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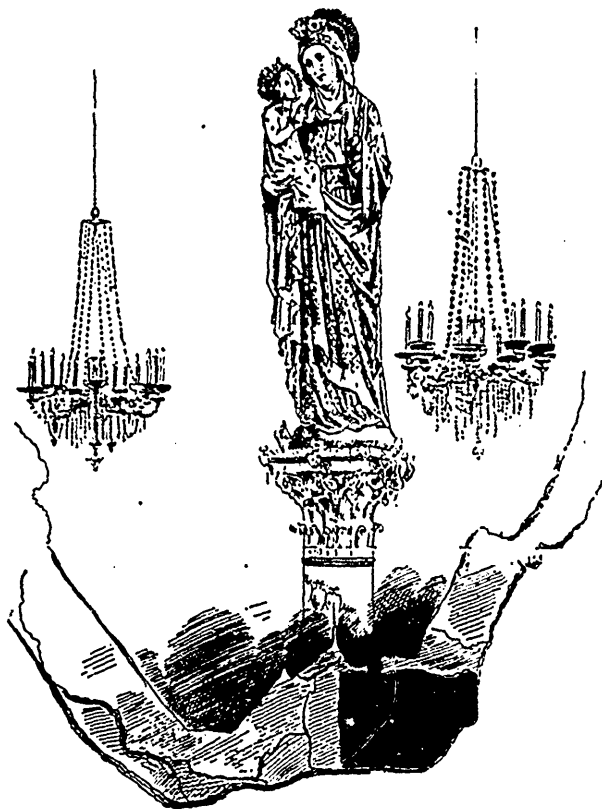
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Saint ANNE respected by the flames



Vol. 13 ..♦♦.. August 1899 ..♦♦.. No. 4

Annals of
Saint Anne de Beaupre

Current Events



glance at the pilgrimages. — From the 15th June to the 16th July, pilgrimages have succeeded one another in our Basilica. They have been very fine and have been performed with edifying piety. Would that we had the space for a complete description of each of those imposing displays! We hope, however, that a brief review of them will manifest to no less a degree the great love borne to St. Anne by her children in Canada and the United States.

June

Three pilgrimages. — Sunday the 18th June was a great day. As early at 5.30 a. m. the steamer, *Three Rivers* brought us the *Third Order of Montreal* (women) under the direction of the Reverend Franciscan fathers. They numbered 900. Then came the *Third Order of St. Sauveur (Quebec)* to the number of 550. Finally the *League of the Sacred Heart of St. Roch, (Quebec)*, numbering from 1,800 to 2,000. The *Garde Champlain* marched at the head of the latter. General communions, brilliant processions and public prayers constituted a most touching spectacle. On that day over 3,000 pilgrims gladdened St. Anne's heart.

On the following day, the 19th, the pilgrims of *St. Evariste, Beauce*, to the number of 950, under the guidance of Reverend N. Proulx, their pastor, came by the steamer *L'Etoile*.

On the morning of the 21st, we received the first annual pilgrimage of *Waterville, Maine*. The pilgrims numbered about 300. Several of them spent some days at the shrine. In the evening *Joliette* came with not less than 1,000 pilgrims and 50 priests and religious, under the direction of Reverend Father B. Audry, Superior of the Clerks of St. Viateur.



Two Cures — The first was that of a little girl 13 years old, the daughter of a widow, M^{rs} Auger. Through the effects of a disease the child's leg had become twisted by the contraction of the sinews at the knee, and was almost unable to walk. She was led before St. Anne's statue by those who accompanied her, and after a few moments she came back alone, radiant with joy, transfigured and supporting herself with ease on the limb that was almost powerless before.

The second was that of a resident of *St. Gabriel de Brandon*, who was crippled through the effects of a wound inflicted some years ago and who had since then walked with crutches. He also must have had that faith that lift mountains, for he left his crutches in St. Anne's temple as evidence of his cure.

On the 23rd, the steamer *Three Rivers* brought us a pilgrimage of men from *St. Remi, Montreal*; there were 10 priests and 500 pilgrims.

On the following day, the 24th, 900 inmates of *St. Michael Refuge* made their yearly pilgrimage.

On Sunday, the 25th, we received the *Ladies of St. Anne, Montreal*, to the number of about 400, under the direction of the Reverend Redemptorist Fathers, on the same day came the pilgrimage from *Montmorency Falls* consisting of about 400 pilgrims.

On Monday, the 26th, 600 pilgrims came from *Chateau Richer*. This was the 236th pilgrimage from that parish. It was remarkable for the solemnity of the offices, the beautiful order of the procession, the harmony of the music and of the hymns, and was marked by a touching incident: on re-entering the Basilica some twenty little girls clothed in white, formed a circle around St. Anne's statue like a crown, throwing flowers and singing a hymn in honor of their patroness.



The 27th. — In the morning the *Fathers of the Most Blessed Sa-*

crament, of Montreal, led 500 pilgrims to St. Anne's feet. Then came the pilgrimage from *Sherbrooke*, consisting of 860 pilgrims and 22 priests. On the afternoon we had the pleasure of receiving the pilgrims from *Madaraska*, to the number of 700. Several among them remained some days at the shrine. The faith of the latter won them a miraculous cure.



Cure of a deaf man. — On the 28th, Jean Baptiste Valcourt, who had been deaf for 10 years, recovered his hearing. His pastor told us he was so deaf that when he went to confession everybody had to go out of the Church. M^r Valcourt is married and 40 years of age. His sister who resides in the United States made the pilgrimage with him to obtain his cure. Their prayers were granted and his deafness disappeared. He felt better during the night and after receiving communion, he heard perfectly. Both he and his sister reported his cure. Here is the certificate of Reverend A. Thibault, pastor of Ste Rose du Dégelé, dated 3rd July: « I certify that Jean-Baptiste Valcourt was the deafest man of the parish of St. Benoit, Packington, and that since his pilgrimage to Ste Anne de Beaupré, on the 28th June last, he hears like any ordinary person. Reverend Father Proulx S. J. who is here and who has conversed with the said J. B. Valcourt finds that he hears well. M^r Valcourt is never weary of saying that St. Anne has cured him of his deafness. Homage and honor to St. Anne ! » (A. THIBAULT, priest.)

In the evening of the 28th came the pilgrims from *Deschambault* and *St. Alban* to the number of 400; with the pilgrims who had arrived the previous day, they had a fine torch light procession. On the following day they had their high mass at 4.30 a. m., for the pilgrimage of the *Ladies of St. James, Montreal*, was expected. In fact the latter arrived on the 29th to the number of 300; they had their high mass at 5.30 and their last exercise at 9.15.

July St., Anne's month.

On the 1st, Reverend J. Lachance brought us 400 pilgrims from *St. Tite des Caps*.

The 2nd was a remarkable day: We saw flocking to St. Anne's feet the *Children of Mary of St. John* (Quebec) to the number of 800; the *Tanners and Curriers of St. Roch* (Quebec) to the number of 250 and the married and unmarried ladies of *Notre Dame of Montreal* to the number of 1,000. This last pilgrimage, under the direction

of Reverend P. Braye, was one of the best organized. Reverend Father Couture, a Dominican of St. Hyacinthe, was the preacher of the pilgrimage.

On the 3rd, in the morning we received the pilgrims of *St Joachim* to the number of 400. In the evening the steamer *St. Croix* brought us 575 pilgrims from *Stanford* and *L'Etoile* 500 from *Batiscan*. All hearts were gladdened when the splendid torch light procession took place in the evening. Confessions were heard until 10.30 p. m. In the evening of the 4th we had the pilgrimage from *Drummondville* consisting of 25 priests and 550 pilgrims.

On the 5th came the pilgrimage of the *Ladies of St. Peter's* (Montreal) under the direction of Reverend Father Cornellier, O. M. I., the number of the pilgrims was 450. About 2 p. m. the steamer *L'Etoile* brought us 650 pilgrims from *St. Casimir*, under the direction of Reverend Father J. Casault, their pastor.

On the 6th, the pilgrims of *Ste Foye* and *Ancienne Lorette* made their yearly pilgrimage.

On the 7th, we received the pilgrimage from *Boucherville* consisting of 500 pilgrims and a great many priests and religious.

The 9th brought us over 2,000 pilgrims; *St. Hyacinthe* sent 700; *St. James, Montreal*, 500; the *Young Men of St. Sauveur* (Quebec) 300; *St. François, Beauce*, 700.

On the 10th *St. Ferdinand d'Halifax* sent us 538 pilgrims under the direction of Reverend L. Gagné, the pastor.

On the 11th, *L'Islet* sent us 650 pilgrims and *St. Anselme* 276. On the same day we expected a monster pilgrimage from the United States, in which not less than 27 parishes were to take part. This was the pilgrimage from *Springfield, Mass.*, organized by Reverend M. Marcoux. The pilgrims were to come in several sections. In the afternoon we received 850 pilgrims; the others were expected on the following day.

In fact, on the 12th, at 4.30 a. m. 1,000 other pilgrims came. Reverend Fathers Billiau and Savard, Redemptorists, were the preachers of the pilgrimage. On that day St. Anne could not allow herself to be out-done in generosity.



Two Cures. — 1st Mr Victor Poulin of Pittsfield, Mass., who had been paralyzed for two years and a half, recovered the use of his legs at the moment when he received communion. His cousin, german, M. Job Poulin, had been obliged to carry him on his shoulders at

all the stations. Here is the certificate of two physicians who were present at Ste Anne at the moment of the cure.

Ste-Anne de Beaupré, 12th july 1899

We certify that we saw M^r Victor Poulin of Pittsfield Mass, U.S. unable to use his legs and suffering from an affection of the spinal marrow, the natural consequence whereof was paralysis of the lower limbs. And we further certify that we saw and examined the said Victor Poulin after mass and found him cured.

In testimony whereof we have signed

WILLIAM A. BARIBEAULT

LOUIS OVIDE MORASSE

Physician

Physician

of Spencer, Mass

of Putnam, Conn.

On the following day, the happy man who had been cured walked more than a mile and ascended the 28 steps of the *Scala Sancta* on his knees. His cousin who had carried him during the journey to the shrine said that a gift of a thousand dollars would not give him as much pleasure as this cure. Before leaving Pittsfield he had said that he would bring him back in good health. Six physicians had attended M^r Poulin who had been confined to his bed for seven weeks and had become worse in the hospital. Good Ste Anne granted his prayers. — The many pilgrims were never weary of admiring this cure. Glory and gratitude to our well-beloved patroness!

2nd. Mrs Romélu's Pilon, of Worcester, Mr Perrault's parish, who had suffered for seven or eight years from dyspepsia and catarrh of the stomach who had undergone three operations and been treated by five physicians, suddenly found herself better after receiving communion. Strange to say, she was so ill throughout the previous night that the pastor thought he would have to give her the last sacraments. After communion she ate, walked about and took all her meals regularly. The same physician who attended her on board, said that it was a most wonderful thing.



Special Protection. — Here is another incident worthy of notice. A young man who was about to start for the war in Cuba had made a vow to come and thank St Anne if she protected him. She did so in three battles under the walls of Santiago. He came to thank St Anne.

On the same day, we received the pilgrimage of *St François, Montmagny* consisting of 600 pilgrims; that of *Cop St Antoine* of 560 and of *Lewisston Mc.* with 532. The latter was under the direction of Rev. Father Paul-Victor Charland O. P. author of the beautiful book: *Madame Sainte Anne.*

In the 13th came the pilgrimage of the *Ladies of the Holy Family of St Sauveur* (Quebec) to the number of 450; that of *St Jean* and *St Laurent* (Island of Orleans) 500 and that of *Montmagny*, 600.

On the 14th the steamer *Ste Croix* brought us the pilgrimage of *St Nicolas* and *St Jean Chrysostôme* to the number of 500.

On the 16th we received four pilgrimages; that of the *Men's Congregation of St Sauveur* (Quebec) 1000; that of *St Patrick's* (Quebec), 300; that of the *Men's Third Order* of Montreal, 800 and the pilgrimage from the *West* to the number of 150. Honor to the brave pilgrims from the west who made a fatiguing journey of 1600 miles to come and pray to Good St Anne!



Statistic. — From the 1st January to the 15th June, we received 11,455 pilgrims. From the 15th June to the 16th July, 26,505 came with organized pilgrimages, besides over 5,000 independent pilgrims, making a total of 42,961. We have registered 59 pilgrimages, say 3 pilgrimages and about 3,000 pilgrims more than last year. Notice has also been given that a considerable number of pilgrimages are announced up to the end of the season.



A new chapel at Ste Anne de Beaupré. — The Franciscan nuns are indebted to the generosity of M^{rs} Raynal of New York, for a new chapel dedicated to the Sacred Heart of Jesus. On the 17th June, Monsignor Pâquet blessed the new shrine. Reverend Father Allard, Rector of Ste Anne de Beaupré, preached the sermon. The faithful are glad to go and pray with the nuns, who remain all day in adoration before the exposed Blessed Sacrament.



Pilgrimage from the West. — We cannot refrain from devoting very special mention to the pilgrimage from the West which arrived on the evening of the 16th under the direction of Reverend J. Le Gardeur, pastor of Ste Anne of Minneapolis, (Minnesota).

These brave pilgrims, whom we expected to the number of 2,000 overcame all difficulties. There were only 150 and among them were

many sick. Are not these the most beloved by St. Anne? They were well repaid for their long journey of 1600 miles. During the three days that they spent at the shrine, prayers, communions, historical lectures, nothing was wanting to edify, instruct and fortify them. They returned home fully satisfied with their journey, and they propose to come back in full number next year.

P. WITTEBOLLE, C. SS. R.

One at a time

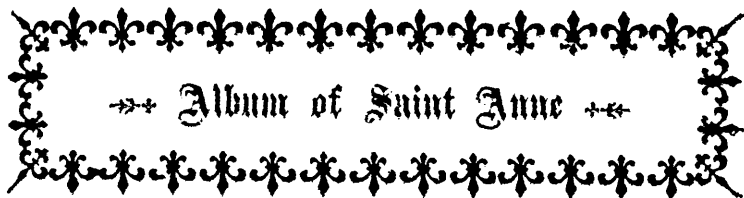
One step at a time, and that well placed,
 We reach the grandest height ;
 One stroke at a time, earth's hidden stores
 Will slowly come to light ;
 One seed at a time, and the forest grows ;
 One drop at a time, and the river flows
 Into the boundless sea.

One word at a time, and the greatest book
 Is written and is read ;
 One stone at a time, and the palace rears
 Aloft its stately head ;
 One blow at a time the tree's cleft through,
 And a city will stand where the forest grew
 A few short years before.

One foe at a time, and he subdued,
 And a conflict will be won ;
 One grain at a time, and the sands of life
 Will slowly all be run ;
 One minute, another, the hours fly by ;
 One day at a time our lives speed by into eternity.

One grain of knowledge, and that well stored ;
 Another, and more on them ;
 And as time rolls on, your mind will shine
 With many a garnered gem
 Of thought and wisdom. And thou wilt tell
One thing at a time, and that done well.
 Is wisdom's golden rule.


(Catholic News.)



 Album of Saint Anne

THE DEVOTION TO SAINT ANNE IN CANADA

XII — The great Confraternity


 OCUMENTS recently brought to light, remove all doubts as to the existence, at Quebec, of a confraternity of St. Anne, as ancient as that of the joiners and entire'y distinct from the latter. It was enriched with indulgences by Pope Alexander VII, in the year 1660; its bull served as a model in 1664, for that of the Holy Family. It is true that the joiners' guild was always its most important, if not its most numerous section and that the officers of one were also almost always those of the other, but each of them had its own rules and special practices. Any person, without distinction of sex, provided he or she were qualified, could join the great confraternity, whereas in the joiners' only those belonging to the trade were regularly admitted.

But before entering upon the history of this mother confraternity, which opened up the treasury of papal indulgences in favor of Canada, we believe it right that we should give fuller information respecting its author and promoter, Rev. Father Poncet who is moreover deserving of this in every respect.

Before assuming *Josephus. Poncet Soc. Jesu*
 charge of the cure of Quebec, Rev. Father

Signature of Father Poncet.

Poncet had for a long time found a vent for his zeal in the Huron missions. « Endowed with rare apostolic qualities (1), he did much good there when the Iroquois swept down upon that region like a destroying hurricane. Five of his companions: Fathers de Brebeuf, Daniel, Garnier, Chabanel and

(1) De Rochemonteix, *The Jesuits in New France*, II, p. 217.

Gabriel Lalement shed their blood for Jesus-Christ and fell victims to the enemies' cruelty and martyrs to their charity.

Far from causing Father Poncet to flinch in his vocation of missionary, the prospect of dying in his turn in the midst of the most hideous tortures served, on the contrary, to strengthen him still more in it. Nothing frightened him : neither danger nor death. He, also, was desirous of dying with the cross in his hand and of winning the palm of martyrdom. From that moment his zeal knew no bounds. While still confronted with the mutilated and calcined remains of his colleagues, he took a piece of paper and with his own blood he wrote on it a solemn protestation of faithfulness and went so far as to ask « Our Lord for a violent death in his service and the favor of shedding his blood therein » (1).

This brief writing never left his possession. Compelled to return to Quebec with the remnants of his mission, he kept it suspended from his neck in a small reliquary. Three years afterward he had it still when the Iroquois, hidden in ambush near Sillery, seized his person and dragged him away to their country. There, despoiled by a savage of everything except his written document « which he had skillfully withdrawn from the hands of the barbarian, » paraded from village to village barefoot, bare headed, a prey to the cruelest tortures, he thought that the Lord had accepted his sacrifice and he awaited his death. « I saw constantly before my eyes, he writes himself in alluding to that paper, my death sentence written in my own blood, so that I could not unsay it. »

What tortures was he not subjected to and did he not endure? Steel, fire, clubs were all resorted to and applied to him. In one village an old man seized his hand and ordered a child to cut off a finger. Then, to cauterize or rather to aggravate the wound, he applied red hot coals to it. In another, he was exposed for three days and two nights to the jeers, the jests and the insolence of the children and of everybody. « Some, he says, struck me with their calumets on the spot from which my finger had been cut ; some applied burning coals to it, others

(1) Jesuit Relations, 1653 p. — 10.

gave me fillips on it ; others applied their burning tobacco on it and others the hot stone of their tobacco pipes. In a word, each one hurt me in some way according to his fancy » (1).

However the hour of his death had not yet sounded. Delivered at last from this rude captivity, Father Poncet returned to Quebec on the 4th November 1653 (2), and at once resumed in the parish the kind deeds that had been interrupted for two months and a half. Under the impetus of his ardent zeal, good works succeeded one another rapidly and struck such deep roots in the hearts of the people that two centuries and a half have not sufficed to remove them. He had an association or confraternity for every emergency : in 1656, it was that of the Scapular which he founded definitively after commencing it for four years previously, for the sanctification and personal preservation of its members. « On the 1st day and Sunday of October 1656 it was that of the Rosary to maintain faith and the spirit of prayer in families ; finally that of St. Anne to order the practice of charity in the town and to provide for the general protection of the country. Then, to establish a certain solidarity among all these confraternities, he united them all in what he called *the Association of the Blessed Virgin for obtaining deliverance from the five universal evils of mankind* (3). Every member of one of the former associations became from the very fact of his admission thereto, also a member of this latter one.

But the most important of the three confraternities and that on which Father Poncet founded his greatest hopes, was beyond contestation that of St. Anne. Thus he devoted special care to the drafting of its statutes. Personal sanctification, the practice of charity, the edification of one's neighbors, devotedness to Church and State, such were the points on which he laid more stress. In public as in private, in the direction of temporal matters as in the management of his house, everywhere and always, a member of St. Anne's confraternity, to be

(1) Relations of 1650, p. 13.

(2) Journal of the Jesuits, p. 191.

(3) Archives of Notre Dame de Quebec. Registers of the Confraternity.

worthy of the name, must imitate the virtues of his holy patroness and cause them to shine forth in himself; his whole life must be that of a model Christian, of an honest man and of a citizen devoted to his country. This may be seen by reading the statutes themselves, the original whereof, hitherto unpublished and all in Father Poncet's handwriting, is in the archives of the archbishopric of Quebec (1).

(1) STATUTES OF THE CONFRATERNITY OF SAINT ANNE.

I. All who are enrolled in the confraternity shall also remain members of the Association of the Blessed Virgin for obtaining deliverance from the five universal evils of mankind, and shall recite the five *Pater* and *Ave* and a *Salve Regina* every day for that intention, and shall receive communion monthly to gain plenary indulgence. They shall also cheerfully join the other confraternities and in the public devotiona^l and charitable practices which they particularly profess.

II. The special object they must have in view is: 1st to place under the protection of that great Saint the whole guidance of the temporal affairs of their families and of the entire French colony, so small and so weak at its outset; and 2nd, to imitate in their households and especially in the management of their homes the holy and heavenly conduct of that great Saint, considering themselves all as brothers and servants of that great Mother of the family, which includes the Blessed Virgin, the Mother of God, as the elder sister. And in consideration of this, they shall say every morning for one another 3 *Ave Maria* in honor of the Blessed Virgin, of St. Joachim and St. Anne or three times the prayer *Ave gratia plena* enriched by Alexander VI with an indulgence, and shall visit St. Anne's chapel as often as they can, at least whenever their duties lead them to pass the church containing it.

III. They shall have a special veneration for the mysteries of the life of the Blessed Virgin in which St. Anne has participated as well as St. Joachim; and, to that end, on the festivals of the Conception, the Nativity of Our Lady and of the Presentation, that is to say, on the day after the two former and on the vigil of the third, high mass shall be said in honor of St. Anne and, on the feast of St. Anne and of St. Joachim, a mass shall also be chanted at which all the members of the confraternity shall assemble and present the blessed bread on those five days, according to the date of their admission, except on the feast of St. Anne when the joiners shall present it at the first mass and the founders of the second mass at theirs.

IV. The officers shall be as follows:

1. The Director who shall always remain in office and shall, as a rule, be the pastor of the parish unless the members, when there is a change of pastor, should select another;

2. The Intendant who shall remain in office for a year and be elected annually on the day following the feast of the Nativity of Our Lady, the 9th September which is the proper time, with regard to the ships, for providing to the needs of the following year in order that he may himself receive what is necessary;

For over twenty years the Quebec confraternity of St. Anne had no other statutes. It was only in 1678 that Monseigneur de Laval, in order to make them more conformable to the new requirements of the period, deemed advisable to modify them

3. The Secretary and
4. The Treasurer
5. The Chaplain, a priest, who may be one of the other officers ;
6. The Clerk or Sacristan. And these shall be elected every four months, three times a year namely : on the feast of St. Joachim, the 20th March ; on the feast of St. Anne, 26th July ; on the vigil of the Presentation of Our Lady, the 23rd November.
7. Six Masters of quarters who shall be selected with the Intendant.
8. $\left\{ \begin{array}{l} \text{The almoner who shall receive alms for the poor} \\ \text{The Mothers of the Poor who shall be two in number and be chosen every} \\ \text{month after St. Anne's mass.} \end{array} \right.$

V. Every month two high masses shall be said at St. Anne's altar : one on the first Monday of each month for deceased members, unless a feast be celebrated on that day ; in which case it shall be deferred to another day ; the second on the third Tuesday of each month when a mass will be said in honor of St. Anne, at which a short instruction shall be given, and at the end thereof shall be chanted the litanies that are chanted near her body at Apt in Provence. After mass the principal members shall assemble with the officers to elect the Almoner and the Mothers of the Poor.

VI. On the last Sunday of each month, the members shall meet to be allotted saints and sentences for the following month according to the custom of devout communities and afterward the three first officers shall accept the accounts of the Almoner and of the Mothers of the Poor.

VII. All the members shall not only love one another as the children of the same mother, so good and so holy (a love which they shall manifest by mutual visits and succor in all spiritual and temporal necessities), but they shall also be animated with zeal for the public welfare which they shall display in two ways ; 1st by endeavoring to stop public and scandalous sins such as blasphemy, drunkenness, manifest injustice and shameful immorality. The Masters of Quarters shall see particularly to this by notifying the Intendant or Director so that he may take the proper steps to put a stop to the same. 2nd By using every endeavor, by prayers and good works, to appease God's anger in the afflictions that His divine justice might send upon the country and, to that end, whenever any extraordinary public necessity may arise, an emergent meeting shall be called at which each one shall, in his discretion, offer St. Anne some devotion stated in a note which he shall himself write or cause to be written by another. These notes, collected by the Intendant and by the Director who shall alone have cognizance of the same, shall be offered with devout ceremony to that great Saint in order that she may present them to Our Lord Jesus Christ, her grandson, through her most holy Daughter, our most sweet Lady and Mistress.

especially with reference to the visiting of districts and the care of the poor. (1) But during that quarter of a century, what a number of services were rendered to the town by that confraternity.

VIII. The members shall whenever and in such manner as they please and without any compulsion or human respect, contribute to two things : 1st to the necessary expenses for the maintenance of St. Anne's chapel and altar and the masses and services to be said and performed there ; 2nd to the relief of the poor, especially those who are in urgent need ; and after these to certain charitable works of great extent in accordance with the practice of the most honorable confraternities of Christendom, regard being had to the condition and disposition of the country. The first contribution shall be paid into the hands of the Treasurer of the confraternity and the second into those of the Almoner.

IX. As the practice of good works, especially of mercy and of brotherly charity, is the fruit of devotion and one of the characteristics thereof, the Mothers of the Poor shall be careful to get as many as they can, to unite with them in doing the good which they find they can do to the needy, not contenting themselves with applying the alms of members to the needs they may meet, but endeavoring to procure for their colleagues the merits to be gained by devoting oneself thereto with all the strength of one's body and soul.

X. When any member dies, the others shall assist him not only by visits and other succor during his illness, with regard to his body, but still more with regard to his soul, before and after his death by prayers and other suitable good works, and all members who can conveniently do so, shall attend the funeral, walking two by two with lights when any are provided, causing a special service to be sung for him in the chapel of the confraternity and, each one shall recite a rosary for the repose of his soul, in addition of receiving communion and performing such good works for the relief of the dead as may be proposed on that occasion. These statutes shall be read out every month at the end of St. Anne's mass and moreover the officers shall have special rules which shall be given them by the Intendant when they are elected.

(Archives of the Archbishopric of Quebec.)

(1) BY-LAWS AND STATUTES OF THE CONFRATERNITY OF ST. ANNE.

I. This Confraternity was instituted to honor St. Anne, the Mother of the Blessed Virgin and the Ancestress of Jesus ; to place itself under her protection and to participate in the prayers of the Confraternity during one's life and after one's death.

II. It shall consist both of master joiners and of the other honorable and moral persons who shall elect the two masters who are to be as the churchwardens thereof.

III. They shall meet every year on the day following St. Anne's feast, after mass ; they shall elect a new master by ballot and he who goes out of office shall render account into the hands of the pastor of the parish or of another ecclesiastic, appointed by the Bishop as director of the Confraternity, in the presence of the other masters.

ternity ! Its Director could have put the same questions and given the same answers as were put and given two hundred and forty years afterwards by M^r Marcel Chabot, the president of the Conference of Notre Dame on the occasion of the fiftieth anniversary of the Society of St. Vincent de Paul. « What have we done ? In what works have we participated ? » ... We have visited the poor in their modest dwellings and we have endeavored to relieve their sufferings. We have consoled them by showing them a better world and a crown of

IV. The masters in office shall collect the offerings and receive the dues of the confraternity which he shall deposit as soon as possible in a box having two keys, one to be in the hands of the chaplain of the confraternity while he retains the other and he shall enter the same in the book kept in the said box, stating from whom they come. They shall open the box only when both are present and whenever they take out any money they shall make entry of the same in the said book, indicating how much they have taken, the date and the use made of the same.

V. All sums derived from collections, alms and dues payable to the confraternity shall be expended in decorating and adorning the chapel and in paying for the masses that the confraternity is obliged to have sung.

VI. All who wish to become members of the confraternity may be admitted provided they give neither scandal nor bad example. Their names shall be entered on the list of members by an ecclesiastic in presence of the master, and the members shall sign the book on admission.

VII. Those who are admitted members of the confraternity shall on entering make a present to St. Anne's chapel, of not less than twenty sols and shall pay a like sum of twenty sols every year on the feast of St. Anne, as their dues to the confraternity, and those who shall refuse or declare they will not pay shall be struck from the list of members.

VIII. Members shall confess and receive communion on the day of their admission or on the following Sunday, in honor of St. Anne, and afterwards once a month.

IX. Members of the confraternity are forbidden to attend balls dances masquerades. They shall manifest their devotion to St. Anne by contributing as much as they can to the decoration of the chapel ; by assisting at the services and masses of the confraternity ; by visiting the chapel, resorting there in their necessities and, above all, by the good example that they must give which is the most effective manner of honoring St. Anne and of maintaining her confraternity.

X. Whenever a member of the confraternity dies they shall attend his funeral holding a yellow taper in their hands, with which each one shall be careful to provide himself ; they shall likewise assist at the services that the confraternity may cause to be celebrated for the member when he or his heirs shall have paid his dues up to the day of his death, in default whereof the confraternity shall not be bound to have a service sung for him.

glory and immortality at the end of their sufferings. We have sustained their hope of a country free from the ills of their earthly home. We have given them bread to preserve life in their bodies and fuel to warm their limbs numb with cold (1).

Who cannot be struck by the resemblance between these two great charitable associations placed one near the cradle of the colony, the other near its triumphal chariot? It might truly be said that the same hand wrote the regulations. All things are identical: the object, the end and the means. But there is nothing surprising in this. Is not the religion that inspires them ever the same in spite of the passing centuries and of altered circumstances?

P. GIRARD, C. SS. R.



XI. The confraternity shall moreover, whenever it has sufficient funds in hand, cause a mass for the dead to be said on the first Monday of each month, or on the following day should a feast fall on such Monday, on behalf of deceased members; another mass on St. Anne's feast and a high mass of *requiem* on the following day; a low mass on the feast of the Nativity, the Conception and Presentation of the Blessed Virgin which relate more particularly to St. Anne and St. Joachim, the spouse of St. Anne and father of the Blessed Virgin, of St. Roch and of St. Sebastian for whom the confraternity has always had a special devotion.

XII. The Bishop has granted an indulgence of forty days to members of the confraternity on the day of their admission, or on the next following communion and whenever they accompany the Blessed Sacrament as it is carried to the sick, attend the services and burials of members and hear the masses of the confraternity. Every year on the day following St. Anne's feast, when the members are assembled together, these by-laws shall be read to them.

Given at Quebec, the 8th October 1678.

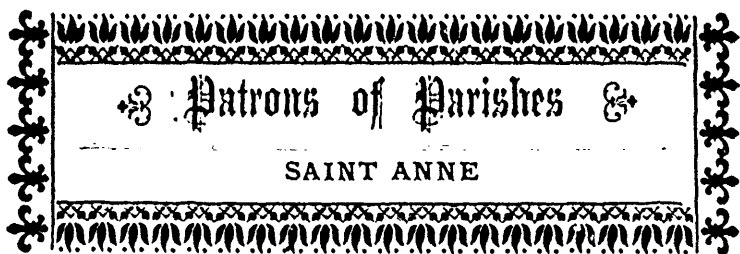
(Signed) FRANÇOIS, Bishop of Quebec.

(Archives of Notre-Dame de Québec.)

(1) The fiftieth anniversary of the foundation of St. Vincent de Paul's society,




GOOD SAINT ANNE



 Patrons of Parishes &

 SAINT ANNE


 OW grateful should we not be to God for having given each church a holy Patron as protector and benefactor ! We should be still more grateful when we see that He communicates his powers to those holy patrons for our good ; that He attaches the virtue of miracles to their images and relics and seems to place their persons between Him and us, as a channel whereby He is pleased to cause His blessings and His gifts to flow towards us. We see this above all in the places of pilgrimage where the saints whom we venerate seem to be ever openhanded and to give bountifully.

How many churches that have St. Anne for their patroness should be filled with this gratitude to God ! Ste Anne d'Auray, Ste Anne d'Apt, Ste Anne of Jerusalem, Ste Anne de Beaupré and hundreds of others vie in acknow'edging the greatness, the power and the goodness of Her who is the mother of God's mother and the grandmother of Jesus.

One of the most remarkable among privileged shrines is that of Beaupré in Canada. There the Author of all good has caused a source of marvelous graces to open wherein every one may obtain what is needed in this life and for salvation. Of the most Blessed Virgin Mary, St. Anne's blessed daughter, it is said : *de Maria nunquam satis*, Mary's praises cannot be too often sung ! We might also say : *de Anna nunquam satis*. Although for over twenty-six years, the *Annals* have been publishing the praises and the goodness of St. Anne, they will never say enough. They are but a faint echo of the praises that have resounded through all the ages of the Church and for over two hundred years on the *côte de Beaupré*. As the popular hymn says : « Towards her shrine for over two hundred years, the Virgin leads her children to her mother. »

But how did St. Anne become the Patroness of Beaupré and how has she responded to the confidence and love of her children? It was our great Saint herself who chose the spot in her desire to shower down her gifts. Did she not herself inspire the inhabitants with the idea of erecting a shrine to her? Hardly was a modest chapel built there, than wonders of all kinds were worked in it, and attracted to it thousands of pilgrims whose number was destined to increase from year to year. Since then how many afflicted ones have been consoled. How many times has not the cry: *St. Anne save us!* escaped from the hearts of poor pilgrims! That cry has been repeated by millions of voices. And every day still does *God St. Anne*, as her children love to call her, listen and succor Christians sailing on the tempestuous sea of life, on which they have so often been surprised by the storm of temptations and trials of every kind. Has their prayer been granted? Have they returned discouraged and deprived of succor? Have not their grateful hearts acknowledged by their hymns that in her shrine health, pardon, grace and happiness are obtained by fervent prayer and there also St. Anne has never been irresponsive to the appeal of the unhappy?

These hymns no longer resound in the little chapel of 1658. What has become of it? A Basilica, one of the finest monuments that piety and gratitude have ever erected and that excites the admiration, not only of Canadians but of the many strangers who come to it from New Zealand, from the Zambesi, from Palestine and from the most distant lands of the old as of the new world. And what memorable days have served to make this famous shrine illustrious! What heart did not rejoice when the supreme Authority conferred the title of *Basilica* (royal house) upon that church wherein St. Anne grants her favors in a truly royal manner! Who among those who were present at the festival of the 14th September 1887, can forget the *Crowning* of the statue of St. Anne when, to the sound of the salvoes of musketry, of music and the joyous chiming of the bells, His Eminence Cardinal Taschereau, in the name of the *Vicar* of Jesus Christ, placed crowns of gold and precious stones on the venerable heads of Anne and of

Mary, of the Mother and of the Daughter ! Who does not recall with joy the 16th May 1889 when, as related in the *Annals* of that date, the splendid temple received the holy unction that gave it a more sacred character and the *Consecration* that devoted it for ever to the worship of the only true God, the King of kings and Lord of Lords ! By all those acts performed in the name of His Holiness Pope Leo XIII, the whole history of the devotion to St. Anne received solemn confirmation and the servants of that great Saint became assured that their Patroness and Mother would never issue from a consecrated shrine. These acts responded to the wishes of all the Catholics in Canada and the United States.

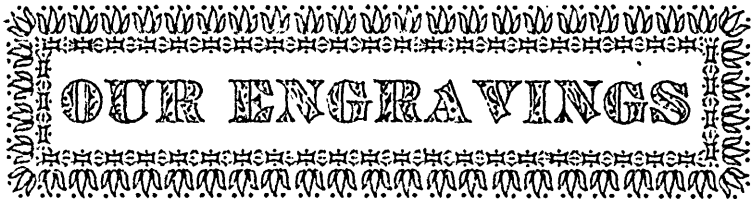
And quite recently on the 1st June 1899, the festival of Corpus Christi, the people of Canada witnessed the inauguration of the grounds around the Basilica and the exaltation of Saint Anne's relics. His Lordship Monseigneur Gravel, Bishop of Nicolet, presided at the ceremony in the midst of a crowd of worshippers, including the Professors, students and pupils of the Great and Minor Seminary of Quebec. After the pontifical mass, His Lordship solemnly blessed a new reliquary of massive gold, adorned with brilliants and other precious stones offered as *ex-votos*. In this reliquary, which is admired by all connoisseurs, is a relic from St. Anne's arm. The ceremony which was explained and enlivened by an eloquent sermon by Reverend Father Manise and ended with the procession and *Te Deum*, showed once more how St. Anne is entitled to our affection and confidence. This illustrious Saint, beloved from the beginning of the colony, recognized as a special Patroness and glorified as such by the Venerable Monseigneur de Laval, the first bishop of Quebec, by his worthy successors, by the persons most eminent for virtue and by the faithful, becomes dearer and dearer to all hearts, as she becomes better known through the benefits she confers.

And what are our duties toward St. Anne ? Pastors will endeavor to promote pilgrimages, to establish St. Anne's confraternity in their parishes and to affiliate with the archconfraternity of St. Anne de Beaupré as well as to propagate the *Annals*. The faithful will make it a duty to come on a pilgrim-

age; to have the statue or picture of their Patroness in their homes; to have recourse to her in all their corporal and spiritual necessities. Parents will inspire their children with devotion to her, while the latter will pray to her for their fathers and mothers. All will vie in paying the homage of their respect to St. Anne for her eminent dignity, of their confidence in her great power and of love for her maternal kindness.

Let us associate ourselves in spirit and in our hearts with the Sovereign Pontiffs and bishops who recoil before no sacrifice to show their love to that great Saint and to bring the faithful to her feet. May the echoes of the pious shrine named after St. Anne repeat more than ever the words of the hymn composed in her honor!

P. WITTEROLLE, C. SS. R.



St. Anne respected by the flames. — We publish on the first page a picture, the story whereof is attested by the pastor of Suncook, N. H. Rev. J. O. Desrosiers. This picture is as accurate a reprint as possible of a photograph found by M^r Philius Lachance, in the ruins of three large buildings of eight tenements each, destroyed by fire on the 1st April 1894. While the ground was being cleared, nine days afterward, St. Anne's photograph was found intact, while the album and all the other portraits were reduced to ashes. The only portion of St. Anne's picture that was calcined was the edge of the card-board on which it was pasted. Therefore M^r Lachance preserves the relic with religious respect in the condition in which he found it.

P. GIRARD, C. SS. R.

PIOUS SOUVENIRS



THE R. FATHER HENRI DEBONGNIE

→→⊙ The young apostle ⊙←←

SOME months ago we published the Pious Souvenir of Reverend Father Charles Debongnie, a priest burning with zeal for the glory of God and the salvation of souls. We saw that valiant workman dying in the breach, exhausted after devoting his talents and his fatigues to his Congregation for over forty years.

To-day we have to speak of his nephew, whom he himself won to the Institute and who likewise seemed destined to a long and brilliant career. Death removed him from our midst, at the very outset. We have nevertheless, not hesitated to give the title of *apostle*, for he was one in every sense of the word.

« From his earliest infancy, his sister writes us, he said that he wished to be a priest. On the day of his first communion, when our dear mother asked him what many mothers wish to know — for it seems to them that their children have grown

several years older since the previous day — saying : « Now tell me what you think you will do later on ? » Henry at once replied : « I want to study to be a missionary. » At that time he thought only of going to Mongolia, but our mother would not hear of it because she knew that in those countries missionaries live in too great isolation. She had recourse to Father Charles Debongnie who worked upon the heart of young Henri and ended by convincing him that the Redemptorists were also missionaries and that he would find ample scope for his vocation with them.»

Meanwhile Providence was pleased to lead everything to a good end. Young Henri received an education that developed in him to a marvelous degree the fine qualities that afterwards rendered relations with him so agreeable and made him beloved by all who knew him. His family was one of those thoroughly Christian families in which the father was honored and the mother exercised her august functions with an authority at once strong and gentle ; wherein work was esteemed ; where pleasure was found in the innocent amusements of the paternal home. It was in this Christian and virile atmosphere that our future apostle made his first studies.

Hardly were they completed than he flew to Saint Trond to ask the grace of being admitted among the sons of St Alphonsus. This was on the 7th September 1885 and he was not yet eighteen years old. It is easy to imagine how fervent the young novice was. God who willed that his servant was to be crowned so soon, allowed him to be disturbed by inward troubles of all kinds. But his courage and humility overcame all obstacles and at the end of a year he pronounced his vows with inexpressible joy. His trials, however were not over. To sunder all ties that attached him to earth, God took his father and mother from him at the same time during his theological studies. Summoned in haste to the paternal home, he had not even the consolation of seeing them alive ; all he could do was to kneel beside their mortal remains and offer this cruel sacrifice to heaven. He did so generously and returned to conclude his studies.

On becoming a priest, as soon as he entered the holy ministry, he manifested the measure of zeal that animated him, laboring ever with incredible ardor at everything he thought could

contribute to his apostolic training. The perseverance he displayed in studying English was especially observed and he spent entire nights in making himself familiar with that language which he foresaw would one day be necessary to him.

The moment he so earnestly desired could not long de'ay. Barely three years had elapsed since he had left the house of studies, when he was ordered to Hochelaga near Montreal. This was a quite recent foundation and this gave the young missionary an opportunity of feeling the effects of poverty. But far from being sorry, he rejoiced at it. « If at any time, he said, I am worse off and still poorer — as I hope I shall be — in a new foundation, my joy will be unbounded. With the love of Jesus Christ every trouble is a trifle. »

During his stay at Hochelaga, he came to Stc Anne de Beaupré. He spent only a few hours there, but that was sufficient to allow his zeal to be still more increased by the sight of the work done by his uncle whose name was still on the lips of all, while he was beloved in every heart. He went away full of health. Alas! who would have said that we were no longer to see him here below!

Some weeks later, he sailed to the West Indies for the Island of St. Thomas whither he was sent to relieve a sick comrade. The designs of Providence were being fulfilled in him. « I see it, » he wrote as he was about to embark at New York, « gently accomplishing my destiny. In Europe I felt that God would send me away from the land of my forefathers . . . While in America I fully thought that it was only a passage. »

The voyage was a continual meditation for him. Everything served him as a step to raise himself to God: the immensity of the ocean, the winds and the waves. He wrote his impressions of his journey in a letter he sent to his sister and which is a masterpiece of resignation to the divine will. We extract but one passage from it. « Whither, he exclaims, am I impelled by the breath of Providence? How mysterious is the future and how our plans resemble those moving waves ever uneasy and uncertain! Will the ocean and a shark be my tomb? Will my Superiors who have suddenly sent me to St Thomas, establish me there? Shall I give up my mother tongue? God's

will be done in me ; without it there is no rest. *Et irrequietum est cor nostrum donec requiescat in Te ! »*

He arrived at St. Thomas and soon won the esteem and affection of all as he had done in Belgium and in Canada. He began with his accustomed ardor to work at the salvation of souls, considering only his zeal which led him to exert himself beyond his strength. Alas ! the burning clime, of those tropical regions overcame his energy ; as it could not discourage him it struck him down brutally. The young apostle expired on the 24th July 1897 two months after his arrival ; he was not yet thirty years of age.

Who among us can fathom the mysteries of divine wisdom ? The apostle St Paul says that they are unfathomable. Why could not this young priest, full of health, of talent and of zeal, labor longer in the Lord's vineyard ? He would certainly have obtained an abundant harvest. But let us leave aside all useless reflections ; it is God's secret. For our part, we shall content ourselves with uniting in the truly splendid praise awarded everywhere, at St Thomas as well as in Canada and in Belgium, to the dear departed : « *He was a fruit ripe for heaven.* »

J. HOVOIS, C. SS. R.

The Catacombs

The Catacombs have ever been an object of interest to the Christian pilgrim. In the earliest time they were his home. Often they became his last resting-place. In later times they were visited to increase devotion, and to pray before the tombs of the martyrs and confessors of the Faith who had been buried there. In these present days, since so many bodies of the saints have found a home in our temples and sanctuaries, the Catacombs have been too often visited merely for scientific purposes, or to gratify that spirit of curiosity which delights in seeing everything that is to be seen.

The Catacombs may be briefly described as labyrinths or galleries hewn out of the living rock, crossing and recrossing one another in all directions, and here and there opening into small chambers of various shapes and sizes. The walls both of the chambers and of the galleries are pierced with a series of narrow shelves, one above the other ; these shelves, now open and for the most part empty, once contained the bodies of the dead and were closed with facings of tile or marble.

Resisted Temptation

Mrs Thomas was a widow, and ever since her husband's death had taken in sewing to earn a living for herself and her two sons, James and Joe, who were quite young at the time of their father's death.

For some time Mrs Thomas had been in declining health, and at one time her life was despaired of.

James, aged 16, and Joe, 14 years, had been employed in a foundry for several months. Their wages were small, and during their mother's illness it was quickly disposed of. By the kindness of their neighbors, Mrs Thomas was nursed through her illness, and was now on the fair road of recovery, and all seem bright and happy again.

It was Saturday and pay-day in the foundry, and the fact that they were to receive their hard-earned wages for the week seemed to make the men and boys happy. James and Joe joined in their jokes and laughter for the first time since their mother had taken ill. But there was unhappiness in store for the boys, for that evening, when they received their wages, they were informed that their service were no longer required, owing to the lack of work in the shop. The fact that they had been discharged was a severe blow to them; the rent was due on the morrow, and out of the wages received the rent must be paid. While their mother was improving, she must have extra delicacies to strengthen her. Where was the money coming from? The problem puzzled the lads.

Scarcely a word had been spoken since they left the foundry. Three more blocks and home would be reached. Who would be the first to break the news to their mother?

« Joe! » exclaimed James, as he stopped to pick up a large pocket-book lying on the sidewalk just in front of him.

« Perhaps it is empty, » said Joe as James showed his find.

« No, it is quite heavy. Let us sit on this stone and see the contents. »

The boys seated themselves side by side, and for the moment their great troubles were forgotten. As James opened the pocket-book the contents so surprised the boys that for the moment neither could speak. Each pocket contained a roll of greenbacks.

« What luck! » gasped James.

« Luck, indeed, is not against us, after all, » said Joe. « Our find is a rich one. »

« But, » replied James, a little disappointed, « the money is not ours, and we must see who the owner is. »

From one of the pockets of the book James took a business card, on which was the name of a banker residing some distance uptown.

« He is a rich man, » said Joe, « and will not miss the sum, though to us it is a fortune. »

« Three hundred dollars is not a small sum, even to a banker, and

if we wish to be honest we must return the money," replied his brother.

"Return it!" repeated Joe, with a sad far-away look in his eyes.

"Yes, Joe; mother would wish it so though I wish myself that we might be able to keep it."

After a few moments of silence Joe spoke: "To keep the money would be stealing, James?" he inquired.

"Yes, stealing! and yet we are so badly in need of it!" answered James, as he placed the book and its contents in his pocket.

The boys sat gazing in silence at one another. At last Joe arose. "James," said he, "we must resist this temptation. We will go home and have supper, after which we will tell mother our employer wishes to see us, and we will go and return the money to the owner."

As the boys reached home they seemed happy. Was it because they had so much money in their possession, or was it because they had resolved to be honest?

After supper a neighbour came in to chat with Mr. Thomas, and the boys left, promising their mother to return early.

When the banker's office was reached, it was closed, but on being informed where he resided, they decided to call on him at his residence, as they felt it dangerous to keep so much money in their possession any length of time.

When they reached the banker's magnificent home, they rang the door-bell. "We wish to see the gentleman of the house," said James to the servant who answered the call.

A few moments later the servant reappeared and said the banker was not at home to visitors that evening.

"Please tell him our business is urgent," requested the boys.

When the servant delivered the boys' message to his master, he said: "Show them to the library."

The boys felt somewhat timid on being ushered into such grand apartments. After being in the room for several minutes the banker entered, and there were a troubled look on his face. "What is your important business?" said he, addressing the boys.

"We have in our possession a package which I think is your property," said James, as he took the book from his pocket.

"Can it be, lads, that you return me the money lost this morning!" exclaimed the banker, as he recognized his own pocket-book.

"We were fortunate enough to find this money, and as you are the rightful owner, we return it to you;" and, as the youthful speaker concluded, he handed the rich man the book and its contents.

"Lads, how shall I reward your honesty?"

"That you regard us as honest boys is sufficient reward," answered James.

This speech somewhat surprised the banker. "Where are you employed?" he inquired.

Then James related to him their tale of woe. When the boys left

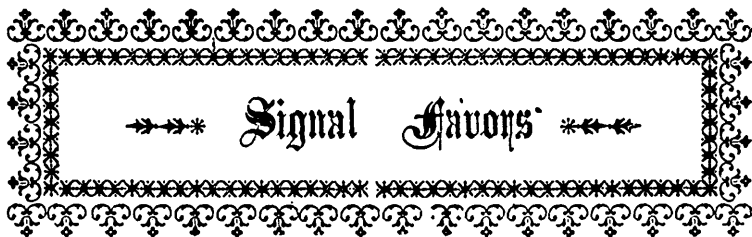
for home the banker gave each a ten-dollar bill, and requested them to call on him at his office on Monday.

When they reached home they related to their mother all that had happened. She blessed them, saying she felt proud to call such honest boys her sons.

The banker gave the boys positions in his office, saying he would promote them to higher positions as they grew older, and he took great interest in them.

James and Joe lived a happy life in their cottage home. Their mother is well again, but does not take in sewing any longer, as her sons' salaries are sufficient for them to live in comfort.

Whenever the boys think of their bright prospects for the future they attribute them to having resisted temptation in a trying moment.



LETTER FROM A NUN IN PENNSYLVANIA

REVEREND D. J. HOLLAND.

Rev. Father,

SOME years ago I began to suffer from a severe pain in the head: it was nothing at all like a headache and, even with the treatment of an excellent physician, it steadily grew worse, so that at times it was excruciating. Almost two years ago, I was treated by a specialist, who came to the conclusion that it was caused by a complication of internal troubles, and after a consultation it was decided that an operation was necessary. I had already undergone four operations on my head without a sign of relief, and the thought of submitting to another, still more delicate and very dangerous, was discouraging. However the operation was performed: it nearly cost my life, and my condition after it was no better. My nervous system was a complete wreck: the slightest noise caused untold pain. I could not assist at the exercises of the com-

munity, and my sufferings were becoming worse. I could neither sleep nor rest in any way : it was a terrible task to control myself, and when I did not succeed, I cried from nervousness and pain. It had been my desire for a long time to go to St. Anne's, believing that the relief that the doctors could not give me, could be obtained at the Holy Shrine of Beaupré, although I did not have the slightest hope of ever seeing the sacred place. In the early part of June, I was surprised by an offer from my mother to visit the scene of so many wonders, and at once left home to make the pilgrimage. What took place there, I cannot describe, but suffice it to say that I am completely cured and now, after a month, there is not the least trace of any of those troubles that caused such intense agony. I am able to assist at the exercises of the community, discharge my duties without any inconvenience, walk very long distances whereas before my pilgrimage I could scarcely walk at all without great suffering. In a word, I am a wonder to my companions, who pronounce it a miracle that has wrought such a change. My superiors say the same, and all is due to Good Saint Anne whose intercession with Almighty God is so powerful.

Asking you to unite with me in thanking this good Mother for all favors to the afflicted, I remain in the Sacred Hearts of Jesus and Mary,

Yours sincerely

Sister MARY OF ST. DANIEL.



THANKSGIVING



Amsterdam, N. Y., June 4 : « Having prayed to St. Anne and promised to publish it in the *Annals*, I received a number of great favors. » A Reader.

Appleton, June 10 : « I here enclosed fifty cents as an offering to St. Anne for a request which I have asked. » Nellie McGregor.

Brownston, Minn., June 5 : « I wish to express my thanks for favors received, I am now taking the *Annals* as I promised and wish to publish therein the many blessings received. » A grateful Subscriber.

Buffalo, N. Y., June 7 : « Enclosed one mass in honor of St. Anne for favors granted. » J. Urban.

Grafton, N. Dak., June 3 : « For about four years I was afflicted with inflammatory rheumatism. Last fall I recommended myself to St. Anne and promised her, if she would cure me, that I would have it published in the *Annals*. I felt at once relieved. Therefore I wish to fulfil my promise and thank St. Anne for the great favor she has obtained for me. » B. Donnelly.

Hemmingford, Q., June 8 : « My husband and I wish to return thanks to St. Anne for a favor obtained after praying to her and promising to publish it in the *Annals*. Thanks also for many other favors obtained through her intercession. » A Subscriber.

Lotbinière, June 24 : "Thanks to St. Anne, I got better every day of a sore finger, which caused me great pains, after the promise of a mass and of its publication." A Reader.

Manistee, Mich., June 11 : "Having almost lost all hopes that my little son George would ever get in good health, I promised St. Anne to publish the care if she would help me. A thousand thanks to her, my son is well, and I now come to fulfil my promise. Two different persons wish also to express their gratitude for their recovery to good health." Mrs Blair.

Marquette, Mich., May 31 : "My little girl was very sick and I promised a mass if she would get better, and she did so. Therefore I send the money and I thank St. Anne very much." Mrs P Pelissier.

Mead, Nebr., June 2 : "Some time ago I asked St. Anne to obtain several cures in my family, one of which was myself. She has kindly heard my prayers and I wish to publish my gratitude for her prompt intercession." E. F.

Merrill, Wis., June 5 : "My three year old daughter was so suffering from nervous disease that she could not sleep. But she was soon cured of it, after our promise to St. Anne. Enclosed please find \$1.00 and publish." Mrs H. Lalonde.

Milford, Mass., June 5 : "I enclose \$1.00 for a mass of thanksgiving for favors received." Mrs H. Marchessault.

Montreal, June 18 : "Please accept \$3.00 as an offering to St. Anne for having preserved our property from a fire which was close by." E.m. Scott.

New Haven Mills, Vt., June 6 : "I wish to make it known that St Anne has heard and granted my request." C. Clapper.

— "Many thanks for favors received." M. Cadieux.

— "Last winter my daughter was so sick that we had to send at once for doctor and priest. But this child, who has a great confidence in St. Anne, trusted more in her assistance than in medicine. Accordingly, she made several promises to this good Mother and even before the priest and the doctor had time to come, she commenced to feel better. The doctor pronounced her case to be very dangerous, but, thanks to St. Anne in whom she had put all her confidence, she has recovered her former good health. I wish also to acknowledge many other favors received." M. Angers.

New York, N. Y., June 15 : "Thanks to St. Anne for favor received" M. B.

Poughkeepsie, N. Y., June 20 : "Thanks to our good Protectress for a great favor obtained through her." M. D.

Quebec, June 22 : "I have been afflicted for a whole year with such a nervousness as to be unable to have a sound sleep. After a pilgrimage to Ste Anne's and the promise to return to her Shrine and have a mass said in her honor, I was perfectly cured and able to do my own work without any help. Glory and honor to our good Mother!" M. E. W.

St. Ignace, Mich., June 7 : "I promised St. Anne that I would publish it in the *Annals* if my husband was successful in his undertaking. I fulfil my promise" A Subscriber.

— "Many thanks for several favors received." Mrs M. Vallier.

Spalding, Mich., June 9 : "I hasten to accomplish a promise that I made at the beginning of Easter time, that is, to say the Rosary with my children every day during that time for the conversion of my husband. So I did. Our prayers were heard. He made his Easter duties eight days ago and has stopped drinking. I also owe a thousand thanks to St. Anne for many other favors granted. My little boy aged 6 years had already had an operation in his throat, and the tonsils were growing again when I promised if he could come better without another operation that I would publish it in the *Annals*; since that I did not notice that they bothered him any more." E. B.

Two Rivers, Wis., June 8 : "Thanks to St. Anne for a favor received after a promise of publication." A Subscriber.

Ypsilanti, Mich., June 1 : "Enclosed please find \$1.00 which I have promised to send every year for favors received. Two years ago my daughter and I were sick, but we were both cured after that promise, thanks to St. Anne." J. Livernois.

Bulletin of the Archconfraternity

Special objects of the Archconfraternity. — Besides the general object of the Archconfraternity, pastors may for special purposes to establish confraternities in their parishes, as will be seen by the following examples.

Ile aux Coudres. — To the question put by the Director of the Archconfraternity: « Do you hope to obtain any special grace by means of the Archconfraternity? » Rev. O. Lavoie, the pastor, replied: « The conversion of sinners and another grace according to my intention. »

St. Gédéon, Chicoutimi. — To the question: « Has any special grace given rise to the application for affiliation or do you expect any special favor for your parish? » Rev. Joseph Paradis replied: « Gratitude for extraordinary assistance received toward rebuilding our church and public hall destroyed by fire on the 22nd June 1897; to strengthen the temperance society; the conversion of several hardened sinners; an extraordinary conversion obtained this week 18th October 1898.

Little River St. Francis. — 18th February 1898: « Let us hope that with the grace of God, through the protection of great St. Anne, this work will produce the most salutary effects for my parish. »

GEO. GAGNON, Priest.

Echo of the Missions. — St. André, Lake St. John. During a mission preached by Rev. Father Gena in the month of April, the Confraternity of St. Anne was established and most of the parishioners enrolled themselves in it.

St George, Beauce. — The holy exercises were preached in this parish; this is a renewal of the beautiful mission preached last year and of which we specially spoke at the time.





RECOMMENDATIONS TO PRAYERS



General Intentions

THE triumph of the Holy Catholic Church and of his Holiness Leo XIII.
The Catholic Hierarchy of Canada and the United States.

The canonization of the Venerable François de Laval, Marie de l'Incarnation, Marguerite Bourgeoise, Mother d'Youville, John Nepomucene Neumann, and others who have died in odor of sanctity in North America.

DECEASED

DETROIT, MICH: Very Rev. J. Friedland.

PORT HURON, MICH: Nellie Tinton.

Special Intentions

ALPENA, MICH: «The conversion of my husband and the spiritual welfare of my son.» E. K. —BLESSINGTON: «That I may be cured of a very dangerous malady.» M. Wims. —DULUTH, MINN: «Three special favors on which so much happiness depends.» J. F. —DETROIT, MICH: «For the recovery of a zealous Religious and of my very sick mother.» M. S. —EAST JAFFREY, N. H: «For my husband who is addicted to liquor and has not attended church since twenty years.» E. D. —GREAT SHEMOGUE, N. B: «Enclosed please find \$1.00 to obtain a cure which doctors have been unable to effectuate so far.» S. M. —GUELPH, ONT: «Two favors.» T. Frank. —MOIRA, N. Y: «The cure of my headache.» M. Robt. —MOUND CITY, S. Dak: «My family and the grace to serve God worthily.» H. W. —OTTAWA: «My health which is very poor.» J. K. —ST. IGNACE, MICH: «Enclosed you will find \$0.50 as a little offering for a special intention.» —SAN FRANCISCO, CAL.: «Several intentions.» —SPRINGFIELD, MASS: «For a sister whose mind is affected.» G. J. —TOMAHAVAT, WIS: «Mrs G. Foster who has been sick for about a year.» R. Daigle. —WEST GARDNER, MASS: «The intentions of Mrs E. Noonan.» J. Toner. —WEST SUPERIOR, WIS: «That a brother may get out of trouble, and that he may straighten up.» R. K.

