



SAINT ANN
TEACHING THE BLESSED VIRGIN.

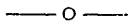


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The Prodigal Son's Departure.



THE most touching and popular of parables is the one in which Our Divine Savior paints so vividly the waywardness of the Prodigal Son, — of the sinner. None answers better the fond prepossessions of Mother Church for the return of her children during the holy time of Lent. One sees in that parable, the great mercy of God, the Father, extolled by Jesus Christ who alone knows its entire depth and width. By reading part of it to-day, we will learn, like the Prodigal, the sinner's folly, and how we may hope for the pardon of our sins.

« *A certain man had two sons.* » In these few words all is foreseen. The two sons represent the just and sinners ; those who keep the commandments of God, their Father, and those who transgress His laws. « *And the younger of them said to his father : « Father, give me the portion of substance that falleth*

to me.» The younger will, therefore, *play* the sinner's part, he will allow himself to be carried away by his fickle temper, by his ardent passions, by the vortex of youth! And the father's heart must be broken by the shameful errings of the boy upon whom he had incessantly lavished his favors, in whom he had placed his future hopes! Alas! yes. And, nevertheless, in asking for his part of the inheritance, the boy could not forget his parent's love, he could not banish from his heart that natural sentiment binding him to the author of his days. He still called him by the fond name of « *Father.* »

« *And he divided unto them his substance.* » God showers His gifts upon man. Not satisfied with having given him a body, He endowed him with reason whose light might guide him on the path of virtue to receive after life the reward thereof.— But soon forgetting his father's bounty and the many happy days spent in his company, the only thought of the Prodigal, the sinner, is to lavish upon his passions the rich patrimony given to him by Providence. How frequently does one not hear the thoughtless words « No more restraint for me. The hour is come for me to walk alone through life's pleasures. I must be free and enjoy youth!»

And not many days after, the younger son gathering all together, went abroad into a far distant country, and there wasted his substance living riotously.» Ah! how happy the sinner had once been in his father's home! How pure, how rich and beautiful his soul when it had been purified in the waters of Baptism! How he once loved to invoke the Child Jesus, the Infant Jesus of his infancy, the Boy-Christ of his boyhood! Unhappy change! The years of childhood have gone by and with them have disappeared the loved simplicity and innocence of early days. The world with its pleasures entices him on. Something burns, consumes his existence. Why does he appear so restless, so anxious? His slumbering passions have awakened. Their siren voices have thrown him into delirium. Oh! why does he not pray to escape destruction? Why does he not invoke Jesus, the friend of his infancy?... His childhood is passed; he thinks himself strong, he sees no need of seeking refuge in the arms of his former friend, he no longer wants the

assistance of Jesus who would love to be the companion of his adolescence, of his life-journey, of its sorrows and dangers. « O Friend, do not part with Me, » says Jesus to the boy wishing to leave Him for sin's sake, « love Me and I shall love you, and if you love Me, you will be the beloved one of My Father, and He will come with Me and live in your heart forever; and our coming will bring you all you may desire, everything that can make you happy! » Alas! the young man will no longer look at Him, he shuns the presence of Jesus who alone knows the greatness of the storms waging in his heart, who alone can extinguish the flames consuming his young existence. He parts with Jesus, and Jesus sorrowfully permits him to go, because He leaves all freedom to everyone who has no desire to remain in His service, His company. *Man must be virtuous by choice and not by restraint.*

Behold the young man gone « *abroad into a far country!* » What happened to him? There, friendless, unknown, inexperienced, he soon became the dupe of would-be friends. There, he squandered all his riches in pleasures and amusements. He met with destruction there where he had hoped to find enjoyment, life and happiness. He lost all with the loss of self. By opening his heart to poisonous joys, he paid dearly for those pleasures that have always begotten shame and remorse. He exchanged his virtue for vices he had never known before.

But where is that « *far country* »? It is there where the darkness of sin is to be found; consequently, wheresæver one lives at a distance from God, deprived of His light and grace. God is never where sin exists, and where He is not, His grace is not to be found, and without that vivifying dew the soul soon languishes and dies.

« *And after he had spent all, there came a mighty famine in that country, and he began to be in want.* » How could he be otherwise than poor and miserable since he had abandoned the fountain of all riches. Are God's gifts to be found in a heart burdened with sin? No, the fountain soon dries and the soul quickly withers. It did not take long for the Prodigal to learn this truth. He soon began to experience the frightful consequences of his waywardness. Where there is no moderation

in the pursuit of a gratification, the pangs of want are soon felt. He who had never known what it was to be in need, was soon in the most complete indigency. All that remained to him were the woes attached to incontinency. He had sought fortune, honor and life in a distant land, and what did he find? Hunger, shame and death. — Why does man strive to live in a barren country cursed by God? Why does he seek to calm, to quiet with temporal goods and riches, the desires, the yearnings of his immortal soul? That celestial plant created by God, redeemed by the Blood of Jesus Christ, must receive its life from God alone, or wither and die.

But what happened to the wayward son in want and far from his father's home? Those with whom he squandered his fortune must have certainly assisted him? No. His friends (if such they must be called) were friends of money, friends of egotistic pleasure, friends of interest, ignoring that consoling devotedness which exists between the children of God. How could they have sacrificed themselves for his welfare, since they knew not what love is, what it is to love; and without love sacrifice cannot exist, for love is the soul of devotedness. All their protestations and promises of fidelity and unfaltering friendship vanished in the hour of trial.

Seeing himself all alone in that ungrateful country, did the Prodigal sever with those who had abandoned him, did he return to his father's home to seek his father's pardon? His longing for adventures was not satisfied. He was determined to see the bottom of the abyss he had undertaken to explore, he wished to drink his chalice to the dregs. How changed, how different! The happy smile — unerring proof of the soul's innocence — disappeared when his lips touched the cup of death. Bitter remorse began to consume his conscience, but he hoped to still that final call to life. He only sank deeper and deeper into iniquity's mire, into the arms of death. Fruitless efforts to escape! The deeper he sank, the more cruel and ignominious his slavery! « *And the Prodigal went, and cleaved to one of the citizens of that country. And he sent him into his farm to feed swine.* » Frightful idea of the degradation to which a young man may fall for having desired to become his own

master! Veritable image of that frightful moral weakness of so many young lives faded and blasted in their first years! How quickly they change once they leave the *Father's* home, when they attempt to walk unaided and *alone* through life's pleasures. Unhappy boy, yesterday he was still God's child, he was without blemish and beautiful in his first innocence, but to-day, he is impure and a slave to the most heartless of masters! What thralldom when compared to the liberty of God's children, which was also his before he fell! How different the tyrant he now serves and the Father whom he deserted! If he only received treatment becoming a slave!

How did the new master treat the Prodigal? He sent him into his farm to keep watch over swine! — the last step of misery, the lowest of degradation! For, what is the scripturistical sense of that disgusting animal, whose only enjoyment is to wallow in filth, in mire? It represents that sad state of the sinner's soul when a slave to impurity. And if anything could move the heart of a young man given to forbidden pleasures, glorying in his shame, it should be the conviction set before by this parable, that in the eyes of God and His saints, he is more degraded, more despicable than the lowest of creatures is to man.

Let us follow the Prodigal. What did he amid swine? Holy Scriptures tells us: « *And he fain would have filled his stomach with the husks the swine did eat.* » Ah! he finally reached the bottom of the abyss he had undertaken to explore! We remember him erstwhile the child of God, the friend of Jesus, happy in his father's home; he had never known the pangs of want, and in his *new-found-liberty* he would have been glad to partake of fodder, but, notwithstanding his degradation, he could not have any, « *and no man gave unto him.* »

He could go no further, he could descend no lower. His merciful Father awaited him there!



May I Aspire to Friendship with the Sacred Heart.



FRIENDSHIP is a special form of affection. It is not based upon love alone. A mother may love her babe beyond human conception, but she cannot call that infant her friend. Why? Because friendship is founded upon a constant intercourse of reciprocal affection, of mutual esteem, of similar ideas and desires.

If a king not satisfied with loving me as he does his other subjects, should call me to live in his palace; if, whilst there, he acknowledged that he loved me and asked my love in return which was immediately given to him; if he revealed how much he esteemed me, and I told him of the great veneration I bore him; if, condescending to question me, he declared that he shared my ideas; if, to consummate his union with me, he requested me to dine with him as his equal, then I might truly say that friendship's ties bound us both, because friendship is the intimate communication, the interchange of ideas, etc., between two persons bound together by mutual love.

Is there, then, a possibility for me to be the friend of Jesus? Can friendship exist between two persons of different classes of society? Would it not be an absurdity on a priest's part to pretend to be intimate with the Pope? And I, dare I hope to aspire to friendship with God? Why not, since Jesus Himself has proffered me His friendship! One of the pervading thoughts of Holy Scripture is: « O man, do become the friend of God made man, because He seeks your friendship! »

Did Our Lord not call His disciples His friends: « And I say to you, my *friends*, (Luc. XII. 4.) « You are my *friends*. . . I will not now call you servants. . . But I have called you *friends*: because all things whatsoever I have heard of my Father, I have made known to you. » (Joan. XV. 14. 15.) « Lazarus our *friend* sleepeth. » (Joan. XI.) « Jesus said to Judas: « *Friend*, whereto art thou come? » (Matt. XXVI.) And I say to you my *friends*: Be not afraid. . . (Luc. XII.)

How frequently does not the Old Testament give the endearing term « friend, friendship » to God's intercourse with His creatures?

« They must remember how our father Abraham was made the *friend* of God. » (Judith viii.) « Such is my beloved and he is my *friend*, O ye daughters of Jerusalem. » (Canticle v.) « The seed of Abraham my *friend*. » (Is. xii.) « But to me Thy *friends*, O God. . . » (Ps. cxxxviii.) « Behold thou art fair O my *love*. . . Arise, make haste, my *love*. . . My *beloved* to me and I to him. . . How beautiful thou art, my *love*. . . » etc., etc. (Canticle.)

Before his fall, Solomon spoke in glowing terms on the beauty of divine friendship : « And I preferred her before kingdoms and thrones, and esteemed riches nothing in comparison of her. I loved her above health and beauty. . . For she is an infinite treasure to men : which they that use, become the *friends* of God, » etc. (Wisdom vii.) Therefore, I must doubt no longer : my heart's consolation in this land of exile will be its friendship with God.

But does friendship not suppose equality of condition, that both friends belong to the same class of society ? . . and how great the distance separating me from Jesus ! I am but a miserable worm and He is the God of all splendor. . Yes, the many different social standings constitute so many barriers to the formation and existence of friendship between people. Man is too proud to lower himself to a level with what he calls « his inferior, » and his love is so frail, so egotistic, that too many divisions would weaken and kill it ; and how could he think of enjoying friendship's charms outside the narrow circle of his selfishness ?

Yet, the love of Jesus knows no such obstacles. Nothing can prevent Him from descending to the lowest of men to tender a helping hand and call him « Friend. » He is infinitely great and fears no abasement, because He loses nothing thereby. Everyone knows that it is a loveable condescension which inclines Him to man. I may then be assured that He will never be ashamed to consider me as His friend ; and the lower, the more degraded I am, the more the rich of this world despise me, the stronger the claim I have to the Friendship of Him who said : « Suffer the little children to come unto Me, and forbid them not : for of such is the kingdom of God. (Marc. x.)



Susceptibility.



THAT beautiful harmony which should constantly be found in every christian home, has mostly always a redoutable enemy to overcome. It is a pity that peace often succumbs in the strife, for a nervous temperament, a vivid, excitable nature are not easily calmed. This enemy is sometimes found alongside of the very best qualities adorning man's soul, and, although it does not destroy them, it frequently neutralizes their influence upon the existence of peace and concord in the family circle.

Is it not a pity to see so many good persons living together and unable to agree? The only outcome of their mutual existence is a continual uneasy friction, a painful strife rendering life burdensome.

Success will generally crown all efforts to eradicate from the heart certain evil propensities, but the existence of this enemy is entirely ignored. The passing years may destroy or weaken vices that take root in youthful passions, whilst this defect grows stronger with increasing age. It sometimes reaches such a point that the person who is its victim, becomes unbearable to others. Yes, susceptibility is the cause of so many estrangements in the home circle, that it were well to draw attention to it.

One of the causes of susceptibility is nature's *too great* sensibility. Mark well the words « too great, » because if man were without that reasonable moderate refinement of character, he would be lacking one of nature's most precious apanages. By « too great sensibility » is meant that excitability of nature, ever bitter in its feelings when imaginary rights are thought ignored, always ready to fly into a passion when contradicted, etc. Some call it a feminine weakness ! Would that it belonged to woman alone, and half of the quarrels and misunderstandings that happen at home, would not be *justly* and shamefully attributed to man !

When governed by reason, sensibility is certainly an excellent quality ; but when left to self, it causes countless sorrows to those whose daily actions it pervades, and to the companions who must suffer its outbursts. He who learns to master it, will ward off the greater number of life's poisonous shafts. But the difficulty comes from this : susceptibility is seldom identical in two persons. It varies according to different natures, and generally concerns some special point. There is no danger at hand as long as some particular question is not discussed, or provided no pretensions are evinced in a certain line or matter. That question, or idea, or matter is some person's weak spot, and woe be the one who touches it. The ground is private, sacred ; and fire and brimstone await the unwary trespasser. No friendship however old, no relationship however near, will shield the innocent offender. To attempt a word of explanation would only cause the gathering clouds to darken and burst.

Love of self or human pride is generally the cause of all this. Everyone knows by experience how easily conceited persons are wounded, hurt. Caprice is their governing law. When really domineering, they think that they are simply enforcing *their* authority within just and lawful bounds, etc. Such persons are seldom or never reasonable. Constantly fearing to see their so-called privileges or rights trampled upon, ignored, they live in a perpetual state of jealousy, uneasiness. They are ever ready to suspect without any real grounds for mistrust. Their narrowmindedness causes their presence to be a perfect « piague » to others. Whether speaking or silent, working or resting ; one is always uncertain how the act will be received by the victim of self-love ; it will probably be looked upon as some hostile movement, part of a conjuration discovered just in the « nick » of time.

Such a manner of viewing matters will naturally render one's life miserable ; its horizon will be ever covered with dark frowning clouds of discontent which no amount of good will in old age, will be capable of dispersing in order to let through a ray of happiness. Yes, such persons are really unhappy and to be pitied, because they can never believe in the

existence of peace. Who has not noticed how rapidly their imaginations are excited, how numerous the phantoms they behold! The painful darkness with which they surround their existence, causes them to start at every noise, and their restlessness is a source of constant annoyance to others. This perpetual state of anxiety, of anguish, embitters the finest characters and crushes out the fondest affections. Could one not justly say to such a person: « For pity's sake love yourself less and be a little more reasonable with others? »

The outcome of all this is that the companion finally tires of being obliged to be always on guard. This continual restraint will be the cause of the formation of a chasm between husband and wife. It may be imperceptible at first, but it will finally place each one on the opposite sides of a bridgeless abyss. The every day life of such susceptible persons will be an unending chain of disagreements. To-day, it may be peace, to-morrow, it will be war. The wounds may not be deathly, but the charms displayed in time of peace, will not be sufficiently powerful to make the sufferer forget the thrusts received during the fray. In fact, before they have time to heal, a new onslaught must be sustained. He becomes impatient and discouraged, and reaches the persuasion that it is folly to try to satisfy every exigency of a fantastic imagination, to overcome all defiance, suspicion and causes of susceptibility. The cords of restraint begin to loosen; the discontentments that previously caused such pain, now appear a sad necessity to the maintenance of conjugal life. Their frequency have rendered the heart callous to their acuteness. Formerly, the offender could not do enough to atone for tears he unconsciously caused to flow, now their sight pleases, because vengeance seems to be a source of consolation to certain hearts. In response to the soul's constant longing for happiness and peace, the unoffending party will finally seek elsewhere (God grant it be not in sin!) the consolation and solitude which he had sought in vain at home.

Is there a remedy to such a sad state of affairs? Let the persons suffering from susceptibility try to understand their sad state. The greatest difficulty would be overcome, if they

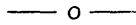
could only believe that their excessive sensibility is the cause of all their own misfortune. But, no: they alone are perfect, more so than the angels, and every one else is wrong and full of faults. The neighbors (husbands !!) are unreasonable, unjust, uncharitable; they take delight in tormenting them, in heaping abuse upon them, in making them drink to the dregs their chalice of bitterness, etc. Blessed *faultless* susceptibility, people often wonder if it will finally find rest in heaven !! The only means for them (in this *wicked* world) to restore peace to their troubled minds, to make them regain lost happiness, to enjoy the short lived pleasures this earthly life can give, is to rectify their own senseless judgment, their stupid manner of seeing, to do away with all false pretentions, to believe that other people have at least a few ounces of common sense, to admit the possibility of themselves being *sometimes* wrong, mistaken. *Humanum est errare.*—To err is human. Should the susceptible person claim to be faultless, she is no longer human. She certainly is not an angel; therefore, she must be a demon.

When the person has accomplished the feat of believing it a possibility for her to be wrong and for her companion to be right, let her strive to command her own temper, to master and guide nature's inclinations. And that success may crown her efforts, her work must not be superficial, but tend to the very root of susceptibility. If self love be its cause, the patient endurance of those daily shortcomings of friends, will soon give her complete control over pride's spontaneous outbursts. Another antidote to pride is the forgetfulness of self, and the consolation experienced in devotedness to the welfare of others. By constantly witnessing the many wants and miseries of her neighbors she will learn to free herself from the many petty chains of personal preoccupation.



Do what you feel to be right, say what you think to be true, and leave with faith and patience the consequences to God.

Jesus and the Mouth.



My Child, do not forget that you are beholden to Me for your being, for your life, for all that you have ; for « I have created you for My glory, I have formed and made you. » (Is. xliiii.) You belong to Me ; therefore you should live and work for My glory alone. Does Saint Paul not teach that he who planteth a vineyard hath a right to eat of the fruit thereof? Well, I created you and placed you in this world ; therefore, I have a right to the fruit you bear, to your thoughts, your words and actions. If you wish to lay claim to them by satisfying your own love of fame, by gratifying some immoderate desire, you rob Me of My glory, and are guilty of injustice. For this reason, Holy Scriptures says : « The Lord thy God shalt thou adore and Him only shalt thou serve. » (Matt. iv.) Yes, you must serve and live for Me alone ; you are My property, so much so, that were I to withdraw My loving hand, you would instantly fall into nothingness.

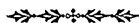
O my soul, you know and believe this truth. You understand that every instant of your existence must be consecrated to Jesus who has a right to do with you as He pleases. You must ever adore His holy will in all things. Yes, dear Lord, I know and firmly believe all these things. I have frequently dwelt in thought upon them, but, alas ! how rare the moments of my life that I gave to Thee ; how often have I not rebelled against Thy holy will ! I deplore my folly on account of the wrong it has done my soul, and more especially because I have offended Thee. Do forgive me, I implore Thee, and grant me sufficient grace to understand my evil conduct and live henceforth for Thee alone.

Remember, My dear Child, that you belong to Me not only because I created you, but also because I redeemed you. God-man, I freed you from Satan's chains which kept you in slavery on account of Adam's sin. I ransomed you at the price of My precious Blood, thereby acquiring an inalienable right over you. « You are not your own, for you are bought with a great price. » (I Cor. vi.) When a man buys a house and pays for it, he has an absolute right over it. Anyone wishing to appropriate a part of that house for his personal use without

the proprietor's consent, would commit an injustice ; well, so is it with Me, I have complete power over you, for you are My property, not in part but entirely. It is therefore, only strict justice that you submit to all My laws, that you devote to My glory, every faculty of your soul, every muscle of your body. If you withhold anything, if you devote to creatures what is Mine, you rob Me of My glory.

Moreover, remember that I ransomed you not with gold or silver, but at the price of My Blood, My life. I endured every insult, I suffered every pain to gain your heart, to win your love, to open heaven to you. Should my devotedness not fill you with sufficient gratitude to undergo every sorrow through love for Me, to embrace your daily cross with devotion to My cause, happy, thereby, to consecrate unreservedly your life to Me who have sacrificed My life for you ? Recall the teachings of Saint Paul : « *And Christ died for all : that they also, who live, may not now live to themselves, but unto Him who died for them and rose again.* » (11 Cor. v.) But how live unto Me ? He who lives for the world seeks to please the world ; he who lives for himself, tries to gratify every desire ; but he who wishes to live for Me, must seek but My pleasure and dread only My discontent ; his happiness must be to see Me loved, and his ruth to see Me despised.

My loving Jesus, how have I lived up to the present moment ? Alas ! I have betrayed my obligations. I have lived more for this world, for its pleasures, for myself than for you, My Creator and My Redeemer. Do, I beseech you, do forgive me, and grant me time to do penance, to atone for the past by leading an exemplary life in future, whereby I may always fulfil my obligations to you as to my Creator and my Redeemer.



The purest and greatest men and women will tell you that the only way you can lead a useful and noble life, is to live openly and in the light. Remember it is only sin that seeks darkness and secrecy. Remember also the words of the Savior : « In secret have I said nothing. » —

I Must Return to God, My Final End.



WHAT is the meaning of a being deviated from its end? It is a lamp giving no light, a furnace which does not heat, food containing no nourishment, a servant who does not fulfil her duty, a soldier who betrays his country, a Catholic who has no love for his Church.

Is it my misfortune to be of the number of those useless things that no longer answer the object of their creation? Alas! yes. Like a falling star, I have ceased to tend to my final end, which is that of a child who has God for Father. A child must inherit from his father and love him. The father would be greatly grieved if the child refused to accept his patrimony and deserted. His heart would grieve still more, if he saw his child toiling constantly to increase his patrimony, but without the slightest particle of filial love.

God is my Father. He created me that, by saving my soul, I might one day enter paradise and inherit His riches; that in this life, I would love Him with all my heart and soul. Therefore, *my final end is my salvation and His love*. Supposing the impossibility that I could be saved without loving God, or that I could love God and not be saved, the Lord would not acknowledge me as His child.

Unfortunately my fallen nature carries me away from these two objects of my last end.

I do not love God! How dreadful to not love what one should love! What would I think of a man who would betray his country, of a child refusing to love his parents, of a mother without heart for her babe? I would call them monsters. And to say that I am one of them, because I do not love my Father; I bear no love to Jesus Christ who died for me!

If I only loved myself, if *I loved my salvation!* Alas! I read the story of my life in the sorrowful parable of the Prodigal Son « *who would fain have fed on the husks the swine did eat.* » (Luc. xv.) His tastes and inclinations are mine. The earth's pleasures are my heart's food; I have no longing for heaven, no longing for true happiness, no longing for my soul's welfare, no longing, no love for God!

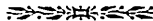
Yes, I am a degraded being, since I do not answer the twofold

end of my creation ; I am worse than the soldier whose heart has no love for country, worse than the child who cares not for his mother, worse than the father who hates his children. . .

Notwithstanding my degradation, there is still something within my soul which makes it possible for me to return, to attain my final End. I have faith, God has given me a will, and grace is mine for the asking. If I so desire, it is in my power to direct my soul to true happiness, to salvation, to God.

If I have the power to do so, I must. It is my most sacred obligation. Yes, my sole occupation must be to bring my soul to salvation and to God. It must also be my *constant* occupation, for my soul is continuously returning, falling back to the things of this world, to love of self.

O my Jesus, « what have I in Heaven? and besides Thee what do I desire upon earth? For Thee my flesh and my heart have fainted away ; — Thou art the God of my heart, and the God that is my Portion for ever. It is good for me to adhere to my God and to put my hope in the Lord God. » (Ps. LXXII.) « Love not the world nor the things which are in the world. » (1. Joan. II.)



In the home and social life the young people should treat the aged with tenderness and consideration. Old people have less to occupy their minds and are apt to be more lonely. In youth we are full of bright anticipations. Hope is the very sun of our earthly existence. It animates, cheers and buoys us up in the darkest days. Hope dismisses regrets for the past in expectation of rectifying them in the future. We are wonderfully sustained by the prospects of success in the days to come. But this is not true of the aged. They often cannot work at their accustomed employment. It is too late in life to begin new enterprises. The earthly life has little to encourage their hopes or occupy their minds. They can only sit still and wait, and they are truly fortunate if they have a good hope for the heavenly bliss. They feel themselves to be comparatively useless and dependent. They think they are in the way, and it is only adding weight to an already heavy heart to be indifferent to them, or to avoid or neglect them.

Irritable Children.



IT is the excitable child who, as a rule, suffers from outbursts of temper, and we can never remember too carefully that these storms may arise from some trouble, such as the growth of a large double tooth or a fit of indigestion, or fatigue from the weather. The result with the child is, as it is with grown-up people, it feels irritable and wretched, and the first opportunity produces the storm. Now is the moment when the mother or nurse has to exercise all the patience, firmness and good sense at her disposal. Anybody can reduce a little child to terror and submission ; you have only to slap hard enough and be cruel enough, and that is easily achieved. The point for her to gain lies between slavish submission on the part of the child and triumphant rebellion ; she must, in fact, try and induce it to act willingly in the right direction. I do not say that it is easy, or that we can always succeed in our endeavors ; but, if we are in earnest at all, we must remember that obedience to be perfect, must be willing obedience, and that the very self-assertion of the child is a sign of growth of will, which we must guide into good channels and not crush altogether, foolishly and brutally. How many of us have seen a little child swept off from its game of bricks or dolls, to be dressed without a word of preparation, with a fierce fight as the inevitable result ? Why we should be rude and inconsiderate to children passes all comprehension. Just a word of preparation about the birds and horses we shall see when we go out, or the daisies and flowers we shall gather, will, perhaps, start the ideas agog, and result in a cheerful acquiescence. Perversity in children is very trying and difficult to meet, but when it gets to frequent passion and perpetual combat, the fault lies a long way back, through some mismanagement on our part. A little neglect will often bring a child to its senses ; if it sees that we calmly go on dressing and intend to leave it behind or if we dress one of the other children, it will generally change its mind and come smiling for its own bonnet to be put on. Children love stories, and remember them wonderfully, particularly those about animals ; and a great step has been gained when the story is so well known that it can be repeated. Pictures, clearly and well drawn ones,

are another source of endless delight. The children learn to pick out each object in it, and soon concoct a small story out of it ; and thus they have learned something in the way of careful observation, and have begun to use their imaginations, while the virtues of learning to sit still and of paying attention have been growing at the same time.

Liquor's Alphabet.

A stands for Alcohol, deathlike its grip ;
 B for Beginner who just takes a sip ;
 C for Companion, who urges him on ;
 D for the Demon of Drink that is born ;
 E for Endeavor he makes to resist.
 F stands for Friends who so loudly insist ;
 G for the Guilt that he afterwards feels ;
 H for the Horrors that hang at his heels ;
 I his Intention to drink not at all.
 J stands for Jeering that follows his fall ;
 K for his Knowledge that he is a slave.
 L stands for the Liquors his appetite craves ;
 M for convivial Meetings so gay.
 N stands for No that he tries hard to say ;
 O for the Orgies that then come to pass ;
 P stands for Pride that he drowns in his glass ;
 Q stands for the Quarrels that nightly abound ;
 R stands for Ruin that hovers around.
 S stands for Sights that his vision bedim ;
 T stands for Trembling that seizes his limbs ;
 U stands for his Usefulness sunk in the slums.
 V stands for Vagrant he quickly becomes ;
 W for Waning of life that's soon doné ;
 X for his eXit, regretted by none.
 Y *outh of this nation, such weakness is crime ;*
 Z *ealously, turn from the tempter in time !*

Stabat Mater.

— O —

In the shadow of the rood,
Broken-hearted there she stood
Near her Son and Lord :
While her soul, His doom lamenting,
Yet in sacrifice consenting,
Felt the cleaving sword.

Came there ever to another
Grief like thine, O wounded Mother,
As thou looked'st upon
Him, the Son of God, all holy,
And of thee, a Virgin lowly,
Sole-begotten Son ?

Who so lost to human feeling
As to hide his tears revealing
Sympathy with thine ?
Who e'er was born of woman,
In a tenderness so human
Sees not love Divine ?

To the lash, for sin atoning,
Lo, He bows ! and thou, O moaning
Mother, now must see
Limb from limb His spirit languish,
And His latest look of anguish
Turned in love to thee !

Let me near the fountain growing
Of thy tenderness o'erflowing,
Drink my fill thereof ;
Let the fervid flames illuming
All the soul, a fire consuming,
Kindle mine to love.

Thou alone no ransom needing,
Let thy son, the Victim bleeding
For my sin atone :
What for me my God and Brother
Deigns to bear, O sinless Mother.
Learn not thou alone.

One with thee thy vigil keeping,
One with thee, the Mourner, weeping
Near His sacred side,
Where thy soul in desolation
Waits of woe the consummation,
Let my soul abide.

Virgin, Earth's divinest blossom,
Spurn not from thy fragrant bosom
Dews that fall for thee !
Make me near thy Son remaining,
Sim - like, His cross sustaining,
One in sympathy !

Let me from His life-distilling
Wounds, mine empty chalice filling,
Quaff the crimson wine.
Lest the flames, devouring end me,
In thy chastity defend me
From the wrath Divine.

Lord, through her who brought Thee
hither,
Let me, hence departing whither
Thou the way has found,
Come, through Death's opposing portal,
To the Victor's palm immortal,
With Thy glory crowned.

J. B. T.



THE NECESSITY FOR MIRACLES.

— o —

Certain Criterions of Divine Revelation — Motives Leading Up to Belief in Doctrines Requiring Our Assent.

DIVINE revelation is necessary that men may, rightly and properly, understand not only truths regarding God and the moral law, but even natural truths. The Catholic Church teaches that miracles and prophecy are certain criterions of Divine revelation ; hence the necessity of a thorough knowledge about miracles, for they are external motives, that is to say, motives leading up to belief in doctrines requiring our assent. But this must not be confounded with the reason itself, why do we believe, so that it would be quite possible to believe without a miracle, as experience every day teaches.

A miracle may be defined as an event beyond the order and capacity of Nature with God for its principle and its end. As the term « beyond Nature » may be of different interpretations, we give the three distinctions of St. Thomas, firstly, the miracle is above Nature, so that the effect could not in any way be produced by Nature ; for example, the raising the dead to life. Secondly, the miracle is said to be against Nature, because an effect is produced contrary to the effect Nature produced in its ordinary working. An example of this is when the earth stood still at the prayer of God's friend. Thirdly, the miracle is beyond Nature, when the effect could be produced by Nature, but not in the way God produced it, so that it is the manner rather than the event itself which constitutes the miracle, as when Our Divine Lord cured St. Peter's mother-in-law of fever.

Since we have spoken of miracles being a motive, leading to faith, it follows that they must be capable of being observed by one of the senses ; hence, we do not term Transubstantiation a miracle, although it is as St. Thomas writes, « the miracle of miracles. » Events that are ordinarily taking place in the spiritual world are not termed

miracles, although some of the effects produced may be evident. For instance, the operations of the Sacraments and the creation of the human souls. This power beyond Nature, of which we have spoken in our definition, may be exercised by one of God's creatures at the command of, or permission of God. Every true miracle is both supernatural and extraordinary. There is, then, a great and radical difference between a remarkable, and, if you will, an inexplicable event happening now and then, or an illusion caused by the skill of an operator, or a freak of Nature, and the true miracle. An event which seems to exceed the powers of Nature is not, therefore, a miracle. It is not denied either, that the powers of evil have a capacity to act in a manner similar to what may be a miracle in the wider interpretation of the word, but as, in such a case, the end mentioned by us could not be present, we need not consider them as entering into our subject.

Possibility of Miracles.

The laws of nature are the dictates of the free will of God. He could, had He so wished, have established other laws to govern the universe. Having, however, instituted the present code of laws, His free will was not thereby destroyed, neither was His omnipotence curtailed or diminished, and should He at any time wish to speak to man in a closer manner, must we maintain that He is absolutely debarred from doing so by the presence of certain laws, or, rather, what we have pleased to term laws? Miracles are not contrary to the laws of nature, for as we know these laws do not follow necessarily from the essential constituents of things themselves, and are, at most, an expression of what experience teaches and authorities have told us. Miracles are not even contrary to the order of events as dictated by what we please to term laws of nature, for these laws do not produce the miraculous event. Since our knowledge of the powers of nature does not warrant us in proclaiming that the order of to-day must be the order of to-morrow, only in so far as experience teaches, we have no right to assume that to-morrow's order must be the same as the order of to-day. And if, to-morrow, an event occurs that certainly does not fall in with the order of things we have hitherto experienced, it would be absurd to deny it a place as an event, for if the senses were deceived in this incident, so may they have been in regard to former order. When we speak of laws

here, we mean the physical, not the moral or metaphysical, as is evident in a discussion relating to miracles. The end intended by God for every creation is His own glory : such is the end intended for the world, and its laws contribute to that end. But a miracle, by being a special mark of His power, contributes in a higher way to the end intended than all laws

Can we recognize miracles ?

The purpose for which miracles are worked would be frustrated, unless men were able to recognize them. Being a credential of a truth, they must be evident to those for whom they are sent, and they must be certain credentials, and so distinguishable from other events of different order. It is not necessary to know the exact limits of natural powers in order to recognize an event above the capability of these powers. The limits of most orders of human affairs are not known to us, and yet we do not fear to classify persons, things and events. Common sense is the never failing criterion in such matters, and to it we must trust to discern miracles, and if we cannot trust it in this distinction, neither can we in others. The definition we have given of a miracle, gives some idea of the great difference between a miraculous event and any other. Those who have not themselves experienced a miracle must rely on the evidence afforded by others, either verbally or in writing, in the same manner as one must trust the experience of another for the existence of a place never visited or for the occurrence of an event which one never witnessed. Lecky rightly requires a proof far more convincing for a miracle than for an ordinary event. He says « the predisposition of men in certain stages of society toward the miraculous, makes an amount of evidence that would be quite sufficient to establish a natural fact altogether inadequate to establish a supernatural one. » This is in direct opposition with Hume's opinion, that intimates miracles are so improbable that they cannot occur, and we can never expect them. As a matter of fact, the opponents of miracles do not often agree as to how we may discern there must not be such occurrences, either as to the general law or particular instances. When reduced to a minimum, the testimony can only be, first as to the event, and secondly as to the effects of the event, and for both records we must trust men. It seems more probable that a man will make a mistake in regard to ordinary events than in regard to something extraordinary and consequently well noticed.

The Vatican Council.

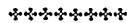
In the third session of the Vatican Council, in the third chapter treating of faith, it is written : « God wished external arguments to be joined to the internal helps of the Holy Ghost, and miracles and prophecies are chief amongst them, and they clearly exhibit the omnipotence and infinite wisdom of God, and, as most certain tokens of Divine revelation, are adapted to the intelligence of all. » And in the canons treating of faith we find : « If any one says, that miracles cannot be performed, and, moreover, that all accounts of them, even those accounts contained in Holy Scripture, are to be held as fables or myths, or that miracles cannot ever be with certainty recognized, and that the Divine origin of the Christian religion is not proved fully by them, let him be anathema. » The teaching of Council is sufficiently clear on all points of interest in the study of miracles. Elsewhere, the necessity and suitability of these external helps are referred to. For instance, in the Thesis proposed to Baintain, and in the Encyclical of Pius IX. There was little or no necessity for Church legislation as to the fact of miracles or miraculous power until comparatively recent times. Of course individuals, or sects may have denied particular miracles, or that a seemingly superhuman power was not really one. For example, a physician in the fifth century, denied the existence of possession by evil spirits, and hence the power of Exorcist, which was regarded by the early Church as a miraculous gift, and the veracity of the principal miracles of Christianity by Philosophers, who were not of the true faith.

Particular Miracles.

The resurrection of Christ from the dead was the crowning proof of His divinity, and as such it was regarded by the Apostles. St. Paul, speaking to the Corinthians, says : « And if Christ be not risen again then is our preaching vain and your faith also is vain. » Against this miracle Rationalists strive, as the Jews strove of old, to discredit what the Apostles and the Church, after them, consider the great miracle. The gift of miracle was one of the distinguishing features of the followers of our Divine Lord, according to His own prediction. On Pentecost Day, St. Peter by a miracle laid the numerical foundation of the Church. To prove that He had the power to forgive sins, Christ commanded a man stricken by paralysis to rise and walk,

and so it was done. To typify the great banquet of the Holy Eucharist, He divided a few loaves and fishes amongst several thousands, all eating and all being satisfied. The Apostolic miracles were directed to the same end for the propagation and explanations of the new truths preached. « In the beginning it was necessary that the Church should possess in all its fullness the gift of graces and miracles, if she would successfully cope with Paganism and triumph over a spirit of intolerance that was checked by no principle of humanity, and punished opposition with death. » (Alzog.) St. Augustine, treating of the miracles of the Resurrection and Ascension, says that those who deny these miracles admit a far greater one, namely, that illiterate and uninfluential men converted the world to their ideas, including amongst their adherents the learned and the philosopher.

(*Southern Cross*)



The lines of suffering on almost every human countenance have been deepened, if not traced there, by unfaithfulness to conscience, by departures from duty. To do wrong is the surest way to bring suffering. No wrong deed ever failed to bring it. Those sins which are followed by no palpable pain are yet terribly avenged, even in this life. They abridge our capacity of happiness, impair our relish for innocent pleasure, and increase our sensibility of suffering. They spoil us of the armor of a pure conscience and of trust in God, without which we are naked amid hosts of foes. Thus, to do wrong is to inflict the surest injury on our own peace. No enemy, can do us equal harm with what we do ourselves, whenever and however we violate any moral or religious obligation. *Young Friend pause and think and — never be deaf to Conscience's warning cry.*



A Christian Rule of Life
under the Guidance of Good Saint Ann.

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*O*n Sunday. — Sometimes your going to Mass will depend on your asking permission, or giving notice in order that matters may be arranged so as to allow you to go. Many a servant keeps silent and loses Mass. Now that is not right. It is your duty to speak. It is well to have an understanding on the subject when you enter service at a place, that everybody may be satisfied afterwards. Inquire modestly what can be allowed in this respect, and depend upon it, your employers will think all the more of you for it. Every right-minded master or mistress will have such sentiments, and they are held far more commonly than we give them credit for. I do not like to hear of a Catholic servant going off to Mass secretly and silyly, as if she were doing something to be ashamed of. No, let her say openly when she is going, and I am confident that in most cases there will be every disposition to arrange things according to her wishes. The truth is, some servants are glad enough of an excuse to keep away from Mass. They pretend their duties keep them back, and they could go, after all, well enough, if they chose to make arrangements to do so.

And here let me caution you as to another fault. A servant is in a good place, where she can and does go to Mass every Sunday, but now and then something occurs to prevent it. She straightway flies into a passion, and declares her intention to quit her place. When pride and ill-temper put on the cloak of piety, they are more hateful than in their own dress, for then they bring dishonor upon religion and God. — Sometimes, when several are employed in the same family, they could all attend Mass, if a spirit of charity

prevailed among them, and a disposition to accomodate one another. Why should they not change places sometimes, and one do the other's work while she goes to Mass? How much better is this, than that cross and snappish spirit which makes one flare up with pride and anger, and say « You attend to your own work . . . What do I care whether you go or not . . . I am not obliged to be looking out for you. » How hateful such things are in the sight of God, who came down from heaven to do good to us all, who has enjoined on us so often to love one another, and to be solicitous for one another's happiness. Is this « bearing one another's burdens that so we may fulfill the law of Christ? » (*Gal. 5-2.*) I think not, and I fear that she who attends to her religious duties with such a spirit, will get very little profit from them.

I will tell you another reason why many do not go to Mass regularly, as they ought. They have no seat in the church, and of course they do not feel at home there. If they had a place to go to, they would not feel ashamed, as they do now, to be seen kneeling in the aisles, or be afraid of being turned out because they are taking up a seat that another has paid for, and which they fear they must give up as soon as he makes his appearance. It is true, there is no class of Catholics better, on the whole, in this respect, than young women who live out. They generally do have a home in the church, and it is a real pleasure to see them there, with so much devotion, and evidently so delighted to be near our Blessed Lord and His Holy Mother. — But some, and perhaps a good many, have no seat, and it is for this reason, that they often, and very often too, neglect their duty. Now and then conscience speaks loudly to them, and forces them to go to Mass. And then what will you see? A young woman, kneeling in the aisle, dressed perhaps in a lilac silk, with a pink satin bonnet, and an ostrich feather sticking out at the top of it. What a sight! She is so poor she cannot afford to pay a small sum for a seat in the house of God, and why not? Every cent she can get is laid out in finery to put on her back, and to tell the truth, she would look much better without it.

This reminds me of an excuse that is often made. « I do not attend Mass, for my clothes are not suitable. » I imagine very few girls, who have work, will be inclined to say any such thing, and if they do, I hardly think they can be saying the strict truth. Decent clothes may be necessary, but no fine ones. The church is the last place to go to, to show off. Many say their clothes are not good enough, when what they have on is quite as good, as pious and virtuous ladies are content to wear. — Others say, « I did not go to Mass, because I had no shoes to wear. » And why not? Because they have neglected to provide them. So they go week after week, neglecting their duty out of sheer laziness and inattention. If tempted to vanity on the score of clothing, remember the Blessed Virgin. The thought of her will put all such proud and foolish notions out of your head.

Another says she has missed Mass because something happened, just as she was getting ready to go, that put her out of temper, and she felt so confused, and « all of a tremble, » that she just stayed at home. » What use would it be to go in such a state of mind? » She says. All the use in the world. What! Because one sin is committed, shall we give ourselves headlong to commit many others? That is indeed a poor way to get along. No such reason excuses you from your obligation. The right thing for you to say, is; « I am bound to attend Mass; whether I was right or wrong, whether I am cross or happy, I will go. » It is better to go even with angry feelings and avoid sin of losing Mass, than to stay away. Depend upon it, if you act on this principle, before you reach the church, your resentment will begin to disappear. A few words of prayer, « God help me . . . Jesus teach me . . . My Mother Mary pray for me, » will set everything right again; and the very spirit of the humble Jesus, the Lamb of God, will fill you with consolation. — In all our troubles, afflictions, trials, risings of passion or temptations, the surest help is to have recourse to God in the church, and especially in time of Holy Mass. Bend your whole heart to the performance of this duty.

This command to assist at Mass must not be misunderstood.

It is different from the Commandments that forbid blasphemy, impurity, dishonesty, and such like things. These are evil in themselves, and can never be lawful. But the obligation to hear Mass may be taken away by a good and sufficient reason, as I have said already. In many places and situations it will not be possible to go every Sunday. In the country where there is no church, it may happen that we cannot go except rarely. When you do your best, and would gladly go always if you could, God will accept the will for the deed. In cases where you cannot attend Mass, endeavor to join yourself by your prayers to those who do. Keep your soul quiet and recollected more that day than any other. Keep your room, if you can, a part of the day, read something pious, and I assure you God will make up to you all you would have gained by hearing Mass.

How to assist at Mass.— « How shall I spend my time at Mass? It seems sometimes so long. I do not know what to do. My mind is filled with distractions. — It is a simple matter to attend at Mass. You come to worship God and to pray. No particular way of doing so is laid down. Each one is free to do those things that come most natural to him. Some say the Rosary and occupy their minds with good thoughts while they do so. Others have a book with prayers for Mass, which they follow; all this is very well. Others get to understand the meaning of the different parts of Mass, and they follow the Holy Sacrifice better with such prayers as they find in their own hearts. — For instance, at the Confiteor they strike their breasts with the priest, and are sorry for all their sins, and make acts of contrition. At the Offertory, when the bread and the wine are offered to God to be used in the Sacrifice, they offer themselves, body, soul, memory, will and understanding, all that they are, all that they have, and all that they hope for, to God, that He may do what He pleases with them; and determining that all shall be devoted to Him and used in His service. All this will take up a good deal of time, and be very profitable. When the bell is rung the first time, that is, at the Sanctus, they can begin to think more especially of God, of His Majesty and

love, and their own lowness and meanness in comparison. This will bring them along to the Elevation, when the Sacred Host and the Chalice, our Lord Jesus Christ Himself, is elevated or raised on high by the priest. Then they can simply bend down their bodies, and their souls at the same time, in a profound, deep act of worship and adoration of God, who is elevated on high on purpose to receive it. After the Elevation, we can prepare for the Communion that follows, when the priest receives the most Precious Body and Blood. If you do not receive, you can beg the Lord to visit your heart, you can thank Him for all His goodness, and all that He has done for you, which will occupy your time until the end of the Mass.

Now, is not this a good way to hear Mass? It seems to me that it should come natural to everybody. I am confident that many among educated people prefer this way to any other. They shut up their books and let their souls have full liberty to raise themselves as they find most fitted to promote the love of God, the end and object of all devotion. Pious thoughts, good desires, and prayers of every sort and in any order, will suffice to make the hearing of Mass profitable. — Returning home from church after an hour thus devoutly spent, I am sure you will not forget the sacred character of the day, nor go into places dangerous to your soul, nor keep any evil company. The same modesty and recollection you brought from church, will attend you everywhere, and when night comes around you will be ready to exclaim before you retire to rest : « One day in thy courts is better than a thousand. It is better to be a doorkeeper in the house of my God than to dwell in the tents of the ungodly. » (*Ps. 83-10.*) With a light, cheerful heart you will commend your soul to God, now prepared with firm courage to fight the good fight of faith against all the enemies of your salvation, for the coming week.

A. M. BILLIAU.

Thanksgivings.



St. Raymond, P. Q. — My mother was taken ill in the beginning of September, and I promised Saint Ann that, if she would recover, I would have it published in the *Annals*. She was cured, and I now render thanks to Saint Ann, begging her to forgive me for having not fulfilled my promise before now. A. V.

Buffalo, N. Y. — Having for the past two years been attacked with hemorrhage and neuralgia, I promised Saint Ann, that, if I were cured, I would have my name published in the *Annals*. Many thanks to God and Good Saint Ann, I have been cured.
Margaret Crowe.

Jefferson, S. Dak. My heartfelt thanks to Good Saint Ann for three favors received through her intercession after promising publication and having masses said in her honor.
Mrs C. M.

Daggell, Mich. — I beg to publish in the *Annals* my deep gratitude to Good Saint Ann for two favors she has obtained for me. Mrs D. M. L.

Clifton, Cincinnati, O. — Kindly accept the inclosed « Widow's Mite » in honor of holy Saint Ann. I visited the Shrine last October, suffering with sciatica. I am much improved, thank God, and I am quite straight again. I received holy Communion, and went up the holy steps. I promised Saint Ann while doing so, to send a little to beautify her Shrine, every now and then. Please pray for a complete restoration of my health.
Mrs M. J. S.

Grand Forks, Nev. — When suffering from a sore knee, I promised a mass in honor of Saint Ann, if cured. My prayer was heard. Philip Bourassa.

Belle River, La. — Enclosed 50 cts. in gratitude to Saint Ann for having granted my request after a novena of prayer. Mrs A. Gaudet.

— Enclosed 20 cts in honor of Good Saint Ann for restoring my two children to health.
Mrs F. Vaughan.

Troy, N. Y. — Thanks to Good Saint Ann for favor received. I promised a mass in her honor and publication. M. B.

Deseronto, Ont. — Enclosed \$ 1.00 for a mass in honor of Saint Ann. I had promised it, if cured from kidney trouble. Mrs Richard Hayes.

Ottawa. — Kindly publish in the *Annals*, a thanksgiving in honor of Saint Ann, for having recovered a sum of money which had been given by mistake. Also for recovery of a sick person, through the intercession of Saint Ann.
A Reader.

Albany, N. Y. — Thanks to Good Saint Ann for favors received after promising publication. T. M. C.

New Bedford, Mass. — I wish to renew my grateful thanks to Saint Ann for the cure she granted me two years ago. I have never been troubled since.
Mrs Sarah Ann Hartley.

Amherst, Mass. — Enclosed \$1.00 for favor granted me through Good Saint Ann.
Mary A. Dowd.

Murdock, Minn. — Please thank Good Saint Ann for a favor granted me. I promised to have it published.
Mrs V. G. Schaaf.

Chicago, Ill. — In accordance with my annual donation to Saint Ann's Shrine, I enclose 50 cts. as an offering for graces received during year just closing.
A Reader.

Gardiner, Me. — Off. 50 cts. for favors obtained.
Edward Willett.

Missoula, Mont. — I send \$2.00 in honor of Saint Ann as I have promised for my children.
Mrs J. J. Hoffman.

Littleton, N. H. — Enclosed a small offering made in honor of Good Saint Ann. Two of my children were very sick, and I promised publication, if cured. Thank God and Good Saint Ann, both got better.
Mrs McCaffrey.

Chippewa Falls, Wis. — Enc. 50 cts, in thanksgiving to Saint Ann that my little son became better.
J. B. Cornelia.

Lewis Co., N. Y. — I wish to thank Good Saint Ann for a favor granted which I had promised to have published in the *Annals*. May she be honored and glorified forever!
Subscriber,

Peterboro, Ont. — My thanksgiving to Saint Ann for having obtained me a most needed blessing and favor in my weak state.
Mrs J. Johnston.

Mendota, Minn. — Enclosed 50 cts. offering to Good Saint Ann in gratitude for temporal favor obtained.
Mrs E. P.

Lancaster, Ont. — I wish to express my thanks to Good Saint Ann by publishing the following in the *Annals*. For about ten years I was troubled with heart disease. I used to take bad turns for hours. I went on a pilgrimage to Sainte-Anne de Beaupré July 30th., 1901. I am pleased to say that I am completely cured and have never been troubled since. I also thank Saint Ann for curing my husband from a sore back, and granting instant relief to my daughter suffering from earache, after we made a novena to her.
Mrs Lewis Taillon.

Lawrence, Mass. — My husband was so very sick with sore throat that we had little hope for him. I applied water from Saint Ann's fountain, and there was a change for a better in a few hours.
Mrs Mary Trull.

Montreal. — I enclosed \$1.00 for mass of thanksgiving in honor of Saint Ann. I was hurt Christmas eve, but after applying the holy oil from Saint Ann's and placing her image on my limb I was able to walk to church next day. I also wish to thank her for several other favors.
Subscriber.

Boulder, Montana. — My thanks to Good Saint Ann that my boy recovered from the effects of a broken leg. Off. 10 cts.
Mrs Louis Beaudette.

Powers Mich. — Enclosed \$1.00 in thanksgiving to Saint Ann for having granted me my cure.
Mrs Ed. Revere.

Bay City, Mich. — You will find enclosed 50 cts. in thanksgiving to Saint Ann for having helped me in many cases.
Mrs McGuire.



Recommendations to Prayers.

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Special Intentions.

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GILFORD, ONT. : « I appeal to Good Saint Ann to grant me good health. Bridget Gibbons. — MORGANFIELD, KY. : « Enclosed find \$1.00 in behalf of the Shrine of Good Saint Ann, that I may obtain a special request. » Wm. T. D. — NASHUA, N. H. : « That Saint Ann may assist me in a certain choice. » Bert. Willett. — WINTERSET IOWA : « For my mother's recovery and my own. » Lizzie Beedle. — HOPKINSVILLE, KY. : « For my restoration to health, and spiritual and mental happiness. » M. J. Sweeney. — ATLANTIC MINE, MICH. : « For my husband's restoration to health. » Mrs E. Valois. — DESERONTO, ONT. : « For a husband's return. » — MERRIFIELD, N. D. : « That my hearing may be restored. » Mrs Amanda Fortin. — NEW HAVEN, CONN. : « For my brother James' cure. » Susan A. Doherty. — NEWBERRY, MICH. : « For recovery from nervousness. Enc. \$2.00 for mass. » W. T. M. — O'NEILL, NEBR. : « Enc. \$5.00 for masses, for my husband's restoration to health ; for my son's health and vocation; for my own health. » Mrs W. Laviolette. — FREDERICKSBURG, PA. : « For the restoration of a friend's health. » Margaret Ohins. — LITTLETON, N. H. : « For the recovery of my son who has been sick for ten years. — QUEBEC : « For my cure and cure of my uncle who is suffering from rheumatism, and that my father may frequent the Sacraments oftener and that my sister may take an interest in her studies. » B. A. K. — BROCKVILLE, ONT. : « Enclosed \$1.00 for a mass for repose of the soul of dear Father Stanton. » C. S. — BELLEDUNA, N. B. : « To be cured from rheumatism and deafness. » Subscriber. — CHIPPAWA FALLS : Enclosed 50 cts in behalf of the Shrine that I may be restored to health and get cured of the gripe. » J. Lamotte. — « That my husband and son may prosper, and that the latter may return to the Catholic faith, and that his sore limb may get better. »
Mother.

(Three Hail Marys.)

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PRAY FOR OUR DEAD.

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LAWRENCE, MASS. : Mrs Mary E. McCluskey. William H. Trull.
MONTREAL : M. Feron. Mrs P. Guilbert.
WIKWEMIKONG, ONT. : Eliza Mishibinijima.
LOCKTON, ONT. : Ellen Ronan.
SAINT PASCAL, KAMOURASKA : Mrs L. Hudon, F. X. Landry.
(One Our Father, Hail Marry, Glory be, etc.)



MARTYRDOM OF ST PETER BAPTIST
AND HIS COMPANIONS.