pilgrims to this place of rest.

What joy to hear, at evening's solemn hour,
The music of thy sweet-toned bell resound
O'er land and water, from thy lofty tower,
Inviting all to prayer. Its heav'nly sound
Is like an angel's warning from above
Reminding us of God's eternal love.

The sons of St. Alphonsus guard thy shrine,
O Good St. Anne, thy pilgrims they receive
Who come to seek that potent help of thine,
And speak consoling words to those who grieve
O'er sin, while they, as priests of God impart
A holy peace that heals the contrite heart.

And daily here the praise of God is sung,
Here thousands come to bless his holy name ;
From distant shores the faithful, old and young,
Proclaim with joy, St. Anne, thy glorious fame.
They leave the busy scenes of worldly strife,
Confess their sins, receive the Bread of Life.

How oft the erring child of sin, for years
Astray from virtue's path, hath here obtained
The grace of true repentance, and in tears
Hath severed bonds by which he was enchained
In crime, but now by assistance freed,
To him a Mother thou hast proved indeed.

How often have the sick, the blind, the lame
Obtained a cure by thy maternal aid,
Of all their ills, as led by faith, they came
From distant homes, by dangers undismayed,
As pilgrims to thy shrine, o'er land and sea
To seek for health and comfort here from thee.

O great St. Anne, I behold, call on thee
 To aid me in this life of toil and care,
 That I to God may ever faithful be,
 With pity listen to my humble prayer,
 Receive this votive wreath I now entwine
 With love to thee, place before thy shrine.

St. Anne de Beaupré. M. S. Burke, C. SS. R.
 June 26th, 1884.

TO TRAVELLERS.

ST. ANNE de Beaupré is a small vil-
 lage, situated on the north shore
 of the St. Lawrence at a distance
 of 21 miles from Quebec, which is the
 nearest city. Both by land and by
 water, the country passed is striking
 and beautiful. During the navigation
 season a steamboat makes a daily trip.
 The Quebec, Montmorency and Charle-
 voix railroad, which passes near the
 famous Montmorency Falls, has lately
 been opened and runs as far as St.
 Anne's.

Trains for St. Anne leave Quebec:
On week-days: at 7.30 A. M. and 6.30 P. M.

Leave St. Anne: at 5.20 A. M. and 2.50 P. M.

On Sundays: Leave Quebec for St. Anne. at 7.30 A. M.; 1.45. P. M. and 6 P. M.

Leave St. Anne: at 5.55 A. M.; at 12 (Noon) and 4.00 P. M.

There are numerous boarding houses in the vicinity of the church where accommodation for any length of time may be had. At the convent, ladies and children are received as transient or permanent boarders, and gentlemen can take all their meals there. In the basement of the church is a shop, where all articles of devotion may be obtained, and where application may be made for water from the miraculous fountain, as well as for oil that has burned before the altar and statue of St. Anne.



Part the Second.

Pious practices in honor of St. Anne

CHAPTER I.

MONTH OF ST. ANNE.

A consideration, a prayer and an example for each day.

First Day.

DIGNITY OF ST. ANNE.

Consideration.

St. Anne has a right to our homage.

THE veneration of the saints is most agreeable to God. This doctrine is based on the Scriptures, on sound reason and the tradition of Chris-

tian nations.—To me, o God, are thy friends exceedingly honorable, says the psalmist (p. 108), and St. Paul adds : give honor to whom honor is due,..... honor and glory is due to every one who worketh good (Rom. 9.10). And has not God taught us to honor the saints by Himself bestowing on them the gift of miracles ? The natural prompting of our heart impels us to respect and honor those who are renowned for their talents, learning, bravery, the dignity of their office, great charity and other virtues. And we show this esteem outwardly in our words and actions. Good children honor and respect their parents ; servants show respect to their masters, and subjects to their superiors. In like manner, the catholic Church honors those servants of God who are crowned with glory in heaven. Who should not reverence them, since during their life they did so much good, fought and suffered so much, and conferred so many benefits upon the human race ;

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since now they are friends of God, and his guests, possessing a higher dignity than all the dignitaries of the world? This veneration has been paid to the saints from the earliest times of Christianity. The lights both of the Greek and Latin Church, St. Basil, St. Gregory of Nazienza, St. Ambrose, St. Jerome, St. Augustin, St. Chrysostom, St. Gregory the Great, and more, or rather all, have spoken to the saints and desired their assistance.—Unbelievers reply: You are wrong in invoking the saints and praying to them.—Why? It is quite allowable to ask prayers of my friends. St. Paul himself gives me the example, since, in his Epistles, he asks for the prayers of the faithful. To desire the prayers of the saints in heaven is certainly no less consistent with Christian piety, than to ask the prayers of the faithful upon earth. To the saints it is still said: ask and you shall receive (Mat. c. 7). For themselves they have nothing more to ask, they are happy. They ask then for

us. And to appeal to reason : is this sentiment, is this law of sympathy, which the God who framed our nature, has so deeply planted in our hearts, and which He has sanctified by a holy commandment, to be rooted out from our soul, on the threshold of heaven ?

Among all the saints now reigning in glory, few have more right to our homage than St. Anne. Is not her being the Mother of Mary, a sufficient proof of this ? This is the very reason that this devotion is so beneficial to us. Mary is our great and universal Mediatrice with Jesus Christ, it is she who renders our prayers agreeable to Him and seconds them with her all powerful intercession ; it is she who opens the treasure-house of the merits of Jesus Christ when she will, and as she will, and in favor of whom she will. So that whoever merits Mary's favor is certain of having his name written in the book of the predestined, and this doctrine is held by all the saints. Now, who does not perceive that doing honor

to her Mother is one of the surest ways of attracting the merciful eyes of our all-powerful Queen? The Holy Ghost tells us to honor our parents, since without them we should never have existed. This law concerns Mary the same as it concerns the other children of Adam: after God, it was to St. Joachim and St. Anne that she owed her existence, and what an existence! The happiest, the most glorious that can be conceived and one which will always remain unequalled. After her Divine Son, Mary fills the highest place in the universe and this happiness, I repeat, comes to her, after God, through St. Joachim and St. Anne. How deeply then must she love them and how gladly behold the honors paid them!

It is not that St. Anne has any need of our homage, she is in perfect bliss, and nothing that we can offer her is to be compared with the homage she is receiving from the saints, the angels, St. Joseph, Mary and Jesus. She does us credit and honor by accepting the

marks of our devotion, even as a great Queen seated on her throne and surrounded by her court, would do great honor to some simple peasant by returning his salutation. But she is so good that she is pleased to accept every pious offering we make her ; in one way, she even takes more pleasure in our homage than in the praises offered her by the heavenly citizens, since, like all noble hearts, like Mary, like Jesus, like the Eternal Father, her chief delight is in lending ear to the prayers of the miserable and afflicted. She loves our prayers too, because they afford her an opportunity of conferring benefits upon us.

Practice.—Make the firm resolution of saying daily three “Gloria Patri” in honor of St. Joachim and St. Anne after your evening prayer, or after your beads, if you say them, every day. Or you may say two “Ave Maria” with the same intention.

PRAYER

To implore the protection of St. Anne.

BLESSED was the womb that bore thee, O Mary! Blessed was she who had the happiness of carrying thee in her arms and of watching over thy slumbers! Blessed was she who had the happiness of hearing thee call her "Mother"! Blessed was she whose glory it was to teach thee how to speak, to pray, to walk! Glorious St. Anne, I rejoice with thee because thou wert chosen by God to fulfill so great a destiny; I take part in the joy which thrilled through thee, beholding Mary seated on the right hand of Jesus, higher than the elected, than the Angels, Archangels, Cherubims and Seraphims, thou didst say to thyself: "She is my daughter!" Great Saint! be thou for ever filled with joy at thy great hapinesses, but vouchsafe not to forget a poor sinner who tries to thee.

I ask but one grace: ask thy most admirable daughter to take me under her special protection, obtain this favor for me and I will ask no more; for if she deigns to protect me, I am sure of salvation.

Ejaculation—St. Anne, Mother of her who is our Life, our Sweetness and our Hope, pray to her for us!

EXAMPLE.

The medal of St. Anne.

(SHIPWRECK AND FOLLY.)

AT the commencement of this century, an Irish Catholic family embarked on board a vessel in England in order to come to America. At the entrance of the gulf of St. Lawrence a furious tempest arose, struck and dismasted the vessel and completely wrecked it. Nearly all the passengers were lost, and among them was the father of the family we are speaking

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of : but the mother and daughter, both of whom wore a picture of St. Anne, escaped from death. Each was ignorant of the fate of the other, for they had been rescued by different vessels and arrived in Quebec the one two days after the other.

The mother, who was on board the first vessel that arrived, believed that her daughter had perished as well as the father. The double loss proved too much for her, her mind gave way and while in such a state, she tried to put an end to her life.

The daughter having arrived in Quebec found herself, at fifteen years of age, alone in a strange land.

She learned that a woman, who had escaped from the same shipwreck as herself, was near at hand in an insane asylum and that this woman had been driven mad by some terrible misfortune. Her heart at once told her that this poor madwoman must be her mother, and that she herself was not an orphan. She hastened to the establish-

ment and asked for the stranger,—who proved to be her mother. The daughter wished to throw herself into her mother's arms, but the unfortunate woman, instead of recognising her child, gazed at her all frightened and fled away.

The young girl did not lose courage, knowing that the issues of life and death are in the hands of God. A great miracle had recently been worked at St. Anne de Beaupré and she determined to hasten thither and to have her mother likewise conveyed there. During the Holy Sacrifice of the Mass which was offered by the priest for the poor woman's recovery, the latter was struggling fearfully before the altar whilst her daughter was praying with all possible fervor. Gradually a great change took place in the face and behaviour of the invalid. She was no longer agitated but appeared calmer whilst tears began to flow, and she frequently murmured: Save me, save me. After the Mass the priest approa-

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ched the mother and daughter saying
to the latter : « Pray with full confi-
dence, for your mother will be restored
to you. » He then gave them the relic
to venerate, and the mother, seizing it
with feverish eagerness, pressed it to
her lips and her heart. On returning
the relic to the priest, she said : « How
thankful I am to you, and how happy
I am, but is my daughter still living ?
I fancy she appeared to me in the form
of a beautiful Angel. » « Your daugh-
ter lives and you shall see her pre-
sently, said the priest. » On a sign from
him, the daughter threw her arms
around her mother who was thus res-
tored to her right mind and to her
daughter's love.

Second Day.

DIGNITY OF ST. ANNE.

Consideration.

*St. Anne is the Mother of Mary and the
Grandmother of Jesus.*

THE sacred Scriptures speak very little of many holy personages whose destiny was bound up with the work of our redemption. A single page would contain all that is directly related therein of the Blessed Virgin, and scarcely is St. Joseph mentioned at all, while the life, the virtues and even the name of St. Anne are left in complete oblivion. The ever blessed and beloved name of St. Anne has been transmitted to us only by tradition and by the gratitude of christian nations. Notwithstanding this mysterious silence of Holy Writ, to conceive an

idea of the grandeur of our Patroness, it will suffice to apply to her an infallible rule,—a measure pointed out by Wisdom itself, who has said : *By their fruits you shall know them.* If then you wish to appreciate the worth of St. Anne, see her fruit : The Lily Immaculate took its root in her heart and budded forth from her blood as from a most pure fountain ; on that blessed land, in that celestial paradise sprang up the rod of Jesse, the tree which has given the Fruit of life. It is her glory to have been *the Mother of Mary and the Grandmother of Jesus.*

St. Anne is the Mother of her whom the devils fear, whom the Angels bless and whom God loved above all other of his creatures. She is the Mother of her who, after God, sees none superior or equal to herself either in holiness, in glory, or in power. She is the Mother of her who was promised to Adam as the last resort of himself and his descendants after the shipwreck of their innocence ; of her who was typified by

the various holy women of the Old Testament and sung by the Prophets. She is the Mother of her who was immaculate in her Conception, who was a Virgin and yet a mother, who never knew the stain of original sin nor of present sin, not even the slightest shadow of an imperfection. She is the Mother of her who is purer than the Angels, holier than the Archangels, higher than the Thrones, more powerful than the Dominations, more enlightened than the Cherubims, more inflamed with divine love than the Seraphims. She is the Mother of her who is called and who is the eldest Daughter of the Father, the true Mother of the Son, the Spouse of the Holy Ghost. She is the Mother of her who is "full of grace," of her who has bestowed and still bestows ransom on the captive, strength to the weak, sight to the blind, consolation to the afflicted, hope to the desponding, an overflow of joy to the Angels, human flesh to the Divine Word, a Worshipper worthy of His

greatness to the Eternal Father, a temple worthy of His holiness to the Holy Ghost. Anne is the Mother of her who is the ladder to heaven, the anchor of the shipwrecked, the star of the mariner, the bridge whereby God crossed the abyss which separated us from him. St. Anne is the Mother of her whom no tongue, not even an Angel's can worthily praise, whose greatness cannot be conceived by any created intelligence, whom no heart, save that of her Son, can sufficiently love: St. Anne is Mother of the Mother of God!

St. Anne is the Grandmother of Jesus Christ, our Redeemer, our Saviour, our Mediator, our God. She is the Grandmother of Him who, in the beginning, rested in the bosom of God, who is God like unto His Father, by whom all things were made and who sustains and preserves all things by His power and word. Yes, the Angel of good counsel, the Strong, the Hope of nations, the Conqueror of hell, the

Destroyer of death, Jesus, our Light, our Way, our Life, Jesus, the only Son of God the Father, is Grandson to St. Anne! A noble born lady was accustomed to dress very simply and to wear neither diamonds nor other jewels. On one occasion, when surprise at this simplicity was testified, she pointed to her two sons, whom she was bringing up most carefully and who gave great hopes for the future: "Here are my jewels," she said. Might not Anne also say, when pointing to Jesus and Mary: "Here are my jewels!" The Wise Man has said that children are a crown to their parents: what a crown is Jesus! what a crown is Mary! O glorious and well beloved Saint, thou art indeed truly and singularly the most blessed of women after Mary, Mother of Jesus our God!

Practice. — When you pray to St. Anne, do not fail to ask of her the love of Jesus and Mary. It is the most beneficial prayer you can offer, and will always be granted.

PRAYER.

To implore the grace of avoiding sin.

HTERNAL father, I bless Thee for having from all eternity chosen St. Anne, from among all the daughters of Adam, to be the Mother of Mary and Grandmother of Thy Son made flesh. Jesus, only Son of God, I thank Thee for having vouchsafed, for our salvation, to become Son of the Daughter of this glorious Saint. Holy Ghost, I praise Thee for having rendered St. Anne worthy of her high vocation. Blessed Anne, I rejoice in thy happiness and glory; I rejoice for thee and also for myself. For I know that, like thy blessed Daughter, thou art eminently good and filled with compassion for the unfortunate, and that thou askest no better than to use thy influence with Jesus and Mary in favor of those who invoke thy name. Behold, I now invoke thee from the

depths of my misery : thou knowest the grace that I desire to obtain. Do thou vouchsafe to ask it for me, a poor sinner quite undeserving of all grace, only meriting chastisement ; and certainly I shall obtain it, if such be God's Will and if it be for the good of my soul. However this may be, there is one grace which thou wilt not fail to obtain for me, and which I prize above every other ; that of never again offending my God, of loving Jesus and Mary, and of one day seeing them face to face and praising them with thee for all eternity.

Ejaculation.—Good St. Anne, obtain for me by thy prayers that I may love Jesus and Mary above all things.

EXAMPLE.

Pilgrimage to Beaupré.

(DEBILITY.)



BBÉ Gosselin writes that on Sept. 30th 1874, he was a witness of an extraordinary miracle. A

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young girl from the parish of Ste. Croix, Caroline L., by name, who, for several years had been entirely unable to walk, had arrived at St. Anne the previous evening. Seeing her stretched nearly motionless on a bed and worn to a shadow, many persons were heard remarking that St. Anne would have a hard task to perform if she enabled this girl to wear the clothes she had brought with her; for this courageous girl had such faith and confidence in the intercession of St. Anne, that she had brought with her the dress she looked forward to wear on her return.

The next morning, she had herself carried to the church where she heard the first Mass. After having given her Holy Communion, the curé made her venerate the relic and she immediately experienced considerable relief. Abbé Gosselin then said the second Mass and after the Elevation she left her couch. At the termination of the Mass, she walked several times round the church and then partook of food with an excel-

lent appetite. A few days later, she was strong enough to walk down the long quay leading to the steamboat.

Third Day

DIGNITY OF ST. ANNE

Consideration.

Our obligations towards St. Anne.

HERE reigns in creation an admirable disposition of things: all beings, from the smallest to the greatest, are linked together by a marvellous chain, borrowing one from another the elements of their conservation. Man has need of man for the preservation of his life, for his education, and the safe-guarding of his rights. Again this order and dependence are

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found, and with no less splendor, in the heavens, where the annihilation of a single star would occasion a great disturbance in the harmony of the spheres. The supernatural world is not exonerated from these same laws. If in reality we owe thanksgiving only to God through our Lord Jesus Christ, sole Author of our salvation, we contract nevertheless obligations more or less rigorous towards those through whom He chooses to come to us. The pastors of our souls, whose tender charity has communicated to us all the treasures of faith; the missionaries who have evangelized our country, have they no claim on our gratitude? Now, if we owe so much to our fathers in the faith, what then are our obligations towards the parents of the Most Holy Virgin?

Other saints have been to us generous masters, charitable ambassadors; their office was to teach, to exhort, to help us by a faithful transmission of what they had themselves received; but to

whom are we indebted for Mary, our Mother, and Jesus our Head!

"Fortunate spouses. Anne and Joachim," we repeat with St. John Damascene, "every creature is deeply indebted to you. Through you we can offer to our Creator the most perfect of all gifts.—a chaste mother, the only being worthy of its God."

George of Nicomedia speaks of the claims which St. Anne and St. Joachim have on our gratitude, in the following manner: We from nothing were brought into existence by a pure act of the divine goodness; it was our bounden duty to serve our Creator in the terrestrial paradise by the practice of good and holy works; but rejecting just commandments, we drew on ourselves the chastisement of death. Our Creator, mindful of His mercy, promised us our ransom and our liberty; but it was necessary to wait for the time fixed upon, and for those who would set us free. Ages passed away, the prophecies were but slowly fulfil-

led, the Patriarchs aged in painful expectation, had died and his desire longed for the day the mystery of the filled. David, presence near, made him to leap with joy. The prophets cried out with the Christ was about all these passed away their hopes, for the had not yet come, and *worthy* failed to part. Finally, the Creator in His ancestry, in of His designs—Anne, parents of *her* who the fulfilment of the therefore to them to joy and the first pleasure.

But St. Anne has on our veneration united with her by mate and more sacr

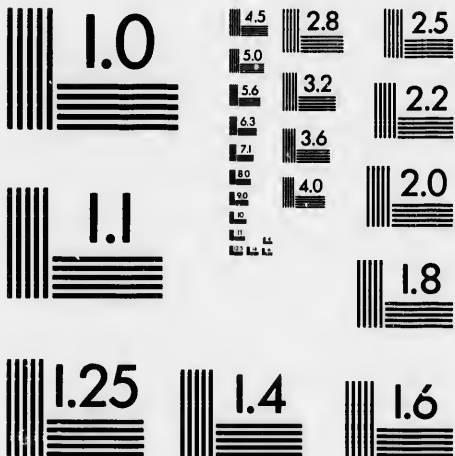
d, the Patriarchs and the just remain-
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led. David, proclaiming its fulfil-
ment near, made his contemporaries
leap with joy. The choir of Pro-
phets cried out with a loud voice that
the Christ was about to appear; but
all these passed away frustrated in
their hopes, for the determined time
had not yet come, and *those who were*
worthy failed to present themselves.
Finally, the Creator of all things found
in His ancestry instruments worthy
of His designs—Anne and Joachim,
parents of *her* who was to conclude
the fulfilment of the promise. We owe
therefore to them the Author of our
joy and the first pledge of our happi-
ness.

But St. Anne has still other claims
on our veneration and love, for we are
united with her by ties still more inti-
mate and more sacred.



MICROCOPY RESOLUTION TEST CHART

(ANSI and ISO TEST CHART No. 2)



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Wishing to excite in us a profound respect for ourselves and for our neighbor, St. Paul says: "Do you not know that your bodies are the members of Christ?" And elsewhere: "We are the members of His body, we are of His flesh and bone."

These words are not a pious exaggeration; they attest a fact, they express a relationship of a special kind with God made Man.

Now, do not these links of special relationship unite us also to Mary and to her parents? If we give to Mary the sweet name of Mother is it not because our Lord, sharing with us His rights, introduced us into His own family and called Himself our Elder Brother?

Have we not, then, an incontestable right to proclaim ourselves the grandchildren of St. Anne, to call her also by the name of Mother, and in that quality should we not render her, as well as St. Joachim, all the duties of filial piety?

After establishing what precedes, a celebrated panegyrist of our saint adds: « For this simple reason, Anne has a right to our veneration as Mother of all the elect to whom Mary has given birth. » And so St. Anselm and St. Bernard say: « All the children of God, that is to say Christians, in virtue of a particular right of adoption and love, are under obligations to her as spiritual and adopted sons. » Thus our family according to grace is complete: we have in our Lord a devoted and all-powerfull Brother: in Mary, a tender Mother; in St. Joseph, a foster father; and in their parents, a holy ancestry. In Jesus Christ and in them we have brothers and sisters innumerable, with whom, in community with the angels, we shall share eternal joys.

Practice.—Ask of God, through the intercession of St. Joachim and St. Anne, the virtues proper to your state of life and the grace worthily to fulfil all its obligations.

PRAYER

To implore the grace of becoming better.

GREAT Saint ! I have glorious privileges ! By my baptism I became a child of the Eternal Father, a member of Jesus Christ, a temple of the Holy Ghost, a brother and fellow-citizen of the Angels and the Elect. But, alas ! I am altogether unworthy of these privileges ! By how many vices and sins have I not dishonored these names which are a thousand times nobler than that of king ! How greatly should I fear that they should conduce to my everlasting confusion and condemnation ! For the Judge of the living and the dead will ask much of him to whom much has been given. O charitable Protectress thou canst plead for my entire conversion and complete change of life ; and I beg thee to do so. Plead for me with the Advocate of sinners, that she may

obtain me the grace of repentance and the pardon of all my iniquities, the strength to fight against those inclinations which most defile my soul, as well as the lights to perceive how worthy is our God of being loved and how great is my obligation of serving Him with all my strength. Thus wilt thou rejoice the Hearts of Jesus and Mary and glorify the august Trinity, and there will be one soul the more to love It here on earth and to sing Its glories with thee in heaven.

Ejaculation.—Good St. Anne, obtain for me the victory over my predominant fault.

EXAMPLE.

Novena.

CONVERSION.

FOR nearly forty years my father had fulfilled none of his religious duties, when suddenly his

health became affected and the doctors pronounced his illness dangerous. His sufferings increased rapidly and although he sighed for death to terminate them, he showed no signs of conversion. To the frequent requests we made to allow a priest to be sent for, he would only reply: *Later on, not just now.* Seeing the rapid progress of the illness, I persuaded my father to wear a relic of St. Anne around which I had inscribed: *Good St. Anne convert my dear father and do thou thyself prepare him for death.* I then commenced a novena to St. Anne and made a pilgrimage to St. Anne de Beaupré where, meeting with the good nuns, the sisters of Charity of Quebec who were making a pilgrimage with their fervent prayers with mine to obtain the conversion of one so dear to me. I heard Mass, received Holy Communion, venerated the relic and promised to make known the grace I should have obtained by

St. Anne's intercession, in the *Annals of St. Anne*, so sure did I feel of success.

On returning home, I found my patient very suffering and very much preoccupied. The next day a priest, a friend of the family, called accidentally and finding my father very ill, urged on him the necessity of losing no time in making his peace with God. Although he could not obtain the sick man's positive consent, he withdrew and went in search of a confessor. That afternoon the confessor arrived and shortly afterwards my father made his confession in a most edifying manner. The next morning he had the happiness of receiving the last Sacraments, he himself joyfully repeating the pious prayers and ejaculations suggested to him and recommending himself to the good prayers of those who were present. After three weeks more suffering, borne with wonderful patience and resignation and offered to God in reparation, my dear father breathed his last peacefully.

May his sincere repentance and confidence in God's mercy be accepted and win for him a place in heaven, where in conjunction with thousands of other grateful clients of St. Anne, he may proclaim that the Good St. Anne is never invoked in vain!

Fourth Day.

DIGNITY OF ST. ANNE.

Consideration.

Eulogy of St. Anne by the Fathers of the Greek Church.

THE Fathers of the Greek Church wrote admirable pages on St. Anne. The clients of this Venerable Mother will read them with edifi-

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cation. St. John Damascene, in his sixth and seventh homilies on the Nativity, says that Mary is more the daughter of grace than of nature, that we are indebted for her to the prayers and sanctity of her parents. We shall note some of his reflections.

« Who were the father and mother, the parent stock of his virginal branch? Anne and Joachim, glorious spouses united by the Word Himself; spouses whose union was more divine than all other unions. Since their so tender charge is of transcendent worth, how could the stem be unworthy of the branch which it produced? Now, this magnificent stem proceeding from a holy stock seemed impotent to produce its fruit. But *‘the just cried out and the Lord heard them: and He has delivered them from all their tribulations.’* This is what David the king foretold in his hymns of divine inspiration. *‘The just cried out,’* said he, and it seems to me that he made himself by these words the interpreter of the

whole human race. The just cried out, they demanded the fruit of their union and of God a more perfect manifestation.

“ Now God, who is prompt to compassion and slow to anger, heard their prayer and granted them *her* who bears the name of Mary, and who became for us a magnificent and ineffable compensation for the ill-fortuned Eve.

“ O Anne ! O Joachim ! O fortunate couple ! Every creature is attached to you by the strictest obligations, for *through you* it can offer to its Creator the most perfect of all gifts : a chaste mother and the only one worthy of her Creator.

“ O happy Joachim ! thou hast merited that Immaculate Fruit.

“ O chaste bosom of Anne, in which was formed and so silently developed that fruit of sanctity ! O womb in which was conceived that living Heaven, more vast than the immense expanse which over-arches our earthly home.

«O breast, whose milk nourished the virgin, fosterer of Him who feeds the world! O wonder of wonders! O prodigy surpassing all prodigies! It was just that God, wishing to humble Himself even to us, should trace by miracles the path to His ineffable Incarnation. But how shall I go on? My soul is enraptured; it is divided between fear and desire. My heart palpitates; my tongue is paralysed; I can no longer contain my transports; a divine languor seizes me, and my love leads me astray. But away, all vain terrors! let love dissipate them! let my soul sing on the lyre of the Holy Spirit: *Let the heavens rejoice, and let the earth leap for joy.*»

A little later, the same Father calls Anne and Joachim a couple exempt from all stain, and presents us Mary as the fruit and reward of their sanctity.

«Anne! Joachim! happy and spotless couple! It is of you that we are permitted to say with the Lord: *Ex fructibus eorum cognoscetis eos.*» By the

fruit of your union you are known. You regulated your conduct in such a manner as to be most agreeable to God, most worthy of her who was born of you. The fruit of your holy and chaste lives is the Pearl of Virginity. Living holily in a nature only human you have given us a Maiden superior to the angels, for of them she is the Queen.»

He then speaks of God's guidance of them, of tedious humiliations and trials, through which God brings them to the degree of perfection necessary to His designs; of their heroic patience; of their inviolable fidelity, and he adds: «Anne and Joachim have labored for justice, and they have reaped the Fruit of life. They lit the torch of science, they sought the Lord, and they have found the fecundity of justice.»

Practice. — In honor of St. Anne, who now reaps praise in heaven and upon earth, I resolve to be meek and humble of heart and mind.

PRAYER.

Hymn of praise.

WE praise thee, blessed Mother St. Anne; we honor thee as the glory of thy sex. All creatures bless thee, thou who art the model of widows, the assured hope and powerful help of the barren.

The earth honors thee, as the tabernacle of the Daughter of eternal life.

The Church sings thy praises, because thou art the splendid palace of the Mother of the Son of God. Heaven beholds in thee the dwelling of the Spouse of the Holy Ghost.

The Cherubim and Seraphim cry to thee saying :

Hail, hail, hail, most glorious of women.

Heaven and earth are filled with the sweetness of thy grace.

Thou art the Mother of the Queen of Angels.

Thou art the Mother of the Queen of Patriarchs.

Thou art the Mother of the Queen of Prophets.

Thou art the Mother of the Queen of Apostles.

Thou art the Mother of the Queen of Martyrs.

Thou art the Mother of the Queen of Confessors.

Thou art the Mother of the Queen of Virgin.

Thou art the Mother of the Queen of all Saints.

Thou art the Mother of the Queen conceived without sin.

Hail noble palm-tree, whose fruit the world so ardently desired.

Hail holy soil, where grew the burning bush, the pure Virgin Mary.

Hail brilliant firmament, whence arose the Morning Star to lighten those seated in the shadow of death.

Hail fruitful vine, whose stem brings forth grace and consoles the souls in Purgatory. We, poor sinners, pray

thee, holy Mother, to commend us to
Jesus, Who hath redeemed us with
His Precious Blood.

Make us to be numbered with the
Saints, in glory everlasting.

May we always merit eternal conso-
lation. O good, O glorious, O pious, O
merciful, O incomparable Mother Anne.

Ejaculation.—St. Anne, obtain for me
the grace of holy humility.

EXAMPLE.

Pilgrimage.

LAMENESS.

FOR the last ten or twelve years, the
diocese of St. Hyacinth has sent an
annual pilgrimage to St. Anne de
Beaupré, and in the year 1884, there
were two, one on July 9th, the other on
July 16th. At both of these the miracles
and favors obtained were innumerable.
I do not speak only of spiritual favors,
though they were exceedingly nume-
rous, since, for obvious reasons, these

cannot be fully entered into, but I speak of corporal infirmities of every description which were cured miraculously. I will relate the case of Mr. Malo, a native of the parish of St. Damase, who left his two crutches in the church of St. Anne de Beaupré. Three years ago this man was working in the United States when he was the victim of an elevator accident and had his legs broken in several places. For a long time he was under the doctor's care, and could only drag himself along miserably by the aid of two crutches. Having arrived at St. Anne's he approached the altarrail to receive Holy Communion and placing his crutches inside the rail, he said: Good St. Anne, I give you my crutches and if you do not cure me I will have to walk on my hands and feet." This was his prayer and profession of faith. After receiving Holy Communion with the greatest piety and recollection, he rose to his feet entirely unassisted and walked away with the greatest ease.

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Fifth Day.

DIGNITY OF ST. ANNE.

Consideration.

*Eulogy of St. Anne by the Fathers of the
Greek Church.*

SAINTE Andrew of Crete, one of the most illustrious servants of St. Anne, took great delight in exalting her dignity. Here is a fragment of his second sermon on the Nativity of the Most Holy Virgin :—

“ Let us return to the solemnity of that birth. Let our praise ascend in honor of St. Anne, like the accents of a nuptial song. Anne bore in her bosom a child given by God and the pledge of His Promise. She obtained that child by her prayers ; she gave birth to her who gave to the world a God visible to men and living in the midst of them.

“ Is it not just that we should exalt even to the stars by the most magnanimous praise, and that we should welcome with sacred acclamation, the mother who has given us such a child ? The names of two illustrious women are conspicuous in the sacred home of St. Anne : the blessed names of the Mother and the Daughter. On this day, the one is delivered from the opprobrium of sterility, and the other will give us very soon Jesus her Son. Let us then say to her with the sacred pages : Happy the House of David from which thou descendest ! Happy is the womb in which God formed the Ark of sanctification, her who would conceive Him without prejudice to her virginity ! O happy, thrice happy, art thou who, loaded with the gifts of God, hast given us the humble Mary, whose name is great and worthy of all praise and of all honor, and from whom has come forth the Christ, the Flower of life ! »

George of Nicomedia gives expression

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to similar sentiments in several of his discourses. «Consider,» he says, «the election of all the just and of all the prophets; see by what ties gratitude attached them, and you may form an idea of the excellence of Anne and Joachim. Do you not find in them a dignity which surpasses our comprehension,—a dignity more precious and more honorable than all other dignities? God their Creator chose them for the restoration of the world. He receives of their blood a Mother, and in the womb of that Mother He has resolved to make a new creation. These favors render these holy patriarchs superior to all the just, and confer on them rights surpassing all merit. Were they not chosen from amongst all others, and reserved for the accomplishment of a stupendous mystery? See how all that concerns them is beyond comparison.»

To these testimonies we will add that of Alvarez de Paz, one of the first ascetic authors of the Society of Jesus.

In a meditation on the Immaculate Conception, he says:—

“What parents! O sacred Virgin!
What ancestors!”

“Pious towards God, merciful towards their neighbor, moderate towards themselves, they lived soberly, justly, piously, because they were destined to engender thee, O Mary! thee whose extreme frugality was always thy delight; thee whose justice possessed thy whole heart, and whom piety adorned with all its gifts. Moreover, they gave themselves up to assiduous prayer, supplicating the Lord that it should please Him to remove from them the opprobrium of sterility. Thus, O Sovereign Queen of ours! thou art not so much daughter of flesh as of prayer!”

“Axa sighed, and by his prayers obtained from his father Caleb a piece of land of surprising fertility.

“Anne also sighed, and by her tears she obtained thee. Thee! the source of all the wealth of heaven and earth.

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« Such were the Father and Mother which God Himself chose for thee, O virginal Spouse of the Lord. And it was from the blood of these chosen ones that He formed thy sacred body. But further, before its animation, before its formation even, in the womb of thy Mother, He purified it, by the ministry of angels, from all natural imperfection.

« Wretches that we are! nature inclines some of us to sluggishness, others to anger, and others again to vices still more shameful. God willed not that it should be so with thee, O Mary! and before He drew thy soul from nothing, He purified completely the dwelling which it was to inhabit, in order that no motion of the flesh should come to disturb its peace. Could it be otherwise? When, of old, a house of God was to be built, the stones were beforehand cut and polished. In this house no sound was heard whether of hammer or hatchet, nor the noise of any other instrument.

With how much greater reason, O Temple the most perfect of the Divinity! should thou have been composed, thou whose soul and body were the most accomplished that can be imagined, where the hammer of contrition had nothing to break, and the file of mortification nothing to polish!»

Thus, mortification and sacrifice had done their work in St. Anne and St. Joachim, purifying, refining and not leaving in them even a shadow of defilement. God could take of that pre-sanctified earth to create His well-loved Daughter. He made her the master piece of His goodness, and committed her to the guardianship of parents worthy of the trust. When she appeared, heaven and earth envied her who had the signal honor, the merit so glorious of being her Mother.

Practice.—I will honor the Saints by reading their writings and their lives.

PRAYER

Praise to St. Anne.

HAIL, holy Anne, illustrious daughter of David and descended from a race of kings! The Eternal Father cherishes thee as the Mother of His beloved Daughter and the Grandmother of His divine Son. Hail, holy Anne, the Son of God, the eternal Word loveth thee, because thou didst give Him so pure, so good, so holy a Mother. Hail, holy Anne, worthy spouse of the virtuous Joachim! The Holy Ghost holdeth thee in great esteem, because thou didst give unto Him so worthy, so beautiful, so perfect a Spouse. Hail, holy Anne, Mother of Mary, the immaculate Virgin! The whole court of Heaven beholdeth thee with admiration, because thy happiness surpasseth that of all other mothers. Hail, holy Anne, joy of the Angels! All the blessed spirits

hold thee in reverence because thou didst give birth to Mary, their august and gentle Queen. Hail, holy Anne, fruitful vine! All the Saints honor thee as the sacred tree whence sprang that lovely flower who is their delight in Heaven, and that worthy fruit which was their joy during their exile on earth. Hail, holy Anne, valiant woman, invincible fortress! The whole Church celebrates thy praises as the Mother of the spotless Virgin, who has always triumphed over every heresy. Hail, holy Anne, sure help of mankind! The just and the sinner alike invoke thee as their beneficent protectress and their powerful advocate before God. Hail, holy Anne, brilliant star that guideth the shipwrecked to port. The exile and the pilgrim look on thee as their stay and their charitable conductress. Hail, holy Anne, mirror of all virtue, in which all who are called to a higher life find a model of perfection, and all christians find aid in the accomplishment of their

duties. Hail, holy Anne, consoler of the unfortunate ! In thee the widow finds support, the orphan a mother, the prisoner delivrance, the sick health and the dying hope. Hail, holy Anne, help of all who implore thy assistance ! Thy intercession is all-powerful with the Sacred Heart of Jesus ; and Mary, thy immaculate Daughter, beareth thy petitions to the foot of the throne of our thrice-holy God.

Ejaculation.—Good St. Anne, obtain for me the grace of honoring God in his Saints.

EXAMPLE.

Pilgrimage.

(WOUNDS.)



married man from St. Vincent de Paul writes : My wife was taken ill some years ago. After having been attended by several doctors, her illness was looked on as incurable and her sufferings were terrible : she could

not walk and from the knee to the ankle she was covered with wounds. Not being able to lie down on account of the feeling of suffocation brought on by that position, she had to remain constantly seated, suffering from such incessant thirst that she could not pass more than an hour without drinking. She had been in this state for nearly two years and a half, when, the doctors despairing of her case, she placed all her hopes in St. Anne.

She undertook a pilgrimage to St. Anne de Beaupré, an undertaking which our relations and friends looked on as foolish and imprudent, saying she would die before arriving at her journey's end. Filled with faith and confidence, she set off for St. Anne de Beaupré, and, having arrived there, was seated on a chair and carried into the sanctuary by myself and a charitable gentleman. She received Holy Communion seated in her chair and then heard three Masses in thanksgiving. During all this time she felt no need of

taking any beverage. After her thanksgiving, she remarked to me that she felt better ; she rose and went towards the sacristy and mounted the steps leading to it without any great difficulty. After having received the blessing of the parish-priest, she retraced her steps quite unassisted, and walking more and more easily. St. Anne had cured her ! Shortly afterwards all her pains left her, her wounds healed, the swelling disappeared and now she is perfectly well.—D. H. P.

We adjoin the certificate given by one of the physicians who attended this lady :

I, the undersigned, physician, certify to having attended Madame Paré from the end of the year 1877 to the commencement of 1880, without obtaining any satisfactory result. A month ago the same Madame Paré came to see me and appeared to be perfectly cured.

F. A. GERMAIN, M. D.

Sixth Day.

SANCTITY OF SAINT ANNE.

Consideration.

Great sanctity bestowed on St. Anne.

WHEN God chooses a soul for any special mission of His Providence, He fashions that soul and in lavishing His gifts and graces on it He measures them to the end which it pleases Him to attain. If, then, he has in view to raise a soul to a very sublime dignity, He sanctifies it in proportion; but if He destines it to the very highest dignity, He enriches it with incomparable merits. Now, since God chose St. Anne to be the Mother of Mary Immaculate, and of all His adopted children of Grace—a dignity super eminent—a work of almost infinite excellence—we should believe that

He has given her everything suitable to such elevation, and that, after Mary, no daughter of Eve received such favors from the divine goodness. St. Anne's maternity then raises her above all *women saints*. What other woman can glorify herself in comparison with this venerable Mother? Would it be the mother of the prophet Jeremias? or of St. John the Baptist? or again that of St. Joseph? No; these did not see their children exempt from the influence of sin; their children, though sanctified before the common lot of starvelings, were not conceived without sin, they were not called to so high a dignity as the Daughter of St. Anne. Would it be Eve, the mother of the human race, who could compare with St. Anne. Alas! she gave birth to a disinherited race, condemned to anguish without end, while St. Anne gave to the world the repairer of her fault—the true Mother of all the living. Anne, the gracious or the kind, as her sweet name expresses, brought forth the

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Mother of grace - the Mother of all the elect. We can then say with a Father of the Oriental Church, St. Anne by her maternity above all other mothers carries the palm. Let us quote some passages, drawn from the writings of the saints, in support of this assertion.

« It is beyond doubt, » says St. Fulbert de Chartres, « that the parents of Mary were in a wonderful manner filled with the spirit of life and charity. It is then just to praise and exalt those holy parents of the Blessed Virgin. They showed themselves always so perfect in their whole conduct, that one needs not marvel that from such perfection should come forth the one whose lustre is as the mirror of all goodness in ages past and to come. »

« Truly blessed and worthy of all our veneration, » repeats the same saint, « is this mother *who surpasses all mothers*, because she conceived and brought forth a daughter from whom the Creator was pleased to take birth. Fortunate Mother ! rejoice and be glad

of heart; the gift of so august a Daughter is such, that no woman before or since has merited a greater.»

Certain books belonging to the Greek Church express the same sentiment with an oriental enthusiasm.

« Run all you who love the Christ, and in hymns adorned with all the flowers of language raise your voices and sing with us :

• O Anne, thou art worthy of all veneration ! Happy the womb that bore the Mother of the divine Word ! Anne is above all praise : she brought into the world that germ which flowered before all other germs, and which never withered.

« Hail, O blessed land ! thou gavest to the world the ground on which a God sojourned ! O thou who wert attached to the divine law by an unswerving practice, thou, before all others, traced the first features of the law of grace, when by the birth of the illustrious Virgin, thou sawest the bonds of thy sterility broken.»

From these considerations and authorities may we not conclude that St. Anne is elevated above all holy women, that she is of an exceptional order. Now, since this dignity is so great, what a multitude of graces does it not suppose in her who deserved it!

Practice.—Make a habit of daily invoking Joachim and Anne that by their intercession you may grow in love to Jesus and Mary, and gain the victory over those inclinations which are most hurtful to your soul.

PRAYER

*To implore the grace of imitating
St. Anne.*

GLORIOUS spouses Joachim and Anne, happy are ye that ye can call your Daughter Queen of heaven and your Grandson King of kings, Son of the Almighty! Through Mary and Jesus, ye are in a real,

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though spiritual manner, the father and mother of that innumerable multitude of Apostles, Martyrs, Confessors, Virgins, Saints of all orders and conditions who are the glorious members of the mystical body of Jesus Christ. And I also, by the grace of God am a member of that sacred body, but, alas, I am not worthy of calling myself your child! Ye are great Saints, whilst I am the most miserable of sinners; ye are all heavenly, I am all earthly; ye are humble, pure as the light, inflamed with divine love like the Seraphim, whilst I am all pride; and though my heart is inflamed with the love of sensual gratifications, yet it is of ice for the things of God. Holy and beloved Protectors, have compassion on the depths of my misery, and by your intercession, change me, convert me, make me worthy of Mary, make me worthy of Jesus!

Ejaculation. — St. Joachim and St. Anne, obtain the grace of conversion for the vilest of sinners.

EXAMPLE.

Pilgrimage.

(PARALYSIS—CONVERSION).

In the month of August 1876, a Canadian, Y. G., residing in Boston visited St. Anne de Beaupré, not as a pilgrim, but as a tourist. Reared by a christian mother in Quebec, he had lost his faith, abandoned all religious practices, and become a free-mason. He did not at all believe in the power of St. Anne, and had not the slightest intention of invoking her intercession. A conversation which he had had with the pastor of the parish, induced him to disclose these circumstances of his life. Persuaded by the pastor, this free-mason promised to assist, the following day, at a Mass which was to be celebrated for pilgrims arriving from Sorel and Three-Rivers. The pastor prayed assiduously and had prayers said for him.

Y. G. was already in the church when the pilgrims entered. Among them was a young man, infirm, who, in sight of all, moved painfully along with crutches. His limbs were stiff, adhered one to the other in such a manner that he could not separate them. As he approached Y. G., one of his crutches slipped and he fell heavily on the floor from which he was raised with the help of many willing hands. The free-mason was deeply moved at the sight of such infirmity; and inwardly said: «If this young man should be cured in my presence, I must believe that there is in religion, and in that devotion to St. Anne something, besides what has been told me. What must I do? Can I resist evidence? Impossible! And impossible it seems to me to change my life.» Mass began. The poor infirm one prayed with all his soul, saying to God, as he afterwards stated: «O Lord, I am only a miserable sinner unworthy of appearing before Thee, but, here, Good St. Anne prays for me.

If I ask relief from my infirmities, it is not that I desire my health to be restored ; because I might ill-use the gift of health to offend Thee again, but I ask that I may earn the daily bread of my aged parents, who, without my assistance, will be obliged to beg. Have mercy on them, have mercy on me « !

Blanchet, the infirm man, went to receive Communion with such devotion as to move the entire congregation. Not one of his actions was lost on Y. G. who attentively watched all his movements. When Mass was over, Blanchet, moving on his crutches, approached the balustrade to venerate the holy relics. With ardent piety he kissed them, and, at the same instant, he dropped his crutches, stood erect, exclaiming : « A miracle, a miracle, I am cured » ! With tears and prayers he thanks St. Anne for her intercession. The astonished and moved multitude made way for him as he passed with a firm step, constantly repeating : « I

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thank thee, O Good St. Anne.» Every one wishes to see him, and all are happy in his happiness. But he whom the sight has most moved is Y. G. He has seen the prodigy and can no longer resist the influence of grace. He pushes his way through the vast concourse of people, his eyes filled with tears, and reaching the sacristy, meets the pastor, to whom he says : « Sir, I should be the most miserable of sinners, if I did not become sincerely converted after what I have witnessed. Help me to make a good confession ! » Good St. Anne had really converted him while she cured Blanchet. Y. G. from tourist became a pilgrim, prayed, received Holy Communion, and went away resolved to lead thenceforward a christian life.

The Rev. M. Gauvreau pastor of St. Anne, a happy witness of these wonders, wrote an exact narration thereof, confirmed as regards the cure of Blanchet by the certificate of a physician.

Seventh Day.

SANCTITY OF ST. ANNE.

Consideration.

Sanctity acquired by St. Anne.

In the office for July 26th, day on which the Church celebrates the Feast of St. Anne, we read the following prayer :

O God ! who hast deigned to confer on Blessed Anne Thy grace, in order that she might merit to give birth to the Mother of Thy Only Son, grant us of Thy bounty that we may be assisted before Thy throne by the patronage of her whose solemnity we celebrate.

It may then be said, since the Church says it, that St. Anne merited her maternity as much as any creature could merit it by her fidelity to grace, and she obtained it. But what did she do to draw this blessing on herself ? By

what gradation of virtues and perfection did she raise herself to make this thing possible? Let us remember what Mary was from the first instant of her creation, and we shall then be able to form an idea of what must have been her mother. Must not the stem be worthy of the flower, and the vase worthy of the perfume it contains?

On leaving the hands of God, still under the action of His creating breath the soul of Mary was joined to a most pure body, forever virginal and immaculate like itself. In order that this virginal body should not come in contact with anything defiled, was it not necessary that her parents should have themselves attained an unblemished purity, by their concurrence with grace? Was it not necessary that St. Anne, the blessed receptacle for that Ark of the Covenant, should have absolute command over all the motions of her being? O! how the Immaculate Conception of Mary exalts and enobles St. Anne!

Moreover, what was not the dignity and perfection of Mary at the moment even in which she was created? Was it not then in the highest degree becoming that she should perceive in her mother nothing which could alter the fulness of her respect or diminish her veneration? On the other hand, would not St. Anne have died of confusion and regret if she could have reproached herself with the slightest imperfection, if she saw herself condemned to carry unworthily in her womb the Queen of heaven and earth, to see herself a subject of pain, even though involuntarily, to her Immaculate Daughter?

Thus, not only may it be conjectured, but it may be held as certain, that as soon as Anne became a mother, she had outstepped the limits of perfect holiness to which the greatest saints attain.

She had put an everlasting barrier to the slightest imperfections which are inevitable to souls less humble, less vigilant, less generous; she had

the gift of being confirmed to grace and in justice. By her faith and her hope she had left the Just of the Old Testament far behind her; she believed and hoped all her life, never suffering in her heart any hesitation injurious to her fidelity to God. As to the love of God, it manifests itself outwardly by the interests taken in holy things, by offerings of value destined to enhance the pomp of sacred ceremonies, and above all by the practice in its varied forms of brotherly love. No one surpassed St. Anne in charity. In concert with St. Joachim she made three parts of her revenue, as the legend relates, one part being destined for the temple, a second for the poor, and a third for the maintenance of her own house.

St. Anne had then merited her maternity by the practice of faith, hope and charity; in her these essential virtues had attained to a perfect maturity. Mary had not then to blush for her before the angels; and during nine

months she could repose within St. Anne as on a bed of roses and lilies; her enclosure was as a temple filled with the perfume of all virtues, and no place, except the heart of Jesus, was more worthy of her.

Practice. — Holiness is the highest possession to which a creature can aspire; by the help of divine grace we may attain to it and God commands us to do so, since it was to this end that he made us christians. Resolve the henceforth, to spare no pains to acquire this treasure. These have been saints in every station of life; and what they have been able to do with God's help, why cannot you do?

PRAYER

To implore the grace of becoming a good christian.

My beloved Protectress, I recognise that all is vanity except loving God, serving Him and working out our salvation. Of what

avail to thee would have been thy titles of « Mother of Mary » and « Grand-mother of Our Saviour, » if thou hadst not added to them that of being a great saint ? And for me likewise, of what avail to me will be health, strength, beauty, fortune and every other earthly possession ; death will rob me of them all ; it is only my good works and the virtues I have practised that will follow me beyond the tomb. How insensate then should I be, if I neglected the means of working out my salvation which have been vouchsafed me by God !

Like the saints, I have divine grace at my disposal, as also the Sacraments which are its source, prayer which is its channel, Mary who dispenses it. And thou too, good and beloved St. Anne, thou with thy glorious spouse and all the Angels and Elect, art ready to intercede for me with Jesus and Mary. It is specially in the interests of my soul that I would honor and invoke thee. If perchance I ask of thee

that which is useless or hurtful to my salvation, grant not my prayer, but pray daily for me, that I may follow in thy footsteps, that I may strive untiringly to correct my faults, to reform that which is amiss in me, to become a saint and thus glorify Jesus and Mary.

Ejaculation.—Good St. Anne, pray for me, that I may become a saint.

EXAMPLE.

Pilgrimage on foot.

(THE MUTE SPEAK).

CHARLES Beauchemin, from St. Cyril of Wendover, in the diocese of Three-Rivers was struck with apoplexy in May 1878. The attack was so violent that it paralysed the limbs of the sick person and put him in danger of death. The last sacraments were administered to him, but his mental faculties were not impaired. He made a vow to go to St. Anne de Beaupré, on

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foot, begging his bread on the way, if God would restore him his health. From St. Cyril to St. Anne the distance is at least 155 miles. The patient got better, the effects of his malady disappeared, leaving him however quite dumb. Banchemin could not articulate a single syllable. A month passed away without any amelioration in his condition. How could he, dumb as he was, fulfil his pilgrim's project, and beg his bread as he advanced? Fortunately he knew how to write. Full of courage and confiding in St. Anne, he started out on his journey with his slate, by means of which he showed his condition, expressed his wants, and the object of his pilgrimage. After having endured the most humiliating trials, surmounted all faintheartedness, and overcome the temptation, a hundred times renewed, which impelled him to abandon this tiresome and perhaps fruitless journey, he finally arrived at St. Anne de Beaupré. There he began a novena, and confessed his

sins in writing, but was unable to receive Holy Communion owing to paralysis of the tongue. He was wont to pass his time in prayer in the sanctuary. On the third day Beauchemin wrote, on his slate, to the pastor « Per- mit me, if you please, to receive Holy Communion to-morrow ; my tongue is beginning to unloose itself.....If I can receive Holy Communion, I am sure that I shall be cured.» On the following day he received Holy Com- munion,—a particle only of the Sacred Host being given him, because of the difficulty he experienced in swallow- ing. He made his act of thanksgiving in tears, praying with the utmost fer- vor. Half an hour afterwards, as the pastor was entering the presbytery, he heard some one hailing him in a loud voice. It was Beauchemin, who came, with his face bathed in tears of joy, to inform him of his recovery : « Glory be to God and to St. Anne, I am cured, I can speak, as well as ever.....how delighted my wife and children, will

be! » It would be impossible, writes the pastor, in his narrative of this cure, to express the sentiments which, at that moment, filled my soul, and the transports of gratitude which filled him to whom speech had been restored. He finished his novena in thanksgiving; and all the pilgrims at that time, who had been informed of what had befallen him, wished to see and hear happy Beauchemin.

Eighth Day.

POWER OF ST. ANNE.

Consideration.

The holiness of St. Anne is the measure of her power.

IT is plain that St. Anne and St. Joachim occupy a place of distinction. All are indebted to them for their Queen. This exceptional position en-

sure to them in the celestial court an unlimited sway. Could anything be refused to parents tenderly loved? Would God resist those whose assisted Him in the great work of His mercy? This exceptional position explains the multitude of graces which are received through their powerful intercession.

« We believe, » said a celebrated disciple of St. Benedict, who was also a devout servant of St. Anne, « and boldly assert that Anne, ancestor of Christ, is esteemed to have great merit and credit, and is held in high honor with God. Not only is she herself loaded with ineffable gifts, but she has special prerogatives which she exercises in our favor. If we believe in the powerful intercession of the Apostles and other saints, shall we for a moment doubt that the parents of our Lord enjoy a still higher consideration? Oh, no; we have full reliance in the prompt and most powerful mediation of St. Anne, to whom the King of heaven can refuse nothing.

“ Believe me, dear brethren, for I speak the truth. If you love this venerable Mother with all your heart, you will experience the efficacy of her intercession. It is a certainty, brethren, that God grants to her merits innumerable favors, in order to make us venerate her memory; approach, then, with confidence this sweet patroness, and anything that may form an obstacle to your holy desires—your sorrows and burdens, whatever they may be—lay them at the feet of St. Anne, and for the honor of God she will deliver you. It is impossible that she should fail to obtain the effect of her prayer, and Jesus can refuse her nothing. The whole court of heaven cherish her as a mother, and unite their wishes to hers. Could a mother’s interposition with her children be vain? Certainty not. Happy, therefore, he, who, by his prayers and a true devotion makes her his protectress. ”

Granted, then, that the patronage of St. Anne is of powerful efficacy—unlike

that of some of the blessed whose power is confined to special necessities, it embraces all our wants, all the ills of which we may complain. Should not the solicitude of a mother be proportionate to the needs of her children? We indeed know that God gives to some of His friends, in recognition of their virtues, a particular power to cure certain infirmities. St. Appolonia is invoked for toothache; St. Lucy, for sore eyes; St. Blaise, in fits of suffocation; St. Roch and St. Sebastian, in epidemics; St. Anthony of Padua, for the recovery of things lost; St. Benedict and St. Ignatius of Loyola are particularly formidable to the demons whose dark plots they baffle, and whose infestations they dissipate; St. Louis of Gonzaga takes pleasure in assisting young scholars in their studies; St. Stanislas of Kostka favors vocations which are kept back by family opposition. Every country, every diocese, nay, every religious family has its protectors and its traditions, and the

faithful know to whom they should have recourse according to their requirements.

But the patronage of St. Anne is universal; she shares the privilege granted to St. Joseph, who is the Patron and Protector of the Universal Church, and whose intercession is second only to that of Mary.

Generally speaking christians invoke and honor in a special manner only those saints from whom they daily receive graces, or who have given proof of their power with God. Now, if we are to be guided by these exterior marks, St Anne merits without any doubt the highest veneration, the most tender and most persevering devotion; she has a right to all our confidence. After the Blessed Virgin and St. Joseph, of whom can so many favors be recounted, or so many wonders celebrated? They come to pass in all places, in all ages, in all countries. A proof of this is the number of prodigious favors obtained through her

intercession in her various sanctuaries; specially in that of St. Anne de Beaupré in Canada, where the miracles performed are as numerous as those which take place at Lourdes

Let us, therefore, take for our advocate, and let us honor with worthy homage each day, the blessed Anne who from all eternity was more agreeable to God than all other mothers, the Blessed Virgin excepted. Let persons engaged in marriage invoke her frequently; she sanctified all unions in becoming the Mother of Mary Immaculate. Let widows learn to reverence her, she traced out for them the rules of modesty. Let virgins tenderly cherish her who gave birth to the purest and holiest of all virgins. Let the just render to her their reverential service, she is the model of justice. Let sinners hasten to her refuge, she brought into the world Mary whose Son changes sinners into saints. Let all love her with an ardent love since she has given us the Mother of our

Saviour. Let no one become lukewarm, let no one become cold in devotion to her. Let each and all make of her name an armor and a shield. God attaches to the invocation of that blessed name innumerable graces ; nay to the very recollection of it and even to the simple respect and pious affection which we manifest in hearing it pronounced. An author has said : I assert positively, and I say the truth on the testimony of my conscience, I have known many souls to prosper in every way, by the simple invocation of her holy name. Try its power : after the names of Jesus, Mary and Joseph her name is the most venerable and the most holy that offers itself to our confidence.

Practice.—Since in the love of Our Lord Jesus Christ is comprised all christian holiness, let us strive to acquire that love and let us daily ask this grace through the intercession of St. Joachim and St. Anne.

PRAYER

To implore the love of God.

AUGUST Mother of Mary, would that I could love Jesus with my whole heart, even as thou lovest Him. All the treasures of this world are as nothing in comparison with such a love. He, indeed, has done everything to gain my love, but my heart is so filled with worldly attachments and anxieties that divine love can find no place therein. My sweet protectress, do thou obtain for me a pure heart in which no created things can find a place; obtain for me habitual recollection, the spirit of prayer and a perpetual remembrance of the benefits conferred on me by my Saviour, His loving abasement, His sufferings, His loving care of my soul. And since thy blessed Daughter Mary has been entrusted by Our Lord with the glorious task of distributing to

souls that precious liquor of divine love, do thou beg of her to pour a large measure of it into my heart, so that intoxicated by this heavenly draught, I may forget all things, myself included, and no longer think of aught but my loving Jesus who is so worthy of all my love.

Ejaculation.—Good St. Anne, obtain for me an ardent and pure love for Jesus Christ.

EXAMPLE.

Pilgrimage.

(ANALYSIS).

XXXWE extract the following from the written testimony of Dr. Boulet, of Quebec, dated the 31st July, 1886.

I first knew Miss Labrie about six years ago. She had been suffering for twenty-five years from dyspepsia in a most pronounced and acute form, and since, her complaint has been aggra-

vated. I have attended her from time to time without any result. In 1881, it was judged necessary to give her Extreme Unction. Previously, for a long time, she could take no other nourishment than gruel, much diluted, and milk and water. Even this slight nourishment fatigued her and caused a burning sensation in the stomach and digestive organs. On many occasions, even last year, she suffered from intestinal ulcers and abundant hemorrhages, so that she was reduced to the utmost weakness, which obliged her to keep her bed the greater part of the time. At the beginning of this month I was consulted as to the feasibility of taking her to St. Anne de Beaupré, on the pilgrimage of the parishioners of St. Jean-Baptiste, fixed for the 15th of July. I did not think it advisable to undertake this journey, as I dreaded some fatal issue thereof. Moreover, during the five or six days immediately preceding the 15th of July, her condition was worse than ever. In spite

of all obstacles, Miss Labrie persisted in her desire to go to St. Anne. So great was the fatigue she experienced on this journey, that many persons present, and the invalid herself, thought that she would never return alive to Quebec.

But after having venerated the relic of St. Anne, she immediately felt stronger, and more at ease, and began to walk without assistance. More than this, she partook of some nourishment what she had been unable to do for a long time. Her return home was a most happy one, and since, her condition has undergone constant amelioration. In fine, this change wrought in Miss Labrie has been so great, so sudden, and so complete that I have not the slightest doubt of its being due to the powerful intercession of Good St. Anne, and I am most happy to give this testimony in her honor.

(Signed), T. P. BOULET, M. D.

This report of Dr. Boulet is true and complete. In testimony whereof I have appended my signature.

St. Jean-Baptiste de Quebec,

4th August, 1886.

F. X. PLAMONDON, Pastor.

The 14th of August, Rev. Mr. Plamondon added this new declaration to his signature: Miss Labrie continues to enjoy perfect health. She has made a second pilgrimage to St. Anne, without the slightest fatigue. She hears Mass every morning and receives Holy Communion thereat, spending the rest of the day in working and visiting the sick.

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LOVE OF ST. ANNE.

Consideration.

How dearly St. Anne loves christians.

IN order to picture to ourselves the extreme tenderness felt by St. Anne for us, and her great desire of contributing to our temporal as well as our spiritual happiness, we must recall to mind the many beautiful examples of charity shown by the saints in general towards their brethren in Jesus Christ. St. Paul would have consented to have never entered Paradise, if at that price he could have purchased the entrance therein of the Israelites his fellow-citizens. St. Francis Xavier, as well as an infinite number of missionaries who followed his example, left fortune, pleasure, friends, country, family to seek after tribes of savages

in the depths of Indian and American forests, following them in their vagabond wanderings, living their life, undergoing unheard of fatigue, exposing themselves to every danger, daily braving death itself, in order to lead those heathen souls to Jesus Christ. St. Louis, king of France, St. Margaret of Scotland, St. Elizabeth of Hungary and many others served the poor with their own hands, washing their wounds and kissing their ulcers. St. Francisca of Rome exchanged her own white bread for the hard mouldy crusts of the beggars. When St. Alphonsus was taking his frugal repast, he would stop short whenever he heard a beggar at the door and would not continue eating until alms had been bestowed. Such is the spirit of true religion, the sum of which is love of God; but the proof of a true love of God, says St. John, is the readiness to give even life itself for the lowest of God's children.

Doubtless St. Anne was distinguished among all the saints here below for her charity : her heart, the fountain whence issued the blood which was to form the heart of Mary, must have been a very furnace of love of God, and consequently of charity towards men. Has her glory changed her ? No, closely united as she is to God, the source of all charity and Charity itself, and having now a more intimate acquaintance with our trials and our needs, she can but have become more compassionate, more assiduous in helping us.

Another reason we have for redoubled confidence in her is the fact that she looks on all our trials with a mother's eye. In everything she shares the sentiments of her glorious Daughter Mary. The woman of Canaan desirous of obtaining her daughter's cure, said to Jesus : « Have mercy on me, O Lord, Thou Son of David, my daughter is cruelly tormented." Why did she not say : Have pity on my daughter ?

Just because a mother feels her children's sufferings as much or more than they. And so it is with our loving Mother Mary, and, in due proportion, so it is with our beloved spiritual Grandmother St. Anne. But her love is far higher, purer and more tender than that of the Canaanite woman for her daughter. This latter beheld her own flesh and blood in her daughter, but St. Anne sees in us the flesh, blood and members of Jesus her God and her Grandson. She ardently desires to see us delivered from the evils and dangers of this life, and united to Jesus, Mary and herself. Just in the same way an earthly grandmother desires on some great festival to gather all her posterity about her, so as to have the delight of counting her grandchildren and great-grandchildren and of enquiring into everything concerning them. The sight of them restores her youth ; she seems to live again in each one of them : their health, their happiness give her back life and happiness. Even

so St. Anne thrills with joy every time that another elect enters Paradise and swells that number of that blessed throng of posterity who join with her in singing Our Lord's eternal praises. She rejoices because their salvation increases the glory of Jesus and Mary; she rejoices too for her own sake: for she enjoys a fresh paradise each time that one of her spiritual offspring enters heaven.

Practice.—From what we have said it can be clearly perceived that one of the best means of making ourselves dear to St. Anne is that of being charitable to our brethren, who are all of them her children. Let us then apply ourselves to relieving their corporal necessities, as much as lies in our power; let us be zealous in furthering their salvation, and to this end let us give them a good example and good advice. Do not let us pass a day without praying for the conversion of sinners and the deliverance of the souls in Purgatory.

PRAYER

To implore the grace of leading a good life.

BELOVED St. Anne, thy heart must be good and tender, since it was expressly created for loving the most amiable of all creatures, she who is loved beyond all others by God Himself, the glorious Virgin Mary. It is with this heart that thou lovest us ; it is in Mary, in Jesus and as children of Mary that thou lovest us. Never then can I be wanting in confidence in thee ; never can I fail to have recourse to thee as to a Mother. My beloved Patroness ! I also love thee and would wish to see thee loved and honored by all those whom thou dost love as thy grandchildren ; if possible, I would like to give thee the gratification of seeing them gathered about thee in the heavenly home. At least will I interest myself in the salvation of many of them, by assiduously praying for the


conversion of sinners. But, in order that my prayers may be favorably received by Our Lord, do thou obtain the grace of conversion for me, the most unworthy of all, so that I may commence with all my strength to serve and love that good Jesus whom I have so deeply offended, and continue to love Him to my life's end.

Ejaculation.—Grant, O Good St. Anne, that henceforth I may show myself more worthy of thee, so that, one day, I may be united to thee in heaven.

EXAMPLE.

Novena.

(S' NAL DISSECT).

N Sunday October 9th there arrived at St. Anne de Beaupré, from the States, Miss Mathilda Powell of Laconia N. H. She was twenty-three years of age and had been a cripple for

three years and nine months from the consequence of a fall. The medical men of Laconia, several of the most skilful Boston doctors, and an eminent practitioner of Montreal, were all agreed as to the existence of dislocation or at any rate a deviation, in two places, of the spinal column, and, for two years, there had been partial paralysis of the left leg. The patient had followed the various treatments prescribed for her by the physicians. Several of them pronounced her malady to be incurable. Her state of weakness was such that she could not even drag herself a few steps on two crutches, unless she was also assisted by some one. She could only stand up when supported by a sort of stays made of plaster or iron.

Miss Powell had been brought to St. Anne in an arm-chair, in which she was always seated.

Some time previously the invalid had promised to come to the sanctuary of Beaupré and make a novena, and

from that moment she had felt somewhat stronger and conceived the greatest confidence that she would be cured by St. Anne. On each day of the novena she prayed long and fervently before the statue of the Saint. On Sunday, Oct. 16th, she received Holy Communion, venerated the relics and soon perceived that her petition had been granted. She had neither pain nor infirmity; the spinal column had straightened and returned to its normal state. The paralysis of the left leg had disappeared, and although it had been shortened by suffering, it was now of its natural length.

The happy pilgrim had recovered perfect use of her limbs, walked with ease and without suffering, and related her complete cure to her listeners, attributing it entirely to St. Anne's goodness and power. We have learned another most interesting circumstance concerning Miss Powell's cure. Whilst, suffering from what we have already related, a most painful tumor had for-

med under the left arm. This tumor had not developed into an abscess but was gradually enlarging and had spread to the shoulder and upper part of the arm. During the first days succeeding her cure, Miss Powell had not thought about this swelling and when it recurred to her mind and she examined its seat, she found it had completely disappeared leaving neither pain nor enlargement. ¶

Having remained a few weeks at her father's at Point Levis, Miss Powell, in the month of November, made another pilgrimage to St. Anne's in thanksgiving and was then enjoying perfect health.

Every one, Protestants and Catholics alike, who had known her at Laconia and in Boston, where she had passed eleven months under the doctor's treatment, were astonished at this admirable cure, for they knew her malady to have been incurable. Nearly every one, even Catholics who had not sufficient confidence in St. Anne, had tried

to dissuade her from the long and fatiguing journey which she wished to undertake, for they thought that she would meet with her death, rather than her cure. Great were the rejoicings and deep was the thankfulness which greeted the news of the event. Letters and telegrams arrived daily at Point Levis enquiring whether Miss Powell's cure was real and complete. One Boston Protestant young lady who, like her, had an illness for which medical treatment had done nothing, wrote to her: « *My dear friend, is it possible that you are really cured! how glad I am! Do tell me who is this wonderful doctor whom you call Good St. Anne. Could I too avail myself of his skill?* »

At Laconia, Miss Powell's relations and friends had several High Masses sung in honor of Good St. Anne, to thank her for having worked a cure which in their eyes was as miraculous as raising the dead to life.



Tenth Day.

LIFE OF ST. ANNE

Consideration.

The marriage of St. Joachim and St. Anne.

IN proportion as the time approached when God had resolved to send His Son on earth, it is but natural to believe that the Holy Ghost should take more active measures to sanctify the royal blood whence Our Saviour was to be born. According to the universal opinion of the doctors of the Church, it was fitting that His Mother should be the purest and the highest in grace of all creatures. It was for this reason, that the Holy Ghost chose Joachim, from among all the sons of David to be the father of that admirable Virgin, giving him the pious Anne, a

daughter of the same family, as a wife. From their very childhood, He bestowed the most precious gifts on them, so that, progressing step by step in virtue, they might, by the time of their marriage, be worthy of their sublime calling of being the grandparents of our Redeemer.

They neither of them possessed qualities that would enable them to shine in the world : they were not rich and the nobility of their race had long been forgotten. But if overlooked by the world they were endeared to God and the holy Angels by their innocence, their piety, their submissiveness to their parents, their universal charity, their life of recollection. With what purity of intention did they not prepare for that union? As we see by the example of Thobias and Sara his wife, marriage was held in high esteem by the just of those days ; it was not contracted with a view to the increase of wordly goods, but in order to accom-

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plish the divine will and that there might be mutual aid in bearing the burden of life, and for the continuance of the only race which at that period, worshipped the true God.

Doubtless some such formula as the following was pronounced by Anne's father when, placing his daughter's hand in that of St. Joachim, he blessed them both, saying: "The God of Abraham, and the God of Isaac, and the God of Jacob be with you, and may He join you together, and fulfil His blessing in you." (1) This blessing or promise alluded to, had been given to Abraham by the Lord in these terms: "In thee shall all the kindred of the earth be blessed," that is to say, blessing shall be heaped on them by means of thy Offspring. The Offspring of Abraham means Our Saviour. From the marriage just contracted would be born Mary, and from Mary the Saviour

(1) This formula is taken from the Book of Tobias.

Himself. And thus the blood of Joachim and Anne, passing through the most pure heart and veins of Mary, was to become the blood of Jesus, that blood which, by being shed on Calvary, was to purify the earth and our souls, reconcile us to God, open heaven to us; the blood transmitted by Joachim and Anne to Mary, was to form that Divine Flesh which, until the end of time, was to be mystically immolated on every altar in the world for our salvation, and to serve as spiritual nourishment to all God's children.

Practice.—Those young people, who are called to the marriage state, will here see what are the marriages which God blesses. All the faithful will recognise the gratitude they owe to Mary's holy parents, and will take the resolution of daily honoring them by some short prayer.

PRAYER

To implore devotion to St. Anne.

VENERABLE Joachim and ever blessed Anne, under what a debt of gratitude is the whole Church towards you ! Verily ye are the blessed by the Lord, ye who were found worthy, not by your riches, nor by the splendor of your birth, but by the greatness of your virtues, to contribute so intimately to the great work of our redemption. How pure must ye have been, how holy, how detached from all earthly affection ! The day of your union was a blessed day ! For all the children of Adam, it was a forerunner of the day of deliverance, the signal for innumerable benefits, since it was the announcement of the approaching birth of Her who is justly called : « Mother of divine grace, » and « Cause of our joy. » Yes, it is of you above all

that it may be said that you are dear to God and to men, and that your memory is blessed ! I resolve to honor you all the days of my life and to lead all others to honor you. O ye, who are so all-powerful with Jesus and Mary, obtain from them the grace that I may imitate your purity of heart, your mortification, your recollectedness, and that like you, I may perform all my actions for the greater glory of God, for my own salvation and for that of my neighbour.

Ejaculation— St. Joachim and St. Anne, obtain for me a perfect purity of intention.

EXAMPLE.

Pilgrimage.

(EPILEPSY).



MADAME Geneviève Mailloux, a resident of Ile-aux-Coudres, had been, for several years, subject

to frequent attacks of epilepsy. Each time these attacks brought on violent and painful convulsions, causing a paralysis of the arms and lower extremities, which however used to pass away by degrees. This infirmity grew worse from year to year, and at length the lameness became permanent. It had steadily lasted for five months, when, in June 1841, the sufferer had herself conveyed to St Anne de Beaupré, hoping there to obtain her cure. Indeed, her pious entreaties were heard; for she went home completely cured and never, after this pilgrimage, did she experience the slightest return of the disease. These facts have been attested by the curé, the physicians and several other residents of St. Louis, Ile-aux-Coudres.



Eleventh Day.

[LIFE OF ST. ANNE.

Consideration.

The time of trial.

FOR the just of the Old Testament there could not be a greater trial than that of having no posterity. St. Joachim and St. Anne had to bear this trial for many long years.

Why did the Lord decree that the parents of the glorious Virgin should undergo this trial? For many reasons which all redound to the glory of their blessed Daughter as well as to their own. *Firstly.* It was fitting that the birth of such a child as Mary should have a miraculous character, as had that of Isaac, Jacob, Samuel and John

the Baptist. *Secondly.* It was fitting that the birth of her who was to be called the Mother of Grace should be due to grace or to a special effect of divine goodness rather than to nature. *Thirdly.* However holy Joachim and Anne were at the time of their marriage they were not yet sufficiently so to give such a Daughter as Mary to the world. By multiplying their fasts, their alms, through so many long years, in order to obtain this grace from God's goodness, they made rapid progress in perfection and in the love of God, and at length arrived at the degree of purity and holiness desired by the Holy Ghost. *Fourthly.* By granting this Child of blessing to their prayers and good works, God made them appreciate the worth of the gift He was bestowing on them and, at the same time, placed the whole of the human race under a deep debt of gratitude towards them. Besides, He made them more glorious in our eyes: we should not be so filled with admiration if the birth of Mary

had cost them no effort. *Fifthly.* We may add that God hereby gives us a high idea of the power of prayer. If prayer could obtain the birth of Mary, what can be impossible for it to obtain? If, says Jesus Christ, you have faith as a grain of mustard seed, nothing shall be impossible to you. Let us here admire how beautiful are the ways of divine wisdom. Saint Paul assures us that «to them that love God, all things work together for good.» How completely is this saying verified in the Blessed Virgin's holy parents! Devout souls, ye too must believe that it will be so in your own case, if you but truly love the Heavenly Father. If trials overtake you, bear them patiently and believe that He has only your spiritual advantage in view; pray to Him with humility, confidence and perseverance; to prayer add penance, almsgiving and other good works; and then, one day, together with Joachim and Anne, ye will rejoice over the remembrance of your days of trial.

Practice.—Patience under suffering is the shortest road to heaven, and a great sign of predestination. When crosses overtake you ask St. Anne to deliver you from them but also to give you patience to bear them.

PRAYER

To implore the grace of holy resignation.

GLORIOUS Patron, since it is the holy Will of Our Lord that we should suffer, I will submit to His law. Born in sin and having myself many times sinned and merited hell, it is but just that I should suffer; and it is better for me to suffer here than, after death, to fall into the hands of divine justice without having appeased the divine wrath by means of penance. St. Paul says that we must enter the kingdom of God through much tribulation. Why should I then not have to pass by this road which

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Jesus, the Chief of the just, and by
Mary His Mother, the Mother of all the
elect? From this moment then I accept
whatever trials it may please God to
send me now and henceforward; I
unite them to the sufferings of Jesus;
I place myself in those hands which
were wounded for love of me. Do thou,
good and beloved St. Anne, together
with thy saintly spouse, obtain for me
courage, resignation, perseverance in
prayers and good works, the strength
to stand beneath the salutary burden
of the Cross. I ask these graces of
Jesus and Mary by your merits; by
your prayers I hope to obtain them.

Ejaculation. — St. Joachim and St.
Anne, pray for me, so that by patience
under suffering, I may become worthy
of the promises of Jesus Christ.

EXAMPLE.

Pilgrimage.

(THE BLIND SEE.)

IN 1873, a married woman of St. Raymond had been reduced by typhoid fever to an extreme stage of weakness. She escaped death however, but her sight seemed to be irremediably lost, as the optic nerve was paralysed. The unfortunate invalid was the young mother of four children and without any means of support except the scanty wages of her husband, an ordinary workman. Faintheartedness and despondency were well-nigh overwhelming her, when the pastor exhorted her to place her confidence in Good St. Anne. At once, she promised to make a pilgrimage and began to pray with fervor. Three weeks passed, but brought no change. The poor blind woman continued her supplications,

and one day, behold ! her eyes suddenly opened again to the light. This fact is of public notoriety and attested in writing by the curé of the parish.

Twelfth Day.

LIFE OF ST. ANNE.

Consideration.

The Immaculate conception of Mary.

WHEN the time had arrived for God to accomplish the merciful designs of His holy Providence, the Queen of the universe, the Mother of the Desired of nations was conceived. As a daughter of Adam, she should have to suffer the sad consequences of original sin and to be marked with the shameful stain of God's displeasure. But such stain was greatly repugnant to

the Majesty of the Father Who had from all eternity elected her to be His eldest Daughter; to the holiness of the Son, who was to take human flesh from her and already looked on her as His Mother; to the goodness of the Holy Ghost Who having chosen her from among all creatures to be pre-eminently His Spouse, owed it to Himself to endow her in a manner worthy of Him. Therefore any birth-stain must not exist, and the Daughter of Joachim and Anne was conceived immaculate, all pure, all beautiful, and full of grace. What glory for these Saints to have engendered such a privileged creature! What glory to have contributed by their prayers, their desires, their good works, to the construction of a temple worthy of the holiness of the Most High! What a strict union had they thus contracted with the Three Divine Persons of the adorable Trinity! What a sacred right had they acquired to the gratitude of the whole human race! What admiration and veneration have

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not the holy Angels for St. Anne!
How terrible has she not become to the
power of hell! What graces, what
heavenly favors must have descended
on the holy Anne during the nine
months when, not merely in her house
but within her womb, dwelt the true
Ark, the living Ark, Mary, the eldest
Daughter of the Father, the affianced
Spouse of the Holy Ghost, the Mother
of the Eternal Word! According to
the opinion of the Saints, Mary was
not, during this period, like other child-
ren, without the use of reason. In
order that she might love God from
the very first moment of her existence,
the Lord had endowed her with the
use of all her faculties, so that, having
a sublime knowledge of the divine
goodness, she might at once commence
to love Him more than all the Angels
and Saints together. And how could
God do otherwise than cast down loving
looks not only on Mary, but also on
her happy Mother, the dear St. Anne,
the loving temple in which so pure a

fire was burning, whence rose to Him such delicious songs of praise, whence exhaled acts of love, of gratitude, of blessing a thousand times sweeter than the smoke of the incense exhaling before the golden altar in Solomon's temple? Later on, we shall see her, by her presence and words alone, sanctifying the holy precursor while still in his mother's womb, filling him, as well as Elizabeth herself, with the spirit of prophecy and impressing on the fortunate child the triple seal of predestination, virginity and martyrdom. Can it be doubted, then, that she drew down choicest blessings on the happy Mother who had been judged worthy to give her birth? We have already said that Mary's holy soul enjoyed the use of intellectual faculties from the first moment of its creation. From that first instant, she understood all the mysteries of religion, the depths of divine goodness, the power of prayer; and she immediately commenced praying not only for herself, but for all

mankind. But who can have been dearer to her than her father and mother? To whom did she owe more? For whom then can she have prayed more, or more fervently? Happy Joachim, happy Anne, to have been parents of such a Daughter, still happier to have been, after God, the dearest object of her affections and the first to profit by her intercession? ☩

Practice.—Have recourse to St. Joachim and St. Anne in order to obtain a sincere and constant devotion to Mary.

PRAYER

*To implore the protection of Mary through
St. Joachim and St. Anne.*

HAPPY they who are under the protection of Mary and who have a share in her prayers! A Saint has said: « He for whom Mary prays can never perish eternally.» O glorious parents of the Queen of Mercy, she will never refuse to pray for those re-


commended to her by you! Vouchsafe then to recommend me to her and beg of her to inscribe me among her servants and clients: thereby shall I be inscribed in the book of life. If you will do this, Mary will grant me her favor and I shall be saved. I feel confident to obtaining your intercession, since it will be to the honor of your ever blessed Daughter and to the glory of Jesus.

Ejaculation.—Good St. Anne, plead for me with Mary.

EXAMPLE.

Pilgrimage.

(CANCER.)

N the 26th of August 1878, Madame M. P. C., of Ile Verte, sent the following communication to the Annals of Good St. Anne.
Last year, for the first time, I felt pain from a cancer, which in a short

while made rapid progress. According to the opinion of the doctor no cure could be expected without an operation. This I underwent in Montreal, but to no avail, for a second operation was soon deemed to be necessary. As I was too weak to bear it and was greatly discouraged on remembering my first sufferings, it was postponed for several months. I placed the matter in the hands of Good St. Anne and in September I started on a pilgrimage to her beloved Shrine at Beaupré. After this I felt for a time somewhat better, but toward the end of the month the pain returned with increased violence. The doctor then declared that, short of a miracle, nothing could master my disease. I began another novena to St. Anne, but my sufferings only redoubled; so much so that I had to receive the last Sacraments and my death was expected every moment. But on the 17th of the following January (1879), towards morning, I fell into a peaceful sleep. After a few hours

all on a sudden I awoke and was entirely cured. I regard it as a bounden duty to publish this new marvel, wrought by St. Anne. The curé and the doctor of the parish add over their signatures: « The cure mentioned above is a fact known to all.»

Thirteenth Day.

LIFE OF ST. ANNE.

Consideration.

Birth of Mary.

WHEN a child is born into the world, its mother rejoices, said Our Lord on one occasion; but, alas, how often would her joy change to sorrow if she could foresee the anguish of which this beloved being would be the cause. On the day of Mary's birth

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there was, neither for her nor for her holy Mother, any reason to weep but every reason to rejoice. The day on which St. Anne brought forth her holy Child was the first beautiful one that had risen on our earth since the fall of Adam, and, with the exception of that of our Saviour's birth, the most beautiful one that ever dawned. It was the signal for immense rejoicing, not only for Joachim and Anne, but also for all the human race, and even for the Angels: It was a source of infinite glory to the august Trinity, and the spirits of darkness alone deplored it.

It was the custom among the Jews that on the occasion of the birth of a child, the parents, neighbors and friends came to visit the mother and to congratulate her on God having blessed her and, as they said, visited her with His goodness. The relations and friends of Joachim and Anne, on the great day of Mary's birth, did likewise; and they hastened the more to do so as the age of the two holy spouses, as

well as their virtues, their mode of life more angelic than human gave them reason to believe that the child, just born of them, was destined to contribute to the Lord's merciful designs for His people. Besides the relations, friends and neighbors who thronged to offer their congratulations on the occasion of Mary's birth, the house of Joachim and Anne was visited by a numerous cohort of invisible beings. First there were legions of Angels attracted by the splendor which shone forth from the lovely soul of the blessed Child and by the divine odor of the graces with which she was filled. Spiritual things are as open to the gaze of Angels as corporeal things are to ours; and even as the angels of darkness are attracted by the foul odors that emanate, as it were, from the sins of pride, of hatred, of lying, of impurity, so are the Angels of light attracted by the sweet perfume of the violet of humility, the lily of chastity, the rose of charity. Perceiving that the Daughter of Anne

had been preserved from original sin and its consequences, they foresaw her noble destiny.

Did these holy spirits make themselves visibly manifest to Mary's parents? I cannot say; yet I cannot doubt but that these latter experienced the happy effects of so holy a companionship. Every pious soul has remarked that while in the presence of the Blessed Sacrament a certain indefinable well-being is experienced, a peace, a sweet joy, a something indescribable which is never felt elsewhere. In the world, in the domestic circle a more keenly perceptible joy may sometimes be experienced, but this joy only affects the soul superficially, whilst the joy felt at the foot of the altar penetrates the whole being.

But this was not all: the house of Anne was visited by far nobler beings than the Angels, Archangels, Cherubim and Seraphim. The Father, Son and Holy Ghost took up their abode in this heart and dwelt there to bestow

their choicest gifts on the happy Child and thus render her more and more worthy of her high destiny.

But we also believe that whilst preparing in Mary a dwelling fitted for the reception of that Majesty that would deign to become Flesh within her womb, God bestowed most bountiful gifts on the father and mother of His well-beloved. We may well believe that the august Trinity took delight in bestowing graces on the two holy spouses who, by their prayers and good works, had merited the happiness of having a Child in whom the Father found so perfect a Daughter, the Holy Ghost so accomplished a Spouse, and whom the Son already looked on as His Mother.

Practice.—Follow St. Alphonsus' advice and invoke the intercession of St. Joachim and St. Anne in order to obtain a tender and constant love for Mary.

PRAYER

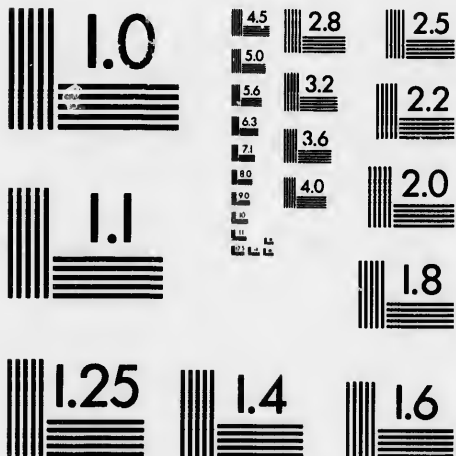
*To implore from St. Anne the protection
of Mary.*

HE who has Mary has all. For when Mary is there will Jesus hasten, accompanied by the heavenly Father, the author of every good and perfect gift, and the Holy Ghost, Who is the giver of grace. As for the Angels of light, they watch over those whom their Queen loves. How happy should I be, then, if I could draw down on myself the loving regards of that Mother of Mercy! My powerful protectors, Joachim and Anne, this is my most ardent wish and ye can obtain it for me. Say one word in my favor to your beloved Daughter; tell Mary that I would rather be the least of her servants than command the whole world; beg of her not to reject me because of my unworthiness. Thus ye will have saved a soul, and what could be more



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worthy of the father and mother of Her through whom salvation has come to us ?

Ejaculation. — Glorious parents of Mary, obtain me the grace of loving her tenderly and constantly.

EXAMPLE.

Medat of St. Anne.

(BLINDNESS).

ABOUT the end of August, 1881, George Mercure, a boy of nine years, was afflicted with an inflammation of the right eye, which rapidly increased and utterly destroyed his sight. A very skillful physician, on examining the patient, found, as he afterwards testified in writing, that it was a perforation of the cornea. He considered the case to be incurable, at least as to the recovery of sight. The parents of the little sufferer had

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recourse to Good St. Anne. They gave the child a blessed medal that had touched the holy relics, and he frequently applied it to his eye. The use of remedies was abandoned and the family began a novena. Before it was over, the inflammation had sensibly diminished and the eye which till then had been constantly closed, opened little by little and began to distinguish various objects. The cure was visibly advancing and on the 17th of April, 1882, the doctor, who some months before had declared the case incurable, testified over his signature that the child saw as well with the eye that had been affected as with the one that had remained healthy.

Fourteenth Day.

LIFE OF ST. ANNE.

Consideration.

St. Anne beside Mary's cradle.

BESIDE Mary's cradle, Anne prayed. If mothers only knew the power they hold over the happiness and welfare of their children through prayer! How many children have owed their great and beautiful vocation, their holiness, their life's happiness, their predestination, to the prayers of a good mother gathered up by that mother's Angel-guardian and presented to God! What superabundant glory and joy for the mothers of St. Augustin, St. Chrysostom, St. Gregory Nazianzen, St. Dominic, St. Francis Xavier, St. Aloysius, St. Teresa, St. Francis of Sales, St. Alphonsus, for the mothers of an infinite number of good

priests, religious and other Elect, to be able to say eternally: « This Saint who has contributed so much to the divine glory, and who is now shining in the front ranks of the just, is my child, and after God it is to me that he owes this happiness. » This reflection is from St. Teresa.

Had St Anne anything to do with the perfection, the holiness, the eternal glory of her Blessed Daughter? We cannot doubt it. She had obtained her from God, through continual prayer joined to rigorous fasts and abundant almsgiving, and no sooner did she receive this Child whom she had so ardently desired, than she devoted her life to her alone, so as to assure her the greatest possible amount of happiness. And as in her eyes, holiness and happiness were one and the same thing, Anne, in order to assure that happiness to her Daughter, now offered to God the same prayers, fasts and good works which formerly she had offered with a view to obtaining her.

But was not Mary full of grace from the very first moment of her existence? Undoubtedly; she was filled with it in the sense that she possessed all the grace necessary for a Child destined to be the Mother of God, but not all the grace and all the virtues necessary for her at the moment when she should become really the Mother of God.

Like the dawn of the morning and like the rose she was to increase in splendor and beauty continually, even until the day of the Annunciation and the day of her blessed death. And who can tell the favors obtained for her by her holy Mother's prayers, thus aiding her to obtain to sublime perfection? The prayer of a mother for the spiritual welfare of her child is ever agreeable to Him Who has ordered us to call Him our Father!

How many times kneeling by the cradle of her Daughter, Anne's prayers mounted to the throne of God, couched in language like the following: My

God who didst vouchsafe to send me this child when all hopes were at an end, Thou knowest how dear she is to me. Dear Lord ! grant me the crowning grace of keeping her as pure as she now is ; take her from me now rather than let her ever be defiled by sin. Thou, Author of every perfect gift, bestow on her Thy choicest favors: I ask for her neither riches, nor a noble alliance, nor earthly prosperity, for perchance she might be led away by the allurements of the world. But grant her the fear of Thee, inviolable purity, love of the poor and a spirit of piety.

These prayers emanating from so pure and humble a heart, ascended straight to heaven, whence they returned like a celestial dew falling on Mary's head and making her increase in holiness day by day. What glory was it not for the blessed Anne thus to have contributed to Mary's sanctification, that is to say, to the completion of the most beautiful piece of creation that ever sprang from God's hand !

Practice.—Christian mothers, learn from St. Anne what you should have in view in bringing up your children. Christian children, to whom God has given a pious mother, look on her as the most precious gift He has bestowed on you here below.

PRAYER.

To implore St. Anne's assistance.

GLORIOUS and holy Queen, admired in heaven, honored by the saints and revered on earth, God the Father loveth thee as the mother of His beloved Daughter; the Son of God loveth thee for having given Him that Mother from whom He was born Man and Saviour of men; the Holy Ghost loveth thee for having given Him so worthy and perfect a Spouse; the angels and elect honor thee as mother of their Sovereign; the just, the penitent and sinners claim thee as

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their powerful advocate with God, for, by thy intercession the just hope for an increase of grace, the penitent for justification and sinners for forgiveness of their sins. Be thou then compassionate and merciful, and whilst, here below, we are invoking thee, do thou be pleading for us in heaven. Do thou exert the great influence in our favor and let not those who place their trust in thee be lost. Show thyself to be always the refuge of sinners, the resort of the guilty, the consolation of the afflicted and the assured help of thy faithful clients. Do thou defend our cause now and at the hour of our death ; we beg this through the love thou bearest for my Jesus and for His Mother thy Daughter, so that, aided by thy prayers, we may one day arrive at eternal life.

Ejaculation.—Great St. Anne, in these sad and trying times, be thou more than ever the consolation and support of mothers and the protectress of their children.

EXAMPLE.

Pilgrimage.

(THE LAME WALK).

 CLARENDA Tremblay, a young girl of about twelve years of age, belonging to St. Edouard de Napierville, was attacked by typhoid fever in February 1885. In spite of every care the illness increased. On the 14th of the following March, the child received the last Sacraments, and a doctor, called for consultation, declared in agreement with his brother-physician, that her case included a complication of three other diseases. The limbs of the little sufferer were so weakened that she could neither stand nor remain seated; she had not even sufficient strength to change her position in bed. The doctors were of the opinion that she would never again

become able to walk, except perhaps by dragging herself along like an infant.

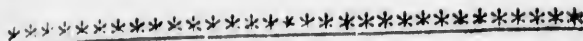
Soon after, the family learned that the Oblate Fathers of Montreal were organizing a pilgrimage of men to St. Anne de Beaupré, which was to start on the 25th of June. Mr. Tremblay obtained permission to take part in it with his little invalid. The child was so confident that she would be cured that she said to the protestant doctor who was taking care of her : « Good St. Anne will make me walk well. » To which the doctor replied : « If you walk on your return, I will admit that it is a miracle. » Throughout the journey the child manifested the same confidence. When the pilgrims arrived at St. Anne, the father took the sick child in his arms and carried her to the church and up to the communion-rail. The good child was praying with her whole soul. To the great surprise of those present, she was able to kneel in order to receive Holy Communion, and immediatly afterwards she rose

and began to walk : She was cured !
The seven hundred pilgrims who witnessed the marvel burst into tears. When Mass had ended they sang a *Magnificat* of thanksgiving, in honor of Good St. Anne. .

The happy child gave multiplied proofs of her perfect cure. She continued to walk—and to walk like one of her age—before the antonished pilgrims, often repeating with a cunning smile: « I told you that Good St. Anne would be sure to make me walk. » On her return home she was visited by a protestant friend who had known of her previous helplessness. He could not refrain from saying : « God has conferred a great favor on you which you should never forget » —We have taken these details from the report signed by Rev. Father Lefebre, superior of the Oblate Fathers of Montreal, and director of the pilgrimage of June 23th, who was eye-witness to the fact related.

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Fifteenth Day.

LIFE OF ST. ANNE.

Consideration.

First lessons given by St. Anne to Mary.

FOUNDING our statement on the au-
thority of the Doctors of the
Church, and specially of St. Al-
phonsus, we have already said that the
Blessed Virgin Mary, from the very
first instant of her life, was endowed
with the full and entire use of her rea-
son. For we cannot doubt that the
Queen of Angels enjoyed the same pri-
vilege as was granted to St. John the
Baptist, three months before his birth.
by means of Mary. St. Anne early
perceived the miraculous spiritual
precocity of her beloved Daughter
and hastened to impart to her the first

principles of religion and piety. She told her of the creation of the world, of the disobedience of our first parents and the misfortunes which resulted therefrom ; she recounted the promise of a Redeemer and related the history of the Patriarchs and Saints of the Old Testament.

These things had already been revealed to the holy Child by the Holy Ghost, but nevertheless she listened silently and attentively to her Mother's lessons imprinting them on her memory and meditating on them in her heart. Anne taught her little Daughter also what she herself knew so well : how to pray, and the blessed Child who knew this still better than her Mother, nevertheless redoubled her assiduity, day and night, beseeching the God of Abraham to hasten the coming of the Saviour and the redemption of the human race. Also on learning from her Mother that, according to the opinion of the doctors of the Law, and the revelations made to

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various holy souls, the day of mercy was drawing near, when a descendant of David was to become the Mother of Christ, she prayed to be spared long enough to behold this admirable woman, to kiss her feet and minister to her. These humble and fervent prayers offered by the Daughter and the Mother were most agreeable to God and most efficacious, for who can tell how many favors they were the means of obtaining for the human race?

Practice.—If you have been entrusted with the sacred duty of education let St. Anne be your model. Let those who are under instruction imitate the saintly eagerness of Mary, and all of us we must faithfully listen to the voice of our conscience.

PRAYER

To recommend to St. Anne all christian mothers.

GLORIOUS St. Anne, patroness and model of christian mothers, pray for those mothers; obtain for them the gifts of the Holy Ghost, so that they may worthily fulfil the duties of their state of life, to the glory of Jesus Christ, giving to God as many elect as He has given them children. Obtain for them the gift of *Understanding*, so that they may realise what honor God has done them by entrusting them with the education of a soul created to His image, purchased with the blood of His Son and destined to praise Him to all eternity; the gift of *Wisdom* whereby they may esteem their children's salvation above their worldly prosperity; the gifts of *Counsel* and *Prudence*, so that they may know how to choose and employ the best means of rendering their children

worthy of being children of God and keep them from all dangers that might imperil their innocence; the gift of *Fear*, so that they may know how to inspire them with the fear of offending God. The gift of *Piety*, so that from their very earliest years, they may impart to them a tender filial love of God their Father in heaven. Pray also for christian children, so that by their docility, their respect, their love for the authors of their being, they may be the joy of their parents on earth and their crown in eternity.

Ejaculation.—Beloved St. Anne, holy mother of Mary, be thou the refuge and consolation of christian mothers.

EXAMPLE.

Water of St. Anne.

(CONSUMPTION.)

FOR eleven months, one of the daughters of M. A. B., of St. Anne de la Pérade, twenty-one years

of age, had been confined to a bed of suffering. Consumption which resisted all remedies, was slowly wasting her life. The patient had received the last Sacraments, and was prepared for death : which, according to all appearances, could not be far off.

In the course of July (the month of St. Anne) in 1886, she, and the whole family with her, began a novena to St. Anne. At the same time a pilgrimage was made for her to Beaupré, and they brought her some of the "water of Good S. Anne," the marvellous efficacy of which has frequently been proved by the most surprising cures. On the 20th of July the young girl felt weaker than ever. She then took with renewed confidence some of St. Anne's water, and was left alone in her chamber. And lo ! what was not the surprise of her mother and the other members of the family, when, a few moments after, they saw the beloved sufferer enter the apartment where they were gathered. They almost believed that it was a

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supernatural apparition. The young girl declared that at the very moment she had taken the water she was cured.

All fell on their knees to thank Good St. Anne. That same day a solemn *Te Deum* was sung in the church as a thanksgiving for this cure, which everyone called a miracle.

There was a general rush to see the happy young girl, whom in an instant St. Anne had brought back to health from the very gates of the tomb.


Two months after the event, the writer of these lines learned the facts from the lips of the curé of St. Anne de la Pérade, and since the worthy pastor has given them general publicity, for the greater glory of Good St. Anne.

Sixteenth Day.

LIFE OF ST. ANNE.

Consideration.

First lessons given by St. Anne to Mary.

N perceiving the happy result of her lessons, Anne resolved to make known to her beloved Daughter how she had obtained her from the Lord ; she spoke to her of the sadness in which she and St. Joachim had passed the greater part of their life, on account of their having no posterity who might love and praise the God of Abraham when they themselves should have passed away. She told her of their nights spent in prayer and weeping ; and lastly of the joy that filled their hearts when they knew that God had granted their desire. This revelation

kindled in the little Mary a redoubled veneration, gratitude and love for her holy parents, since she perceived how doubly she was indebted to them for her life. This revelation, too, increased the warmth of her love of God and strengthened her resolution of being His, entirely and for ever. Her Mother would then speak to her of the miraculous birth of Isaac and Samuel, and at last imparted to her that, like the mother of that prophet, she herself had promised God to consecrate to Him her Child if He would, but vouchsafe to bestow one on her. Imagine the Child's delight on hearing this! From that time forward she longed for the day when she might dwell in the house of God. In her heart, she sang with the Psalmist: «How lovely are Thy tabernacles. O Lord of hosts! my soul longeth and fainteth for the courts of the Lord; my heart and my flesh have rejoiced in the living God. For the sparrow hath found herself a house and the turtle a nest for herself. — Thy

altars, O Lord of hosts, my king and my God. Blessed are they who dwell in Thy house, O Lord : they shall praise Thee for ever and ever. When shall I go, when shall I appear in the presence of the Lord ?

Thus, hardly had Anne received the Child so ardently desired and so altogether lovely, than offering to God the sacrifice of her own happiness in beholding her, embracing her, speaking to her, she herself inspired her with the wish to leave all and give herself entirely to her Creator ; and the sweet Child, on her part, worthy of so holy a Mother, only sighed for the day when she should by her own act, deprive herself of the sweet innocent pleasures which she enjoyed under her parents' roof, although still of an age when their care and companionship seem the most necessary to a child. St. Joachim was in no way behind his spouse and Daughter. When the Holy Ghost inspires such lovely sentiments in several hearts at once, it is a sign

that He is preparing the way for some great event.

Practice.—Every christian, from the very fact that he is a christian, has a high and noble destiny awaiting him, for he is bound to aspire to a holiness conformable to his state of life. It is from resistance to the inspirations of the Holy Ghost that so few attain this state of holiness.

PRAYER

To implore the grace of becoming better.

THIS is indeed why I myself, who by my baptism was called to a state of holiness, have nevertheless remained a most miserable sinner! From my earliest childhood, I have heard the voice of the Holy Ghost inspiring me to walk in the sweet and peaceful paths of innocence and piety; and yet even then I commenced to wander along the broad way that leadeth to destruction. I heard this

voice again in youth and again closed my ears to it as inopportune ; I plunged into pleasures to drown the sound of that voice ; I rejected the gentle yoke it would have placed on me ; I deliberately chose to wear the heavy chain of sin. In riper years, under a more guarded exterior, my faults have but increased, for of virtues I have none. Thus has my life flowed on in uselessness, sin, trouble and remorse : for who ever found repose when resisting the inspirations of God ? God forbid that I should lose courage entirely. Good St. Anne, obtain for me that if my life be longer spared, I may give myself entirely to God and strive to correct my faults. Do thou and thy beloved Spouse intercede for me with Jesus and with the aid of Mary and Joseph, obtain for me, the grace of being faithful to the inspirations of the Holy Ghost, so that I may welcome these as heavenly messengers and enter resolutely on the way which will lead me to life everlasting.

Ejaculation.—St. Anne, obtain for me the same fidelity to divine inspirations as that shown by thee and Mary.

EXAMPLE

Pilgrimage on foot.

(FATAL WOUND).

PIERRE Larochele, forty seven years old, a married man of St. Honoré de Shenley, was severely injured under the left arm by a blow from the handle of a plough. In a short time this wound grew very painful and assumed a very grave and serious character. A sharp inflammation set in, which gradually caused the right side of the body to swell, from the shoulder to the hip bone.

Finding it impossible to work, Larochele, who was then at Bay City, Michigan, asked of St. Anne the favor of being able to return to St. Honoré. He obtained his request, but the disease

continued its ravages. The tumor was so malignant that it caused its poor victim dreadful pain, completely prostrated his strength, and obliged him to remain constantly in bed for two years.

At the same time his right arm became wholly paralysed, and the paralysis soon attacking the nerves of the neck, made all movement of those parts impossible.

The pitiable patient, who sat up for an hour or two each day, had to be assisted and dressed like a child.

Larochelle, a true Canadian in faith and piety, had the strongest confidence in Good St. Anne. He asked of her his cure, and promised a pilgrimage to Beaupré, as soon as he should be able to make it. Every day he joined with his wife and children in praying to our powerful Wonder-worker.

All the while, the cutting pains continued to torture the sufferer and the physicians could give him no relief; they had pronounced the case to be

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desperate. The danger becoming more and more grave, Larochelle received the last Sacraments about All Saints' day. Shortly afterwards the enormous abscess opened, and continued for a long time to discharge unceasingly. This however gave the patient some relief, but caused no improvement in his condition.

In spite of all, this sick hero set out on foot for St. Anne (a distance of 40 leagues or 120 miles) and arrived there on Monday the 6th of June. Strange to say, from the very moment of his departure he felt stronger, and as he approached the goal of his journey his strength increased more and more. Yet when he reached St. Anne he still appeared as feeble as a man worn out by lingering consumption.

He prayed, bathed his chest with the water of St. Anne, and received communion on Tuesday the 7th, with the most edifying fervor. During the previous night, and in the morning, he experienced considerable improvement,

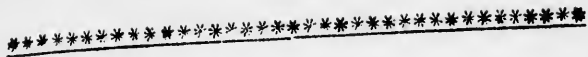
but after communion and the veneration of the holy relics, as he himself relates, he was no longer the same man, he was cured! «See,» he said, weeping with joy and gratitude, »see, how my strength has come back! I walk easily; it does not tire me to talk; my paralysed arm, hand, and neck have recovered all their suppleness; no more swelling, no more pain in the side; nothing is left except the little opening of the abscess, which doubtless, has some more work to do before closing»

The next day, Wednesday, Laroche made a second communion in thanksgiving to Good St. Anne, and set out for St. Honoré, with happiness in his heart, eager to publish everywhere how powerful a helper is Good St. Anne, to those who pray to her with persevering confidence.

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Seventeenth Day.

LIFE OF ST. ANNE.

Consideration.

The last sacrifice of St. Anne.

F all the acts of virtue performed by the holy spouses Joachim and Anne, by means of which they grew in favor with God and enriched themselves with so many merits there is none more striking than the sacrifice which they made in separating themselves from their only and beloved Daughter on the day of her Presentation. In order to understand how agreeable this sacrifice was to God we must consider how dear to her parents was this only Daughter sent to them in her old age, as the fruit of so many prayers and tears. In fact this lovely Child of three years old must

have been charming in the eyes of every one who beheld her, combining as she did a perfect use of reason and sublime holiness with the graces of person natural to her tender age. How hard then must it have been for her parents to allow her to depart!

From the time of her birth they had lived only for her; it had become a necessity to them to see her every moment, to gaze at her, to speak to her, to hold her in their arms: how then could they accustom themselves to live without her? How sad would their home be when Mary should no longer be there! Very soon they would miss seeing her come of a morning, to kneel and ask their blessing, and then throw herself into their arms; they would no longer have her beside them; her voice would not resound in their ears, that voice which seemed to them like an echo of the angels voices singing the praise of God; they had ever looked on her as a sacred deposit and not as their own property and they would

have thought themselves guilty of sacrilege, had they kept her with them beyond the appointed time. The harder was the sacrifice, the more did their spirits rejoice in giving her to God and thus honoring the Lord by an offering of what was dearer to them than their own life, a part of their very selves. By this they showed themselves to be parents worthy of Mary who, uniting her will to that of the Heavenly Father, was one day to sacrifice her only Son for the glory of God and our salvation; and worthy too of being grandparents of Jesus Himself who, for love of us, was to make Himself obedient even unto the death of the Cross. Likewise these two holy spouses gave a great and important lesson to those parents who, through an excessive and too purely natural tenderness, oppose the religious vocation of their children, and even go so far as purposing to plunge them into the whirlpool of worldly pleasures, under the pretext of trying their vocation, but in reality in

order to make them lose it. What would have happened if Mary's parents had acted thus, and if (by impossibility) the holy Child had, through their fault, resisted the call of the Holy Ghost?

But what a glory was it not to St. Anne and her holy husband, through their generosity, to have contributed to the happiness and glory of the Queen of the universe! What a claim it gave them to the eternal gratitude of their beloved Daughter! For if it be true that Mary had been predestined from all eternity to the unparalleled honor of the Divine maternity, it is also true that she, on her side, was to do her utmost to fit herself for the high destiny; it is equally and undoubtedly true that her consecration to God from her earliest childhood, a consecration for which she was indebted to her pious parents, greatly contributed to forwarding God's designs on her. Lastly, it is also true that the sublime act of Anne and Joachim drew down graces not only on their own

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heads, but also on hers, in direct proportion with the suffering this act caused them, and the love which prompted it.

Practice.—Invoke the help of St. Anne whenever God or your own conscience demands some painful sacrifice of you: she knows well how to make it easier for you.

PRAYER

*To implore the grace of christian
 fortitude.*

My beloved Patroness, thou knowest how far I am from possessing thy generosity, how weak, tepid and cowardly I am in the divine service; thou knowest that for many months, nay years, God has been daily and in vain asking of me the sacrifice of this affection, this entanglement, this relation, this pleasure, this sensuality, this frivolity, the source of all my sins, or, at any rate, of my remaining stationary, if nothing

worse, in the way of christian perfection. I beg of thee, great Saint, for the glory of Jesus and the honor of Mary, whom thou didst so generously offer to the Lord at the first dawn of her life, to obtain for me, by thy good and powerful prayers, the strength to surmount whatever obstacle is keeping me from giving my whole love to God. Do this, and thou wilt have won for me both peace of soul and eternal salvation.

Ejaculation. — Good St. Anne, obtain me a generosity in God's service which may resemble thine.

EXAMPLE.

Pilgrimage.

(NEURALGIA).

GOOD St. Anne has rewarded, by a great miracle, the faith of the Canadians residing in the United

States. At the time of the last American pilgrimage, at the end of June, 1887, a physician of Lewiston, Maine, obtained his own cure from St. Anne under the following circumstances.

From the beginning of June he had been suffering from an extremely painful attack of neuralgia in the right leg, which was feared might end in paralysis. Night and day, without rest or truce he suffered as if a saw were lacerating his nerves. Confined to his bed without power to stir the affected limb, he was unable to attend to his profession. After four weeks of pain, during which he was under the care of the best physicians, he believed as they did that he would never recover. Turning his eyes then toward Good St. Anne, he formed the plan of making a pilgrimage to her sanctuary. Hardly had this idea arisen in his mind, than he felt relieved. He set out for St. Anne and when he arrived at the sanctuary he was quite cured. In witness

of this he drew up and signed the following certificate:

Lewiston, Me., June 30th 1887.

I certify by these presents that after three weeks of pain caused by sciatica, with the worst sufferings and the best medical care, I experienced no relief. I endured positive agony. The thought of St. Anne came into my mind. I began to place confidence in her, and from that moment, I felt better. Finally I promised to go to St. Anne if I were better, and I became so. At this time. I am very well, and consider myself as entirely cured.

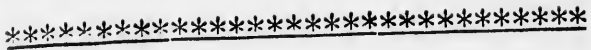
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Eighteenth Day.

LIFE OF ST. ANNE.

Consideration.

Presentation of Mary in the Temple.

God being the author of nature as well as of grace, it would be a great error to suppose that the latter destroys the former, and that by advancing in perfection the Saints lose those legitimate affections which God Himself has placed in the heart of man. Saints love more truly than sinners do, for they love more purely; the fire of their love burns the brighter for being less overshadowed by the smoke of human imperfections. It is certain therefore that never did a child love its parents as Mary loved hers. But she loved them in God, she

knew that by uniting herself more closely with God instead of separating herself from them, she would, on the contrary, but draw closer the bonds that united her to them and render those bonds eternal. Therefore from the time she first knew of their vow, she knew no rest till she saw it accomplished. She would often enquire of them whether the happy day of her consecration would not soon arrive.

The holy Anne was likewise making her preparation for the sacrifice. With her own hands and with admirable devotion she was spinning, weaving, and making the tunics and other garments which the youthful Mary was to wear in the Temple, and, whilst working, she was praying that her work might be agreeable in God's eyes, and that He would be pleased to bless her beloved Daughter, clothing her with the robe of innocence and the mantle of virtue and never allowing her purity to receive the slightest stain.

She prayed too that her Child might never be guilty of any negligence in the divine service.

The long-looked for day at length arrived. Anne announced this to her Daughter on the eve and this latter testified the most unbounded joy. Joachim chose from his flock the spotless victims which he wished to offer in thanksgiving for the precious gift bestowed on him by God ; Anne took charge of Mary's little wardrobe ; the Child herself took hold of her Mother's hand ; and all three set out towards Jerusalem, which was at the distance of a three days' journey from Nazareth, where it appears they were dwelling. On approaching the holy city, the two saintly Spouses pointed out the domes of the Temple which could just be seen in the distance ; and at the sight of them the heart of the happy Child was filled with a joy like that of the exile returning to his country after many years absence and once more beholding the paternal roof. Her joy grew

more intense on approaching it, but the parents' hearts grew proportionally and involuntarily heavy as they thought that perhaps they would see her no more.


It seemed to St. Anne as if her heart were being torn from her body; she, as well as St. Joachim, felt something of the anguish with which Abraham, out of love for God, took the knife and raised his hand over his beloved Isaac's head. Their anguish was at its height, when they saw the heroic little Virgin leave their side and run swiftly up the last fifteen steps that led to the Temple. On arriving at the entrance, she turned to them and knelt to receive their blessing. And Joachim, stretching out his trembling hands over her head, called down on her the benediction which from generation to generation had come down to him from Abraham. Anne weeping pressed her Child to her heart once more and exhorted her to practice piety towards God, obedience to her mistresses and

respect to the priests and holy things, to be constant in prayer, to love the poor, to be humble and charitable to all. And Mary kept all these precious lessons in her heart and entered into the Temple. Lastly her father and mother offered to God the victims they had brought; and, after having prayed for a long time for their beloved Child, sorrowfully and silently took the road back to Nazareth.

Practice.—You will advance in virtue more by the very smallest victory over yourself than by many hours spent in prayer. Try then to profit by every opportunity of conquering yourself, and make use of prayer to obtain the necessary strength.

PRAYER

To implore the grace of holy fervor.

y beloved Patroness, how far am I from resembling thee; out of love of God thou didst

send far from thee the Child dearer to thee than life, and I cannot even make up my mind to sacrifice my very lightest caprice. I would wish to be a Saint; but a sigh after a holiness which will not oblige me to renounce myself, to oppose my own evil inclinations, to mortify my senses and my heart. Such holiness as that is but a delusion. Good St. Anne, come to my aid; obtain for me from Jesus, through the merits of thine own sacrifice, that He may vouchsafe to change my disposition. May the love of God enable me to bear those sacrifices by means of which I may learn to put off the old man and put on the new, our Saviour, Jesus Christ, who, out of love for me a sinner, chose the Cross in preference to tasting any human joy.

Ejaculation. — Beloved St. Anne, obtain for me the spirit of self-denial.

EXAMPLE.

Beaupré.

(SPINAL DISEASE).

We take from the *Catholic Review* of New York the following account of a cure obtained at St. Anne de Beaupré.

Brooklyn, July 6th, 1887.

To the Editor of the *Catholic Review*.

PERMIT me to publish in the columns of your excellent Review, an account of a miraculous cure wrought at St. Anne de Beaupré on the 14th of August 1883, and mentioned at that time in the newspapers of Quebec and Montreal.

In the year 1882, my son, then only four years old, received an injury to his spine, the ill effects of which constantly increased until he became enti-

rely impotent. His right hip was utterly powerless.

While visiting my friends at Ottawa, the following summer, I had my child examined by two of the most eminent physicians, who concluded that he was suffering from curvature of the spine, a disease which could only be relieved by the use of a spinal corset and other apparatus employed in such cases. The next day, before I had ordered these appliances, Providence attracted my attention to a pilgrimage which was to be made within a short time to the sanctuary of St. Anne, where I heard that so many marvellous cures had taken place.

Feeling unworthy of such a favor, but full of confidence in the Divine Mercy, I was convinced that if I could reach the blessed Shrine, my son would be cured.

With my heart thus filled with faith I joined the pilgrimage, and went with the others to Saint Anne. Holy Mass was celebrated as soon as the pilgrims

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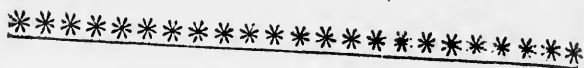
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arrived, and they all received Communion. As I went to the rail, I placed my little boy at the foot of the statue of St. Anne, "Mother of the afflicted," and when returning from the Holy Table, I offered him to her tender pity, and besought her to restore him to health.

While I was kneeling at her feet and supplicating her for my child, he had an attack of faintness, I carried him into the open air, where he soon regained his senses. And to my astonishment and joy, he began to run about perfectly cured, without showing the least sign of weakness. From that time he has enjoyed excellent health.

Mrs. THOMAS STEWART.

No 307, Tenth St., South Brooklyn.



Twentieth Day.

LIFE OF ST. ANNE.

Consideration.

How St. Anne spent her time.

THE Saints are not of a different nature to us ; like us they have a soul stained with original sin and clothed with flesh which, for them also, is a fertile source of temptation as well as of suffering and misery. Like other men, they are born in ignorance and with every evil inclination to evil ; like other men, they are subject to the necessity of eating, drinking and sleeping ; they have the same duties to perform towards God, towards themselves, towards their neighbours and in order to succeed in fulfilling these duties, they have the same

means at their disposal, divine grace. They have sanctified themselves while performing the very same actions as we perform but by avoiding in those actions all excess, error, imperfection; and they have succeeded in doing this by making a better use of grace than we have ever done. God has given them to us as models, so that we may take courage from their example and walk in the same path, saying to ourselves as St. Augustine did: "What such a one could do, why can I not do?" But even amongst the Saints, there are some who are better adapted than others to serve as an example to the faithful of all classes: these, namely, whose life had nothing extraordinary nor brilliant in it, and whose perfection lay in doing the commonest actions in the most perfect way. Such in particular was St. Anne. Her life was that of a good and pious mother of a family. Let us visit her house in spirit, and let us see in what manner

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she sanctified each one of her days, and let us learn from her how to regulate our lives. St. Anne's first action on waking was to elevate her heart to God. She commenced every day by fervent prayer, seeking thus to draw down heavenly blessings on herself, her husband and her Daughter. She knew well that a day without bread was preferable to a day without prayer. Indeed, is it not written : « Blessed are ye that hunger for ye shall be filled. » On the contrary, woe to the soul that prayeth not : it is like earth which is not watered, which can only produce thorns and thistles destined for the fire ; such a soul becomes overgrown with the weeds of vicious habits ; the serpent of sin taketh delight therein. Now the morning is the fitting hour for prayer. The soul is the calmer and purer ; it is free from the cares and preoccupations which arise later on in the day and render prayer almost impossible.

Practice—Do you never omit your morning or evening prayer? Do you not say it hurriedly as a mere form? Reflect that you should thereby be giving food to your soul which is your most precious possession; pray with recollection, putting all else aside, as if you were alone on the earth with God, and that after your prayer you would die.

PRAYER

To implore the gift of prayer.

GLORIOUS Mother of the Mother of God, thou didst rise to so eminent a degree of sanctity because thine was a life of prayer, because prayer was the very bread of thy soul. I am miserable and remain so, because I either do not pray or pray badly, or pray too little. Hasten then to my help and obtain for me the strength of coming forth from this state of tepe-

dity and spiritual decay. Grant that I may look on prayer as my most urgent need ; so that I may more and more feel prayer to be the true element of life and immortality.

Ejaculation.—Beloved Protectress St. Anne, obtain for me from Jesus the great gift of fervent and constant prayer.

EXAMPLE.

Invocation of St. Anne.

(DEADLY PROSTRATION).

The following letter was addressed to the Rev. Father Superior of the Redemptorists at St. Anne de Beaupré :

Very Reverend Father,

ACCORDING to our promise we hereby give you an account of the miracle wrought in our community. For eighteen months one

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of our Sisters was confined to her room by a very complicated illness, which allowed of no hope of recovery. At intervals her sufferings became so intense that we thought the beloved sufferer was near her end; and three times in the course of eighteen months, we considered it prudent to have her anointed.

When the feast of St. Anne approached, our Sister felt interiorly impelled to ask for the restoration of her health. Faithful to this inspiration, she began, in concert with the infirmarians, a Novena of Litanies to the Saint. In the course of the Novena her sufferings, instead of diminishing, only increased, and the night that preceded her cure was one of the most painful of all. The next day, the 25th, we recited the First Vespers of the Festival, during which our dear Sister, uniting herself with us, reiterated with great faith her humble supplication to the powerful mother of Mary.

She was heard ! Suddenly she feels inspired to leave her couch of suffering, she throws herself at the feet of the statue of St. Anne, thanks her, and then hastens into the cloisters, crying : « I am cured ! I am cured ! » The infirmarian arrives and is all the more surprised as but a short while before she had left the invalid in a state of great exhaustion.

After having questioned the sufferer over and again, and assured ourselves of the miracle, we all went into the choir to sing a *Te Deum* of thanksgiving. Our patient remained on her knees the whole time without experiencing any fatigue.

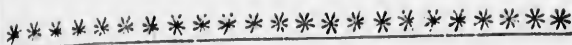
From that moment our dear Sister has taken part in all the exercises of the community, going to the refectory as well as to the choir, and her health appears to improve every day.

Thanks then to Good St. Anne !

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Twentieth Day.

LIFE OF ST. ANNE.

Consideration.

How St. Anne spent her time.

DURING those few short years that this holy Mother had the happiness of possessing Mary, she never deputed to any servant the task of awakening her of a morning, of dressing her, of hearing her say her accustomed prayers. Whilst bestowing the necessary care on the body of her Child, she occupied herself principally with her soul, speaking to her about God with an unction that is only to be found in a Saint whose soul is the sanctuary of the Holy Ghost. The sweet Child would hang delighted on every word that fell from her Mother's

lips, and reap great profit from these maternal lessons. Anne would speak to her, more particularly, of the promised Saviour, the expectation of whom filled every pious heart of the house of Jacob with joy; in this young soul she fanned the flame of love and zeal with which it was already on fire; she encouraged her to ask God to send down speedily the Liberator of Israel. If it be true, and so we are taught by the Holy Ghost, that there are Angels whose task it is to gather up the prayers of the faithful and offer them to God, how would they hasten to gather up those of such a Mother and such a Daughter! What graces must not these prayers have drawn down on themselves, on St. Joachim, on the people of God, on the whole human race. If christian mothers only knew how to imitate their Patroness the great St. Anne, what good might they not do to their children, to all their family!

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After St. Anne had acquitted herself of her duties as a wife and a mother, she turned her thoughts to the poor, the widows and orphans to whom she was likewise a mother. With her own hands she made clothes for them, she fed them from her table: she visited and consoled them in their afflictions, exhorting them to bear their sufferings with patience. Her words were like a fragrant oil healing their wounds, or like a fresh breeze breathing courage into their dejected souls. When she would leave some house where she had been bestowing her charity and consoling the afflicted, they would say: «Blessed be the Lord who has sent us this Angel of peace! She is rightly named Anne, which means grace, for words of grace flow from her lips as honey distils from the honeycomb; even to look at her is a blessing; she makes virtues appear lovely; would that she were never absent from us. Happy the man to whom this noble woman is wife! She lengthens his days

by making his heart rejoice every day; she drives grief and care from his home." These visits were the only recreation which our Saint permitted herself to enjoy; it was only on these occasions that she ever left her home except on the Sabbath when she went to the Synagogue to listen to the Sacred Books being expounded.

In her house the repasts were simple and frugal; they were always preceded and followed by grace, and were seasoned by harmless and pious conversation.

The evening, like the morning, was consecrated to God by fervent prayer, which the two Saints prolonged far into the night, more particularly on days consecrated to penance or to the remembrance of some of God's great mercies. The divine praises were ever on their lips and like their ancestor the Royal Prophet, they were ever blessing God, both in adversity and in prosperity.

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It was thus that the glorious Mother of Mary, and her spouse made themselves amiable in the sight of God and man, and sanctified their own souls. Thus should every christian woman sanctify herself by a life of prayer, work, patience, retreat, modesty, submission and judicious care of her family. Thus only will she be happy in this life and lay up for herself that highest reward which virtue can meet with here below, that of joyfully beholding the approach of death.

Practice.—If you desire your own sanctification, you will combine prayer with the exact accomplishment of the duties of your state of live, in a spirit of obedience to God, and will join to these the practice of charity, especially towards the suffering members of Jesus Chirst.

PRAYER

To implore the grace of true piety.

HAPPY art thou, O most holy Mother of the Queen of heaven, at having so well understood the importance of life and the necessity of sanctifying every instant of it by the faithful performance of those duties which devolve on the wife and the mother. What a fearful judgment shall I be laying up for myself if I employ that time which Christ has paid for with His blood, in seeking after frivolous pleasures, in satisfying my vanity, my ambition! Jesus has Himself warned us in His Gospel that making long prayers, retaining virginity, performing miracles will avail nothing in the attainment of eternal reward, if we do not add thereto doing the Will of God, which Will is clearly manifested to each one of us by the

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duties of our state of life, and by fulfilling the royal precept of loving our neighbour, which can be done in every state of life. Good St. Anne, obtain for me to understand and remember these great truths; may they henceforth be a light to light my path, and the invariable rule of my conduct, so that every day of my life may, like thine, be filled with good works.

Ejaculation. — Dear St. Anne, may I sanctify every moment of this brief life by a pure intention, by prayer and fidelity to my duties.

EXAMPLE.

Persevering prayer.

(CONVERSION.)

GOOD St. Anne has obtained for me an extraordinary favor. I have already too long delayed to publish it in the *Annals*, according to

my promise. A married sister of mine had cause to grieve over the deplorable loss of her husband. Led astray by perverted friends, he had renounced his religion and had become a member of a protestant sect, which makes its recruits, chiefly among French Canadians. The grief of the entire family was beyond expression and the soul of this poor lost sheep was for us all a constant object of solicitude. We prayed and asked prayers everywhere. Heaven seemed deaf to our entreaties. Four children were growing up in that unfortunate house and we had serious fears for them on account of the bad example of their father. Several members of the family as well as myself had subscribed to the *Annals*, for we neglected no means of interesting St. Anne in our favor. For my part, spite the appearances to the contrary, I had always fostered the sweet hope that, sooner or latter, our holy Patroness would obtain the blessed favor of a

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sincere conversion, and my hope has been realised. Some months back, there was preached a mission in the city where my brother-in-law resides. On the first evening, he suddenly said to his wife: « I too intend to follow the mission, we will all say the Rosary together. » With emotion and gratitude my sister prostrated herself with her husband and children at the foot of the crucifix, the witness of her long anguish ; but this time she wept tears of joy. Since that memorable day the peace of the Lord has dwelt in this house. Some weeks after the mission my brother-in-law abjured his errors, and since then his fervor has not relaxed. Unmercifully teased by his old friends and companions at work, he has not let his faith to be shaken and continues to bring happiness to his family, to give good example and consolation to all.

Twenty-First Day.

DEATH OF ST. ANNE.

Consideration.

Widowhood and death of St. Anne.

IT appears that St. Joachim died very shortly after having consecrated to the Lord his only and beloved Daughter. St. Anne then dwelt alone in her house with some servants. We can easily picture to ourselves how she passed the remainder of her earthly pilgrimage, when we recall the example set by the beautiful and rich Judith who, having become a widow after seven years of marriage, faithfully preserved the memory of her husband during a century, fasting every day, girding her loins with sackcloth, living with her servants in the retirement

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of her house, only leaving it on feast-days to go to the Temple of Jerusalem.

At the same time as our Saint, there lived in the Temple another Anna, a prophetess who, as related by St. Luke, likewise passed her days and nights in fasting, watching and uninterrupted prayer for her people, by begging of God to hasten the coming of the Redeemer who had been promised to Abraham. It can hardly be doubted but that the Mother of Mary equalled, at any rate, these two celebrated women in fervor and holiness. She continued then to divide her time between prayer and the care of the poor and afflicted, and devoted herself to these good works with the more ardor and generosity, since she had now the free disposal of her time and means.

The principal object of this holy widow's prayers was always her Daughter, her beloved Mary. By her prayers she called down heavenly dews on this virginal soil, disposing it more and more for bringing forth the noble

scion of Jesse, the expected Saviour. And yet, it appears, St. Anne never had the happiness of beholding Him. Thus after having ploughed and sown his field, the laborer dies before the harvest, consoling himself with the thought that his children will reap the fruit of his labors! I leave you, dear readers, to imagine how precious in the eyes of the Lord was the death of these two elect, what consoling thoughts softened the bitterness of it, what help was obtained for them in this last passage, by the prayers of Mary who, even at that tender age, always infallibly obtained what she prayed for.

Joachim and Anne, blessed amongst all married pairs, happiest of the patriarchs, hasten now to die in peace; hasten to Abraham's bosom, there to await the promised Saviour, whose coming has been hastened by your holy life and desires and by your good works. Ye it was who gave to the world that spotless Virgin from whom

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he was to spring like a lily from its verdant stalk, and since it was your merit that obtained the Mother from God, your merits also contributed to obtaining the Son's arrival on earth. If the father of the faithful felt a thrill of joy when he learnt the Incarnation of the Son of God, what transports of delight will be yours when you learn what flesh He vouchsafed to clothe Himself! Glorious ancestors of our Saviour God, the evening of your day has overtaken you and you are about to rest from your labors, but soon shall rise for you the dawn of that day which shall have no ending!

PRAYER

To implore the grace of a good death.

PRECIOUS in the eyes of the Lord, says the Psalmist, is the death of his Saints; but evil is the death of the sinner. My powerful pro-


tectors; Joachim and Anne! What death can I look forward to after so many sins and so little penance and good works? Since death is generally the echo of past life, how much ought I not to fear for mine! But relying on your powerful intercession with Jesus and also with Mary and Joseph, I dare to hope for the supreme grace of a holy death. From this very day, I wish to commence preparing for it by fleeing from sin and the occasions of it, by reforming my life, by fervent prayers, by watchfulness over myself, by exact obedience to the director of my conscience. In particular, I take the firm resolution of never closing my eyes in sleep with a mortal sin upon my conscience, and of every night making an act of preparation for this passage from life to eternity which even the just look on as so formidable. It is to your prayers that I look for the strength necessary to enable me to be faithful in keeping my resolution.

Ejaculation.—Joachim and Anne, obtain for me the grace of graces, that of final perseverance and a good death.

EXAMPLE.

Invocation of St. Anne.

(SHIPWRECK.)

 N February 4th, 1882, the Bahama, after taking in her cargo at Porto Rico, raised anchor to return to New York. About nine o'clock in the evening, February 10th, a great storm arose. At midnight, I went below as usual, but the noise and the constant movement on deck at first kept me from sleeping. Finally weariness had the better of me; but after a short while I awoke, and this time I sprang out of bed and went up on deck. We were in the midst of a tempest; orders were flying about and the crew hurried in every direction, at the piercing voice of the captain.

The vessel unable to obey her helm, rolled over more and more. Suddenly the captain cried out: "Every man on deck!" This is a cry of danger, almost of despair to a sailor's ear. We had four boats, but two had already been swept away. Again and again the waves arose to the assault, sweeping the whole length of the deck, which we could feel gradually sinking under our feet. Every one knew the danger, but not a word was uttered. All at once we heard the captain call out: "Launch the two boats; quick, there is no time to lose!" It was the death-knell of the Bahama. All took to the boats, but scarcely had that of the captain gone a few cable-lengths from the ship, when it was upset by a heavy wave. Meanwhile the first mate was standing by the rail, motionless and silent, with a dozen companions around him shivering with terror. I bade him take his place in the second boat.

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After a short hesitation he did so, a few strokes of the oars took them out of sight. I tried to seize some plank with which I might leap into the sea, when I suddenly felt myself swallowed up in a thundering whirlpool wherein I completely lost consciousness, and when I regained my senses, I found myself floating on the surface of the water, a sport to the furious waves. The ship had disappeared! Then my thoughts rose toward heaven. Though I had led a rough life on the ocean, never had I neglected certain pious practices, that I had learned from my mother. I wore a scapular and I had the greatest confidence in the Blessed Virgin, Good St. Anne and St. Joseph. I called them to my aid in this moment of distress, and almost instantly I felt strengthened and full of hope. A fragment of wood floated within my reach and although small, it served to rest me a little. At the first gleam of day, I perceived a piece of the forecastle, which was truly my plank of safety,

and on which I passed a hundred and fifty hours, that is to say, seven nights and six days.

The mercy of God towards me has been great. I attribute this favor to my prayers, and to the faith which I have always preserved in the midst of the impious and blasphemers. Oh! never shall I forget several of my companions who were crying to heaven for pity and mercy, and invoke the help of God, whose holy name they had blasphemed and whose existence they had denied but a few hours before. I think I hear them still, calling aloud "My God! my God! have mercy on us!"

Feeling that I was growing weaker and weaker, I only expected death. I knelt and addressed my prayers to heaven. "My God," I said, "pardon the sins of my life! Ye, angels and saints, come to my aid! Have pity on me! Permit me not to die without the aids of religion. If perish I must, wilt Thou, O God, Who knowest my trespasses forget them in view of my re-

pentance; and judge me not with all Thy rigor! Accept my sufferings and my resignation in atonement for my sins!»

My attention was distracted from my prayers at the sight of a sail, which appeared to be coming towards me. Had heaven listened to me? Vain hope! the sail went in another direction, and was soon out of sight. My eyes then fell upon my sailor's knife, the sharp blade of which fascinated me. The devil whispered in my ear: «One stroke, only one, and all trouble will be at an end!» But I called the Blessed Virgin and Good St Anne to my help, and the dark temptation to suicide passed away.

My sixth night of trial began in the midst of thunder and lightning. A great ship passed which I could not signal, as my raft was too much tossed by the rolling sea. Exhausted, hopeless, pierced with cold, I believed my last moment had come, when suddenly a blessed rain began to fall. I opened my mouth to receive a few

drops. Refreshed and comforted, I stretched myself out on my raft, and slept, till morning. On awaking I caught sight of a sail, and found I had still strength enough to make my signals. They were noticed, and twenty minutes later a boat came to my rescue.

May God, the Virgin Mary, Good St. Anne and St. Joseph be ever blessed for it.

I had made a vow to go on foot to St. Anne de Beaupré, a vow which I set out to fulfil on the day after reaching home. I went to St. Anne on foot in two days and a half, the distance being about sixty miles. Some friends having urged me to publish an account of my shipwreck and its incidents, I have yielded to their wishes. May it inspire them with love for God and veneration for the Saints, who so visibly protected me!

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Twenty-Second Day.

GLORY OF ST. ANNE.

Consideration.

St. Anne in Limbo.

THE subterranean place to which the Holy souls of Joachim and Anne descended was doubtless a somewhat sad abode, since they could not there enjoy the sight of God. However, for our two holy spouses there were some happy days. The first was that of St. Simeon's arrival. We may be allowed to imagine that each time that a justified soul arrived amongst them, the Saints who were already in Limbo would go to meet it and ask about its life on earth, and how it had merited a place among the elect. We may well imagine the rejoicing of this venerable assembly, composed of all

the just who had lived upon earth up to then, when the glorious prophet announced to them that he had had the happiness of seeing the Saviour, of holding Him in his arms, of blessing His Mother and Foster-father ?

It was then that, in the words of Jesus Christ, Abraham's heart was filled with joy, which joy was shared by Isaac, Jacob, Moses, Samuel, David, by all the Prophets and all the Saints from the father of all men downwards. When the first transports of joy were over, and all had offered their congratulations to the happy soul, they asked the name of the Virgin who had given birth to the Redeemer ! « This admirable creature, » he replied, « this Woman blessed amongst women, is called Mary ; she is your daughter, venerable Joachim and most blessed Anne ! And I know not on which most to felicitate her, whether on having been chosen by God for that high dignity which places her next in honor to

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her Son throughout the universe, or on the virtues which made her worthy of that choice.» Words cannot paint the happiness, the admiration, the delight of our dear St. Anne, and of her worthy spouse, on hearing this, nor their boundless gratitude to God. They were overwhelmed with the felicitations of their own immediate ancestors from the time of Adam and Eve, and also by those of the other Saints. It is related that a father once died of joy on seeing his son return a victor from the Olympic games. And yet what reward was there for this victory? An olive crown that would be faded ere evening. The crown of divine maternity, which the Holy Ghost had placed on the head of Joachim and Anne's Daughter assured to her unto all eternity, the happiest and most glorious destiny, of which a creature was capable. Doubtless had their parents been still mortal, they would have died of joy on so suddenly learning this amazing news.

Some years later there arrived Zachariah and Elizabeth, the happy parents of St. John the Baptist. They caused an immense increase of happiness to the father and mother of the Virgin Mother, by relating the prodigies performed in their favor and in that of their blessed son by the presence and words of Mary; John having been delivered from original sin, sanctified and filled with the spirit of prophecy even from his mother's womb, whilst to Elizabeth and Zachariah had been made known the mystery of the Incarnation!

But how lovingly did not our two Saints, a little later on, welcome St. Joseph when they learned from him that he was their blessed Daughter's husband and the Foster-father of the God who had vouchsafed to be born of their race! And what sweet emotions did not that holy patriarch awake in their hearts, when he made known to them the details of all that and passed

during the mystery of the Annunciation, as well as afterwards at Bethlehem; and then related the whole of the hidden life of Jesus!

Practice.—Love to recall to mind the mysteries of the Redemption by reciting the holy Rosary, by making the Way of the Cross, by being present at the holy sacrifice: amidst the troubles and trials of this world there is nothing so consoling nor so sanctifying.

PRAYER

To implore the love of Jesus crucified.

THE earth is filled with desolation, exclaims the prophet Jeremias, « because no one thinketh in his heart. » Who indeed could give way to pride, that source of all the evils which lay the earth desolate, if they would but sometimes think of the birth of the Son of God in a stable? Who would allow themselves to be seduced by the

pleasures and goods of this world, if they closely studied the Master of the universe in His Agony, bound, scourged, spit upon, dying on a gibbet? Who would not feel attracted to heavenly things on considering the same Jesus gloriously ascending to heaven, declaring that He is going there to open its doors and prepare a place for us? My beloved Protectors, Joachim and Anne, I have much to reproach myself with on these heads, for up to now I have neglected these means of perfection. I will profit better by them in future; I will pass no day without meditating at last for a short space of time on the Passion of Jesus, that grand school in which the saints have learned the science of salvation. Obtain for me a spirit of compunction, of prayer and of renouncement, without which these touching mysteries will make no impression in my heart.

Ejaculation.—St. Anne, obtain for me the love of Jesus crucified.

EXAMPLE.

Confidence in St. Anne.

(DYSPEPSIA).

AFTER three months of silence which by obedience I have been obliged to observe, it is a pleasure for me to testify publicly my gratitude to Good St. Anne, who has obtained me the incomparable favor of a miraculous cure. Permit me, Mr. Editor, to give some details of this cure and so to increase among your subscribers faith and confidence in our great wonder-worker.

For some months I had been afflicted with a disease which daily grew worse in spite of the attentive cares of a skillful physician, and all the remedies which his knowledge and his desire to cure me could suggest.

Dyspepsia was causing me such intense pain, that for some weeks it

was absolutely impossible for me to take any food, and I was soon reduced to the last state of exhaustion.

In the opinion of the doctor, all the resources of his profession were powerless and he discontinued visiting me. None but the Celestial Physician could recall me to life.

My good parents thought it necessary to send for one of my brothers, who was a priest, at that time vicar at Eboulements, to be present at my last moments, for death seemed inevitable. I alone hoped against all hope. My lively faith in Good St. Anne increased with the danger.

On the arrival of my brother, I imparted to him my ardent desire to go to the sanctuary of our great Patroness. He consented to take me there, or rather to take a walking skeleton, as they called me then.

The carriage-ride from Hébertville to the railroad station at Chambord, was very painful; it was only through

the use of morphine that the dreadful tortures I was enduring could be relieved, and that I was able to continue the journey. The morning of August 15th I reached St. Anne de Beaupré. They immediately carried me to the church; I drank some water of the miraculous spring, and I heard a Mass that was celebrated for my intention. I experienced no improvement, yet I felt my confidence increasing. I had come with a certainty of being cured. My prayer of every instant was "Good St. Anne, cure me!" I went back to the church twice in the course of the day.

The next day, Friday, they took me there again in the morning; it was impossible for me to remain more than a quarter of an hour, and on returning to my boarding place I was obliged to go to bed. About four o'clock in the afternoon, I felt so ill that my sister, who had made herself my nurse, went for one of the Redemptorist

Fathers to hear my confession. I could not receive Holy Communion on account of attacks of vomiting, which returned every five or ten minutes. The good Father after encouraging me to suffer with resignation to the divine will, expressed the hope of giving me the Holy Viaticum, if I could only remain for twenty minutes without vomiting.

The following night was an excessively painful one; intense suffering made me lose consciousness; my eyes could no longer distinguish objects, and my limbs were cold like ice. Those around, seeing what an extremity I was in, were inclined to blame my family for having consented to my departure.

On Saturday, the 17th, my sufferings lost nothing of their intensity. I entreated my sister to have me taken once more to the church, hoping to receive Holy Communion. The Father, who had heard my confession the day pre-

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vious, feared some accident, for the attacks of vomiting were still very frequent, but I insisted and he consented.

It was in the Chapel of the Holy Family that I was enabled to unite myself with our Lord Jesus Christ; and afterwards I venerated the relic of Good St. Anne. Oh! miracle! At that very moment all pain suddenly disappeared! I arose and walked without help to the statue of my benefactress. How was I to express to her my gratitude! how to thank her!

I went to the sacristy to meet a Father who could testify to my complete cure. I then returned to the boarding-house. As I had been away so long, they were just about to come and look for me, and the hotel-keeper had already asked for help to bring me home.

This new favor of St. Anne was speedily known; a number of visitors came to inquire, and I had to answer many questions about my long and

cruel illness and my sudden cure. As my family were anxious to see me, I had to quit St. Anne de Beaupré as soon as my novena of thanksgiving was ended. It was without any fatigue that I now made the journey which a few days before had been so painful for me. I even went to Roberval to visit one of my sisters, a member of the Ursuline Order.

It is now three months since I was cured, and my health continues to be excellent.

Glory and love to Good St. Anne!

ALMA ROSE HUDON,

Hébertville, Nov. 20th, 1889.

(Physician's certificate.)

Hébertville, Nov. 11th, 1889.

I, the undersigned, certify that Mile A. Hudon, of Hébertville, who was

constantly under my care for two months, was suffering from a severe affection of the nerves, a disease that sometimes causes death by exhaustion.

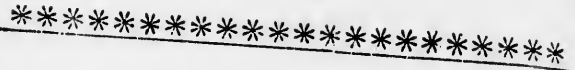
Frequent and persistent attacks of vomiting hindered her from retaining any food, she suffered increasingly from sharp pains that could only be relieved by anodynes.

When this young person set out on her pilgrimage to St. Anne, she was in a state of extreme weakness and emaciation, and I had lost all hope of curing her; wherefore I consider her cure as miraculous, especially for reason of its suddenness and permanence.

Dr. T. A. TALBOT.

, 1889.

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Twenty-Third Day.

GLORY OF ST. ANNE.

Consideration.

Interview of Jesus with Joachim and Anne in Limbo.

WE, yesterday, tried to represent the joy of St. Anne and her husband on learning the glory of their Daughter who had been honored by the divine maternity. We would like to-day to speak of their transports of delight on seeing the adorable soul of our Saviour Himself arrive at the moment of his death. But words are powerless to paint this scene! By faith we know that the soul, which was always united to the person of the Word, deigned to descend into the prison of

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the elect to announce to them their redemption and their approaching entry into heaven. Try to picture to yourselves their adoration, their songs of love and gratitude on learning from Himself at what a price He had purchased them. After having announced all these wonderful tidings to the assembled Saints, we may well believe that Jesus who was so affable to all and so good to all, spoke at great length with His dear St. Joseph and with the father and mother of His beloved Mother. What delight must have filled their hearts on hearing themselves addressed by Him, their Saviour, their God, by the sweet name of father and Mother! What tender compassion they felt when He related to them in detail all the scenes of His dolorous Passion, from the garden of Gethsemani to Golgotha! They seemed to feel all the anguish of His Agony, all the blows that had fallen on Him in His scourging, and the wounds of the thorns and

nails which had pierced His adorable Body. «How dear has our salvation cost Thee, dear Lord!» said they; «what love hast Thou not shown for unworthy sinners! Can it be possible that Children of Abraham have had hearts so hard, so depraved as to hate and persecute Thee, and take away Thy life? And Thy Mother, Lord Jesus, how could she support such anguish? Where was she, Lord, during Thy suffering?» «Near to me, her great love gave her strength to remain by me to the very last. The sight of her grief was my chief suffering. I beheld her pale, cast down, not even able to relieve her heart by weeping. And she is still on Calvary, at the foot of the Cross, awaiting the taking down of my Body by some faithful friends, so as to embrace and kiss my lifeless remains and place them in the tomb. One thought alone consoles me, which is that through the virtues she has exercised to-day, she has enhanced her merits

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then, you Joachim and Anne, the sor-
rows of your beloved Daughter, my
Mother, but rejoice with Me, at the
glory she has acquired and of which
you will soon be the happy witnesses. »
At length, on the third day after His
death, towards the hour when the first
rays of the sun began to gild the domes
of the Temple of Jerusalem, the soul of
Jesus bade farewell to the illustrious
assembly of the elect, again to be
united to His Body, until the fortieth
day thence, when He bid them meet
on the Mount of Olives, thence to wing
their way triumphantly to heaven in
His company.

Practice.—When you make the Way of the Cross, show a tender compassion to Jesus and Mary in their sorrows and testify lively gratitude to them for their devotedness to our salvation. These sentiments are most agreeable to them, as they have frequently revealed to the Saints, and will draw down numerous graces on you here below and will merit for you a rich reward in the next life.

PRAYER

To implore the love of Jesus crucified and the Mother of sorrows.

JESUS, true Son of God ! It is thus then, that Thou hast loved a vile creature, the most ungrateful of sinners ; this was the price Thou didst vouchsafe to pay to deliver him from hell !

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Mother who being animated by the same love, consented to Thy immolation and shared all Thy humiliations and sufferings. Jesus! Mary! in return for so much goodness, I beseech ye to accept all those acts of thanksgiving and love which have been offered you by all the elect in heaven and all the just who are still in exile here below. Why cannot I burn with love for you! Why cannot I expire of grief and love at your feet! Glorious patriarch St. Joachim, and thou, beloved St. Anne, obtain for me some sparks of that pure love for Jesus and Mary with which your hearts were on fire; would that I could love them in the future as much as I have offended them in the past!

Ejaculation.— Good St. Anne, obtain for me a faithful remembrance of the Passion of Jesus.

EXAMPLE.

Prayer to St. Anne.

(CANCER.)

Cape Rouge, Nov. 10th, 1887.

Mr. Editor,

As you are always desirous to receive reports of the cures obtained through the intercession of St. Anne, I think I should bring to your notice the extraordinary cure obtained by a member of my parish in the spring of 1886. I have delayed so long in order to be sure that it was not merely a temporary improvement, but a radical cure.

Mr. Michel Valin of Cape Rouge, 58 years of age, became seriously indisposed at the end of the years 1885.

Instead of diminishing, as was at first hoped, the disease increased until in May 1885; the patient suffered horrible pain and was daily wasting away. The physician in attendance decided, after a few visits, that Mr. Valin was suffering from cancer of the bowels, and an exterior cancerous growth soon confirmed this view. There was no longer any hope; the life of Mr. Valin was only a question of days. In addition a severe bronchitis came on, and aggravated the position of the poor patient. As the mouth was full of cancerous ulcers, he could take scarcely any food, and spoke with extreme difficulty. Believing that his death was near, I brought him the Holy Viaticum, and gave him Extreme Uction.

As I was trying to encourage him, "Oh Father!" he said to me, "I am quite resigned to death, but can I even now ask Good St. Anne to cure me?"

I answered that certainly he could pray to St. Anne, that she was very

powerful with God, and that she could obtain a miracle for him as she had done for so many others. And then I added « Above all, be resigned to the will of God. If He desires to call you to Him, that is the best disposition of the heart.»

The poor sufferer continued a novena that he had begun in honor of St. Anne. A lamp was burning day and night in his room before the image of the Saint. After the first novena a second was begun, but there was no improvement. The doctor could only give his patient doses of morphine to still the pain. At length there was a little change for the better. For my part I attributed it to the anodynes that the physician had given. But for a wonder, one morning, our patient suddenly takes the resolution of going to the sanctuary of St. Anne. When I was consulted I dared not encourage this pilgrimage, fearing that a journey of twenty-seven miles might be fatal to

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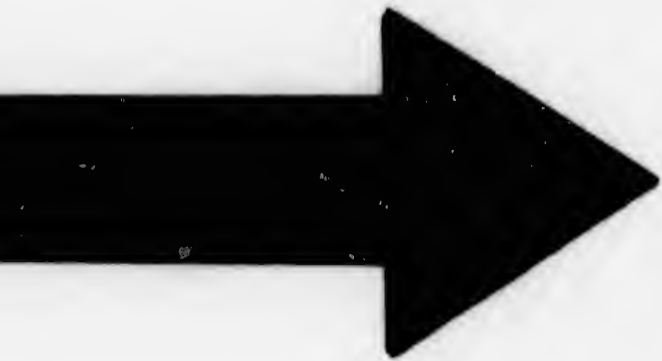
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Mr. Valin. But they came again, tel-
ling me that the sick man clung to his
project, and was full of faith and hope.
What was to be done?

«Come!» I said to his wife «try the
pilgrimage! but you will not go far.
As soon as you see your husband be-
come weary, return immediately!»

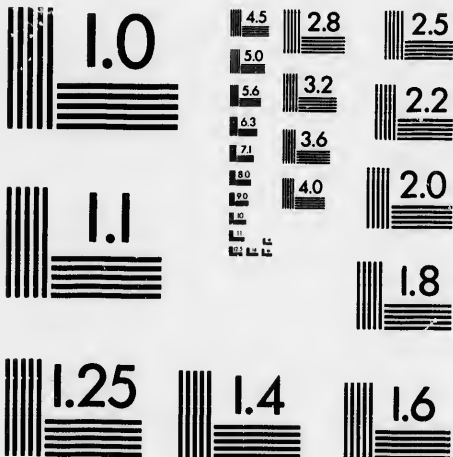
They placed the patient into a good
carriage, arranged so that he could lie
down if necessary, and they set out
trusting to God and St. Anne. I waited
anxiously to see my pilgrim return at
the end of a few hours. But Mr. Valin
quietly continued his journey, arrived
at Beaupré and to our great surprise
returned in a couple of days, rather
fatigued but very happy and more
hopeful than ever of his cure. After
his return he continued to pray and
ask prayers to St. Anne, and in a few
weeks I perceived that what the physi-
cian and myself had taken for a decep-
tive gleam of hope, was a real impro-
vement.





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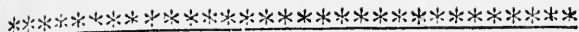
Finally, Mr. Valin no longer felt any pain, and at this day he is remarkably well. He was always an active man and at present he works as in the past, and could easily forget that he had been on the brink of the grave, but for the gratitude he feels to Good St. Anne.

For my part, Mr. Editor, I do not hesitate to consider the cure of Mr. Valin altogether miraculous, and I believe it to be of a nature to encourage the faith and confidence of your pious subscribers.

Mr. Valin promised to publish his cure in your Annals.

P. E. BEAUDET, Pastor.

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Twenty-Fourth Day.

GLORY OF ST. ANNE.

Consideration.

*Joachim and Anne ascend to heaven
with Jesus.*

THE great and beautiful day of our Saviour's Ascension arrived at last and the prison gates were opened to the soul of the just. With what loving eagerness did these holy souls hasten to the Mount of Olives, where Jesus, their only love, was awaiting them! What joy for them, and more particularly, what joy for St. Joachim and St. Anne, to be able to gaze on the beauty of His risen body, and to behold the rays of light which emanated from His wounds! What joy for them to see beside Him Mary,

their beloved Daughter, the glorious Virgin whose life had been renewed by His resurrection! And when Jesus had given His last recommendations to His disciples and blessed them, He began ascending towards heaven and with Him there ascended all the myriads of patriarchs, of prophets, of the just of all ages, the first-fruits offered to God by the human race. And whilst ascending to the heavenly realms, they sang in chorus: « Hosanna to the Son of David, glory to Him who hath redeemed us with His precious blood. Princes, lift up your gates and the King of glory shall come in! » — « Who is the King of glory? » demanded the Angels — « It is the Lord, strong and mighty, the Lord mighty in battle, the Lord of hosts. » And at these words the gates of heaven were thrown open.

And then there burst on the eyes of Joachim and Anne a ravishing spectacle, which all the delights of eternity will never efface from their remembrance. On a raised throne blazing

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with rays of glory, was seated. the
Ancient of days, the Eternal, the Father
of all. Standing around Him, the
Dominations, the Powers, the Virtues,
the Cherubim and the Seraphim, veil-
ing their faces with their wings and
filled with a holy fear, sang: « Holy !
holy ! holy ! the Lord God of hosts ;
the heaven and earth are filled with
His glory ! » Now, so soon as the Son
of Man, the divine Offshoot of Joachim
and Anne, had arrived before the
throne, the Eternal, opening wide His
arms, pressed Him to His heart, saying :
« Thou art my Son, my first-begotten ;
sit Thou on my right hand till I make
Thy enemies Thy footstool » Then, on
a sign being given them, all the Angels,
Archangels, Thrones, Virtues, Princi-
palities, Dominations, Powers, Che-
rubim and Seraphim came in their
choirs, to prostrate themselves before
Jesus, saluting Him as their King and
their God, crying out : « Worthy is
the Lamb that was slain to receive
power and honor and glory for ever

and ever.» What a happiness would it not be for a poor peasant to see his son crowned king of a vast empire and surrounded by the homage of the lords of the land? And yet what is an earthly kingdom but vain show, a source of endless trouble! Its possessor wields a power more imaginary than real, which can neither ward off suffering and sorrow nor delay his death a single moment. How immeasurably greater then must have been the happiness of the two holy spouses on seeing their Grandson recognised by the Most-High as His only Son, proclaimed King of kings and adored by millions and millions of the princes of the heavenly courts! And next to the beatific vision, seeing their Jesus, loving Him and beholding His glory will eternally be their greatest delight and happiness.

Practice.—Rejoicing in the happiness and glory of Jesus Christ is a most meritorious act of charity, and one strongly recommended by the Saints. Pious souls are the more called on to

practise this disinterested love, since it is indispensable for attaining heaven.

PRAYER

To implore the love of God

My sweetest Jesus ! I rejoice more in the supreme felicity which Thou dost enjoy, and wilt eternally enjoy than in all the happiness that may ever be mine in time and in eternity. My greatest happiness, my beloved Redeemer, is knowing that Thou art perfectly happy and that Thy happiness is infinite. Reign then over my soul, dear Lord, I give it entirely to Thee ; do Thou take possession of it for ever : may my will, my senses, my faculties, everything in me be subject to Thy love, and in this world be only employed at Thy good pleasure and in Thy glory.

Glorious ancestors of my Jesus, St. Joachim and St. Anne, intercede for me with Mary, with Jesus ; obtain for

me the grace of loving God, not only because of His goodness to me and the happiness to which I aspire, but also and above all, because He is infinitely good in Himself and, through His divine perfections, worthy of infinite love.


Ejaculation. — St. Joachim and St. Anne, obtain for me that I may love Jesus not only for the benefits I expect from Him but still more for Himself.

EXAMPLE.

Recourse to St. Anne.

(EPILEPSY).

Saint Roch, Quebec.

n Tuesday, Aug. 10th 1874, the Confraternity of the Living Rosary made its annual pilgrimage. At six o'clock in the morning, two

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steamers set out, carrying eleven hundred pilgrims to the sanctuary of St. Anne de Beaupré. Among them there was a young girl, of St. Roch, Quebec, who had long been afflicted with epilepsy, and this young girl was myself. My illness far from yielding to the efforts of the physicians grew constantly from bad to worse, and gave serious anxiety both to my parents and myself. For the first two weeks the attacks were so frequent that they scarcely left me a moment of rest. My family said that I fell into dreadful convulsions during which with my writhing limbs and foaming mouth I verily offered a pitiable sight. Afterwards the attacks became less frequent, but lasted much longer, and finally resulted into crises that kept me struggling for more than two hours.

How could I in such circumstances undertake a journey of twenty-one miles? Before starting, my mother with the rest of the family, as well as a number of pious sodalities had made

several novenas in honor of the great and good St. Anne in my behalf. My mother had also promised, if I obtained my cure, that it should be published in the « Annals. »

We had not prayed in vain, for I was cured. Would that I had a thousand tongues to proclaim to all the earth, were it possible, the power; the kindness, and the tenderness of Good St. Anne, who has restored me to health ! I would desire to borrow the hearts of all the angels and saints that I might worthily thank this great patroness for obtaining me so great a favor.

This pilgrimage which was so fruitful for me was also the same for others, who undoubtedly will not fail to relate what they have obtained.—A man, of upwards of fifty years, suffering from extreme weakness, and unable to digest any kind of food, was among the pilgrims. This poor unfortunate, who resembled a walking corpse, was radically cured. Another man recovered

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his sight, which he had so completely
lost that he could not walk a step with-
out assistance.

Such were some of the exterior
favors, but God alone knows the num-
ber of the interior graces bestowed.

Love, honor, praise, and gratitude to
the good and glorious St. Anne.

Twenty-Fifth Day.

GLORY OF ST. ANNE.

Consideration.

*St. Joachim and St. Anne witness Mary's
arrival in heaven.*

ST. Stanislas Kostka always mani-
fested a great desire that his
death might occur shortly before
the Feast of the Assumption, so that

he might be present at the heavenly celebration of that glorious day. He asked and obtained this grace through the intercession of St. Lawrence. If then the anniversary of that great event causes such great rejoicing in heaven, that the elect experience an increase of happiness which, in the words of the young Saint, is as a fresh Paradise within Paradise, what can we think of the very day itself when this Queen of all hearts made her solemn entry there in body and soul? And, if this day was such a glorious one for all the inhabitants of heaven, what must it have been for the two Saints who had been deemed worthy of being her parents?

After her divine Son's Ascension, Mary had but languished on earth, and it was only her submission to the divine Will which had enabled her to continue to dwell there and to calm those loving transports which might at any time, have severed

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pure body which was, so to speak, spi-
ritualised by divine love. The angels
and blessed were burning with the de-
sire to behold her amongst them, that
she might take possession of the throne
destined for her. It seemed to them as
if something was wanting even in the
beauty of heaven until she should have
arrived. As for Joachim and Anne,
they had so ardent a desire of seeing
their blessed Daughter glorified that,
whilst accepting the Will of God Who
still retained her in exile, it seemed
to them as if their happiness, immense
though it was, would be incomplete
until her arrival.

Yielding at length to so many ardent
desires, the Lord permitted that death,
or rather love, should sever the chains
of the illustrious exile; and, when,
after a momentary separation from her
body, her pure and holy soul was again
united to it and had glorified it, Jesus
gave the signal for her triumph. Ac-

accompanied by a countless multitude of angels, He went to meet her, says St. Bernardine, and taking her by the hand took His flight with her to heaven. What a marvellous spectacle then met the eyes of the blessed Anne and her glorious spouse ! Their Daughter, incomparably more beautiful than the Seraphim, completely eclipsed the natural sun by her brilliancy, for she was clothed with the glory of the sun of righteousness. Supported by her divine Son, she soared gently towards the heavenly dwellings, beautiful as the dawn which gilds the clouds with its earliest rays, fragrant as the aromatic incense that exhales in the temple.

All hearts were drawn to her, and although the angels were dazzled by her beauty, they rejoiced in it and would willingly have still further enhanced it, even at their own expense if it had been possible. All of them pressed around her to gaze on her again and again and drink in the

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ing her approach, those angels, who
had remained in heaven, asked: « Who
is she that cometh up, fair as the moon,
sweet and comely as Jerusalem, terri-
ble as an army set in array?» And
those who surrounded her replied:
« It is Mary, our Queen, the Mother of
our King Jesus!» When the sacred
procession had arrived in heaven, Joa-
chim and Anne beheld the Son of man
presenting their beloved Daughter to
the Eternal Father, who crowned her
Queen of the whole universe. Then
all the choir of angels approached to
offer her their homage and fealty;
then the saints drew near, greeting
her as their co-redemptress and their
Mother. And when, in their turn, her
most blessed parents approached, what
feelings filled their hearts? In what
terms can they have expressed them-
selves? « Our Lady! blessed be God
for having giving thee to mankind;
blessed be He for having vouchsafed

to be born of thee, to deliver us from sin and death ! Blessed be He for having chosen us, all unworthy as we are, to have given thee existence ! Happy was the day when thou wert born in our house ! And now, Mary, we shall be no more separated from thee ; we shall always behold thee, thy happiness will for ever increase ours. Blessed for ever be the Lord Who by casting His eyes on thee has made us the happiest of parents. » « And blessed be ye also, revered father and best beloved mother, » would Mary reply, « blessed be ye for ever for having obtained my birth by your prayers and thus having given me that existence which enabled me to fulfil the highest destiny to which a creature could be called to fulfil, and for having obtained for me so many graces of predilection ! Blessed be ye for all the tender care with which ye surrounded me ; blessed be ye that, notwithstanding your great love of me, ye did consecrate me to the Lord.

Next to Him, ye shall be eternally the dearest objects of my grateful love »

Pious reader, we leave you to ponder on these ineffable subjects; your own heart will say more to you than can be expressed by our words which are all unworthy of so sublime a theme.

Practice.—Like her divine Son, Mary specially favors those who not only implore her aid in time of need, but also love her with a pure and ardent love and rejoice in her happiness.

PRAYER

To implore from St. Anne the love of Mary.

My sweetest and most amiable Mother Mary, I rejoice in thy happiness and glory more than in all the favors thou canst grant me; and I bless the Lord for having made thee so beautiful, so holy, so lovely; I rejoice that He loveth thee more than all His other creatures together. Why

cannot I love thee as thy greatest servants have loved thee, as St. Bernard, St. Stanislas, St. Philip Neri, St. Alphonsus ! Why cannot I even surpass them and be the foremost among the hearts that love thee ! If my desires are acceptable to thee, do thou accomplish them, for thou canst do so. Blessed parents of our lovely Queen, if ye cannot always obtain for me the temporal favors I demand, ye cannot refuse to pray for me when I call on ye to obtain for me the inestimable gift of the love of Jesus and Mary.

Ejaculation. — St. Joachim and St. Anne, obtain for me that, next to Jesus, I may love Mary above all

EXAMPLE.

Medal of St. Anne.

(REVOLVER).



ONE day as I was waiting for the train to set out at the station of a parish in the diocese of Mon-

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treat, I noticed a young man who attentively observed all my motions. He walked back and forth, seeming to examine my religious habit and plainly showed that he wished to speak to me. Finally he approached respectfully. «Father,» he said, I believe you are one of the missionary priests of Good St. Anne de Beaupré?» On my answering that he had not mistaken, he continued: «Pardon the liberty I take in addressing you, I am also a child of Good St. Anne; to her, I owe the life of my body as well as the life of my soul. On returning to Beaupré, please remember to tell this kind mother that I thank and always will thank her for the great miracle she has wrought in my favor. «One Sunday afternoon, about a month ago, I was amusing myself in company with two of my friends. I held in my hand a revolver which was loaded and which I playfully handled and turned about. Being so accustomed to my weapon I feared no danger from

is, when all of a sudden, while we were talking, I happened to touch the trigger. The pistol discharged striking me in the middle of the breast. Oh, how good St. Anne has been to me on that day! The ball went through my clothes but was stopped by a medal, a medal of St. Anne, which I constantly wore since my last pilgrimage to Beaupré. I fell on my knees together with my two friends, and we thanked with all our hearts that good Mother who had preserved me from temporal and eternal death; for, Alas, Father, I was not ready at that moment to appear before God. As soon as I can, I will make a pilgrimage of thanksgiving to Beaupré.»

S. L. C. S. S. R. 1838.



Twenty-Sixth Day.

VIRTUES OF ST. ANNE.

Consideration.

St. Anne's faith and hope.

THE worthy servants of the Saints are not those who content themselves with invoking their help in the time of trouble and need, but those who imitate them in the practice of those virtues which are most worthy of admiration.

And this admiration is a sure means of interesting the Saints in our favor. We have already, in several places, spoken of the virtues practised by our dear and good St. Anne; the remainder of our month shall be devoted to a fuller consideration of them. We will begin by the theological virtues.

Faith is the foundation, the source or the root of all supernatural life and of all christian virtue. It is the want of faith or the weakness of their faith which causes so many christians of the present day to live as heathens. Faith, and the hope that springs therefrom, were, according to St. Paul, the two virtues which shone the brightest in the Saints of the Old Testament. In fact, if these eternal truths are occasionally somewhat obscure to us, they must have been still more obscure to them, for Jesus Christ had not yet come on earth to preach these truths to them.

Religion was then composed of shadows and figures, its sacrifices represented Jesus Christ, but did not contain Him; its sacraments, its ceremonies did not confer grace as ours do, but only served to awake piety. Like us the people of those days looked to Jesus Christ for salvation, like us they hoped for heaven: but, unlike us, they did not possess Jesus Christ; they had

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no Blessed Eucharist, that pledge and foretaste of heaven on earth ; and also the gates of heaven were shut against them. If, as our Lord Jesus Christ says, a tree is known by its fruits, St. Anne's faith and hope must have been great indeed, since they bore such excellent fruit.

What was that fruit ? It was Mary ! For the greater glory of that holy woman and in order that the birth of the Mother of God might be attributed to her virtue rather than to any natural cause, so that the whole human race and Jesus Himself, the chief of the human race, should be indebted to her, divine Providence ordained that the blessed Anne should be barren like Sara, Rebecca, Rachel and the mother of Samuel ; and the Holy Ghost inspired in her a lively desire of obtaining an offspring from the divine goodness, so that the noble and holy life of Abraham might be continued. But in vain did Anne pray, watch, fast, give alms ; God seemed to be deaf to her

prayers. Did Anne become discouraged? No; her confidence seemed to increase in proportion as her trial was prolonged, and as her prayers became the more fervent, the more did God apparently refuse to grant her petition. She thereby made herself worthy of an incomparably more excellent grace than the one she was asking for: she asked for a child as an heir to Joachim's name, she obtained a Daughter through whom she herself became heir of the benediction promised to Abraham, and Grand-mother of the Saviour of men, of the Son of God.

Let us learn from this, in the first place, that when God delays granting our petitions, He does so out of His Goodness for us. Let us take an example, and for the consolation of pious souls, let us take it in the spiritual order. You have some notable fault, some weakness, some imperfection prejudicial to your progress in the spiritual life; for many long years you have been asking God to deliver

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 you, enables you to recognise your
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 those resolutions are not aided by grace;
 this fault makes you pray, and conse-
 quently causes you to make many acts
 of faith and confidence; it strengthens
 these two virtues in you, putting
 them to the proof; it intensifies your
 hunger and thirst for righteousness.
 If God had at once granted your prayer,
 you might perhaps have attributed
 your victory to your own strength;
 now, the very slightest particle of pride
 would do you more harm than all
 your repeated falling into a fault
 which you detest and which humiliates
 you.

Let us also learn that a prayer worth-
 ily offered is always heard, as we
 are infallibly assured by Jesus Christ,
 although not always according to our
 desires. St. Anne probably asked for

a son, and God gave her a daughter. But in truth, was not this Daughter infinitely more worth to her and to us than the twelve sons of Jacob? Every prayer, that is worthily offered, is a means of obtaining salvation and the graces necessary for attaining thereto. After we have prayed, then let us leave the Holy Ghost at liberty to amend our petitions, if He judges best so to do; and if, in the place of the milk and honey of temporal graces, which we have asked, He gives us the bread of the strong man, i. e. some grace more beneficial for our eternal salvation, let us rejoice thereat. Now this is what always takes place when we do not obtain what we have asked for; for our Saviour's promise assures us that an humble, confident and persevering prayer is always granted.

Practice.—One of the greatest graces we can ask of God through St. Anne's intercession is an unshaken confidence in the promises made by Jesus Christ to prayer.

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PRAYER

To implore the gift of prayer.

GREAT Saint, how far I am from resembling thee ! I am so ready to lose patience and courage, to give up praying when God does not see fit immediately to grant my prayers ! And this is why I remain in such misery and so poor in virtue. Prayer is the key of all the heavenly treasures, and I know not how to pray, because my faith is so weak and my wavering confidence fails me at the slightest delay. My powerful Protectress, come to my aid. grant that, trusting in the promises of Jesus Christ, my confidence and fervor may be increased in proportion to the delay which it pleases God, in His goodness, to subject me to, that, like thee, I may obtain more than I dare ask for. Henceforth I desire constantly to recall to mind that I was created for heaven and not for this

earth, not for time but for eternity ; that, consequently, what I ought to ask for above all, is the salvation of my soul, which salvation is assured to all who pray well and persevere in prayer.

Ejaculation.— St. Anne, obtain for me a lively faith and an unlimited confidence in the divine goodness.

EXAMPLE.

Promise.

(SPIRWRECK).

IN the course of last summer a young man named Alfred Thibaudeau, of the parish of Portneuf, was enrolled, with all the pious family, in the Confraternity of Good St. Anne. Some time after, this young man embarked with his father in a little schooner to sail from Portneuf to Montreal. He took with him, as a precious relic, his ticket of admission into the Confraternity. Scarcely had the vessel gone a

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few miles when a furious gail arose. As the life boat which was on the deck threatened to be swept off by the waves, the young man endeavored to fasten it tighter. This effort brought him into extreme danger, for both he and the boat were thrown into the water ; to complete the misfortune the boat capsized and in a second the young man was carried several rods down the stream.

The father seeing what had happened uttered a heart-rending shriek. Instantly he veered the schooner cross-wise so as to make a barrier, but the wind was so strong that the vessel could not remain in that position without being immediately swamped. He was obliged to continue his course, and to abandon his unhappy son to a watery grave. What a terrible moment ! to see his child exposed to a certain death, without being able to bring any help ? Very soon a considerable distance lay between the two unfortunate men !

In this extreme danger, the young man remembered that he wore a picture of St. Anne, printed on the ticket which we have mentioned. Filled with confidence he cried from the depths of his heart: « Good St. Anne, save me! He promised to have a High Mass sung if he was spared. Scarcely, had this prayer been uttered when the great distance which separated him from the life boat was passed over in an instant. But as it was floating the wrong side up he could only catch hold of the keel, whereon he clung with desperate courage. After two hours of terrible struggles his strength was exhausted, and as the raging waters threatened to deprive him of the only plank of safety, he made a last invocation, with so much fervor that he was instantly heard. By a real wonder, the boat righted and the shipwrecked, without being able to tell how, found himself in it. However, he was far from being out of danger, for his little craft was full of water,

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and the waves that constantly dashed over it, forced him to remain on his knees to avoid being swept off again. Another hour passed in this terrible position. During this time of frightful anguish he was continually praying, for he saw no safety but in help from heaven.

While he was thus struggling with death, he perceived a little vessel named "Queen of Angels," coming toward him; he called for help with distressful cries; but the captain could only exhort him to take courage, telling him that it was impossible to approach without danger of shipwreck, but that he would at once send a steamer. The good man kept his word, and about a quarter of an hour later a little steamboat came to search for the poor victim. It was not easy to find him, for only his head was above the waves and they washed over him every instant. The steamer circled around several times before she could discover him. Finally God judged that the struggle had lasted

long enough, and the steamer bore down directly on the little boat. A life-preserver was thrown to the young man, a ladder was lowered over the side, and he soon was safe on board. With earnest and intelligent care, the unfortunate sufferer, speedily recovered and was happily restored to his family, which will cherish eternal gratitude to those who rescued their dear Alfred from a watery grave.

When in the presence of his mother and his other relations, the young man kept repeating with tears: "Yes, it is Good St. Anne who miraculously saved me; how can I ever forget her? No, never, never!"

The preceding details have been related to us by Alfred's own sister. In the course of the week which followed this wonderful event, the promised High Mass was sung in presence of a great concourse of people. The pastor of Portneuf has kindly added his certificate to the foregoing record.

"I, the undersigned, Curé of Port-

neuf, certify that the incident related above by Leda Thibaudeau, a sister of Alfred Thibaudeau, really took place, and the account given of it is true and faithful.

In faith of which I have signed,

FÉLIX DUMONTIER, Priest.

Portneuf, May 15th, 1873.

P. S.—I will take the liberty of calling attention to two circumstances which clearly show the intervention of Providence. 1. How did the victim succeed in reaching the boat, which after throwing him into the water was quickly drifted off by the wind, leaving between the two, the length of an acre at least. 2. Having reached the overturned boat and when supporting himself upon the keel, how could he command strength enough to right it, at the very moment that he was feeling so weak as to be on the point of losing his hold! In view of such circumstan-

ces, we regard' the fact as altogether extraordinary, and well fitted to inspire the greatest confidence in St. Anne. This motive led us to ask the family to publish the fact for the edification of the readers of the « Annals.»

F. D., Priest.

Twenty-Seventh Day.

VIRTUES OF ST. ANNE.

Consideration.

St. Anne's love for Jesus Christ.

INSTEAD of considering in a general manner St. Anne's love for God, let us more particularly study her devotion to the person of Our Lord

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Jesus Christ. We have already said that Jesus was the great, the principal object of devotion to the Saints of the Old Testament, as well as to those of the New. They were justified by faith, by confidence in the Jesus to come, even as we are justified by our faith, our confidence in the Jesus Who has come. Just as we read His life in the gospel, they read it in the prophets; and the consideration of His humiliations and sorrows was their chief incentive to advancing in virtue. By faith Moses, when he was grown up, denied himself to be the son of Pharaoh's daughter, rather choosing to be afflicted with the people of God, than to have the pleasure of sin for a time. This too was the case with all the just of those times, and particularly with St. Anne, the glorious Grandmother of Jesus.

With what pious sorrows would St. Anne read these words of Isaias: «Christ shall grow up as a tender plant, as a root out of thirsty ground.»

—There is no beauty in Him nor comeliness ; we have seen Him and there was no sightliness that we should be desirous of Him. » — « He was the most abject of men, a man of sorrows and acquainted with infirmity. » — « Surely, He hath borne our infirmities and carried our sorrows, and we have thought Him as it were a leper, and as one struck by God and afflicted. » — « He was wounded for our iniquities, He was bruised for our sins. » — « By His bruises we are healed. » — « All we like sheep, have gone astray, every one hath turned aside into his own way, and the Lord hath laid on Him the iniquity of us all. » — « He was offered because it was His own will. » — « He shall be led as a sheep to the slaughter ; and shall be dumb as a lamb before his shearer and He shall not open His mouth. »

Jesus, the mysteries of His life, the benefits conferred by Him, His humiliations, His sufferings, such are the ordinary topics of David's psalms :

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the Saviour Himself affirms it in the
 gospel. We can hardly doubt that St.
 Anne, who took such delight in these
 sacred songs, penetrated their meaning
 by the assistance of the lights which
 the Holy Ghost imparted to her. What
 then must have been her sentiments
 when she read these complaints of our
 Redeemer to His Father : « My God,
 my God, why hast Thou forsaken me ? »
 — « My God, I have cried unto Thee
 and Thou hast not heard me. » — « I am
 a worm and no man ; I am the re-
 proach of men and the outcast of the
 people. » — « They have pierced my
 hands and my feet, they have num-
 bered all my bones. » — « They parted
 my garments among them, and upon
 my vesture they have cast lots. » —
 They have given me gall to eat and in
 my thirst they gave me vinegar to
 drink. » — « My heart has become like
 wax melting, my strength is dried up,
 Thou hast brought me down to the dust
 of death. » — « In the legal ceremonies
 and sacrifices, Anne found again what

she had read in the sacred Books. She saw our Saviour in the paschal lamb, in the two lambs that were immolated every morning and evening in the temple, in the scape-goat on whose head were laid every year the sins of the people and which was then sent forth into the desert to become the prey of the wild beasts. She well understood that the blood of an animal could not purify man from his sins, that the blood of a God-man alone could do this. With what ardor then did she not hasten His coming by her prayers and penances! With what piety did she not take part in the paschal feast, in which she seemed to be feeding on the flesh and blood of the divine Lamb! And when she was at Jerusalem, with what love did she not assist at the sacrifices which prefigured that of Calvary!

Faithful soul, happier than St. Anne, you can really possess Jesus Christ. You know all that He has done and suffered for you, you can daily be pre-

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sent at the holy Sacrifice, which is not a mere figure, but a substantial renewal of that of the Cross ; each day you can partake of His Flesh, drink His Blood, receive His Divine Person in your heart ! Every day you can speak alone with Him in the churches. How totally unworthy of your divine Patroness will you be if you feel naught but indifference for these august mysteries ! How can she love you and listen favorably to your prayers, if you bestow but scanty affection on Him Who here below was the object of her thoughts and affections ?

Practice—Take every means of increasing your devotion to Jesus crucified, to Jesus on our altars as a Victim, to Jesus present in the tabernacle, to Jesus, the Bread of Life. Take pleasure in making the way of the Cross, in being present daily at Mass, in visiting the Blessed Sacrament, in receiving Holy Communion. Often ask St. Anne to obtain for you the grace of performing these holy devotions with great

fervor. Believe me, she will thereby be more disposed to listen to your prayers for temporal favors.

PRAYER

To implore the love of Jesus crucified.

How ashamed ought I to be at my indifference towards a God Who died for me, and Who, out of love for me, remains ever present on our altars. That very excess of Thy goodness, my Jesus, which ought to fill my heart with burning love, only seems to increase my tepidity: wert Thou less lavish, I might, perhaps, be more desirous of Thy presence. St. Anne, my gentle Patroness, intercede for me, miserable sinner though I be so that my stony heart may be softened, my icy heart melted, and that at the thought of the crib where Jesus was born, of the Cross on which He died, the altar on which He is daily offered, of the tabernacle where He remains

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ever present, I may feel myself impelled to give Him love for love, to renounce myself and to live only for Him.

Ejaculation.—St. Anne, obtain for me great love towards our Lord Jesus Christ.

EXAMPLE.

Confidence.

(THE CRIPPLE WALK.)

Archbishopric of Quebec,
 Oct. 27th, 1873.

Dear Father Leclerc,

HAVING been an eye-witness, so to speak, of a miraculous cure wrought by the intercession of Good saint Anne in her venerated sanctuary it is a most agreeable task for me to give you some details on the subject. They are strictly exact. A

young girl, fourteen years old, daughter of Pierre Plamondon, a merchant of St. Sauveur, Quebec, had been suffering for several months from an extraordinary disease in the left foot. Remedies were powerless, and the illness was increasing from day to day. No less than ten fragments of bone, some of them of considerable size, were discharged from numerous sores in the affected foot. An Oblate Father who visited the poor child several times, told me that these sores seemed so dangerous that the doctor, after consultation, had decided to amputate the wounded limb. The parents of the sick girl made the vow of taking her to Good St. Anne, at the close of a novena, which they immediately began. I happened to be at St. Anne when Mr. Plamondon arrived with his daughter, on Sunday, the 10th of the present month, in the morning. I was giving Holy Communion at the High Mass, when I saw a man carefully supporting a young girl who was walking

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and his dear sick child, who were
approaching the Holy Table. Both
received our divine Saviour with great
faith, and great confidence in the
powerful intercession of Good St.
Anne. After receiving communion Miss
Plamondon did not even think of ta-
king her crutch again; she felt that she
was cured, and returned to her seat,
alone without any support or assistance.

I did not know the details of this
marvellous cure until after the High
Mass, when the father, still overwhelm-
ed with emotion and joy, came to ask
me to have some Masses said in thanks-
giving. I hastened to let the happy
object of this miracle venerate the holy
relic of St. Anne and I confess that I
could not restrain tears of admiration
and gratitude, when I saw the dear
child leave her place with eagerness,
and come with a firm step to kneel at
the rail. Gladly did I hold to her lips
the relic of her who evidently had a
special affection for the child whom

she had cured. I too did my best to thank the Saint, both for the child and for myself, as I considered it a great honor to have been the fortunate, though unworthy, witness of such a wonder. The sores on the foot had not disappeared, but there was no longer any pain, and there never has been since.

Honor, gratitude, and eternal confidence be to the good mother of the Blessed Virgin, the powerful protectress of all who have recourse to her!

Believe me, dear M. Leclere,

Your humble brother in J. C.,

NAP. LALIBERTÉ, Priest.

Almoner of the Archbishopric.



Twenty-Eighth Day.

VIRTUES OF ST. ANNE.

Consideration.

St. Anne's life of penance.

PENANCE is the principal element of the christian life. St. John the Baptist prepared men's hearts for the coming of Jesus Christ by preaching penance; St. John himself prepared for his ministry by a thirty years life of penance. Before commencing His preaching, Jesus, Son of God though He was, passed forty days of most rigorous penance in the desert, and it was penance on which He laid the most stress in preaching, "Do penance, He said, for the kingdom of God is at hand." The word penance wounds the ear of the natural, the old man; for to him, penance means death,

and he wishes not to die but to live, even if he drags us with him to the eternal flames. But we cannot listen to the promptings of the old man, i. e. our sinful flesh : it was not for this that we were baptised. At baptism, says St. Paul, our old man is crucified with Him that we may live to the everlasting.» In this matter there is no middle course. We were conceived in iniquity and clothed with a flesh which is ever in revolt against the law of God. Therefore we must either do penance, says our Lord, or perish everlastingly.

If you read the lives of the Saints, you will see that they were all much given to penance and we always picture them to ourselves as very mortified men. This virtue, too, was more especially practised by St. Anne. It is true that on this point also we are reduced to conjecturing the truth, but our conjectures amount to a certainty. Anne was pre-eminently given to prayer, as we have already seen, and

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as is proved by her sublime sanctity. Now, prayer goes along with mortification; prayer unaccompanied by mortifications is only an illusion, or at the least, is not long practised. Prayer is the cry of the soul, and sensuality is the cry of the flesh or the animal man: if the soul does not subdue the flesh by penance, it becomes sensual, carnal, it is weighed down and can no longer raise itself from earth to converse with God. Likewise the holy woman Judith, Anne the mother of Samuel, Esther and Anna the prophetess joined perpetual fasting to the prayers which they offered up by day and by night, and it is but right to believe that the Mother of the Blessed Virgin Mary was in no way inferior to those illustrious Saints. It may well be said that a well-made prayer is in itself a mortification, and that fervent, persevering, continual prayer, like Saint Anne's is an uninterrupted penitential exercise. Constant mental application to hea-

venly things is a powerful means of bringing the flesh into subjection, of overcoming its instincts, of forcing it to sympathise with the aspirations of the soul. Violence to ourselves must be done before we can remain for half-an-hour or an hour on our knees, motionless, our eyes closed or cast down, repressing all wandering and flights of the mind so soon as they are perceived. What then must it be to pass two, three, five, six consecutive hours in this exercise, and this not only occasionally, but every day of a long life, as many Saints have done and, as we can hardly doubt, St. Anne did? Nor must we imagine that the consolations they felt in their prayer, prevented their feeling the irksomeness of such constant restraint. Like other men, the Saints usually experience great aridity, dryness and desolation in prayer, as we are told by St. Alphonsus who had himself experienced it. Faithful soul, place yourself under the

protection of your holy Patroness and resolve to enter courageously on this salutary way of penance. Whoever you may be, you have sinned, and sin has to be expiated here below or in another life. The sufferings here below, even the greatest austerities practised by the Saints, are as nothing in comparison with those of Purgatory; and besides they gain merits; they help us to advance in interior virtue and draw down on us divine favors and heavenly consolations. But do not take fright: I do not wish you to practise the austerities of the Saints, but only those which are indispensable and which are:

Practice. — I. Unless for some just reason and legitimate dispensation, observe punctually the fasts and abstinences imposed by the holy Church. II. Be courageous enough to impose on yourself some mortification on Fridays, Saturdays, on the eves of the feasts of Mary, and daily during the

novenas which you make in honor of St. Anne. « Prayer is good with fasting and alms, » as the Archangel Raphael told Tobias. III. Support patiently and uncomplainingly all the annoyances which you meet with daily; accept in the same way, as if sent by God, all the affronts, unjust treatment, persecution which men make you suffer. IV. Frequently make acts of contrition for your past sins. V. Lastly, whatever may be the state of your soul, whether you be joyful or sorrowful, experiencing consolation or a prey to dryness and distaste, be always faithful in the discharge of all your devotional exercises, neither diminishing nor abridging them, whatever effort it may cost you, and being always on your guard against voluntary distractions.

PRAYER

To implore the grace of christian mortification and penance.

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GREAT Saint! Thou didst join severe penance to admirable innocence of life; and I who have so often offended God and deserved hell, hardly even know the meaning of the word penance. What confusion for me and what folly if I leave the rigorous expiation of my sins to a future life, whilst I might have obtained pardon for them here by means of much less suffering! Nor can I dispense with penance without exposing myself to eternal damnation! My powerful Protectress, I stand in urgent need of thy help in this matter. Aid me, I pray thee, to commence at once those practices which are indispensable to christian mortification, such as the observance of the prescribed fasts and abstinence, the abandonment of all pleasures which are for-

hidden, dangerous, or useless to my bodily health, patience in the troubles of this life, perseverance in prayer and pious exercises, notwithstanding the dryness and distaste I may feel for them.

Ejaculation.—St. Anne, obtain for me a spirit of compunction and the courage to do penance.

EXAMPLE.

Novena.

(FATAL PROSTRATION).

I the undersigned, am happy to make the following declaration in testimony of my lively and sincere gratitude towards St. Anne, to whose intercession I owe my prompt and perfect cure at the Shrine of Beaupré on Aug. 16th 1888, and I hope this simple narrative may contribute to increase confidence in, and devotion to, that illustrious Saint.

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Though being in poor health from 1878 till Dec. 26th, 1882, I was however able to attend constantly to my ordinary occupations, but, at the end of each school year, I felt greatly fatigued. Thanks to the repose of vacation, I was always able to return to my work when the next term began, but with a reluctance, inexplicable to myself, and which was attributed to my weak condition.

On Christmas Day, 1882, I had an attack of extreme prostration, and lost consciousness. From that moment, I continually suffered so much from head-ache that I could not follow any conversation, nor bear the least noise, and at the same time I also lost my memory completely. The physician of our Community said that it was a case of spinal inflammation extending to the brain.

From that date (Dec. 25th 1882) until 1887, I could only work at intervals, and frequently returned to the infir-

mary, where each time I had to follow a new treatment.

From the beginning of February, 1887, I was confined to bed and never left it for eighteen months. During all this time I suffered unceasingly from violent pain in the head, and had forcibly to remain in the same position, without making the least movement. I had pains in every limb and grew swollen excessively. Seeing myself in this state, I understood that my end was near. I prepared for death in such an earnest that I felt pained at seeing some of my sisters die before me.

The physician exhausted all the resources of his art to cure me, cupping, leeches, acupuncture, baths of hot and cold water, and finally cauterization which caused me frightful pain.

After having undergone this most excruciating experiment without the slightest relief, I lost confidence in all human help, and I determined to ask permission of my Superiors to make a

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pilgrimage to St. Anne de Beaupré. At the desire of our Rev. Mother Superior General I made two novenas in succession but without result, and the disease continued to grow worse. Despairing of my cure, I now only prayed for the grace of a happy death. However, a little while after I began a third novena to St. Anne, imploring, from the great Saint, an improvement that would enable me to bear the journey to Beaupré, for I nursed in my heart the firm conviction that if I only could go thither, I shou^d entirely recover. During this third novena I was able to move my right arm a little and to sit up in bed. Encouraged by this first success I commenced a fourth novena and then a fifth, and as the improvement continued from day to day, the physician and our Reverend Mother Superior General permitted me to undertake my pilgrimage. I was hardly able to start, though I was accompanied by two Sisters of our community

and several members of my family. They thought I was losing my reason, and said : " She will die on the road. " But nothing could disturb me, for I was sure and certain that if I once arrived at the shrine of Good St. Anne, I would be cured. Two days after, on Aug. 16th 1888, I was at the feet of our holy wonder-worker to solicit my recovery. As I was too weak to receive Holy Communion during Mass, it was given to me before.

Immediately after receiving the sacred Host I felt, if I am allowed to say so, I felt a pleasant warmth along the spine, which went up through my whole system.—I was cured ! What was not the astonishment of my family, all of whom were present, when they saw me suddenly move and go about without any assistance !

After rendering thanks to God and my kind benefactor, I returned to my Community, where my arrival was saluted with an outburst of surprise,

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joy, and gratitude, impossible to describe.

Five days after, I was appointed to go on a mission to Sherbrooke to take a class of forty pupils. I had charge of it throughout the year, and I am happy to testify that since the date of my cure, I have not had one single attack of that painful illness, which was pronounced incurable and mortal.

Now, I can study, read and write without the least fatigue, which I had not been able to do for nearly four years. Nay, for the first time in six years I have followed this time all the exercises of our annual retreat, without feeling inconvenienced in the least.

Praise, thanksgiving, glory, and love to my powerful and beloved protectress, St. Anne !

Sister SAINTE HILARIE,

of the Congregation of Notre Dame,

Montreal, Aug. 16th, 1889.

(Certificate of the Physician.)

Côte St. Paul, Aug. 30th, 1889.

Reverend sister Sainte Hilarie,

Congregation of Notre Dame,
Sherbrooke.

Reverend Sister,

I have attentively read the account of your late illness and extraordinary cure. I am very glad to be able to certify that this account is correct, and that I have no doubt of your perfect and entire cure.

I have the honor to be,

Your humble and honored servant,

A. D. AUBRY, M. D.

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Twenty-Ninth Day.

VIRTUES OF ST. ANNE.

Consideration.

*St. Anne's life of retirement and
recollection.*

LOVE neither the world nor the things which are in the world, for all that is in the world is the concupiscence of the flesh and the concupiscence of the eyes, and the pride a life. « If any man love the world, the charity of the Father is not in him. » Thus speaks St. John. Nothing then can be in greater opposition to christian holiness and eternal salvation than the love of the world, the pursuit of its pleasures and the practice of its maxims. This is why before being admitted to baptism we have to renounce them. « The world hateth me, » Jesus Christ

has said : how then can we love the world ? Jesus Christ has cursed the world on account of its scandals, for there is scandal in everything appertaining to it ; its maxims, its customs, its amusements, its fashions, its conversations ; how then can we take pleasure in it ? If we frequent the world, we thereby show that we share its tastes, desire to share its amusements, and conform to its customs ; now the whole world is seated in wickedness, says St. John, which means that it is under the domination of the devil. It was for this reason that all the Saints, even those of the Old Testament, fled from the world ; they lived retired from it ; some in the desert, says St. Paul, some in caves or hollows of the earth ; they passed their life in poverty, anguish, privations, scorn, persecutions, rather than breathe the vitiated atmosphere of that cursed country called the world.

St. Anne and her blessed spouse,

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like all the saints, like Jesus, Mary and Joseph later on, lived in the greatest retirement, carefully avoiding all worldly assemblies; and this is the very reason why we know so few details of their holy life. They were like the soberhued violet which, sheltered by its own leaves, fills the neighbouring woods with its perfume, or like the stream which, flowing through solitary places, is never disturbed by the foot of the wayfarer and incessantly mirrors the pure skies. Or like the chaste turtle-dove that penetrates into the thickest depths of the woods to hide her nest and her innocent offspring. They held communication only with the poor, the sick, the afflicted, to console them in their sorrows, to relieve their wants, and to inspire them with hope. What had they to ask of the world? They loved God with their whole heart, and they possessed Him; and what can be wanting to those who possess God?

Does not God contain everything that is good, as He said to Moses, and outside of Him that containeth everything that is good, what good can be found?

Faithful soul living in the midst of the world, far be it from me to advise you to desert the post assigned you by Providence, to leave your business, your house, to forsake your children, or, if you are still young, to enter religion without having any vocation for it. But if you cannot leave the world, I exhort you to follow St. Anne's example and to live in the world as a stranger to it. In order to do this you must, in the first place, hold the maxims of the world in horror. If the world say to you: « Young people will be young people, » that is, every sort of folly may be indulged in at that age, recall to mind that the maxim of the Holy Ghost is: « It is good for a man to have borne the yoke of the Lord from his youth, when he is old, he will not depart from the paths in which he

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has walked during his younger years.»
 If the world say to you : « We must
 stand up for our rights and not allow
 ourselves to be trodden underfoot,» you
 should reply : « Jesus has said : Love
 your enemies, do good to them that
 hate you, and ye shall be the children
 of your heavenly Father who maketh
 His sun to rise upon the just and upon
 the unjust. » If the world say to you :
 « We must do as others do, we must
 not make ourselves singular, nor need
 we live in the world like hermits,» re-
 member that the Holy Ghost says :
 « The number of fools is infinite ; many
 are called and few are chosen ; broad
 is the way that leadeth to destruction,
 and many there are who enter by it ;
 straight is the way that leadeth to life,
 and few there are who find it. » If,
 therefore, I wish to save my soul, I
 must do differently to what others do,
 I must be somewhat singular ; never
 say as the worldly says : « One cannot
 have too much of a good thing ; » but

remember what St. Paul says about those who wishing to become rich fall into the snares of the devil. Never say: « There is a man who is perfectly happy for he has everything he wants, he is rich, honored, flattered, and is always amusing himself » ; this would be contradicting Jesus Christ Who has said: « Blessed are the poor, blessed are those who weep, who hunger and thirst, who are persecuted. » Do not say : « God is good and will pardon me yet this one sin more, » or : « I mean to be converted later on, » for if God is good, He is also just ; He has warned you to lose no time in being converted, and has not promised you any to-morrow. If you wish to save your soul in the world, you must flee from certain worldly amusements, such as balls, and licentious plays, and you must avoid all companionship with the dissipated and irreligious. When questioned by the Curé d'Ars, the devil replied : « I am all round a ball like a wall, » meaning

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thereby that he did as he pleased with those who were taking part in it. In order to save your soul in the world, you must also avoid adopting any fashion of dress that is the least immodest, no matter how generally adopted it may be, and you must refrain from reading anything licentious or against the Catholic faith. Lastly, if you wish to save your soul in the world, you must tread underfoot all human respect and learn never to blush at doing right. Besides, this is the only means of being respected. You are known to profess being pious, so what will be thought of you if you are seen eating meat on an abstinence day, or smiling at some speech that offends against religion or modesty? You will be thought utterly deficient in strength of mind. Protestants, Jews, freemasons are not ashamed of their ways of thinking, and should you be ashamed of the true religion? Jesus has said: « He that shall deny Me before men, shall be denied before the Angels of God. »

PRAYER

To implore the grace of resisting the worldly spirit.

My beloved Patroness, St. Anne, the Apostle has warned me that the world is but a stage on which every one appears for a moment to play a more or less brilliant part, and then vanishes for ever; and he thence concludes that those who use this world should be as if they used it not. What folly then to attach one's self to things which are not only transitory, but which, by their seductions, can imperil our real interests, those which will not pass away! But I stand in need of grace to enable me to resist the pernicious influence of the maxims, customs and examples of this perverse world! It is by thy intercession and that of thy blessed spouse St. Joachim that I hope to obtain this grace. Do

thou and he vouchsafe to watch over me for the glory of Jesus and Mary.

Ejaculation. — Good St. Anne, pray for me, that I may obtain the grace of triumphing over human respect.

EXAMPLE.

Pilgrimage.

(LONG DEBILITY.)

Miss Flora Lapointe of St. Justine had been confined to a bed of pain for three long years, forced to remain day and night lying in the same position. The physician had not been able to give her any relief, and in the beginning of last July, she was removed at her own request to the Hospital of the Sacred Heart, where she hoped to obtain her cure, or at least some help from a more regular treatment. But after a careful examination

two doctors declared there was no hope of her ever recovering.

Seeing herself condemned to remain for life an invalid and a burden to others, she had recourse to Good St. Anne. Filled with the greatest confidence, she asked to be carried to the Shrine of Beaupré where that great wonder-worker of Canada is pleased to manifest her power with God.

On Monday morning, the second of September, they bore her on her bed from the Hospital of the Sacred Heart to the steamer. When she reached the church, she was placed near the statue of Saint Anne, where she received Holy Communion before Mass. She had hoped to obtain her cure at this solemn moment, but God wished to try her faith. Though a little discouraged, she still continued to pray with confidence.

After Mass, she was allowed to venerate the holy relic, and at the same moment she experienced something extraordinary and inexplicable. She

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felt that she was cured, and able to
rise and walk. In her transport, she
began to cry aloud, to weep, to talk
without well knowing what she said or
did. Then she rose and began to walk,
to the great astonishment of those who
witnessed the miracle.

The news of this astonishing cure
was brought the same day to the Hos-
pital of the Sacred Heart, where they
had earnestly supplicated that the
prayers of this good girl might be
heard. There was great excitement in
the house the next evening, when they
saw the poor patient of the day before,
leave her carriage with ease before
reaching the Hospital, and approach-
ing alone and on foot to give to all a
proof of her cure. All congratulated
her, while she could not sufficiently
thank her benefactors for their prayers
to which she humbly attributed the
favor which she had obtained.

Shortly after, it was time for evening
prayers in the chapel, and Miss La-

pointe went thither, and knelt like all the others who were present. They sang in thanksgiving that popular chant so often repeated with joy and fervor by grateful pilgrims :

- Receive, St. Anne, on this happy day
- The homage thy grateful children pay. •

Abbé CHS TRUDEL.




Thirtieth Day.

VIRTUES OF ST. ANNE.

Consideration.

The charity practised by St. Anne.

UR God is a God of charity, according to St. Paul ; and according to St. John He is Charity itself « God so loved men that He

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CHS TRUDEL.

Day.

ANNE.

by St. Anne.

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l; and accord-
He is Charity
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gave His only beloved Son for them, »
Jesus has said, that He loves us even
as His Father loves Him; and the
proof He has given us of this love
is His having laid down His life
for our redemption. Our holy religion
is one of charity; everything in it
preaches charity: Baptism, by which
the Father adopts us as His chil-
dren; the Eucharist, in which the
Son feeds us with His own flesh and
blood; Confirmation, in which the
Holy Ghost comes to dwell within us,
to teach us to call God our Father and
pray to Him with filial confidence, and
also to be the pledge of our heavenly
calling; the Holy Sacrifice, in which
Jesus Christ daily renews in our favor
that oblation which He once made of
Himself on Calvary; the teaching of
the Gospel which our divine Master
reduces to one simple precept, that of
fraternal charity. Hence it evidently
ensues that whosoever loveth not his
neighbour may perform the most won-

derful works, may give all his fortune to the poor, may even shed his blood for the honor of God's name, and yet be not counted worthy of the name of Christian.

Need we say that charity was St. Anne's pre-eminent virtue? How, otherwise, could she have become the Mother of her who calls herself the Advocate, the Hope, the Refuge of sinners, the Consoler of the afflicted? How could she have been found worthy to become the Grandmother of the God of charity, of Him who hath so loved us as to give, not His riches, but His own blood? To be all this, must not St. Anne's heart have been filled, perfumed with charity? What was it that made her plead day and night for the coming of the Redeemer? Was it not her love for men and her desire of their salvation? And doubtless, it was through these very desires that she in conjunction with her holy spouse was judged worthy of giving to

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the world the Mother of the Redeemer.
Mary was the reward of their love for
their neighbour and their zeal for the
glory of God. And now that she is in
heaven, does not this good Saint con-
tinually show us how dearly she loves
the members of Jesus, more especially
those who place confidence in her? Who
can count the number of the lame she
has made to walk, the blind to whom
she has restored sight, the sinners
whose conversion and pardon she has
obtained, the despairing to whom she
has given fresh hope, the families at
variance which she has reconciled,
wives, mothers, widows she has com-
forted in their affliction? This power,
which is attested by so many wonder-
ful favors, has been accorded to her as
a reward for her charity, and so that,
now she is in glory, she may satisfy
the tender and generous instincts of
her heart. For God, Who in hell, pun-
ishes each sinner through the parti-
cular sin he is suffering for, in heaven

loves that the reward He bestows on His elect shall be analogous to the virtues they have practised on earth.

Ye, devout souls, who honor this great Saint, if you wish to be dear to her and obtain what you ask of her, you must try to resemble her in your love of your brethren. In the first place you must be on your guard against transgressing this virtue. Therefore, I. Never bear malice against any one. Jesus Christ has told us that we should be reconciled with those we have offended, before bringing our gifts to the altar, or else our gifts will not be accepted. St. Anne also rejects the prayers of the resentful. II. Never be envious, St. Paul says that through Baptism and Holy Communion we become members of one body; now, one of the members ought not to grieve but to rejoice over whatever happens for good to another. Satan gave the first example of envy, and the envious being his progeny, St. Anne will not count them

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as her spiritual children. III. Never
give scandal. The thief steals money ;
the assassin kills the body ; those who
give scandal rob the soul of grace and
kill it ; they render useless the blood
of Jesus Christ, His life, His passion,
His death. How can the Grandmother
of Jesus Christ look on such with a
favorable eye ? Let there be no disputes
nor squabbling, nor abuse, nor evil-
speaking : all these things are in oppo-
sition with St. Anne's beloved virtue,
all these things displease her and, more
or less according to their gravity, dis-
incline her to listen to the prayers of-
fered her.

But doing no harm to others is not
sufficient, you must aid them in their
needs and sorrows, according to your
means, if you wish St. Anne to aid you.
If you yourself are not poor, like St.
Anne, you must love to give to the
needy : you will thus, says Jesus Christ,
make to yourselves friends who will
open heaven to you and you will have

the all-powerful saint Anne as your friend, mother and special providence in heaven. Whatever your fortune or state of life may be, you can, like St. Anne, visit the sick, console the afflicted, give good advice, reconcile those estranged from one another, edify by a grave, modest, gentle christian deportment. By these various means you will infallibly win the good graces of your beloved Patroness and those of Mary and Jesus.

Practice.—When you make a novena to St. Anne, join alms to prayer.

PRAYER

To implore the protection of St. Anne.

GLORIOUS St. Anne, how canst thou be otherwise than overflowing with tenderness towards poor sinners like myself, since thou art the Grandmother of Him Who shed His

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 whom the Saints call the Advocate of
 sinners? To thee, therefore, I address
 my prayers with confidence, vouch-
 safe to recommend me to Jesus and
 Mary, so that at thy request, they may
 grant me remission of all my sins, per-
 severance, the love of God, charity
 towards all mankind, purity of body
 and soul and the special grace (name
 it) of which I stand in need at this pre-
 sent time. My powerful Protectress, let
 me not lose my soul, but obtain for me
 that through the merits of Jesus Christ
 and the intercession of Mary, I may
 have the happiness of seeing them,
 loving them, praising them to all
 eternity with thee and thy blessed
 spouse.

Ejaculation.—St. Anne, obtain for me
 the grace of loving God above all and
 my neighbour as myself.

EXAMPLE.

Pilgrimage.

(DISPEPSIA).

St. Jérôme du Lac St. Jean.

For about three years I was suffering from a strange disease, which prevented me from digesting any solid food, and wasted all my strength. I could lift nothing heavy, without immediately feeling so prostrate as to be for a while unable to stir. The physicians declared that it was not in their power to check the disease.

On Aug. 7th 1888, I undertook a pilgrimage to the venerated sanctuary of Good St. Anne de Beaupré. I immediately felt that I was cured. I dreaded illusions however and did not wish to make my recovery known until I had tried my strength by work that I was not capable of doing before. A whole

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year has now passed since I have made
 my pilgrimage, and the illness, which
 disappeared on the 7th of August, has
 not returned. Besides this, the ulcers
 on the body have healed completely ;
 and this, for aught I know, thanks to
 the water of the good Saint, which has
 been the only remedy employed.

I have reason then to thank and
 praise this good Mother, and should
 rejoice if these favors, which she has
 granted me, might increase the devo-
 tion of my countrymen, and inspire
 them with fresh confidence.

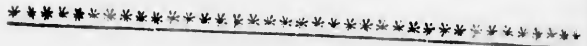
BASILE NÉRON.

I, the undersigned, priest and curé
 of St. Jérôme, certify that Mr. Néron,
 the happy protégé of Good St. Anne, is
 altogether worthy of all credit and I
 regard his declaration given above as
 based upon the most exact truth. For
 my part, I can testify that a great num-
 ber of my parishioners, who have had

the happiness of making the pilgrimage to Good St. Anne the past year, have received great favors, both spiritual and temporal. May a thousand thanksgivings be rendered to her by all those who invoke her with confidence !

Given at St. Jérôme, Aug. 12th, 1889.

J. BTE VALLÉE, Priest.



Thirty-First Day.

DEVOTION TO ST. ANNE.

Consideration,

Practices in honor of St. Anne.

IN terminating the month which is consecrated to St. Anne, we will give our readers some rules to observe, in order that their devotion to

31ST DAY.

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LÉE, Priest.

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ANNE.

St. Anne.

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this great Saint may be really useful and salutary. There are two questions to be answered: I. What favors may we be allowed to ask of God through St. Anne's intercession? II. By means of what pious practices can we prevail on St. Anne to aid us?

In reply to our first question, we will answer that it is a good and a pious custom to invoke the Saints, and particularly St. Anne, in order to obtain relief in our bodily infirmities, troubles and trials, to escape some impending calamity, to succeed in our worldly affairs. Our confidence is most agreeable to God, since even in unimportant matters, it is based on faith in His goodness and in the power of the Saints. The holiest of mankind, too, have set us an example of applying to them. Among others we may see St. Francis of Sales having recourse to a relic of St. Apollonia in order to obtain relief from a violent tooth-ache which was preventing him from saying Mass. But there are some

christians who never think of having recourse to God and His Saints except when their temporal interests are at stake ; and this conduct is reprehensible. They forget that they have a soul to save, and eternity of blessedness to win ; that these earthly possessions, to which they are so attached will sooner or later be stolen from them by the robber called Death ; and that, no matter what means they may take, their carefully tended body, will become food for worms.

A certain man gained a livelihood by catching snakes which he sold to an apothecary who extracted from them a substance known as theriac. One evening being very much fatigued with searching after them, he placed a jar full of living reptiles in his room and not noticing that the jar was not well closed up, fell into a deep sleep.

Towards midnight, being awakened by the buzzing of a large fly, he perceived that the snakes had crawled out

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of their jar and, attracted by the heat, were all around him in his bed ; his neck, arms, legs, chest were covered with these frightful reptiles, the slightest bite from which would cause his death, and a terrible death. Calling his servant, he told her—what ? To drive away the importunate fly which was disturbing his sleep. This being done, and saying to himself that tomorrow he must see to killing these snakes ; he once more placed his head on his pillow and fell asleep again. And what happened, you will ask me ? Just what was likely to happen : toward morning, the reptiles, having recovered from their state of torpor, attacked him with their poisonous bites and he died in horrible agony. What a madman ! how imprudent of him ! you will exclaim.—Most certainly, but are we any wiser ? For weeks, months, years perhaps, we have been living in mortal sin : our sins are so many vipers, any one of which might, if God so

permitted, precipitate us into the eternal flames ; and yet we live on quite tranquilly, we eat, we drink, we sleep, we make merry, we put off our conversion to another day. To awake us from our fatal torpor, God sends us some sickness, some reverse of fortune, some cross or other. And our first care is to have recourse to saint Anne, begging her to deliver us from whatever is disturbing our fatal repose. Let us not be so mad, so imprudent ! Let us first ask her help to enable us to break asunder the chain of our passions, to rid us of those sins which are hourly exposing our soul to endless misery. Afterwards, if we will, we can ask to be delivered also from whatever cross God has seen fit to send us for our greater good.

In our devotion to saint Anne then, our first thought must be the salvation of our soul, we must ask her to deliver us from sin, if we are in that unhappy state, or if happily this

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be not the case, to preserve us from
 it for ever and make us increase in
 the love of Jesus and Mary and in all
 the virtues necessary to our state of
 life.

But if we wish St. Anne to love and
 succor us in all our necessities, we
 must be faithful in honoring her dai-
 ly. It is not necessary to make long
 prayers to her : a *Pater* and *Ave* devout-
 ly recited in her honor will suffice, if
 we never omit them. There are some
 christians who hasten to pray to the
 Saints and make pilgrimages to their
 shrines, whenever they are in any
 trouble but forget them as soon as
 they have obtained relief in their neces-
 sities. Such devotion is but mercenary,
 self-interested. Neither God nor the
 Saints love ingratitude. Pray then to
 St. Anne at all times : in your neces-
 sities in order to obtain relief ; and
 after having obtained favors, continue
 to pray in order to show your gratitude ;
 pray also for her aid in whatever trials

the future may have in store for you and, most of all, pray that under her protection, you may attain eternal happiness.

Practice.—Fidelity in offering a short daily prayer to St. Anne, so as to attain to eternal glory through her intercession.

PRAYER

To obtain true devotion to St. Anne.

GREAT St. Anne, grave indelibly on my heart and on my mind the words which have reclaimed and sanctified so many sinners: « What shall it profit a man if he gain the whole world and lose his own soul? » May this be the principal fruit of these pious exercises by which I have striven to honor thee during the month which is consecrated to thee. At thy feet I renew my resolution of invoking thee daily, not only for the success of my

temporal affairs and to be preserved from sickness and suffering, but above all, that I may be preserved from all sin, that I may gain the victory over my depraved inclinations, and that I may succeed in working out my eternal salvation. My powerful Protectress, do not let me lose my soul, but obtain for me the grace of winning my way to heaven, there, with thee and thy blessed spouse and glorious Daughter, to sing the praises of the most holy and adorable Trinity, for ever and ever.

Ejaculation.—Good St. Anne, extend thy maternal intercession to me and lead me to heaven.

EXAMPLE.

Picture of St. Anne.

(DISPEPSIA).

THOUGH still quite young, being only twelve years old, Zuléma had been for some years a dyspeptic,

and her disease gave no sign of yielding to the care of a skilful physician.

Last February we were obliged to withdraw her from the convent of St. Michel, and soon afterwards she fell into such a state of weakness, that for three months she was not able to walk. My great fear was that she would become a cripple, but the doctor reassured me by saying that if she only could take nourishment she would walk.

Good St. Anne however, whom the sick child had been long invoking, willed that her cure should be of a different character. Zuléma would often say that she would be cured in the month of July, and that she would receive Confirmation with the other children of her class. Confirmation was to take place at St. Valier, on the 17th of that month.

On July 6th we were making a second novena to St. Anne. In the evening Zuléma asked me for the « Au-

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nals, » cut out the picture on the cover
and had it fastened in her stockings.

But that night of the 6th was a very
bad one for the sufferer, and in the
morning she was in a desperately weak
state. It was Sunday, and I was not
willing to leave her to go to Mass, but
Zuléma urged me to go, adding that
she would be cured the very day, and
that she would come and receive me
at the door on my return from church.

May Good St. Anne be praised and
glorified forever! These words, doubt-
less inspired by the Saint herself, were
fulfilled to the letter. During Mass,
Zuléma experienced an unusual sensa-
tion in her limbs and said : « I believe
that Good St. Anne is curing me ! » She
called her aunt, who did not hear her ;
for her weakness was so extreme that
she could only speak in a very low
voice. Zuléma resolutely rose and
went herself to find her aunt, saying,
« I am cured ! Good St. Anne has cured
me ! »

Saint Anne, who thus made the dear cripple walk, also caused the dyspepsia to disappear completely. From that day, she was able to digest any kind of food, she continued to gain fresh strength every day, and is now enjoying excellent health. On July 17th, she went to the church, and was confirmed.

May this great favor contribute to encourage confidence in saint Anne among the pious readers of the Annals!

St. Valier, Sept. 1st 1889.

Madame JOSEPH MERCIER.



31ST DAY.

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EPH MERCIER.



CHAPTER II.]

NOVENA

IN HONOR OF ST. ANNE

*During the Novena in honor of St. Anne,
it would be well to adopt the following
devout practices :*

1. Make an alms in honor of St. Anne,
according to your means.
2. Burn candles before her statue.
3. Approach the Holy Table.
4. Repeat often the invocations of St.
Anne
5. Finish the Novena by performing
some good work in honor of St. Anne.

FIRST DAY.

HAIL Saint Anne, beloved Mother ; hail Mother of Her, who has brought into the world the Saviour of mankind ; hail, a thousand times ; hail to Thee, the source of so many unspeakable blessings ; thou hast borne and nourished on thy bosom the most Holy Virgin Mary, who has given to us the thrice Holy Redeemer Christ Jesus ! O blessed fountain, whence have sprung for us so much happiness and bliss.

Most worthy saint Anne, poor prodigal child that I am, I have recourse to thee, and place myself under thy motherly care. Lend a favorable ear to my prayers and in pity refuse not to hear me. Turn not away from me at the sight of my sinful heart, but show thy never failing goodness towards a repentant sinner. Let thy lips, sweet mother, vouchsafe to plead in my favor before the supreme Judge of heaven, whose wrath I have kindled by my

offences. Be my advocate ; recommend me to His infinite mercy ; obtain for me forgiveness and the grace of an humble and lasting repentance, with light to know and heartfelt sorrow to bewail my trespasses. Obtain for me strength not to fall again into sin, and to begin a new life.

Blessed saint Anne, holy Mother, I also implore of thee the grace to love, to serve and honor thy Daughter, the most Holy Virgin Mary, that I may share in her prayers and her favors. Deign to recommend me to her and pray to her for me. She refuses none of thy petitions, welcomes with loving kindness all those for whom thou intercedest, and leads them to the land of eternal bliss. May Mary look down with a watchful eye and maternal solicitude upon him who loves and serves her peerless mother ; may she obtain for me salvation from her cherished Son ; may she take me under her especial care during these my days on earth ; may she with thee come to my aid, so

that my enemies may never rejoice at the loss of my immortal soul, nor boast of having enslaved a child and ward of Mary and saint Anne.

Sweet Mother, direct me in all my actions, strengthen me in all temptations, console me in my afflictions, assist me in my needs and be with me always, in life and in death.

O Good Jesus, be compassionate to the faithful servants of thy grandmother St. Anne, show then thy mercy, and for love of her extend to them a helping hand in all their necessities. O Mary, Mother of God, vouchsafe always to protect those who pay homage to thy blessed Mother and serve her with a devout heart.

O saint Anne! sweet patroness, be mindful of thy poor children; deliver us from all peril and all our enemies, help us to carry into effect our good intentions; obtain for us that we may lead a holy life, die a good death and finally enter into enjoyment of celestial bliss for all eternity. Amen.

Hail, Mary, full of grace, the Lord is with thee, may thy grace be with me; blessed art thou amongst women and blessed be thy Holy Mother Anne from whom, O blessed Virgin Mary, thou didst receive splendour thy holy and virginal flesh; for from thee was born Jesus Christ, son of the living God who liveth and reigneth world without end. Amen.

O Jesus, Mary, Anne, help me now and at the hour of my death.

Practice.—I will during this novena address several times each day pious ejaculations to St. Anne.

Ejaculation.—St. Anne, obtain for me the grace of a holy death.

Here recommend your intention.

SECOND DAY.

FROM the depth of my heart, O noble Lady, St. Anne, do I pay thee my homage this day and ask of thee to



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shelter me under the shield of thy maternal protection. Thou knowest the many dangers which surround me ; therefore I beseech thee to be my protectress and to save me from spiritual shipwreck. Thou knowest, amiable Mother, how greatly I revere thee, how gladly I love to serve thee, what sweet delight it gives me to praise thee, and what a soothing consolation it is to me to call upon thy name in my distress.

O good St. Anne, show thyself then towards me a tender Mother and powerful patroness. Thou beholdest me groaning under the weight of my sins. Pray for me then with the more ardor and entreaty ; the more urgently plead for me ; watch over my soul that it may not be lost ; give me thy help ; I seek it and hope for it from thy clemency ; I look up to thee with a child-like trust, and I desire to live and to die in thy holy service.

O wise and potent Mother, who hast so much power and merit before God

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 Queen of Paradise, thy blessed Daugh-
 ter Mary, never let thy heart forget
 my needs. I am indeed thy unworthy
 servant, but I treasure in my soul the
 thought that my devotedness to serve
 thee will be the pledge of my salvation.

O sweet advocate, present thyself for
 me before the throne of the divine Ma-
 jesty, that by thy mediation I may
 obtain pardon of the evil I have done,
 strength henceforth to overcome my
 passions, and grace to spend all my
 days in good works. Let me feel the
 effects of thy power and bounty ; may I
 root out of my heart its wicked lean-
 ings and rear holy virtues in their
 stead.

O how fervently do I desire that for
 the time to come my delight may be
 to love Him who from all eternity has
 so much loved me, and to steer my
 course of life according to His most
 perfect and adorable will.

Sweet Jesus, I thank Thee for all the
 graces, which in Thy infinite goodness

Thou hast lavished upon St. Anne ; for having chosen her, among all women, to be Thy grand-parent on earth and exalted her in Heaven with so great a power of working miracles. In the name of her great merits, I humbly recommend myself to the infinite mercy of Thy divine heart ; let saint Anne be my gentle Mother, my Advocate and my Protectress during this my life and at the hour of my death. Amen.

O clement Virgin Mary, vouchsafe to repay with love, the love I bear to thy holy Mother. Together with her, help me in all the tribulations I must encounter in this valley of tears. At all times, when I seek thy aid, deign to hear me, until the day shall come, when I may admire thy glory in the courts of Heaven.

Most holy Mother, saint Anne, be pleased to take me under thy tender care in all my wants ; extend to me a helping hand and defend me against my enemies. Hasten to hear my prayers ; in thy bounty I place my trust.

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Make righteous and godly all the de-
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Hail, Mary, full of grace, the Lord is
 with thee, may thy grace be with me ;
 blessed art thou amongst women and
 blessed be thy holy Mother Anne from
 whom, O blessed Virgin Mary, thou
 didst receive spotless thy holy and
 virginal flesh ; for from thee was
 born Jesus Christ, son of the living
 God who liveth and reigneth world
 without end. Amen.

O Jesus, Mary, Anne, help me now
 and at the hour of my death.

Practice.—To my prayers I will join
 during this novena good resolutions.

Ejaculation.—Good St. Anne, beloved
 protectress, obtain for me from Jesus
 the gift of prayer.

Here recommend your intention.

THIRD DAY.

HAIL, holy Mother saint Anne, who hadst the ineffable consolation of bearing in thy womb and joyfully bringing forth the immaculate Mother of God.

Hail, sweet Mother saint Anne, who didst give the earliest cares to her whose purity surpasses that of angels, and from whom was born the Saviour of the world, thou, with thy holy spouse Joachim, didst tend her infancy, present her to the Lord in the temple, and according to thy promise, consecrate her to the service of God.

Hail, worthy Mother of the blessed Virgin Mary; from all eternity thou wert predestined to become the grandparent of the Saviour of the world; thy holy life made thee worthy of being glorified in Heaven where thou hast full power over the heart of thy Daughter Mary and thy grandchild Jesus, who refuse nothing thou askest them for us!

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Hail, holy Mother saint Anne, thou art the powerful advocate of those who call on thee and serve thee, for thou takest them under thy protection in life, thou providest for their needs, thou preservest them from danger, and obtainest for them the eternal rewards of Paradise.

Hail, blessed Root, whence sprang the beautiful flower and delicious fruit which have consoled and rejoiced both Heaven and earth. Even the most hardened souls obtain grace and pardon when they invoke thee with confidence, the saddest heart are consoled by thee, if they but have recourse to thee in their sorrow.

Hail, saint Anne, mighty and powerful, who dost generously reward thy servants, guide all their undertakings and bring sinners to repentance ; thou showest thyself specially compassionate to those who are in sorrow or tribulation, and thou dost bestow temporal favors on those who place confidence in thee.

Hail, saint Anne, blessed Mother, I rejoice in the numerous miracles thou dost perform constantly, which encourage all to have recourse to thee in their necessities.

Holy Mother saint Anne, by that great power which God has given unto thee, show thyself my Mother, my consoler and my advocate, reconcile me to the God whom I have so deeply offended; console me in all my trials; strengthen me in all my combats; aid me in my day of need; deliver me from all danger; help me at the hour of death and open to me the doors of Paradise. Amen.

Hail Mary, full of grace, the Lord is with thee, may thy grace be with me; blessed art thou amongst women and blessed be thy Holy Mother Anne from whom, O blessed Virgin Mary, thou didst receive spotless thy holy and virginal flesh; for from thee was born Jesus Christ, son of the living God who liveth and reigneth world without end. Amen.

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O Jesus, Mary, Anne, help me now
and at the hour of my death.

Practice.—I will in honor of St. Anne,
during this novena, give an alms to the
poor, or for a good work, and I will
practice an act of mortification.

Ejaculation.—O dear St. Anne, obtain
for me from Jesus crucified the grace
always to forgive my enemies.

Here recommend your intention.

FOURTH DAY.

HAIL, holy Mother saint Anne, I re-
joice at the great joy which filled
thy heart when the Angel announced
to thee that thy prayers were heard,
that thy barrenness was to be changed
to fruitfulness, and that thou wouldst
conceive and bear the Mother of the
Son of God. I ask of thee, by the joy
and consolation thou didst experience
at that moment, to vouchsafe, like a

good Mother and a powerful protectress, to help me in all my necessities, to console me in my pains, to strengthen me in temptation and to change my sadness into joy. I pray thee, holy Mother saint Anne, to obtain for me, by thy merits and prayers, the grace of true repentance, so that I may weep my sins, may root out of my heart all sin and concupiscence, and may become fruitful in good works and virtue.

Hail, sweet Mother St. Anne, I rejoice in the sweetness with which thy maternal heart was filled when thou hadst the happiness to bring forth, to gaze on and to tend that Flower of flowers, the spotless Queen, who was destined to fill the first place after God, in Heaven and on earth. By the consolations thou didst receive from the Queen of Angels, the Virgin of Virgins, thy beloved daughter Mary, I beseech thee to receive me as thy child and servant; vouchsafe to protect my body and my soul, and obtain for me the remission of all my sins, the grace of never again

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falling into them, lively contrition and
sincere amendment, so that henceforth
I may have the happiness of serving
God in the state of life in which I am
placed, with purity, humility and love,
and that all my works and all my de-
sires may conduce to the glory of God
and my own salvation.

Hail, holy Mother St. Anne, I rejoice
in the faith, piety and love with which
thou didst offer thy pure and holy
daughter Mary in the temple. By the
happiness which then inundated thy
heart, I pray thee to present me to
thy grandson Jesus, so that being pu-
rified, I may be agreeable in His eyes.
Present me also to thy holy daughter
Mary, so that she may intercede for
me, and taught by her I may ever-
more act conformably to the Will of
God.

Hail, holy Mother saint Anne, take
me forever under thy protection and
deliver me from the temptations which
are constantly assailing me; defend me

from the assaults of my enemies, so that they may not overcome me ; save me from all the numberless dangers that surround me, so that I may not perish ; above all assist me at my last hour ; do thou and thy daughter Mary come then to my help, and though I do not merit it, I ask ye both to vouchsafe to be present at my death-bed, to console, and strengthen me ; Holy Mary and holy Anne, show yourselves to be Mothers indeed, and obtain for me the grace of a good death. When my soul shall go forth from this world, do ye present it before God's tribunal, so that by your powerful help and intercession, it may obtain a favorable sentence. Amen.

Hail, Mary, full of grace, the Lord is with thee, may thy grace be with me ; blessed art thou amongst women and blessed be thy holy Mother Anne from whom, O blessed Virgin Mary, thou didst receive spotless thy holy and virginal flesh ; for from thee was born

Jesus Christ son of the living God who liveth and reigneth world without end. Amen.

O Jesus, Mary, Anne, help me now and at the hour of my death.

Practice.—To-day, I will honor saint Anne several times in her image.

Ejaculation.—Good saint Anne, obtain for me generosity in the service of God.

Here recommend your intention.

FIFTH DAY.

HAIL peerless lady St. Anne, Mother of the Queen of Heaven, glory and pattern of the married, consolation of the widow; hail, noble Mother, who dost so tenderly hasten to the aid of those who serve thee and have recourse to thee.

Hail, all powerful lady, who by a special power from God, dost console the hearts of those who invoke thee,

by procuring for them not only the eternal riches of heaven, but also, like a good Mother, success in their temporal affairs.

Hail, lady, most worthy of honor, saint Aune, sweet Mother and most powerful advocate ; poor sinner that I am, I pray thee to restore me the friendship of thy Daughter Mary and of Jesus the blessed fruit of her womb, so that I may find assured help in all the temptations and sufferings of this life, protection against the infernal enemy at my last hour, and the grace of a holy death.

Holy Mother Anne, forget not that I am thy servant and reject me not on account of my sins. I confess that my iniquities are great, but I now repent of them all ; and though I do not deserve that my prayers should be granted, yet I have recourse to thee, knowing thee to be a good Mother that will not repulse a repentant child ; make peace for me with my Lord and my God whom I have offended, and deliver

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cess in my temporal affairs, but, above
all, see to the salvation of my soul. St.
Anne, by thy influence with Jesus, the
Son of Mary thy Daughter, thou hast
obtained the gift of conversion for
many sinners. Must I then, who have
chosen thee for my Mother, be the only
sinner abandoned by thee ? No, St.
Anne, thy name alone, which signifies
Grace, assures me the help of thy pra-
yers, and by these prayers I am certain
of obtaining pardon and mercy from
Jesus. Yes, thou wilt pray for me now
and at the hour of my death : at that
decisive moment, thou wilt come to me
with Jesus and Mary, thou wilt defend
me against the attacks of the evil one
and thou wilt open to me the gates of
Heaven. Amen.

Hail Mary, full of grace, the Lord is
with thee, may thy grace be with me ;
blessed art thou amongst women and
blessed be thy holy Mother Anne from
whom, O blessed Virgin Mary, thou

didst receive spotless thy holy and virginal flesh ; for from, thee was born Jesus Christ son of the living God who liveth and reigneth world without end. Amen.

O Jesus, Mary, Anne, help me now and at the hour of my death.

Practice.—I will assist as often as possible at the holy Mass.

Ejaculation.—Good St. Anne, obtain for me that I may dread sin more than death.

Here recommend your intention.

SIXTH DAY.

GOOD saint Anne, thou knowest my pitiable state, thou knowest my want, how little good there is in me, and how prone I am to evil. I beg of thee to have pity on my wretchedness and not to suffer that my soul, the work of God, be lost for ever. Through

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thy prayers and merits, obtain from the divine Goodness that I may be found worthy of becoming a faithful instrument for the glory of God and the salvation of others. Pride, vanity and self-love have taken possession of my soul and have stifled therein the graces and inspirations of God. Pluck these ill weeds from my heart and plant in their stead the holy virtue of humility, so that I may know and despise myself, conceive self-contempt with meekness and simplicity, thus to become agreeable in the eyes of the Most High. Then will his divine graces freely enter into my inner soul, and cause to spring forth the blessed fruit of good works.

My heart, alas, my inclinations and my will are attached to vanity, to the world and to sensuality. The great love which God bears towards me, the many benefits He has bestowed upon me, neither touch, nor rouse me from my guilty sloth.

Good St. Anne, change these unholy dispositions. Let self-love and the love of the world perish in me ; that henceforth the love of God may inflame my soul and alone reign therein ; that I may show this sweet love within me by works of mercy and charity towards my neighbor. The fires of evil have consumed the precious gifts wherewith heaven had enriched my soul ; O St. Anne, in thy boundless charity, come to my aid and banish far from me every vicious thought and all evil longing. Cause to flourish in my heart the spotless lily of chastity, that its divine perfume may dispell every wrong desire. Help me to contend, O blessed Mother, against the power of darkness, that the fear of God and His hallowed love may supplant in my heart the barren pleasures of the world ; that I may mortify and discipline my rebellious flesh. Let me gain a complete victory over my unruly passions, and thus merit that glorious

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crown which is given only to those
 who fought with steadfast manliness
 against the world, the flesh and the
 devil. In this severe contest do thou,
 O saint Anne, support thy child. Let
 not the assaults of the enemy nor
 any temptation overcome me; let
 me for ever preserve purity of heart
 and body. With thy most Holy
 Daughter Mary, and her divine Son
 Jesus, overshadow me and protect me
 at all times. Amen.

Hail Mary, full of grace, the Lord is
 with thee, may thy grace be with me;
 blessed art thou amongst women and
 blessed be thy Holy Mother Anne from
 whom, O blessed Virgin Mary, thou
 didst receive spotless thy holy and
 virginal flesh; for from thee was born
 Jesus Christ son of the living God who
 liveth and reigneth world without end.
 Amen.

O Jesus, Mary, Anne, help me now
 and at the hour of my death. Amen.

Practice.—In order to be a worthy
 child of St. Anne, I will approach regu-

larly the holy tribunal of penance and use the means of salvation there provided, and taught me.

Ejaculation.—Good St. Anne, by thy great reverence for God, deliver my country from the vice of blasphemy. Here recommend your intention.

SEVENTH DAY.

AGAIN to-day, most amiable lady, I choose thee for my advocate and have recourse to thy intercession. Thou seest in me but a small share of good and a heavy weight of evil. By the power and the grace wherewith God has invested thee, expend to me thy helping hand. Deliver thy devoted servant from the wiles of Satan. Renew my mind and my heart; may I for the future lead such a christian life, that the remainder of my days may be the

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glory. My dear Mother saint Anne, I
have unbounded confidence in thy pra-
yers; I place in thy blessed hands my
soul, my body and all my hopes, both
in this world and in the world to come.
Direct my actions in the way which
thy wisdom seeth to be the best for thy
confiding child. I place myself under
thy motherly care, and with all the
ardor of my soul I commit to thy gui-
dance my course through life, and
above all recommend to thy patronage
the important work of my salvation.
Receive me, O good Mother; cover me
with the mantle of thy protection;
show me thy solicitude and thy tender-
ness. Look kindly upon me and come
to my assistance. By thy earnest
entreaty and thy great merits, may I
obtain grace and mercy from God and
all I stand in need of both for body and
soul. Free me from all danger, O
kind Mother; be thou the stay of my
soul, and be my mediatrix before the

offended Majesty of my God. Obtain for me the remission of my offences ; ward off from me the chastisement I have deserved for them ; help me to master my besetting sins ; procure for me purity and humility, and the grace to lead so devout a life here upon earth that I may secure the everlasting reward of heaven.

O blessed Mother, on all sides, deadly foes assail me with such great and ceaseless violence, that I am ever in danger of being overcome. Hasten then to my aid, and arm my frail clay so that it may not fall in the combat. May I rather die a thousand deaths than to stain my conscience with mortal sin. Be my guardian and guide in my journey through life. Obtain for me, that in the state wherein God has placed me, I may faithfully serve Him. O good Mother, I rest assured that under thy guidance, I shall no more be wounded by the hidden thorns, wherewith the perfidious world has

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Hail Mary, full of grace, the Lord is with Thee, may Thy grace be with me ; blessed art Thou amongst women and blessed be Thy Holy Mother Anne from whom, O blessed Virgin Mary, Thou didst receive spotless Thy holy and virginal flesh ; for from Thee was born Jesus Christ son of the living God who liveth and reigneth world without end. Amen.

O Jesus, Mary, Anne, help me now and at the hour of my death. Amen.

Practice.—I will to-day, in honor of St. Anne, keep a guard on my tongue, that I may not offend by speech.

Ejaculation.— Good St. Anne, obtain for me a true devotion to Mary.

Here recommend your intention.

EIGHTH DAY.

HAIL, most blessed Mother Anne, I rejoice at thy great honor ; thou gavest birth to Mary, that precious flower, whose blessed fruit Jesus has brought salvation to a lost world, fulfilled the desire of all pious hearts, conquered death and restored life and hope to sinners. Vouchsafe to intercede for me before Jesus Christ and obtain for me pardon of my sins, a real change of life and acceptable fruits of penance.

Hail, St Anne, mother of the Virgin of virgins, in thy goodness, cleanse my soul from the many stains wherewith it is sullied. Help me, I pray thee on bended knees, help me, from this time forward to live a pure life, so that my Saviour and my God may look on me with favor, and evermore keep me in His holy grace.

Exalted Lady, glorious St. Anne, deliver me from everything that is dis-

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pleasing in the sight of God ; let thy
 bounteous hand enrich thy client with
 grace and virtue ; strengthen me against
 the attacks of satan, the wicked world
 and my own perverse nature. Dear
 saint Anne, Mother of Jesus' Mother,
 deign, with thy blessed Daughter, to
 watch over and make properous all my
 interests. Good Mother, pray to Him,
 who for love of us deigned to clothe
 himself in our human flesh in the
 chaste womb of thy Daughter. Yes, pray
 to this gentle and mighty Grandson
 that He may wash my soul from every
 stain in His precious blood ; that He
 may vouchsafe to send His Holy Spirit
 to enlighten me and direct me in all
 that I do, and make my heart and will
 obedient forever to His holy inspira-
 tions. Appease, O my Mother, appease
 my Judge, keep a watchful eye upon
 my soul ; cause to flourish therein
 every virtue ; help me in all things,
 help me in all my crosses and difficul-
 ties. Give me of the fulness of thy

bounty, sustain my courage by thy favors and lead me to a happy end. Amen.

Hail, Mary, full of grace, the Lord is with Thee, may Thy grace be with me; blessed be Thy holy Mother Anne, from whom, O blessed Virgin Mary, Thou didst receive spotless Thy holy and virginal flesh; for from Thee was born Jesus Christ, son of the living God who liveth and reigneth world without end. Amen.

O Jesus, Mary, Anne, help me now and at the hour of my death.

Practice.—I will be faithful to invoke saint Anne every day, even though I should have had the misfortune of displeasing God by mortal sin.

Ejaculation.—Good saint Anne, obtain for me the most strict fidelity to all the duties of my state in life.

Here recommend your intention.

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NINTH DAY.

DEAR good saint Anne, I have reach-
ed the end of the novena, which I
have undertaken in thy honor. I have
asked, and this day again implore of
thee, dear Mother, to obtain for me
forgiveness of my many trespasses, true
sorrow, a sincere and lasting amend-
ment of life, and a good death; also
such temporal and spiritual favors as I
stand in need of for soul and body.
But my miseries are endless; where-
fore, O holy patroness, my entreaties
must also be incessant. Let not, I
beseech thee, O Mother, let not thy
kind ear grow weary of my prayers,
though I repeat them so often. At last,
thy many favors will conquer my
obdurate heart; they will endear me
to thy service for ever, and, through
thine, to the faithful service of our
God. Yes, dear patroness, cause my
heart to relish the sweetness of divine
love and things spiritual; fill my soul

with true piety : enlighten my mind ; purify my inclinations ; give uprightness to my will and holiness to my intentions.

O bounteous Lady, secure for me perseverance in my good resolutions, resignation in adversities, christian humility in my conduct and prudence in all my actions. Through thy mediation, obtain that for the love of Jesus I may despise the world and its vanities ; grant that I may be delivered from all the wiles of satan and that my soul may be filled with the love of God and of my neighbor. Do not fail, O my amiable Mother, to implore for me from divine Providence, all needful aids through life. May I receive from thy bounteous hand, not only means sufficient for my own wants, but, further, be enabled through thy goodness, to help the poor and contribute to the good works of our holy religion. Dear Good St. Anne, obtain for me, from our merciful Lord, health of body and ease of mind ; freedom from every misfor-

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hy goodness, to
tribute to the good
ion. Dear Good
e, from our mer-
body and ease
m every misfor.

tune and peace of heart. Assist me at
the hour of my death; that I may
depart this life with a heart truly
repentant, a lively faith, a firm hope
and ardent love, and fortified by the
last sacraments of holy Church. With
thy holy Daughter Mary, do thou, O
saint Anne, protect me in my last mo-
ments; shield me from the snares of
the evil one and his angels; secure for
me before the judgment seat of God a
favorable sentence and lastly grant me
a happy admission in the company of
the blessed, in the everduring kingdom
of Heaven, there to glorify and there
to thank the Adorable Trinity, thy
divine Grandson Christ Jesus, thy glo-
rious Daughter Mary and thyself, O
dear saint Anne, during endless ages.
Amen. So I hope. So may it be.

Hail, Mary, full of grace, the Lord is
with Thee, may Thy grace be with me;
blessed art Thou amongst women and
blessed be Thy holy Mother Anne from
whom, O blessed Virgin Mary Thou

didst receive spotless Thy holy and virginal flesh ; for from Thee was born Jesus Christ son of the living God who liveth and reigneth world without end. Amen.

O Jesus, Mary, Anne, help me now and at the hour of my death.

Practice.—For the concluding act of my novena, I will perform some good work in honor of saint Anne.

Ejaculation.—Good saint Anne, by thy motherly intercession bring me into Paradise, where thou art, there to praise and thank thee forever.



SECOND.

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from Thee was
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aint Anne, by thy
n bring me into
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forever.



PRAYERS FOR MASS.



BEFORE THE MASS.

ETERNAL Father, in this sacrifice I offer to Thee Thy Son Jesus, with all the merits of His Passion: 1. In honor of Thy Majesty; 2. In thanksgiving for all the favors Thou hast hitherto shown me, and for all those which I hope to receive for all eternity; 3.

In satisfaction for my sins, and for those of all the living and the dead. 4. To obtain eternal salvation, and all the graces which are thereto necessary.

My adorable Saviour, I come before Thy holy altar, to be present at the divine Sacrifice. Do Thou, my God, vouchsafe to apply to my soul all those fruits of this divine Sacrifice which it is Thy wish that I should reap therefrom, and do Thou supply for all that is wanting in me.

Do Thou dispose my heart to profit by Thy bounty; do Thou keep my mind from wandering and purify my soul, effacing by Thy blood all those sins of which I am guilty. Remember them no more, O God of mercy! I detest them out of love for Thee. I humbly ask pardon for them, and from my heart I pardon all who have offended me. Grant, O my sweetest Jesus! that, uniting my intentions to Thine, I may give myself entirely to Thee as Thou didst give Thyself entirely for me. I join my

sins, and for
 and the dead. 4.
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 I come before
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intention to that of the minister of the altar who is about to offer Thee the precious Victim of my salvation ; inspire in me, I pray Thee, the same sentiments as would have filled my soul had I been present at the bloody sacrifice of Calvary ; I recommand to Thee the Sovereign Pontiff, those who govern us, my relations, my benefactors, my friends, and my enemies. I also recomment to Thee all infidels, heretics, and sinners at enmity with Thee. Give them light, and the help necessary to deliver them from so sad a state.

To St. Joachim and St. Anne.

BLESSED spouses, Joachim and Anne, the whole world is indebted to you since, as says St. John Damacen, it was thanks to you that we can offer to God the most precious of all offerings, the Immaculate Virgin Mary, who alone of all creatures, is worthy

of her Creator. Filled with confidence in your goodness, I beg of you to listen favorably to the prayers I am about to address to you during the holy sacrifice of the Mass, which I intend offering to your Grandchild Jesus, and it is through your intercession that I feel confident of obtaining the grace of..... which I come here to ask.

CONFITEOR.

I accuse myself before Thee, my God, of having sinned exceedingly in thought, word and deed, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin and all the Saints to intercede for me. Lord, hear my humble prayer and vouchsafe to grant me entire remission of my sins and of the punishment they have deserved.

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INTROIT.

My God, I adore Thine infinite ma-
 jesty. I desire to honor Thee as
 Thou dost deserve to be honored. But
 how can I, a miserable sinner, honor
 Thee as I ought? I offer Thee, then,
 the adoration wherewith the Heart of
 Jesus itself honors Thee on this altar.

AT THE KYRIE ELEISON.

O Father, Creator of our souls, have
 pity on the work of Thy hands. O
 Father of infinite mercy, have pity on
 us. Eternal Word, Who didst vouch-
 safe to take our nature in the Blessed
 womb of St. Anne's holy daughter, and
 for our salvation to die an ignominious
 death on the Cross, I pray Thee to give
 me a share in the precious merits of St.
 Anne, of Mary, Thy holy Mother, and
 of Thy most dolorous Passion. Be-
 loved Saviour, have pity on me, and
 forgive me, sweet Jesus, my trespasses.

GLORIA IN EXCELSIS.

GLORY be to God GLORIA in excelsis
 on high, and Deo, et in ter-
 peace on earth to ra pax hominibus
 men of good will. bonæ voluntatis.
 We praise Thee. Laudamus te. Be-
 We bless Thee. We nedicimus te. Ado-
 adore Thee. We ramus te. Glorifi-
 glorify Thee. We camus te. Gratias
 give thanks to Thee agimus tibi propter
 for Thy great glory. magnam gloriam
 O Lord God, hea-tuam : Domine De-
 venly King, God us, Rex cœlestis,
 the Father almigh- Deus Pater omni-
 ty, Lord Jesus potens, Domine Fi-
 Christ, the only be- li unigenite, Jesu
 gotten Son, Lord Christe : Domine
 God, Lamb of God, Deus, Agnus Dei,
 Son of the Father, Filius Patris : Qui
 Who takest away tollis peccata mun-
 the sins of the di, miserere nobis.
 world, have mercy Qui tollis peccata
 on us. Thou who mundi, suscipe de-
 takest away the precationem nos-

ELISIS.

ORIA in excelsis
 Deo, et in ter-
 ax hominibus
 e voluntatis.
 lamus te. Be-
 cimus te. Ado-
 us te. Glorifi-
 as te. Gratias
 us tibi propter
 am gloriam
 : Domine De-
 Rex cœlestis,
 Pater omni-
 s, Domine Fi-
 igenite, Jesu
 te : Domine
 Agnus Dei,
 s Patris : Qui
 peccata mun-
 serere nobis.
 ollis peccata
 i, suscipe de-
 onem nos-

tram. Qui sedes ad sins of the world,
 dexteram Patris mi- receive our prayer.
 serere nobis. Quo- Thou who sittest at
 niam tu solus Sanc- the right hand of
 tus ; Tu solus Do- the Father, have
 minus ; Tu solus mercy on us. For
 Altissimus, Jesu Thou only art holy.
 Christe ; cum sanc- Thou only art
 to Spiritu, in gloria Lord. Thou only
 Dei Patris. Amen. art most high, Je-
 sus Christ ; toge-
 ther with the Holy
 Ghost, in the glory
 of God the Father.
 Amen.


Dominus vobis- The Lord be with
 cum. R. Et cum spi- you. R. And with
 ritu tuo. thy spirit.

THE COLLECT.


ALMIGHTY and Eternal God ! hear the
 prayer of Thy people, and turn
 not away from us Thy most holy coun-
 tenance on account of our sins. Gra-

ciously listen to the prayers of Thy servant the Priest, who prays for the salvation of Thy people, and through Thy mercy grant that we may obtain what we confidently ask to Thee; through Jesus Christ our Lord. Amen.

Prayer to St. Anne.

 God, Who didst deign to grant to St. Anne the grace of becoming Mother of her who gave birth to Thine only Son, grant, in Thy goodness, that we may revere her memory and may also obtain the powerful aid of her protection. Amen.

Prayer to St. Joachim.

 God Who, from amongst Thy elect didst choose St. Joachim to be the father of Thy well beloved Son's Mother, we pray Thee that whilst we celebrate his memory, we may merit his constant protection. Amen.

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 ur Lord. Amen.

Anne.


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 St. Joachim to
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 Amen.

THE EPISTLE.

Then follows the *Epistle*. It consists commonly of a portion from the writings of the Prophets or Apostles. While this is read, you can repeat the following prayer :

 my God ! I adore Thy Holy Spirit, who has spoken by Thy Prophets and Apostles, and still speaks through the holy Church. I receive with humility all the commandments and instructions which the holy Church gives me through her Priests. Grant, O God, that I may always believe what Thy Church teaches, and do what she commands ; through Jesus Christ our Lord. Amen.

THE GOSPEL.

 Divine Saviour, how great was Thy love to come Thyself upon the earth to be our teacher, and show us

the way to heaven. Grant me this grace, that I may listen with humility to all the truths which Thou hast preached ; enlighten my mind that I may understand them ; renew my heart that I may love and follow them. Grant me Thy divine assistance that I may never be ashamed of Thy holy Gospel, but confess the same always in words as well as in works ; who livest and reignest, world without end. Amen.

CREDO.

I believe in one God, the Father almighty, maker of heaven and earth, and of all things, visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God.

CREDO in unum Deum, Patrem omnipotentem, factorem cœli et terre, et omnium visibilium et invisibilium : Et in unum Dominum Jesum Christum, Filium Dei unigenitum : et

Grant me this
with humility
which Thou hast
thy mind that I
; renew my
and follow them.
assistance that I
of Thy holy
same always
works ; who
ld without end.

edo in unum
Deum, Patrem
potentem, fac-
in cœli et ter-
visibilium om-
et invisibi-
: Et in unum
num Jesum
tum, Filium
nigenitum: et

ex Patre natum an- And born of the
te omnia sæcula ; Father before all
Deum de Deo, lu- ages. God of God,
men de lumine. De- light of light, true
um verum de Deo God of true God.
vero ; genitum non Begotten not made,
factum, consubstan- consubstantial
tialem Patri : per with the Father :
quem omnia facta by whom all things
sunt ; qui propter were made. Who
nos homines, et pro- for us men, and
pter nostram salu- for our salvation,
tem, descendit de came down from
cœlis : et incarna- heaven. And was
tus est de Spiritu- incarnate by the
sancto ex Maria Holy Ghost of the
Virgine : ET HOMO Virgin Mary : † AND
FACTUS EST ; cruci- WAS MADE MAN. Was
fixus etiam pro no- crucified also for
bis : sub Pontio us : suffered under
Pilato passus, et Pontius Pilate, and
sepultus est ; et re- was burried. And
surrexit tertia die the third day he
secundum Scriptu- rose again, accor-
ras ; et ascendit in ding to the Scrip-

tures. And ascen- cœlum, sedet ad
 ded into heaven : dexteram Patris ; et
 sitteth at the right iterum venturus est
 hand of the Father. cnm gloria judicare
 And shall come vivos et mortuos :
 again with glory cujus regni non
 to judge both the erit finis : Et in Spi-
 living and the ritum sanctum Do-
 dead : of whose minum et vivifi-
 kingdom there cantem ; qui ex Pa-
 shall be no. end. tre Filioque proce-
 And in the Holy dit ; qui cum Patre
 Ghost, the Lord et Filio simul ado-
 and giver of life : ratur et conglorifi-
 who proceedeth catur ; qui locutus
 from the Father est per Prophetas :
 and the Son. Who Et unam sanctam
 together with the catholicam et apos-
 Father and the Son tolicam Ecclesiam.
 is adored and glo- Confiteor unum
 rified : who spoke baptisma, in remis-
 by the Prophets. sionem peccato-
 And one holy Ca- rum ; et expecto re-
 tholic and Apos- surrectionem mor-
 tolic Church. I con- tuorum, et vitam

venturi sæculi. fess one Baptism
 Amen. for the remission
 of sins. And I expect the resurrec-
 tion of the dead,
 and the life of the
 world to come.
 Amen.

THE OFFERTORY

FATHER of infinite sanctity, Almighty
 and Eternal God, although utterly
 unworthy of appearing before Thee, I
 dare to offer Thee this Host by the
 hands of the priest, uniting my inten-
 tions with those of Jesus Christ my
 Saviour when He instituted this Sacri-
 fice, and in which He is immolating
 Himself here for me.

I offer It in acknowledgement of
 Thy sovereign domain over me and all
 creatures. I offer It in expiation of my
 sins, and in thanksgiving for all the
 benefits Thou hast bestowed on me.

Lastly, I offer Thee this Sacrifice, my God, in order to obtain from Thee for myself, for my relations, friends and benefactors the precious grace of salvation, which can only be granted to us sinners in view of the merits of Him Who alone is just and Who has made Himself a propitiation for our sins. I recommend to Thee, my God the whole Catholic Church, our Holy Father the Pope, our Bishop, all the pastors of souls, all christian princes and all their subjects who believe in Thee.

And thou, glorious St. Anne, who, having had the happiness of giving birth to the most blessed amongst children, the immaculate Mary, didst lovingly offer her to the most holy Trinity, vouchsafe likewise to present to God this holy sacrifice which in union with the priest, I am now offering so that I may obtain the grace of..... which I ask through thy intercession.

THE PREFACE.

It is truly meet and just, right and salutary, that we should always, and in all places, give thanks to Thee, O holy Lord, Almighty Father, Eternal God, through Christ our Lord: by whom the angels praise thy Majesty, the Archangels adore it, the Powers tremble before it, the heavens, and the Virtues of heaven, and the blessed Seraphs, also, with united exultation praise it. We pray Thee let our voices ascend with theirs to Thee, while with the deepest awe we confess, and cry (SANCTUS), Holy! holy! holy! Lord God of Sabaoth! heaven and earth are full of Thy glory! Hosanna in the highest! Blessed is he that cometh in the name of the Lord! Hosanna in the highest!

THE CANON.

XXXVE therefore humbly pray and beseech Thee, most merciful Father, through Jesus Christ Thy Son, our Lord, that Thou wouldst vouchsafe to accept these gifts, which we offer Thee for Thy holy Catholic Church and for all those of whom it is composed : the Pope, the Archbishop, the clergy and all who profess the Catholic and Apostolic Faith.

We would also specially recommend to Thee all these for whom through justice, gratitude and charity we are bound to pray, as well as all those here present, and especially N. N. And that our homage may be the more agreeable to Thee, we unite it to that offered Thee by the glorious Mary, Mother of Thy Son Jesus Christ, with that of St. Joachim and St. Anne, the ancestors of our divine Saviour, with that of all

Thy Apostles, of the blessed Martyrs and all the Saints who together with ourselves compose the Catholic Church.

AT THE ELEVATION OF THE HOST.

ETERNAL Father, I offer Thee all the virtues, acts and affections of the Heart of Thy well-beloved Jesus. Accept them in my behalf; and by His merits, which are also mine since He has given them to me, grant me those graces which Jesus asks of Thee for me. I offer Thee these merits in thanksgiving for so many mercies which Thou hast shown me. I also offer them in satisfaction for my sins. Lastly, by these merits, I hope to obtain from Thee graces, pardon, perseverance, Paradise and, above all, the supreme gift of Thy pure love.

AT THE ELEVATION OF THE CHALICE.

PRECIOUS blood of the Heart of Jesus, cleanse my soul from all defilement. Most pure Heart of Jesus, purify me. Most humble Heart of Jesus, teach me Thy humility. Most gentle Heart of Jesus, impart to me Thy gentleness. Most merciful Heart of Jesus, have compassion of me. Most loving Heart, inflame me with Thy love.

O Holy Sacrament, O Sacrament divine, all praise and all thanksgiving be every moment Thine!

CONTINUATION OF THE CANON.

Lord, of myself I cannot thank Thee for Thy benefits, but in thanksgiving I offer Thee the Heart of Jesus in this Mass and in all those which are being celebrated on the earth.

OND.

THE CHALICE.

Heart of Jesus,
 from all defile-
 of Jesus, purify
 of Jesus, teach
 t gentle Heart
 hy gentleness.
 of Jesus, have
 e loving Heart,
 ve.

Sacrament di-
 thanksgiving

E CANON.

ot thank Thee
 thanksgiving
 Jesus in this
 ick are being

It is now that we offer before the throne of Thy most excellent Majesty a holy, pure and unspotted Victim, whom it has pleased Thee Thyself to give us, and of which all others are but a figure. Yes, Great God, we dare to say that we have here more than all the sacrifices of Abel, of Abraham and of Melchisedech; here lies the only Victim worthy of Thy altar, Our Lord Jesus Christ, Thy Son, the only object of Thy eternal delight.

May all those who here partake of this sacred Victim, either sacramentally or spiritually, be filled with heavenly grace and blessing!

Be mindful likewise, O Lord! of Thy servants N. and N. who are gone before us with the sign of faith, and rest in the sleep of peace. Grant them, Lord, in virtue of this Sacrifice, an entire deliverance from their pains.

And grant to us also, we beseech Thee, the same grace when our hour shall come, O Father of infinite good-

ness ! And grant us part and fellowship with Thy holy Apostles and Martyrs and with all Thy Saints, so that, with them we may love Thee and glory Thee to all eternity.

OUR Father, who **F**ATHER noster, qui
 art in heaven, **E**s in cœlis, san-
 hallowed be Thy ctificetur nomen
 name : Thy king- tuum : adveniat re-
 dom come : Thy gnum tuum : fiat
 will be done on voluntas tua, sicut
 earth as it is in in cœlo et in ter-
 heaven. Give us ra : panem nostrum
 this day our daily quotidianum dano-
 bread ; and forgive bis hœdie : et di-
 us our trespasses, mitte nobis debita
 as we forgive those nostra, sicut et nos
 who trespass a- dimittimus debito-
 gainst us. And lead ribus nostris : et ne
 us not into temp- nos inducas in ten-
 tation. tionem.

R. But deliver us R. Sed libera nos
 from evil. Amen. a malo. Amen.

rt and fellow-
stles and Mar-
aints, so that,
ove Thee and
y.

ER noster, qui
s in cœlis, san-
etur nomen
: adveniat re-
a tuum : fiat
tas tua, sicut
elo et in ter-
nem nostrum
dianum dano-
edie : et di-
nobis debita
, sicut et nos
imus debito-
nostris : et ne
ducas in ten-
n.
sed libera nos
o. Amen.

Deliver us, we beseech Thee, O Lord ! from all evils, past, present, and to come : and by the intercession of the Blessed and glorious Mary ever Virgin, Mother of God, together with Thy blessed Apostles, Peter and Paul, and Andrew, and all the Saints, mercifully grant peace in our days : that, by the assistance of Thy mercy, we may always be free from sin, and secure from all disturbance. Through the same Jesus Christ, Thy Son, Our Lord, Who, with Thee, in the unity of the Holy Ghost, liveth and reigneth God.

AGNUS DEI.

AGNUS Dei, qui **L**AMB of God, who
tollis peccata **T**akest away the
mundi, miserere sins of the world,
nobis. have mercy on us.

Agnus Dei, qui Lamb of God,
tollis peccata mun-who takest away

the sins of the di, miserere nobis.
world, have mercy
on us.

Lamb of God, Agnus Der, qui
who takest away tollis peccata mun-
the sins of the di, dona nobis pa-
world, give us cem.
peace.

Lord Jesus Christ, who saidst to Thy
Apostles : Peace I leave with you, my
peace I give unto you, ; regard not my
sins, but the faith of Thy Church ; and
vouchsafe to it that peace and unity
which is agreeable to Thy will. Who
livest and reignest God for ever and
ever. Amen.

Lord Jesus Christ, Son of the living
God, who. according to the will of the
Father, through the cooperation of the
Holy Ghost, hast by Thy death given
life to the world ; deliver me by this
Thy most sacred body and blood from
all my iniquities and from evils, and
make me always adhere to Thy com-
mandments, and never suffer me to be

miserere nobis.

gnus Der, qui
s peccata mun-
dona nobis pa-

o saidst to Thy
with you, my
regard not my
Church; and
ace and unity
my will. Who
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e to Thy com-
uffer me to be

separated from Thee. Who, with the same God the Father and Holy Ghost, livest and reignest God for ever and ever. Amen.

DOMINE, NON SUM DIGNUS.

LORD, I am not worthy that Thou shouldst enter under my roof; but only say the word, and my soul shall be healed. (3 times).

THE COMMUNION.

JESUS, my Saviour and my love, I am not worthy, I never was, nor ever will be, for who could be worthy to receive Thee, who art truly God! But since, in the excess of Thy love, it pleases Thee to dwell among men, I open my heart to receive Thee. Come, O adorable Saviour, come into my heart and unite Thyself wholly

with mine. I unite myself with Mary, Thy beloved Mother, and with Thy great ancestor St. Anne, in love and adoration. Open Thy Sacred Heart to me, O most sweet Jesus. Manifest its charms to me ; unite me to it forever. May all the aspirations and throbs of my heart even during sleep, be a pledge of my love, and repeat continually to Thee : I love Thee. Receive the little good I do, and grant me grace to atone for sin, so that I may praise Thee in time and bless Thee in eternity. Amen.

Soul of Christ, sanctify me.

Body of Christ, save me.

Blood of Christ, inebriate me.

Water from the side of Christ, wash me.

Passion of Christ, strengthen me.

O good Jesus, hear me.

Within Thy wounds hide me.

Never permit me to be separated from Thee.

From the wicked enemy defend me.

At the hour of death call me.

And bid me come to Thee.

That with Thy Saints I may praise Thee.

Forever and ever! Amen.

THE LAST COLLECT.

After the *Communion*, while the Priest is repeating the Collect, pray as follows :

ALmighty God! I thank Thee with my whole heart for all the mercies and benefits Thou hast bestowed on me, but above all that Thou hast given Thy Son, Jesus Christ, to be the propitiation for our sins, and his Body and Blood for the nourishment of our souls. O merciful God, watch over me and forbid that I should ever assist at this holy Sacrifice in an irreverent manner, or receive unworthily this most sacred food; through the same Jesus Christ our Lord. Amen.

THE BLESSING.

MAY this service which is now ended be pleasing to Thee, O most holy Trinity, and grant that the

sacrifice here offered by Thy servant the Priest, may be acceptable in Thy sight, and may bring reconciliation and salvation to me, and to all for whom it has been offered : through Christ our Lord. Amen.

May the Almighty God, † Father, Son, and Holy Ghost, bless us now and evermore.

GOSPEL OF ST. JOHN.

IN the beginning was the Word, and the Word was with God, and the Word was God : the same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made : in Him was life, and the life was the light of men ; and the light shineth in darkness, and the darkness did not comprehend it.

There was a man sent from God, whose name was John. This man came for a witness to give testimony of the

d by Thy servant
acceptable in Thy
reconciliation and
to all for whom it
through Christ our

y God, † Father,
bless us now and

T. JOHN.

as the Word, and
with God, and the
same was in the
All things were
without Him was
made : in Him
was the light of
shineth in dark-
ness did not com-

sent from God,
This man came
testimony of the

light, that all men might believe
through him. He was not the light, but
came to give testimony of the light.
He was the true light which enlight-
eneth every man that cometh into this
world. He was in the world, and the
world was made by Him, and the world
knew Him not. He came unto His own,
and His own received Him not. But as
many as received Him, to them He
gave power to become the sons of God :
to those that believe in His name, who
are born not of blood, nor of the will
of the flesh, nor of the will of man, but
of God. And the Word was made
flesh and dwelt among us ; and we saw
His glory, as it were the glory of the
Only-begotten of the Father, full of
grace and truth.

PRAYER TO ST. ANNE AFTER MASS.

BLESSED Mother St. Anne, loving pro-
tectress of all who call upon thee,
comfort of the afflicted, behold me at

thy feet. Vouchsafe to take me under thy protection. To thee I recommendand I ask of thee to intercede for its successful issue with God and with Mary, thine all-powerful Daughter. Holy St. Anne, reject not my prayer ; and with eternal gratitude I will repay the benefits I obtain from thee. Do thou also obtain for me the grace of one day being found worthy to sing the praises of God to all eternity, in company with thee and thy holy Daughter Mary. Amen.



SECOND.

to take me under
thee I recommend
thee to intercede
me with God and
powerful Daugh-
, reject not my
ernal gratitude I
fits I obtain from
obtain for me the
ng found worthy
God to all eternity,
ee and thy holy
en.



THE WAY OF THE CROSS

IT was a very frequent and most touching devotion of christians, in former times, to make a pilgrimage to the Holy Land of Palestine, where our Blessed Redeemer lived and died, and there to visit every spot of ground which had been made sacred by his presence, and especially those which were known as the stations of his passion and death, and to honor these holy places by prayer and by penance. Afterward, when the Holy Land had fallen into the hands of the infidel Saracens, and christians could no longer make this pilgrimage with safety, this exercise of the way of the

Cross was invented as a substitute. Pictures representing the most moving and remarkable events of our Lord's passion, from the times of his sentence to his burial, are hung about the walls of the church, and by visiting these in succession, and praying before each one, we are able in some manner to imitate the devotion of catholics of other days, although by a pilgrimage far less long and painful. The Way of the Cross, in its present form, was instituted in the middle of the fourteenth century, by the Franciscans. The Sovereign Pontiffs have attached to it many indulgences, which are too numerous to mention here. We may gain these indulgences by making the round of these fourteen stations, meditating before each one upon the mystery it represents. No form of prayer is required, nor is it necessary that these meditations should be long. (S. C. Ind. 22 Sept., 1829 : ditto, 7 April, 1831.) As for those to whom it is impossible to fulfil these conditions, either because

as a substitute. the most moving acts of our Lord's death of his sentence hanging about the walls of Jerusalem. In visiting these in the same manner to some of catholics of Jerusalem by a pilgrimage of the Way of the Cross, was in the form of the fourteenth century Franciscans. The devotion is attached to it which are too numerous. We may gain by making the round of stations, meditating on the mystery of prayer is necessary that these long. (S. C. Ind. 7 April, 1831.) It is impossible, either because

they cannot meditate, or are unable to visit the stations, they may make the Way of the Cross in another manner, by means of a crucifix indulged for this purpose. These gain all the indulgences by holding the crucifix in their hand, and reciting twenty times the *Pater, Ave, and Gloria*; then five times *Pater, Ave, and Gloria*, in honor of the five wounds of our Lord; and finally, one *Pater, Ave, and Gloria*, for the intention of the Sovereign Pontiff.

ACT OF CONTRITION.

My Lord Jesus Christ, Thou hast made this journey to die for me with love unutterable, and I have so many times unworthily abandoned Thee; but now I love Thee with my whole heart, and because I love Thee I repent sincerely for ever having offended Thee. Pardon me, my God, and permit me to accompany Thee on this journey. Thou dost go to die for

love of me ; I wish also, my beloved Redeemer, to die for love of Thee. My Jesus, I will live and die always united to Thee.

FIRST STATION.

Jesus is condemned to Death.

v. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.

✠ JESUS, I thank Thee for this Thy great love, and I beseech Thee to take back the sentence of everlasting death which I have deserved by my sins, so that I may be made worthy to attain to everlasting life.

St. Anne, *consoler of the afflicted*, pray for me that Jesus may hear my prayer.

Our Father, Hail Mary, Glory, etc.

Jesus Christ crucified, have mercy on us.

May the souls of the faithful departed through the mercy of God rest in peace.

Holy Mother, pierce me through,
In my heart each wound renew
Of my Saviour crucified.

—
SECOND STATION.

Jesus is made to bear His Cross.

v. We adore Thee, O Christ, and we
bless Thee.

R. Because by Thy holy Cross Thou
hast redeemed the world.

✠ Jesus, grant me the grace not to
make Thy Cross heavier by new
sins, and cheerfully to carry mine in a
true spirit of penance.

St. Anne, *help of those who call on
thee*, say unto Jesus, that all my confi-
dence is in His Cross and Passion.

Our Father. Hail Mary. Glory, etc.

Jesus Christ crucified, have mercy on us.

May the souls of the faithful departed through the mercy of God rest in peace.

Holy Mother, pierce me through,
In my heart each wound renew
Of my Saviour crucified.

THIRD STATION.

Jesus falls the first time.

v. We adore Thee, O Christ, and we bless Thee.

r. Because by Thy holy Cross Thou hast redeemed the world.

My Josus, how couldst Thou thus love me? For it was out of love for me that Thou didst fall beneath the Cross, Thou didst fall in order that I might not give way to discouragement

ed, have mercy
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ATION.

first time.

O Christ, and we
 holy Cross Thou
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 fall beneath the
 l in order that I
 o discouragement

after my repeated falls into sin. I
 beseech Thee to grant me this grace.

St. Anne, *worthy ancestress of our
 Saviour*, vouchsafe to intercede with
 Jesus for me, ask Him to listen to my
 prayer, for in Him is all my hope.

Our Father, Hail Mary, Glory, etc.

Jesus Christ crucified, have mercy
 on us.

May the souls of the faithful depart-
 ed through the mercy of God rest in
 peace.

Holy Mother, pierce me through,
 In my heart each wound renew
 Of my Saviour crucified.

FOURTH STATION.

Jesus is met by His blessed Mother.

v. We adore Thee, O Christ, and we
 bless Thee.

R. Because by Thy holy Cross Thou
 hast redeemed the world.

☩ JESUS, what a sea of sorrow overwhelmed the heart of Thy holy Mother when she saw the insults which were heaped on Thee ; but your mutual sufferings inspire me with confidence and hope ; for ye did suffer out of love for me, in order to obtain me a share of the divine mercy.

St. Anne, *Mother of the Blessed Virgin Mary*, ask of thy Daughter to obtain for me a favorable hearing from Jesus through the sorrows she endured on account of Him. All my hope is in His goodness.

Our Father, Hail Mary, Glory, etc.

Jesus Christ crucified, have mercy on us.

May the souls of the faithful departed through the mercy of God rest in peace.

Holy Mother, pierce me through,
In my heart each wound renew
Of my Saviour crucified.

FIFTH STATION.

*Simon of Syrene helps Jesus to carry
the cross.*

v. We adore Thee, O Christ, and we
bless Thee.

r. Because by Thy holy Cross Thou
hast redeemed the world.

My Jesus, blest, thrice blest was he
who aided Thee to bear the cross.
Blest shall I be if I too aid Thee to bear
the cross, by patiently bowing to the
crosses Thou shalt send me during life.
My Jesus, give me grace to do so.

St. Anne, *filled with grace*, pray Jesus
to listen to me.

Our Father, Hail Mary, Glory, etc.

Jesus Christ crucified, have mercy
on us.

May the souls of the faithful depart-
ed through the mercy of God rest in
peace.

Holy Mother, pierce me through,
In my heart each wound renew
Of my Saviour crucified.

SIXTH STATION.

Veronica wipes the Face of Jesus.

v. We adore Thee, O Christ, and we
bless Thee.

r Because by Thy holy Cross Thou
hast redeemed the world.

MY tender Jesus, through the love
Thou didst show to Veronica by
imprinting Thy sacred Face on her
handkerchief, I beg of Thee to bestow
on me likewise the marks of Thy good-
ness. Imprint deep in my soul the
memory of Thy sufferings and grant
me the grace that I may ever listen to
the appeals, and assuage the sorrows,
of Thy suffering children.

St. Anne, *ark of alliance*, I trust to thy intercession ; ask of Jesus to hear my prayer.

Our Father, Hail Mary, Glory, etc.

Jesus Christ crucified, have mercy on us.

May the souls of the faithful departed through the mercy of God rest in peace.


Holy Mother, pierce me through, in my heart each wound renew Of my Saviour crucified.

SEVENTH STATION.

Jesus falls the second time.

v. We adore Thee, O Christ, and we bless Thee.

r. Because by Thy holy Cross Thou hast redeemed the world.

Y most sweet Jesus, how many times Thou hast pardoned me.

and how many times have I fallen again, and begun again to offend Thee! Oh! by the merits of this second fall, give me the necessary helps to persevere in thy grace until death. Grant that in all temptations which assail me, I may always commend myself to Thee.

St. Anne, *joy of angels*, wouldst thou but intercede for me, I am certain of my prayer being granted.

Our Father, Hail Mary, Glory, etc.

Jesus Christ crucified, have mercy on us.

May the souls of the faithful departed through the mercy of God rest in peace.

Holy Mother, pierce me through,
In my heart each wound renew
Of my Saviour crucified.

EIGHTH STATION.

Jesus speaks to the women of Jerusalem.

V We adore Thee, O Christ, and we
bless Thee.

R. Because by Thy holy Cross Thou
hast redeemed the world.

My Jesus, who didst comfort the pious
women of Jerusalem, who wept on
seeing Thee bruised and torn, comfort
my soul with Thy tender pity, for in
Thy pity lies my trust. May my heart
ever answer Thine.

St. Anne, *Mother of the sick*, I have
recourse to thee in all confidence : do
thou pray to Jesus for me and I shall
be saved.

Our Father, Hail Mary, Glory, etc.

Jesus Christ crucified, have mercy
on us.

May the souls of the faithful depart-
ed through the mercy of God rest in
peace.

Holy Mother, pierce me through,
In my heart each wound renew
Of my Saviour crucified.

NINTH STATION.

Jesus falls the third time.

v. We adore Thee, O Christ, and we
bless Thee.

r. Because by Thy holy Cross Thou
hast redeemed the world.

My Jesus, by all Thy bitter woes Thou
didst endure, when a third time
the heavy cross bowed Thee to the
earth, oh, never, never let me fall
away; but rather let me die than ever
mortally sin again.

St. Anne, *mirror of patience*, obtain
for me from Jesus that I may always
suffer the miseries of this life with
resignation.

Our Father, Hail Mary, Glory, etc.

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this life with

Glory, etc.

Jesus Christ crucified, have mercy
on us.

May the souls of the faithful depart-
ed through the mercy of God rest in
peace.

Holy Mother, pierce me through,
In my heart each wound renew
Of my Saviour crucified.



TENTH STATION.

Jesus is stripped and receives gall to drink.

v. We adore Thee, O Christ, and we
bless Thee.

r. Because by Thy holy Cross Thou
hast redeemed the world.

My tender Jesus, stripped of Thy
garments and drenched with gall,
strip me from love of things of earth,
and make me loathe all that savors of
the world and sin.

St. Anne, *mirror of obedience*, obtain me the grace of always doing the Will of God.

Our Father, Hail Mary, Glory, etc.

Jesus Christ crucified, have mercy on us.

May the souls of the faithful departed through the mercy of God rest in peace.

Holy Mother, pierce me through,
In my heart each wound renew
Of my Saviour crucified.

ELEVENTH STATION.

Jesus is nailed to the Cross.

v. We adore Thee, O Christ, and we bless Thee.

r. Because by Thy holy Cross Thou hast redeemed the world.

My Jesus, I adore the love which impelled Thee to stretch Thyself

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 y of God rest in

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STATION.

the Cross.

O Christ, and we

holy Cross Thou
 eld.

the love which
 stretch Thyself

on the Cross and to present Thy hands
 and feet to be pierced with nails : by
 this love I beg of Thee to inflame my
 heart with love of Thee, so that I may
 bear my crosses with resignation.

St. Anne, *mirror of piety*, unite thy
 prayers to those of thy holy Daughter
 Mary, so that Jesus may hear me.

Our Father, Hail Mary, Glory, etc.

Jesus Christ crucified, have mercy
 on us.

May the souls of the faithful depart-
 ed through the mercy of God. rest in
 peace.

Holy Mother, pierce me through,
 In my heart each wound renew
 Of my Saviour crucified.

TWELFTH STATION.

Jesus dies on the Cross.

v. We adore Thee, O Christ, and we
 bless Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.

MY Jesus, Thou diest between two thieves in order to merit the grace of God for me. All my hope is in this incomprehensible goodness. I kiss devoutly the Cross on which Thou didst die for me. Oh ! by the merits of Thy death, give me grace to die embracing Thy feet, and burning with love to Thee.

St. Anne, *beloved of God*, obtain me the grace of final perseverance.

Our Father, Hail Mary, Glory, etc.

Jesus Christ crucified, have mercy on us.

May the souls of the faithful departed through the mercy of God rest in peace.

Holy Mother, pierce me through,
In my heart each wound renew
Of my Saviour crucified.

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 g with love to

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y, *Glory, etc.*
 ed, have mercy

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THIRTEENTH STATION.

Jesus is taken down from the Cross.

v. We adore Thee, O Christ, and we
 bless Thee.

r. Because by Thy holy Cross Thou
 hast redeemed the world.

MARY, Mother most sorrowful, the
 sword of grief went through Thy
 soul when Thou didst see Jesus lying
 lifeless on Thy bosom; ask for me
 hatred of sin, because sin slew Thy
 Son and wounded Thine own heart,
 and the grace to live a christian life
 and save my soul.

St. Anne, *mother of the Queen of mar-*
tys, obtain for me the grace to do
 God's will on earth as in heaven.

Our Father, Hail Mary, Glory, etc.

Jesus Christ crucified, have mercy
 on us.

May the souls of the faithful depart-
 ed through the mercy of God rest in
 peace.

Holy Mother, pierce me through,
In my heart each wound renew
Of my Saviour crucified.

—
FOURTEENTH STATION.

Jesus is laid in the Sepulchre.

v. We adore Thee, O Christ, and we
bless Thee.

r. Because by Thy holy Cross Thou
hast redeemed the world.

AH, my buried Jesus, I kiss the stone
that encloses Thee. But Thou didst
rise again the third day, I beseech
Thee, by Thy resurrection, make me
rise glorious with Thee at the last day,
to be always united with Thee in hea-
ven, to praise Thee and love Thee for-
ever. I love Thee, and I repent of ever
having offended Thee. Permit not that
I ever offend Thee again. Grant that
I may love Thee ; and then do with
me what Thou wilt.

me through,
wound renew
fied.

STATION.

Sepulchre.

Christ, and we

oly Cross Thou
ld.

I kiss the stone
But Thou didst
day, I beseech
tion, make me
at the last day,
h Thee in hea-
love Thee for-
I repent of ever
Permit not that
in. Grant that
l then do with

St. Anne, *port of the traveller*, obtain
me the grace, that during my journey
through this perishable world I may
always have recourse to the goodness
of God.

Our Father, Hail Mary, Glory, etc.

Jesus Christ crucified, have mercy
on us.

May the souls of the faithful depart-
ed through the mercy of God rest in
peace.

Holy Mother, pierce me through,
In my heart each wound renew
Of my Saviour crucified.

Conclude by saying five times *Our
Father, Hail Mary, Glory, etc.*, to gain the
Indulgences; then say the following
prayer before the statue of St. Anne.

PRAYER TO OBTAIN SOME SPECIAL FAVOR.

GLORIOUS St. Anne, filled with com-
passion for those who invoke thee
and with love for those who suffer,

heavily laden with the weight of my troubles, I cast myself at thy feet and humbly beg of thee to take the present affair which I recommend to thee, under thy special protection. Vouchsafe to recommend it to thy Daughter, the Blessed Virgin Mary, and to lay it before the throne of Jesus so that He may bring it to a happy issue. Cease not to intercede for me until my request is granted. Above all, obtain for me the grace of one day beholding my God face to face and with thee and Mary and all the Saints, praising and blessing Him to all eternity. Amen.



COND.

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at thy feet and
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mend to thee,
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issue. Cease not
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ising and bless-
. Amen.



CHAPTER III.

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BEADS OF ST. ANNE.

THESE beads may be said to obtain some temporal benefit, and consist in reciting three times the *Our Father* and fifteen times the *Hail Mary*. The beads are said thus:—In honor of Jesus recite once the *Our Father* and five times the *Hail Mary*; in honor of Mary, recite similarly once the *Our Father* and five times the *Hail Mary*; and, in honor of St. Anne, recite once the *Our Father* and five times the *Hail Mary*. After each *Hail Mary*, say the three names: *Jesus, Mary, Anne*.

SALUTATION.

Ave, gratia plena, Dominus tecum, tua gratia sit mecum, benedicta tu in mulieribus, et benedicta sit sancta Anna, mater tua, ex qua sine macula et peccato processisti, Virgo Maria, ex te autem natus est Jesus Christus, Filius Dei vivi. Amen.

Hail, full of grace, the Lord is with Thee ; Thy grace be with me. Blessed art Thou among women, and blessed be St. Anne, Thy mother, from whom Thou didst proceed without stain of sin, O Virgin Mary ! but of Thee was born Christ, Son of the living God. Amen.

Pius VII, by a decree dated January 10th, 1815, grants in perpetuity 100 days indulgence to those who shall devoutly recite this prayer, and a plenary indulgence on July 26th, the Feast of St. Anne, to all those who shall have recited it at least ten times each month.

SECOND.

ON.

Dominus tecum,
benedicta tu in
dicta sit sancta
qua sine macula
Virgo Maria, ex
sus Christus, Fi-

the Lord is with
with me. Blessed
men, and blessed
her, from whom
hout stain of sin,
f Thee was born
ng God. Amen.
e dated January
perpetuity 109
se who shall de-
er, and a plenary
h, the Feast of
who shall have
nes each month.

A CRY FOR HELP.—REMEMBER. 445


A CRY FOR HELP.

FLY to thy patronage, holy Moth-
er of the Virgin Mary; despise
not our prayers in our necessities, but
deliver us always from all dangers, O
ever glorious and blessed Mother, Good
St. Anne. Amen.

REMEMBER.

REMEMBER, O St Anne, thou whose
name signifieth grace and mercy,
that never was it known, that any one
who fled to thy protection; implored
thy help, and sought thy intercession,
was left unaided. Inspired with this
confidence, I fly unto thee good and
kind Mother; before thee I kneel sinful
and sorrowing. O holy Mother of the
Immaculate Virgin Mary, despise not
my petitions, but hear me and answer
my prayer. Amen.

THE PILGRIM'S PRAYER.

 Good St. Anne, I have come from afar to honor and invoke thee in this hallowed Shrine, where so oft the pious pilgrim has felt the effects of thy kindness and thy power. Gladly have I travelled the distance that separated me from this holy place and have come to ask favors of thee. I hope thou wilt vouchsafe to show thyself gracious towards me as thou hast done to all who have come here with confidence. Yes, I hope that each hour of this day will bring a new blessing. But thou knowest the special grace which I implore of thee from the depths of my heart, and which has been the aim of my prayer, and the aspiration of my soul in repairing hither. I conjure thee to hear my entreaty; do not, Good Saint, permit any of thy children to say to thee, "I have invoked thee in the place where thou hast been pleased to

PRAYER.

have come from
 and invoke thee in
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 I hope thou wilt
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 y children to say
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 been pleased to

LITANY IN HONOR OF ST. ANNE. 447

display thy wonders, and thou hast had
 no blessing for me.» No, no, thou wilt
 hear my prayers, and I shall return
 with a new benefit to publish, a new
 motive to confide in thy bounty, and a
 new bond of love to attach me to thee.
 Amen.

LITANY IN HONOR OF ST. ANNE.

St. Anne, Grandmother of our Saviour,
 » Mother of Mary the divine
 Virgin and Mother,
 » Ark of Noah,
 » Ark of the Covenant,
 » Root of Jesse,
 » Fruitful vine,
 » Issue of a royal race,
 » Joy of Angels,
 » Daughter of the Patriarchs,
 » Filled with grace,
 » Mirror of obedience,
 » Mirror of patience,
 » Mirror of mercy,

Pray for us.

St. Annè, Mirror of piety,
 » Bulwark of the Church,
 » Liberator of the captives,
 » Refuge of sinners,
 » Consoler of the married,
 » Mother of widows,
 » Mother of virgins,
 » Mother of the sick,
 » Harbor of salvation,
 » Light of the blind,
 » Tongue of the dumb,
 » Hearing of the deaf,
 » Consolation of the afflicted,
 » Help of all who have re-
 course to thee,


Pray for us.

Our Futher. Hail Mary.

v. God has loved St. Anne.

r. And delighted in her beauty.

Pray.

LMIGHTY and Eternal God, Who
 didst vouchsafe to choose St.

ty,
 he Church,
 the captives,
 ners,
 he married,
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 gins,
 e sick,
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 ee,

il Mary.

Anne.
 er beauty.

al God, Who
 to choose St.

Pray for us.

Anne to be Mother of the Mother of
 Thine only Son, grant, we beseech
 Thee, that we, who keep her in remem-
 brance, may through her prayer at-
 tain the everlasting life. Through
 Jesus Christ our Lord. Amen.

A MOTHER'S PRAYER.

HOLY St. Anne, *Patroness of Christian families*, I present my children to thy care. I know that I received them from God and that it is to Him they belong: therefore I beg of thee the grace, ever to submit cheerfully to whatever divine Providence may decree concerning them. Vouchsafe to bless them. In their behalf, I ask above all, for the kingdom of God and His justice and to thee, good Mother. I leave all care of providing us with what is necessary and benefitting to our state of life. Imprint a great horror of sin

on the hearts of my children; keep them aloof from all evil, preserve them from being contaminated by the world; may all their actions be inspired by christian principles; grant them simplicity and uprightness of heart, teach them to love God alone, even as from her very earliest years thou didst teach thy holy and immaculate Daughter Mary to love Him.

Holy Anne, thou art the *Mirror of patience*, obtain for me the grace of patiently and lovingly surmounting the difficulties inseparable from the task of bringing up children. Bless me and my children; watch over us, good Mother, obtain for us the grace of always loving thee together with Jesus and Mary, so that we may live conformably to the spirit of God, and when this life shall be ended, may have the happiness of being united to thee for all eternity. Amen.

PRAYER TO OBTAIN SOME SPECIAL FAVOR.

GLORIOUS St. Anne, filled with compassion for those who invoke thee and with love for those who suffer, heavily laden with the weight of my troubles, I cast myself at thy feet and humbly beg of thee to take the present affair which I recommend to thee, under thy special protection. Vouchsafe to recommend it to thy Daughter, the Blessed Virgin Mary, and to lay it before the throne of Jesus, so that He may bring it to a happy issue. Cease not to intercede for me until my request is granted. Above all, obtain for me the grace of one day beholding my God face to face and with thee and Mary and all the Saints, praising and blessing Him to all eternity. Amen.

PRAYER TO RECOMMEND ONESELF TO
ST. ANNE.

HAIL, illustrious St. Anne, be thou blessed among women, because thou didst have the happiness of bearing in thy womb the holy and Immaculate Virgin Mary, Mother of God. We participate in the joy thou didst experience on giving birth to her and offering her in the Temple to the Eternal Father. I pray thee, Good Mother, to present me to thy well-beloved Daughter and to her son Jesus ; be thou my advocate and protectress with Jesus and Mary ; for if I am fortunate enough to find grace before thee, oh holy Mother Anne, I may expect everything from thy intercession. Such is my hope. Amen.

ND ONESELF TO
E.

Anne, be thou
women, because
ppiness of bear-
oly and Imma-
Mother of God.
joy thou didst
birth to her and
mple to the Eter-
ee, Good Moth-
ny well-beloved
son Jesus ; be
protectress with
I am fortunate
before thee, oh
ay expect every-
ssion. Such is

PRAYER FOR THE CONVERSION OF ONE
DEARLY BELOVED.

GOOD St. Anne, consoler of the afflict-
ed, my heart is heavy with grief
on beholding the evil courses of one,
so dear to me. This beloved soul is
dead, dead to God and to heaven, dead
to a happy eternity. Dear Good St.
Anne, I rely to thy powerful inter-
cession Alas! one day this soul may
be buried in the depths of hell and I
can then never have the consolation of
being together in heaven. This ter-
rible thought is present to me day and
night and I weep incessantly when I
think of being eternally separated one
from another. Dear Mother St. Anne,
have pity on this beloved soul ; remind
thy grandson Jesus of how much He
has suffered for it, and then certainly
He will bring it forth from the depths
of indifference and sin. Good St Anne,
I humbly beseech thee, obtain me this
favor. Amen.

PRAYER IN BEHALF OF A SICK PERSON.

BELOVED St. Anne, so justly called *the mother of the afflicted*, turn thine eyes of pity towards the dear infirm one in whom I take so deep an interest. Deign, in thy motherly bounty, to lessen the sufferings of illness; vouchsafe to implore from God complete restoration to health, and with health also the holy resolution henceforth to honor Jesus, Mary and thyself by the faithful observance of all christian duties. Amen. So I hope; so may it be.

THE INVALID'S PRAYERS.

MERCIFUL and beloved St. Anne, being by the grace of God a christian, I know I should ask, and by this prayer I sincerely do ask the health of my soul rather than that of the body, con-

PRAYER FOR A SICK PERSON.

...e, so justly called
the afflicted, turn
 towards the dear in-
 take so deep an in-
 motherly bounty,
 ings of illness;
 e from God com-
 health, and with
 resolution hence-
 Mary and thyself
 servance of all
 en. So I hope; so


PRAYERS.

...ed St. Anne, being
 God a christian,
 and by this prayer
 the health of my
 of the body, con-

vinced as I am that this transitory life is only given us to secure for us a better one hereafter, to which we can only arrive by the grace of God. This grace together with the grace of patiently bearing my sufferings, I earnestly beg to obtain through the merits of our Lord Jesus Christ, the intercession of His Immaculate Mother and through thy powerful mediation, O glorious and good St. Anne. But not in vain, O beloved Patroness, has the Almighty bestowed upon thee the power to work wonders. Wherefore I beseech thee, O kind Mother, to restore me to health, if it be God's holy Will. Amen.

May it be so for thy own greater glory.

 A PRAYER TO BE SAID BY TEACHERS AND MOTHERS.

 LORIOUS St. Anne, patroness of christian parents and teachers,

obtain for me the gifts of the Holy Ghost, so that I may worthily fulfil the duties of my state to the glory of God. Obtain for me, O great Saint, the gift of *Understanding*, so that I may realise what honor God has done me by entrusting me with the education of a soul created to His image, purchased with the blood of His Son and destined to praise Him to all eternity. Obtain for me, dear St. Anne, the gift of *Wisdom* whereby I may esteem the children's salvation above their worldly prosperity; the gifts of *Counsel* and *Prudence*, so that I may know how to choose and employ the best means of rendering the children worthy of being children of God and keep them from all dangers that might imperil their innocence; the gift of *Fear*, so that I may know how to inspire them with the fear of offending God; finally, the gift of *Piety*, so that from their earliest years I may impart to them a tender filial love of God their Father in heaven. Amen.

IMPORTANT REQUESTS TO ST. ANNE.

A PRAYER FOR PUBLIC SERVICE.

GOOD St. Anne, obtain for me ardent love to my God, and to thy Daughter, the Most Holy Virgin Mary.

Good St. Anne, obtain for me lively faith and unbounded confidence in the Divine goodness.

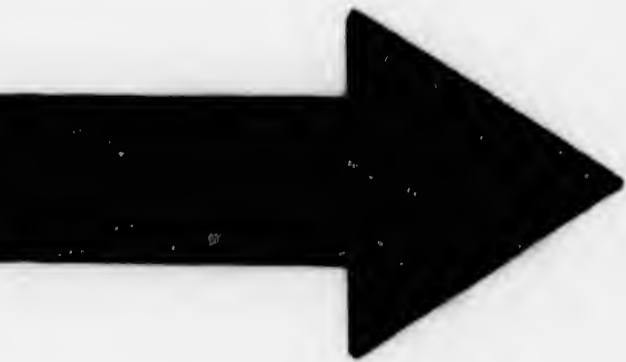
Good St. Anne, obtain for me the spirit of compunction, and the sanctifying courage of holy penance.

Good St. Anne, beloved protectress, obtain for me from Jesus the gift of prayer. (*Here say the Ave Maria three or nine times.*)

St. Joachim and St. Anne, pray for me, that through patience in trials I may become worthy of the promises of Christ.

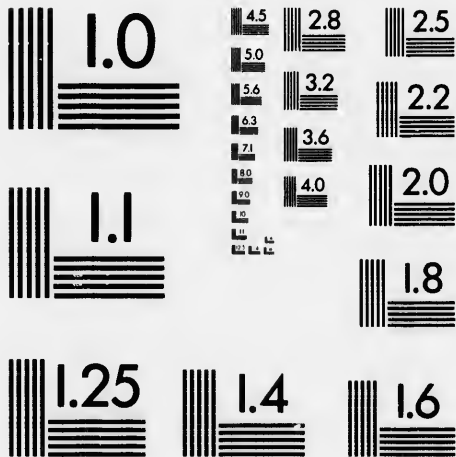
St. Joachim and St. Anne, obtain for me the grace to love Mary above all things after Jesus.





MICROCOPY RESOLUTION TEST CHART

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APPLIED IMAGE Inc

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St. Joachim and St. Anne, obtain for a vile sinner the grace of a complete conversion.

St. Joachim and St. Anne, obtain for me the grace to sanctify every instant of my life by purity of intention, prayer, and fidelity to my obligations. (*Ave Maria, three or nine times.*)

Oh dear St. Anne, holy Mother of Mary, be my refuge and my consolation.

Great St. Anne, be forever the consolation and support of mothers, and the protection of their children.

Good St. Anne, obtain for me generosity in the service of God.

Good St. Anne, obtain for me from Jesus crucified, the grace always to pardon my enemies. (*Ave Maria, three or nine times.*)

Good St. Anne, recommend me to Mary.

O Mary, with thy holy Mother, obtain for me the grace of purity, and a sincere desire to master my wicked passions.

St. Anne, obtain for
me the grace of a complete

St. Anne, obtain for
me every instant
of intention,
my obligations.
(*to be said three times.*)

holy Mother of
and my consolations

Forever the con-
solation of mothers, and
of children.

Pray for me gene-
rally, O God.

Pray for me from
the grace always to
the *Ave Maria*, three

Commend me to

holy Mother, ob-
tain for me purity, and a
happy end for my wicked

St. Joachim and St. Anne, obtain for
me the grace of graces that of final
perseverance and of a good death.

Good St. Anne, by thy motherly in-
tercession lead me to heaven. Amen.

Prayer.



St. Anne, who hast had the glo-
rious privilege of giving life to
her who was to become the beloved
Daughter of the heavenly Father, the
mother of His adorable Son, and the
co-redemptress of the human race ;
glorious mother of that Daughter of
heaven, conceived without sin, from
whom was to be born the Divine Sa-
viour of men ; by that sublime dignity
which renders thee so august to chris-
tians and so dear to our hearts, deign
to receive under thy protecting shield
this poor sinner prostrate before thee ;
deign to show thyself through the
whole course of my life my tender pro-

tectress, my mother, and my advocate with God and Mary. Amen.

Ave Maria nine times with the invocation : O Good saint Anne, pray for me !

BEAUTIFUL PETITIONS TO ST. ANNE.

HOLY Mary, St. Anne and St. Joachim, ask for your servants the holy love of God and true charity to their neighbors.

St. Anne and St. Joachim, ask of God that He would imprint the name of Mary on our hearts, and that this name may open for us the gates of heaven.

St. Anne, attract to thyself the hearts of all the faithful, for thou art the sure way that leads to Mary, and by Mary to Jesus.

Holy Mary, St. Anne and St. Joachim, obtain for us that we may fear sin more than death.

O Mary, St. Anne, and St. Joachim,

er, and my advocate
y. Amen.
times with the invo-
saint Anne, pray for

PRAYERS TO ST. ANNE.

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servants the holy
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Joachim, ask of God
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as to Mary, and

ne and St. Joachim,
we may fear sin

and St. Joachim,

obtain for us the most exact fidelity to the commandments of God and of the Church, and to all the duties of our state.

St. Anne and St. Joachim, models of fervor, patience and submission to the will of God, obtain for us the gift of prayer with the gift of resignation in all the trials which may come upon us. (Here the Ave Maria may be recited three or nine times.)

O Blessed St. Anne, O glorious St. Joachim, obtain for us from God zeal for His glory, holy liberality for the splendor of His sanctuary, and charity towards the poor.

St. Anne and St. Joachim, true models of reverence in the Temple, obtain for us the piety and fervor we ought to bring to the foot of the holy altar.

By your great reverence for God, deliver our country from the hateful sin of blasphemy.

St. Anne and St. Joachim, obtain for us humility, obedience, and submission to all our rightful superiors.

Holy Mary, St. Anne and St. Joachim, extend your powerful protection over all children, since they are images of the living God.

Holy Mary, St. Anne and St. Joachim, grant your protection to all christian mothers.

Holy Mary, St. Anne and St. Joachim, preside at the birth of all children of christian mothers.

Holy Mary, St. Anne and St. Joachim, obtain abundant light for all who have to make choice of a state of life. (Here may be recited the Ave Maria either three or nine times.)

St Anne and St. Joachim, pray for the Church and her august Head.

Perfect models of husbands and fathers, of wives and mothers, obtain for all christian families that union and peace which are the fruits of patience and humble forbearance.

O Jesus, Mary, Joseph, Anne and Joachim, help us, we conjure you! We desire to devote ourselves to your service and to invoke you every day,

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Ave Maria either

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mothers, obtain
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urselves to your
e you every day,

that we may escape the woes of a lost
eternity.

O glorious St. Joseph, St. Anne and
St. Joachim, deign to assist me at the
decisive moment when my soul shall
be on the point of breaking the bonds
which attach it to my body to take its
flight into eternity; obtain for me that
I may expire in your presence in the
arms of my divine Jesus and of His
most holy mother. Amen. So I hope.
So may it be.

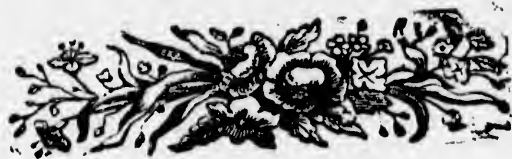
PLEDGE OF DEVOTION TO ST. ANNE.

 Good and merciful St. Anne, I
purpose to serve thee with singu-
lar devotion, to consecrate myself to
thy service and to gain the hearts of
others to thy worship and to that con-
fidence in thee which thou dost merit.
I choose thee, after the Blessed Virgin,
as my spiritual mother and protectress
before God.; I consecrate myself to

erving thee faithfully. To thee, I confide my body, my soul, all my spiritual and temporal interests, as well as those of my family. To thee, I consecrate my mind, that in all things it may be enlightened by faith ; my heart, that thou mayst keep it pure and filled with love for Jesus, Mary, Joseph and thyself ; my will, that like thine, it may always be in union with the will of God. Obtain for me, O powerful St. Anne, victory over my passions, avoidance of all occasions of sin, the grace of never offending God, of fulfilling the duties of my state of life and of exercising all those virtues which are needful for my salvation.

Like thee, may I be all God's in life and in death ; and after having loved and honored thee on earth, beloved Good St. Anne, like a truly faithful and devoted child, may I one day be admitted to glorify thee in heaven, with the angels and the saints. Amen.

ally. To thee, I
soul, all my spi-
interests, as well
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by faith; my
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for Jesus, Mary,
my will, that
ways be in union
Obtain for me,
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one day be ad-
in heaven, with
nts. Amen.



Part the Third.

VARIOUS PRAYERS.

DURING VESPERS OR BENEDICTION.

✠	Salutaris Hos-	✠	saving Victim!
	tia.		opening wide
Quæ cœli	pandis	The gate of heaven	
ostium :		to man below :	
Bella premunt hos-		Our foes press on	
tilia :		from every side ;	

Thine aid supply, Da robur, fer auxi-
Thy strength be- lium.
stow.

To Thy great name Uni trinoque Do-
be endless praise, mino,
Immortal Godhead, Sit sempiterna glo-
one in three ! ria :

Oh, grant us end- Qui vitam sine ter-
less length of mino,
days,

In our true native Nobis donet in pa-
land with thee ! tria. Amen.
Amen.

VISIT TO THE BLESSED SACRAMENT.

OH Lord Jesus Christ, Who, for the
love which Thou bearest to men,
dost dwell day and night in this Sacra-
ment, full of goodness and love, await-
ing, inviting, and welcoming all those
who come to visit Thee, from the deep
abyss of my own nothingness, I adore
Thee, and I thank Thee for all the gra-

robur, fer auxi-
um.

trinoque Do-
mino,
sempiterna glo-
ria :
vitam sine ter-
mino,

is donet in pa-
cia. Amen.

SACRAMENT.

Who, for the
dearest to men,
in this Sacra-
ment and love, await-
ing all those
from the deep
darkness, I adore
for all the gra-

ces Thou hast granted to me, and especially for having given me Thyself in this Sacrament, for having given me also Thy holy Mother Mary to be my advocate, and for having called me to visit Thee in this church. My Jesus, I love Thee with my whole heart ! I am sorry for having offended Thy infinite goodness so often in times past. I am resolved, by the help of Thy grace, to offend Thee no more for the future : and at this present moment, all miserable as I am, I consecrate myself entirely to Thee. I give and abandon to Thee my whole will, all my affections, my desires, and all I have.

Hereafter do with me whatever Thou wilt. I ask of Thee nothing but Thy holy love, final perseverance, and the grace to fulfil in all things Thy holy will. I recommend to Thee the souls in Purgatory, especially those who have been most devout to Thee in this holy Sacrament, and to the blessed Virgin Mary. I recommend to Thee, moreover, all poor sinners. Finally,

my dear Redeemer, I unite all my desires to the desires of Thy own most loving Heart ; and I offer them, thus united, to Thy Eternal Father, and beseech Him in Thy name, for the love of Thee, to receive them and to grant them.

PRAYER TO THE HEART OF JESUS IN THE
HOLY EUCHARIST.

AMIALE Heart of my Saviour, Thou art the fountain of all graces, the refuge of the afflicted and the dwelling-place of souls who love Thee. O Heart! wounded for me on the cross by the lance of my sins, do Thou inflame our hearts with true love for Thee. Would that I could publish to the whole world the graces, the sweetness, the treasures Thou dost lavish on those who truly love Thee! Accept of my ardent desire of seeing all hearts burn with love of Thee.

I unite all my
of Thy own most
offer them, thus
nal Father, and
ame, for the love
m and to grant

OF JESUS IN THE
RIST.

y Saviour, Thou
f all graces, the
nd the dwelling-
e Thee. O Heart!
ne cross by the
ou inflame our
or Thee. Would
to the whole
sweetness, the
avish on those
Accept of my
all hearts burn

Divine Heart, be my consolation in
my trials, my repose from my work,
my relief in suffering, my haven in
the tempest. To Thee I consecrate my
body and my soul, my heart, my life,
and all that I am. I unite all my
thoughts, all my affections, all my
desires to Thine. Eternal Father, I offer
Thee the most pure affections of the
Heart of Jesus : if Thou dost reject
mine, Thou canst not reject those of
Thy Son, who is holiness itself ; may
they supply for what is wanting in me
and render me agreeable in thine eyes.

Merciful Heart of Jesus, have com-
passion on me.

Heart, that on the cross was pierced
with grief for the sins of the world,
give me true sorrow for my sins.

Heart most pure, purify my heart
from all attachment to creatures.

Heart opened to be the refuge of
souls, receive me.

Heart filled with gentleness, impart
to me Thy sweetness.

Heart most humble, teach me Thy
humility.

Heart most loving, consuming fire,
consume me entirely, and give me a
new life of love and grace.

Heart most holy, grave in my heart
those bitter pains which Thou didst
endure for love of me, so that having
them incessantly before my eyes, I
patiently bear with the trials of this life
out of love for Thee.

Adorable Heart, enlighten those who
know Thee not.

Heart most compassionate, relieve
the souls in Purgatory, for they are
Thy eternal spouses.

PRAYER TO THE BLESSED VIRGIN MARY.

Most holy and Immaculate Virgin!
Thou who art the advocate, the
hope, and refuge of sinners! I worship
Thee, great Queen, and give Thee

e, teach me Thy
 consuming fire,
 , and give me a
 grace.
 rave in my heart
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 D VIRGIN MARY.
 aculate Virgin!
 e advocate, the
 ners! I worship
 and give Thee

thanks for the many favors Thou hast
 bestowed on me. I love Thee, Lady
 most worthy of all love; and by the
 love which I bear Thee, I promise ever
 in the future to serve Thee, and to do
 what in me lies to win others to Thy
 love. In Thee I put all my trust, all
 my hope of salvation; receive me as
 Thy servant, and cover me with the
 mantle of Thy protection. And since
 Thou hast so much power with God,
 deliver me from all temptations, or at
 least obtain for me the grace ever to
 overcome them. From Thee, I ask a
 true love of Jesus Christ, and the grace
 of a happy death. O my Mother, by
 Thy love for God I beseech Thee to be
 at all times my helper, but above all
 at the last moment of my life. Leave
 me not until Thou seest me safe in
 heaven, there for endless ages to bless
 Thee and sing Thy praises. So do I
 hope. So may it be!

PRAYER TO ST. ANNE.

BLESSED St. Anne, thou hadst the happiness to carry in thy womb the Most Holy and Immaculate Virgin Mary, Mother of God. Permit us to share in the joy thou didst feel at the happy moment of her birth, and in the generous sacrifice which thou didst make to the Eternal Father when thou didst present her in the temple. Great Saint, do thou present us to thy dear Daughter and to Jesus Christ her divine Son, and be our advocate and our intercessor with Jesus and Mary; for what is there that we may not hope for from thy protection, O holy Mother of Mary, if we are so happy as to find grace in thy sight. Amen.

ST. ANNE.

HYMN.

Tantum ergo Sacramentum.

<p>TANTUM ergo sa- cramentum, Veneremur cernui; Et antiquum docu- mentum Novo cedat ritui; Præstet fides sup- plementum, Sensuum defectui.</p>	<p>DOWN in adora- tion falling, Lo ! the Sacred Host we hail ; Lo ! o'er ancient forms departing, Newer rites of gra- ce prevail ; Faith for all defects supplying, Where the feeble senses fail.</p>
<p>Genitori, Genito- que, Laus et jubilatio, Salus, honor, vir- tus quoque,</p>	<p>To the everlasting Father, And the Son who reigns on high, With the Holy Ghost proceed- ing</p>

Forth from each Sit et benedictio;
 eternally,
 Be salvation, hon- Procedenti ab utro-
 or, blessing, que,
 Might and endless Compar sit lauda-
 majesty. Amen. tio. Amen.

v. Thou hast giv- v. Pauem de cœ-
 en them bread from lo præstitisti eis.
 heaven.

R. *Replenished* R. *Omne delecta-*
with all sweetness *mentum in se haben-*
and delight. *tem.*

Prayer.

God, who hast **D**EUS qui nobis,
 left us in this **D** sub sacramen-
 wonderful Sacra- to mirabili, passio-
 ment a perpetual nis tuæ memoriam
 memorial of Thy reliquisti : tribue,
 passion : grant us, quæsumus, ita nos
 we beseech Thee, corporis et sangui-
 so to reverence the nis tui sacra mys-
 sacred mysteries of teria venerari, ut

in Sit et benedictio;

Procedenti ab utroque,
Compar sit laudatio. Amen.

v. Paucem de celo præstitisti eis.

R. *Omne delectationis mentum in se habentem.*

Myer.

DEUS qui nobis, sub sacramento mirabili, passionis tuæ memoriam reliquisti : tribue, quæsumus, ita nos corporis et sanguinis tui sacra mysteria venerari, ut

redemptionis tuæ Thy Body and fructum in nobis Blood, that we may iugiter sentiamus. continually find in Qui vivis et regnas our souls the fruit in sæcula sæculo- of Thy Redemp- rum. Amen. tion : Thou who livest and reignest world without end. Amen.

O my God, I am sorry, I am sorry for my sins : forgive them, and give me my part in this heavenly blessing ! I love Thee, I will love Thee always, and seek to please Thee in every thought, in every word, and every action of my life. † In the name of the Father, and of the Son, and of the Holy Ghost. Amen.



DEVOTIONS FOR CONFESSION.

EXAMINATION OF CONSCIENCE.

S*INS towards God.*—Omissions or negligence in our duties of religion; irreverence in church; voluntary distractions during our prayers; want of attention; resistance to grace; oaths; murmurs; want of confidence or of resignation.

Towards our neighbour.—Rash judgments; scorn; hatred; jealousy; desire of revenge; quarrels; anger; imprecations; abuse; slander; raillery; false reports; injury to goods or reputation; bad example; scandal; want of respect, of obedience, of charity, of zeal, of fidelity.

Towards ourselves.—Vanity; human respect; lies; thoughts, desires, conversations and actions against purity; intemperance; anger; impatience; use-

CONFESSION.

CONSCIENCE.

Omissions or neglect of duties of religion; hasty or voluntary discharges of prayers; want of diligence to grace; oaths; want of confidence or of

moderation.—Rash judgments; jealousy; detraction; anger; immoderation; raillery; want of regard to goods or reputation; scandal; want of purity, of charity, of

—Vanity; human respects; desires, contentions against purity; impatience; use-

less and sensual life; idleness in fulfilling the duties of our state of life.

SENTIMENTS OF A PENITENT SOUL.

AH! my Redeemer! Thou hast spent all Thy Blood, and hast given Thy life in order to save my soul; and I have often lost it by counting on Thy mercy. I have, then, so often abused Thy goodness by offending Thee. By doing so, I have deserved to be cast into hell. Thou didst treat me with mercy, and I offended Thee; Thou didst seek after me, and I fled away from Thee; Thou gavest me time to repair the evil I had done, and I employed that time in adding insults to insults. Lord, make me understand the injustice I have done Thee, and the obligation by which I am bound to love Thee. Ah! my Jesus! how could I be so dear to

Thee that Thou shouldst seek me so often when I chased Thee away? How hast Thou been able to bestow so many graces on one who has given Thee so much displeasure? From all this I see the great ardor of Thy desire to save me from perdition. I am sorry with my whole heart for having offended Thee, O Infinite Goodness! Ah, receive this ungrateful sheep, that casts itself at Thy feet; receive it, and bind it on Thy shoulders, that it may never more flee away from Thee. I will never again abandon Thee. I wish to love Thee; I wish to be Thine: and provided I belong to Thee, I am content to suffer every pain. And what greater punishment can fall upon me than to live without Thy grace, to be separated from Thee, Who art my God, Who didst create me and die for me? Ah! my Jesus, hitherto I have not loved Thee, or I have loved Thee too little. I do not wish to die in this state. Ah, grant me a little more time, that I may love Thee

didst seek me so
Thee away? How
to bestow so many
as given Thee so
from all this I see
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I am sorry with
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to love Thee; I
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me? Ah! my
not loved Thee,
o little. I do not
e. Ah, grant me
I may love Thee

before I die. Change my heart; wound
it; inflame it with Thy holy love.
Through that affection of charity which
made Thee die for me, grant me this
favor. Do not permit me to lose Thee.
Give me holy perseverance; give me
Thy holy love. Most holy Mary, my
refuge and my Mother! perform the
office of advocate in my behalf. Amen.



PRAYERS FOR HOLY COMMUNION.

BEFORE COMMUNION.

Act of Contrition.

I AM indeed grieved, O God of my soul, for not having loved Thee during the time past : still worse, so far from loving Thee, and to gratify my own inclinations, I have greatly offended and outraged Thy infinite goodness : I have turned my back against Thee, I have despised Thy grace and friendship ; in fine, O my God, I was deliberately in the will to lose Thee. Lord, I am sorry, and grieve for it with my whole heart. I detest the sins which I have committed, be they great or small, as the greatest of all my misfortunes, because I have thereby offended Thee. O Infinite Goodness ! I trust that Thou hast already

OLY COMMU-
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UNION.
rition.

forgiven me ; but if Thou hast not yet
pardoned me, oh, do so before I receive
Thee : wash with Thy Blood this soul
of mine, in which Thou art so soon
about to dwell.

AFTER COMMUNION.

BEHOLD, my Jesus, Thou art come,
Thou art now within me, and
hast made Thyself all mine. Be Thou
welcome, my Beloved Redeemer. I
adore Thee, and cast myself at Thy
feet ; I embrace Thee, I press Thee to
my heart, and thank Thee for that
Thou hast deigned to enter into my
breast. O Mary, O my Patron Saints
and especially, Good St. Anne, O my
Guardian Angel, do ye all thank Him
for me ! Since then, O my Divine King
Thou art come to visit me with so
much love, I give Thee my will, my
liberty, and my whole self. Thou hast
given Thyself all to me, I will give

myself all to Thee ; I will no longer belong to myself. From this day forward I will be Thine, and altogether Thine. I desire that my soul, my body, my faculties, my senses be all Thine that they may be employed in serving and pleasing Thee. To Thee I consecrate all my thoughts, my desires, my affections and all my life. I have offended Thee enough, my Jesus ; I desire to spend the remainder of my life in loving Thee, Who hast loved me so much.

Accept, O God of my soul, the sacrifice which I, a miserable sinner, make to Thee, desiring only to love and please Thee. Do Thou dwell in me, dispose of me, and of all things belonging to me, as Thou pleasest. May Thy love destroy in me all those affections which are displeasing to Thee, so that I may be all Thine, and may live only to please Thee. I ask Thee not for the wealth, pleasures or the honors of this earth ; give me, I beseech Thee, my

e ; I will no longer
 From this day for-
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 at my soul, my body
 senses be all Thine,
 employed in serving
 . To Thee I conse-
 crate, my desires, my
 life. I have of-
 fered, my Jesus ; I de-
 commend the remainder of my life
 to Thee who hast loved me so

of my soul, the sacri-
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 me only to love and
 to dwell in me,
 Thou dwell in me,
 of all things belong-
 ing to Thee, so that
 Thou pleasest. May Thy
 will be done in all those affections
 which I bring to Thee, so that
 I may live only
 for Thee, and may I never
 ask Thee not for the
 sake of the honors of this
 world, but beseech Thee, my

Jesus, by the merits of Thy Passion, a
 continual sorrow for my sins. En-
 lighten me, so that I may know how
 vain and empty are the joys, of this
 world, and how worthy of love art
 Thou alone. Detach my heart from all
 worldly affections and fill it with such
 ardent love of Thee that, henceforth, I
 may desire nothing but what Thou
 willest. Grant me patience and resig-
 nation in times of sickness, and of all
 other adversities. Grant me sweetness
 and gentleness towards those who des-
 pise me. Send me a holy death. Above
 all, I ask of Thee perseverance in grace,
 even unto death ; never allow me again
 to be separated from Thee. At the same
 time I ask of Thee, my Jesus, the grace
 of ever having recourse to Thee and
 invoking Thy assistance in the time of
 temptation ; and may I never cease
 asking of Thee the grace of perseve-
 rance.

Eternal Father ! Jesus, Thy Divine
 Son, has promised that Thou wilt grant

me whatever I shall ask Thee in His name. In His name then and by His merits I ask for love of Thee and holy perseverance, so that I may one day attain to the joys of heaven. There, in that blessed abode, I will love Thee with my whole heart ; there I will eternally sing Thy mercies ; there I will no longer fear that I may ever more be separated from Thee.

Mary, my most holy Mother and my hope, by thy intercession do thou obtain me the graces which I so ardently desire ; and obtain for me also the grace of loving thee, my Queen, and always having recourse to thee in all my needs. Good St. Anne, intercede for me and take me evermore under thy protection. Obtain for me relief in my bodily sufferings, and specially in those maladies which I now recommend to thee, but, above all, obtain for me the grace of leading a good life and of dying in the arms of Jesus, Mary and Joseph. Amen.

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 d of dying in the
 d Joseph. Amen.

PRAYER OF ST. IGNATIUS.

Soul of Christ, sanctify me ;
 Body of Christ, save me ;
 Blood of Christ, inebriate me ;
 Water from the side of Christ, wash
 me ;
 Passion of Jesus Christ, strengthen me ;
 O good Jesus, hear me ;
 Within Thy wounds, hide me ;
 Permit me not to be separated from
 Thee ;
 From the malignant enemy defend me ;
 In the hour of my death, call me ;
 And bid me come to Thee,
 That with Thy saints I may praise
 Thee
 Forever and ever. Amen

PRAYER TO JESUS CRUCIFIED.

A Plenary indulgence is annexed to this prayer recited before a representation of Christ crucified. to all who confess and communicate and pray for the intentions of the Sovereign Pontiff.

BEHOLD, O kind and most sweet Jesus, I cast myself upon my knees in Thy sight, and with the most fervent desire of my soul I pray and beseech Thee that Thou wouldst impress upon my heart lively sentiments of faith, hope and charity, with true repentance for my sins, and a firm desire of amendment, whilst with deep affliction and grief of soul I ponder within myself, and mentally contemplate Thy Five most Precious Wounds; having before my eyes that which David spoke in prophecy: «They pierced my hands and my feet, they have numbered all my bones.»

THIRD.

CRUCIFIED.

annexed to this prayer
of Christ crucified
and communicate
of the Sovereign

most sweet Jesus,
on my knees in
the most fervent
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; having before
David spoke in
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e numbered all

VISIT
TO THE ALTARS AND CHAPELS.

HIGH-ALTAR.

BEHOLD me, O my Lord and God, be-
fore this altar, on which Thou
residest night and day for my sake.
Thou art the Source of every good ;
Thou art the Healer of every ill ; Thou
art the Treasure of all the needful.
Behold now at Thy feet a sinner, who
is of all others the poorest and most
infirm, and who asks Thy mercy ; have
pity upon me ! Now that I see Thee
in this Sacrament, come down from
heaven upon earth only to do me good,
I will not be disheartened at the sight
of my misery. I praise Thee, I thank
Thee, I love Thee ; and if Thou wilt
that I should ask Thee for an alms, I

will ask for this. Oh, listen to me ! I desire never more to offend Thee ; and I desire that Thou shouldst give me light and grace to love Thee, with all my strength. Lord, I love Thee with my whole soul ; I love Thee with all my affections. Do Thou grant that I may thus speak with truth ; and that I may speak in the same way during life and all eternity. Most holy Virgin Mary, my holy patron-saints, ye angels, and ye blessed spirits of paradise, help me to love my most amiable God and to obtain from His bounty the special favor, I here implore. O Good Shepherd, true Bread, Jesus, have mercy on us : do Thou feed us ; do Thou guard us ; do Thou show us good things in the land of the living !

Recommend your special intention.

1. *Plenary Indulgence*, granted Feb. 18th, 1877, on the ordinary conditions, for every Communion received in the church of St. Anne de Beaupré.

2. *Indulgence of Seven years and*

THIRD.

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e, granted Feb.
nary conditions,
received in the
Beaupré.
seven years and

VISIT TO THE ALTARS AND CHAPELS. 489

seven quarantines or lents, granted to all perpetuity, in 1871, to all who shall visit the church of St. Anne de Beaupré with a contrite heart.

3. Through the Privileges granted to the Order of the Redemptorists at each visit made to the church of St. Anne de Beaupré to pray there with a contrite heart and after having been to confession, or, at any rate having the intention of going to confession, there may be gained all the Plenary and Partial Indulgences attached to the visit of the Holy Sepulchre, of Mount Sinai and of the other Holy Places.

These Indulgences, both Plenary and Partial, are very numerous.

SACRED HEART.

JESUS, my King and my God, I consecrate myself to Thy Sacred Heart for time and for eternity. To this di-

vine Heart I consecrate all that I am, all that I have, all that I hope for: my liberty, my soul and all its powers, my memory, my understanding, my will, my imagination, my body with all its senses, all my thoughts, my desires, my words, my actions, my designs, all my spiritual and corporal sufferings, all my present merits and those of the future, every moment of my life, and especially my last sigh. I also bind myself, my Jesus, to foster and to propagate the devotion to Thy Sacred Heart among the faithful. Mary Virgin Immaculate, my Queen and my Mother, I likewise consecrate myself similarly to Thy most holy heart. Grant, O my Jesus! that I may breathe my last sigh in Thine adorable Heart. May that sigh be an act of love!

Recommend your special intention.

consecrate all that I am,
 that I hope for: my
 and all its powers,
 understanding, my
 mind, my body with
 my thoughts, my de-
 votion, my actions, my de-
 sires, my present merits and
 every moment of
 my life, my last sigh.
 O my Jesus, to foster
 my devotion to Thy
 Holy Mother the faithful. Mary
 my Queen and my
 Mother, consecrate myself
 to Thy most holy heart.
 that I may breathe
 the life of the adorable Heart.
 O my Mother, act of love!
 special intention.

HOLY FAMILY.

Most Holy Family, Jesus, Mary and
 Joseph, who, to the eye of man,
 have lived so ordinary a life here on
 earth, but who, to the sight of God,
 were known to practice all heavenly
 virtues, vouchsafe to turn your eyes
 of mercy towards me. You know my
 needs and my failings are not hidden
 to you, come then to my aid. Jesus,
 Mary, Joseph, enlighten me, help me,
 save me. Amen.

Recommend your special intention.

ST. JOSEPH.


BLESSED Joseph, father and guide
 of Jesus Christ in His childhood
 and youth, who didst lead Him safely
 in His flight through the desert, and in
 all the ways of His earthly pilgrimage,

be also my companion and guide in this pilgrimage of life, and never permit me to turn aside from the way of God's commandments: be my refuge in adversity, my support in temptation, my solace in affliction, until at length I arrive at the land of the living, where with thee, and Mary thy most holy Spouse, and all the Saints, I may rejoice for ever in Jesus my Lord. Amen.

Blessed saint Joseph, pray with saint Anne for me.

Recommend your special intention.

ST. VINCENT DE PAUL.

 God, Who didst make Blessed Vincent strong with the strength of an Apostle, to preach the Gospel to the poor, and to adorn the clergy of Thy Church, grant, we beseech Thee, that we who worshipfully recall his

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VISIT TO THE ALTARS AND CHAPELS. 493

godly and worthy behavior, may also
order our own doings upon the mighty
example of his good life. Through our
Lord Jesus Christ Thy Son, Who liveth
and reigneth with Thee, in the unity
of the Holy Ghost, one God, world
without end. Amen.

Blessed saint Vincent pray with saint
Anne for me.

Recommend your special intention.

GUARDIAN ANGEL.

ANGEL of God, my guardian dear,
to whom His love commits me
here, ever this day be at my side, to
light and guard, to rule and guide.
Amen.

O God, Who, in most admirable or-
der, dost assign the various offices,
both of angels and of men : grant, we
beseech Thee, that they who always
minister before Thy face in heaven-

may also defend us in this our life on earth. Through Jesus Christ Thy Son our Lord. Amen.

Blessed angei guardian, pray with St. Anne for me.

Recommend your special intention.

OUR LADY OF SORROWS.

Bid me bear, O Mother blessed !
On my heart the wounds impressed
Suffered by the Crucified.

Pray for us, O most sorrowful Virgin : that we may be made worthy of the promises of Christ.

O God, at Whose Passion, according to the prophecy of Simeon, a sword of sorrow did pierce through the most sweet soul of the glorious Virgin and Mother Mary ; grant that we, who commemorate and reverence her dolors, may experience the blessed effect of

Thy Passion, Who livest and reignest
world without end. Amen.

O Thou Mother ! fount of love
Touch my spirit from above,
Make my heart with Thine accord.
Make me feel as Thou hast felt :
Make my soul to glow and melt
With the love of Christ my Lord.

Recommend your special intention.

ST. JOHN THE BAPTIST.

GREAT St. John, by the holy zeal
wherewith thou wert inflamed, I
humbly beseech thee to instill in my
heart a deep reverence for God and His
holy religion. Blessed Fore-runner of
our Lord, thou, who hadst the honor of
baptising the Author of holy Baptism,
obtain for me the grace to understand
and fulfil the sacred vows I have taken
at the holy font of regeneration.

Blessed St. John pray with St. Anne
for me.

Recommend your special intention.

ST. FRANCIS OF ASSISI.

☉ God, who didst use the worthy
deeds of Thy blessed servant Fran-
cis as a mean whereby to make Thy
Church again the mother of children,
grant that we like him may set little
price by earthly things, and attain
unto a portion of those good things
which Thou givest in heaven. Sweet
Lord, be Thou entreated for Thy ser-
vant's sake, and grant to his and our
prayers that we may effectually carry
Thy Cross and bring forth fruits meet
for repentance. Amen.

Blessed St. Francis, pray with St.
Anne for me.

Recommend your special intention

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ST. ALOYSIUS GONZAGA.


 God, the Giver of all heavenly gifts, Who in the Angel-lad Aloysius didst join strange innocency with strange penance, be entreated for his sake and by his prayers, and grant unto us who have not followed him in his innocency the grace to imitate him in his penance.

Remember, beloved Saint, the days of thine exile here below. Beseech the Lord in my behalf and recommend my humble request to His bounty.

Blessed saint Aloysius pray with St. Anne for me.

Recommend your special intention.


HOLY FACE.

Y adorable and most sweet Saviour, sorrowfully do I here behold

Thy holy Face disfigured with wounds and deeply saddened with grief. I praise and adore Thee. Turn then, O Jesus my Lord, Thine eye of mercy towards me; forgive me, help me. Amen.

Recommend your special intention.

ST. ANTHONY OF PADUA.

 God of wonderful greatness, Who makest famous Thy holy servant Anthony by the constant glory of countless miracles, grant to our prayers that from thy mercy and through his helpful mediation we may find what we seek and ask for. Amen.

Grant then that we, O gracious God,
May follow in the steps he trod;
And freed from ev'ry stain of sin,
As he hath won, may also win.

THIRD.

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VISIT TO THE ALTARS AND CHAPELS. 499

To Thee, O Christ, our loving King,
All glory, praise and thanks we bring ;
All glory, as is ever meet,
To Father and to Paraclete. Amen.
Blessed saint Anthony pray with St.
Anne for me.

Recommend your special intention.

ST. LEWIS IX, KING OF FRANCE.

 God, Who didst give unto Thy
blessed servant Lewis a glorious
change from an earthly kingdom unto
a heavenly, grant unto us, we beseech
Thee, for his sake and by his prayers,
one day to enter like him into the pre-
sence of the King of kings, through
Thy Son Jesus Christ, Who liveth and
reigneth with Thee, in the unity of the
Holy Ghost, one God, world without
end. Amen.

Blessed St. Lewis pray with St. Anne
for me.

Recommend your special intention.

ST. BENEDICT, ABBAT.

O LORD, we beseech Thee that the prayers of Thy blessed servant Benedict may commend us unto Thee and that what for our own worthiness we cannot obtain, Thou mayest grant us through his help, Through our Lord Jesus Christ Thy Son, who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. Amen.

Blessed St. Benedict pray with St. Anne for me.

Recommend your special intention.

ST. FRANCIS XAVIER.

ETERNAL God, Creator of all things, remember that Thou alone didst create the souls of infidels, forming

THIRD.

F, ABBAT.

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XAVIER.

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Thou alone didst
infidels, forming

VISIT TO THE ALTARS AND CHAPELS. 501

them to Thy own image and likeness ;
behold. O Lord ! how to Thy dishonor,
hell is being filled with these same
souls. Remember, O Lord ! that Thy
only Son, Jesus Christ, suffered a most
cruel death for them : suffer not, O
Lord ! Thy Son to be any longer des-
pised by infidels but rather, being
appeased by the prayers of the Saints
and of the Church, the most blessed
spouse of Thy Son, vouchsafe to be
mindful of Thy mercy and forgetting
their idolatry and infidelity, cause
them also to know Him whom Thou
didst send, Jesus Christ Thy Son, our
Lord who is our health, life and resur-
rection, through whom we are made
free and saved, to whom be all glory
forever. Amen.

Blessed St. Francis pray with St.
Anne for me.

Recommend your special Intention.

ST. PATRICK.

☩ God, Who didst send forth Thy
blessed servant Patrick to preach
Thy glory, mercifully grant unto us,
for his sake and at his petition, whatso-
ever Thou commandest us to do, to have
grace and power faithfully to fulfil the
same. Through our Lord Jesus Christ.
Amen.

Thee, Jesus, his all-gracious Lord,
Confessing to the last,
He trod beneath him Satan's fraud,
And stood for ever fast.

Blessed St. Patrick pray with St
Anne for me.

Recommend your special intention.

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ST. JOACHIM, HUSBAND OF ST. ANNE.

GREAT and beloved Saint, whom out
of all the Saints God has chosen
to be the father of Mary the mother of
the word Incarnate, vouchsafe to obtain
for me, through thy merits and peayers,
the favor I humbly implore and grant
me that the same may serve to make
me live and die in the grace of God.

Blessed St. Joachim pray with St.
Anne for me.

Recommend your special intention.

ST. ALPHONSUS FOUNDER OF THE REDEMP-
TORIST ORDER.

God, Who didst enkindle in Thy
blessed servant Alphonsus a bur-
ning love of souls, and by him didst
make Thy Church the Mother of a
new family, we pray Thee to give us

strength that, taught by his wholesome doctrine and nerved by his ensample, we also may in the end happily attain unto Thee. Amen.

Blessed St. Alphonsus pray with St. Anne for me.

Recommend your special intention.

OUR LADY OF PERPETUAL HELP.

☉ BLESSED Virgin Mary, Thou hast chosen for Thyself the sweet title of « Mother of Perpetual Help, » in order to increase our confidence in Thee. I implore Thee to be my help at all times and in all places, in all my difficulties and troubles. O loving Mother, make me not only mindful to call on Thee in my necessities but obtain for me the grace of habitually invoking Thy intercession, and on all occasions. I am certain that if I be faithful in asking Thy assistance, Thou wilt be faithful in affording me succor.

Obtain for me, also, that most precious of graces, to pray to Thee with an unwavering and child-like confidence, that through such prayers I may secure Thy perpetual help and final perseverance. Bless me, O sweet, O helpful Mother, now and at the hour of my death. Amen.

STATUE OF ST. ANNE.

GLORIOUS St. Anne, it is with unbounded confidence that I kneel at thy feet, for thou also, hast tasted of the sorrows and bitterness of this life.

«Behold then my wants».....

«Behold the cause of my tears»

Good St. Anne, by all the sufferings and ignominy which thou didst endure, during the twenty years that preceded thy glorious maternity, by thy love for St. Joachim, thy glorious

spouse, by thy love for Mary, thy immaculate child, and by the great joy thou didst feel at the moment of her birth, I beseech thee to grant my ardent request. Bless me Good St. Anne, bless my family and all those who are near and dear to me, and grant that one day, we may behold thee in heaven, there to sing thy praises throughout the endless ages of eternity.

IN THE CHAPEL OF THE CEMETERY.

☉ God, the author of mercy and lover of the salvation of mankind, we address Thy clemency in behalf of our brethren, relations, and benefactors who are departed this life, that by the intercession of blessed Mary ever Virgin, and of all the saints, Thou wouldst receive them into the enjoyment of eternal happiness; through Christ our Lord. Amen.

THIRD.

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THE CEMETERY.

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Now recommend yourself to the souls in
Purgatory, and say :

Give them eternal rest, O Lord.
And let perpetual light shine on them
May they rest in peace.
Amen.

(An indulgence of *Seven years and
seven quarantines or lents* each time one
says before this Cross with a contrite
heart 7 *Ave Maria*, in honor of the VII
dolors of Mary.)

IN THE OLD CHURCH.

 Good and beloved St. Anne, hope-
fully do I prostrate myself before
thee, in the very Shrine which thou
hast chosen in times of yore, therein
to commence, in behalf of this land, to
show thy bounty and thy credit with
God. For more than two ages hast
thou kindly hearkened to the entreaties
of thy pilgrims. This my presence in
hine old and venerable house of won-

ders inspires me with bold and holy trust. Here have the lame been made to walk, the blind to see, the deaf to hear, the sick to quicken and the sinners to sorrow. Hallowed Mother, cease not the course of thy bountihood ; turn toward me thine eye of mercy. Above all, indeed above all, obtain me the bliss of eternal salvation ; but vouchsafe also to concern thyself in my bodily health, do not refuse to watch over my earthly interest, neither deny the request I place before thy feet. Show that thou art my tender mother, during my life and at the hour of death. Amen.

(One hundred days indulgence, once a day, for those who visit the Old Church.—Feb. 3d. 1890. E.-A. Cardinal Taschereau).



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Part the Fourth


ARCHCONFRATERNITY

OF

ST. ANNE DE BEAUPRE.

ACT OF CONSECRATION TO ST. ANNE

FOR THE MEMBERS OF THE ARCHCONFRATERNITY.

 GOOD and Merciful St. Anne, I have entered into the Confraternity erected in thy honor, in order to serve thee with singular devotion, to consecrate myself to thy service and to gain the hearts of others to thy worship and to that confidence in thee which thou dost merit. I choose thee, after the

Blessed Virgin, as my spiritual mother and protectress before God; I consecrate myself to serving thee faithfully. To thee I confide my body, my soul, all my spiritual and temporal interests, as well as those of my family. To thee I consecrate my mind, that in all things it may be enlightened by faith; my heart, that thou mayst keep it pure and filled with love for Jesus, Mary, Joseph and Thyself; my will that like thine, it may always be in union with the will of God. Obtain for me, O powerful St. Anne victory over my passions, avoidance of all occasions of sin, the graces of never offending God, of fulfilling the duties of my state of life and of exercising all those virtues which are needful for my salvation.

Like thee, may I be all God's in life and in death; and after having loved and honored thee on earth, beloved Good St. Anne, like a truly faithful and devoted child, may I one day be admitted to glorify thee in Heaven, with the angels and the saints. Amen.

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ants. Amen.

THE MOST POPULAR HYMN TO ST. ANNE.

VERSE I.



To kneel at thine al-tar, in
faith we draw near, Led on-ward by
Ma-ry, thy dau-ghter so dear.

CHORUS.



O Good St. Anne! we call on thy name, Thy
prai-ses loud, thy chil-dren pro-claim.

II

Of old when our fathers touch'd Canada's
 They named thee its Patron and Saint over-
 [shore,
 [more.

O Good St. Anne, etc.

III

To all who invoke thee thou lendest an ear,
 Thou soothest the sorrows of all who draw near.
 O Good St. Anne, etc.

IV

The sailor, the traveller whom storms make
 Find safety and calm when they call on
 [afraid.
 [thine aid.

O Good St. Aune, etc.

V

The weary, despondent or sorrowful here,
 Find help in their sadness. a balm for each tear.
 O Good St. Anne, etc.

VI

The sick, the afflicted, the lame and the blind,
The suffering, the erring all solace here find.
O Good St. Anne, etc.

VII

As Pilgrims we come here to kneel at thy feet ;
O grant what we ask thee, if for us'tis meet.
O Good St. Anne, etc.

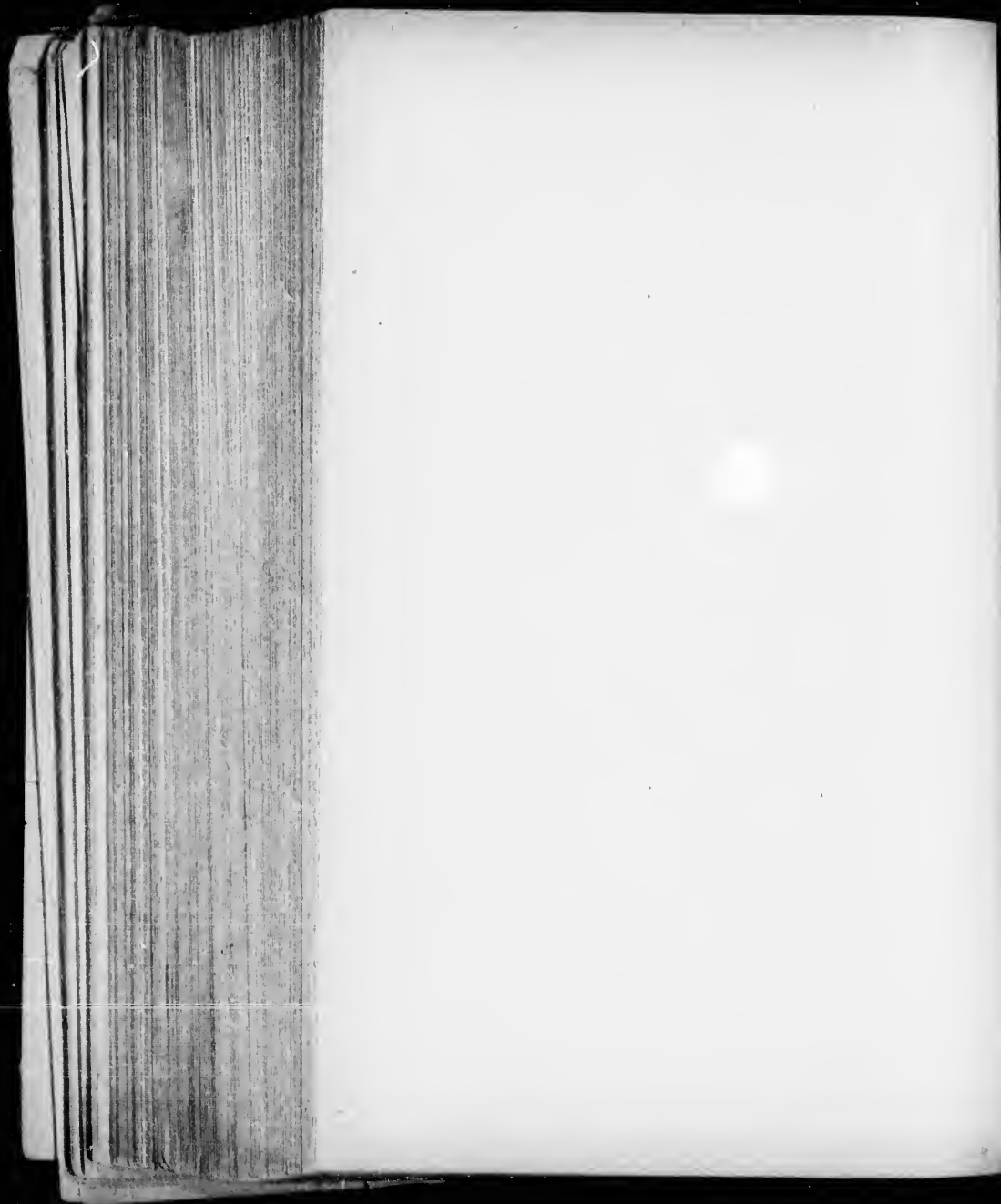
VIII

St. Anne, we implore thee to list to our pray'r
In time of temptation, take us in thy care.
O Good St. Anne, etc.

IX

In this life obtain for us that which is best,
And bring us at length to our heavenly rest.
O Good St. Anne, etc.







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