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## Annals of Saint Anne de Beauport

Vol. 14 ..o+o.. November 1900 ..o+o.. No. 7

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### Chronicle of the Shrine

Pilgrimage of the month of September. — Organized pilgrimages are becoming fewer on working days and are reserved for Saturdays. The country people are hastening to reap their harvest, for the fine season is drawing to a close. Nevertheless we still have about fifty private pilgrims every day. Some have to go to Quebec to sell their produce, or make their fall purchases, who have not had an opportunity of making a pilgrimage during the summer; so they run down to Ste Anne. It is in fact very easy to do so since steam and electricity are at the pilgrim's service.

✠

Sunday, 2<sup>nd</sup> September. — Three fine pilgrimages. *The St Vincent of Paul Society of Quebec* sent to kneel at Good St Anne's feet. 1<sup>st</sup> 400 pilgrims under the direction of Abbé F. G. Rouleau, Principal of Laval Normal School. These worthy imitators of the illustrious Ozanam came to place their work under the patronage of Her, who is entitled to share with her Immaculate Daughter, the glorious title of Consoler of the afflicted, and to imitate her in the divine art of charity towards the poor. May St Anne shower on them the treasures of the heart of Jesus, her grandson. — At 8.30 a train disembarked on the grounds of the basilica a crowd of 450 pilgrims, men and women, organized

under the name of the *Organ choir of St Roch's church, Quebec*, led by Rvd Ph. Roy, vicar of that parish. 3 — About 9 o'clock the whistle of a steamer on the St Lawrence was heard. The parish of *St Joseph, Lévis*, sent its homage and prayers to Good St Anne by a deputation of 850 pilgrims, under the direction of Rvd Mr Giroux, the vicar. 850 pilgrims ! This shows that the ancient parish of *St Joseph* faithfully retains its traditions of piety and of confidence in the august patroness of Canada. May it be bountifully rewarded !

On the whole it was a fine day which reminded us of the finest Sundays of July.



Monday, the 3<sup>d</sup>. — A steamer carrying a hundred pilgrims has just started from the wharf at *Grosse Ile*. It steams at full speed towards the shores of Beaupré. These worthy islanders are anxious not to miss their yearly pilgrimage. To-day they have not to push their way through thousands of other pilgrims and they visit at their ease the throne of the great Thaumaturga, the chapels of the basilica, the North chapel, the *scala santa*, repeating fervent prayers everywhere. May Good St Anne grant their requests !

On Monday evening at 5 30 the steamer *L'Etoile* disembarked a contingent of 450 pilgrims on the wharf. While the procession was being organized a band of music awoke the slumbering echoes of the hills ; then with hymns and music alternating, the procession soon crossed the threshold of the shrine. Good St Anne welcomes with truly maternal joy her faithful clients of *St Genevieve de Batiscan* who have come to present their homage and their prayers to her, under the direction of their venerable pastor Canon C. T. Bellemare. These pious pilgrims had the good fortune to see the Archbishop of Kingston, Monseigneur Gauthier at the head of their evening procession. This prince of the Church had just arrived at the shrine being desirous also of obtaining the powerful protection of our Thaumaturga for himself and for his flock.



Thursday, 6<sup>th</sup>. — The parishioners of *St Ambroise de la jeune Lorette*, under the direction of Rvd Mr. Giroux, their pastor, came by train to the number of 600. They know St Anne's goodness of old and how to win her precious favors.

You see, dear readers, that we have reason to be proud of our heavenly patroness. Her glory hovers over both Americas or rather it fills the world. To-day from the distant shores of British Guiana comes a

Vicar Apostolic of those tropical regions. Bishop Butler has heard of the wonders of Beaupré's shrine ; he hastens to lay his apostle's heart at the feet of St Anne and to beg her aid in favor of his arduous missions



Sunday the 9<sup>th</sup>. — Splendid weather. No steamer but two trains crowded with pilgrims. Observe them defiling through the flower-bordered alleys of the extensive grounds. First comes the parish of *Limoilou* near Quebec with its worthy pastor Rvd A. Côté ; 520 pilgrims march with military step to the music of the band at their head. The young parish of *Limoilou* does nothing half-heartedly. Then come 300 other pious faithful from *L'Ange Gardien*, *Montmorency*. At their head walks Rvd Father Géna, of our convent, who during two days has prepared this pious pilgrimage by prayer and hearing confessions. Finally come two venerable Oblates of Quebec one of whom is the indefatigable Father Royer ; they lead to the feet of St Anne a pilgrimage of 300 persons organized under the name of *l'Union St Joseph de St Sauveur*. Low mass at 8.30 ; at 10 high mass chanted by the pastor of *Limoilou*. At 2 P. M., blessing of articles of devotion, sermon, benediction of the Most Blessed Sacrament. We must not omit mentioning the fine procession of the holy relics through the grounds. We may say in passing, that they are most beautiful at this season of the year : clumps of trees, flower stands and lawns as green as in the month of June. On this surface with a thousand charging tints stand large statues of the Sacred Heart, of the Blessed Virgin, of Good St Anne and of many angels ; one might say that the prince and his family were enjoying their recreation in the garden of the palace.



Monday, 10<sup>th</sup> — Since the opening of the Lake St John Railway, the Laurentides no longer exist. Thus every year after the harvest, the worthy farmers of Lake St John organize pilgrimages to come and thank the patroness of Canada for extending her protection to their distant land and to crave her blessing on their families. To-day they come to the number of 265, under the direction of the pastor of *Roberval* and the priests of the adjacent parishes. Their lively faith, their great confidence, the fatigues of the journey must touch our Mother's heart and call down the most precious favors on them.



Sunday, the 16<sup>th</sup>. — The strains of a band mingle with the shrill whistle of a locomotive. This is a special train bringing us the second

pilgrimage from *Beauport*; they number 450 having at their head their beloved pastor, Rvd Mr Déziel. When *Beauport* comes we may look forward to having fine singing and fine music. High mass at 8. 30 sung by a powerful choir. At 2.30 procession of the holy Relics during which the words of St Anne's hymn float up to her throne chanted by hundreds of voices mingled with the music of the instruments.



Monday, 17<sup>th</sup>. — Rvd G. Lemieux, pastor of St Férol, on the day following his Forty Hours, came to the shrine with about two hundred of his parishioners. After high mass followed the blessing of articles of devotion, sermon, benediction of the Blessed Sacrament, veneration of the Relic. These last four exercises always take place at all pilgrimages.



Saturday, 2<sup>nd</sup> — This pilgrimage must have deeply touched St Anne's heart. It was composed of the old people of the *Quebec General Hospital*, 90 of whom came with the chaplain of the institution, Rvd Mr. Miville, to beg favors from the Consoler of the afflicted and to pray for the heroic nuns who devote their days and nights to make the infirmities of old age more bearable to them.



Sunday, 23<sup>rd</sup>. — Cloudy weather with Cap Tourmente's head enveloped in clouds throughout the day. Will St Anne have any visitors to-day? And why not? Shall a few drops of rain quench the fervor of her devout servants? She will have a visit, an exquisite one by the way, as you may judge for yourselves. The first train brought to St Anne's feet the parishioners of *St. Malo* to the number of 325 led by their zealous pastor Rvd H. Bouffard. Then came the *Congregationists of the Upper Town*, accompanied by Rvd Father Heroux, S. J. They numbered about 200. At 10 a. m. Judge Routhier, the Prefect of the Congregation called his men together in the North chapel where the office of the Blessed Virgin was recited. At 11 o'clock when nobody expected any other pilgrims the steamer *Ste Croix* arrived puffing at the wharf. It brought the pilgrimage of the *gleanings* that is to say some two hundred persons picked up here and there at the various landings from *Ste Croix, Lotbinière*, downwards. At 11.30 the vicar of *Ste Croix* who led these worthy pilgrims, celebrated holy mass while a Father administered communion to these courageous children of St Anne most of whom had been fasting since 3 or 4 o'clock in the morning. May Good St Anne pour her choicest blessings on them.

Wednesday, 26<sup>th</sup>. — Who comes to day? It is the second pilgrimage from Waterville, Maine, to the number of about 180 under their vigilant pastor Rvd Mr Charland, a great devotee of Good St Anne. As the evening is beautiful they indulge in the luxury of torch-light procession. Would to heaven one never had any other luxury to find fault with! Would to heaven that our countrymen, both in Canada and in the United States, never desired any other relaxation after arduous toil, than the fortifying emotions enjoyed in the midst of a fine religious ceremony! Happy the people who find their greatest joy in singing God's praises, in asking the protection of His saints.

O Good St Anne may it be thus with the people of Canada! Remember that we are thy dower and that thy mission is to cause thy Lord and Grandson, Jesus to be loved and served here.



Sunday, 30<sup>th</sup>. — Pilgrimage of the *St Sauveur de Quebec Colonization Society* under the direction of Rvd Father Royer, O. M. I. comprising in all 230 persons with private pilgrims. May Good St Anne bless these ardent promoters of colonization; they deserve it in every respect. To aid our young Catholics to take possession of the soil is quite an apostolic work, for it spreads the kingdom of Jesus Christ. God grant that this new kind of apostleship may be better understood, and that our vast forests may be soon replaced by flourishing parishes, where God will be adored, loved and served! Prostrate at the feet of our glorious Patroness, in unison with all the pioneers of colonization we sing to Jesus Christ the Redeemer: *Adveniat regnum tuum*. Thy kingdom come!



Om'ssion repaired. — In our chronicle of the past two months mentioning the two finest pilgrimages of the diocese of Ottawa, we forgot to give the name of Rvd J. Forget, pastor of *Embrun*, who organized those pilgrimages jointly with Rvd Father Jacques O. P. and whose parish, which counts a goodly number of subscribers to our *Annals*, also sent a great many pilgrims.

The unfortunate chronicler is greatly to be pitied! He a worthy man who would wish to meet with naught but smiles everywhere. Alas why must it happen that he should make such regrettable omissions!

## CHRONICLE OF OUTSIDE EVENTS

First investiture in the Novitiate of the Redemptorists in Hochelaga. — On the 8<sup>th</sup> September, the festival of the Nativity of the Blessed Virgin Mary, a ceremony took place in our church of Hochelaga which will mark an epoch in the *Annals* of our vice-province. Six novices: four chorists and two lay brothers, assumed the livery of the Most Holy Redeemer. Hitherto those who aspired to the happiness of becoming Redemptorist priests in Canada, had to cross the ocean to make their novitiate in Belgium. In future this favor will be granted them without its being necessary to leave their country.

These fortunate young men are: Albert Cartier of Sorel; Eugène Dufresne of Montreal; Theophile Duval of Manchester, N. H.; Lionel Legris of Bourbonnais Ill., candidate for the priesthood; Willie Houle of Woonsocket, R. I. and Léon Bérubé of Ste Hélène, Kamouraska.

The gentlemen of the Seminary of St Sulpice, happy to find three of their former pupils among the new novices, accepted the invitation to be present at this religious festival and deputed several of their professors to attend. Some other priests of the Montreal clergy who honor our Congregation with their friendship were also there. In the nave were the relatives of these young men and a crowd of persons who wished to witness the touching ceremony.

At 9 o'clock precisely, the clergy entered the choir in procession, preceded by the fortunate privileged ones, whose modest and recollected attitude betrayed a sweet impression of joy and happiness. The ceremony began with the invocation to the Holy Ghost; then rang out the verses of the psalm in which David celebrates the miraculous deliverance of God's people from the servitude of Egypt. Soon the sacred chants were suspended, the Congrégation sat down in silence and recollectedness. The Very Reverend Father Lemieux, Vice-Provincial of the Redemptorists in Canada, delivered a paternal address to those whom he already considered his children:

*Oves meæ vocem meam audiunt.* My sheep hear my voice (John X-27.)

« You have heard, dear youths, the voice of the divine Shepherd and you have hastened to respond to it. To follow your beautiful vocation you have sacrificed everything even sweet and innocent family joys. On their side your beloved parents are at this moment making a very great sacrifice, but they console themselves in their faith in thinking that they give you to God and to Holy Church.

« Today that tender mother, Holy Church, rejoices beside the cradle of the Blessed Virgin Mary, chosen by God to give the world its Redeemer. We also rejoice beside a cradle, that of the Congregation of the Most Holy Redeemer in the Vice-Province of Canada. And observe what tender and delicate love presided at the choice of this cradle. Divine Providence placed it under the maternal ævis of the Most Blessed Virgin Mary in this fine convent of Hochelaga, dedicated to Our Lady of the Sacred Heart.

« Twenty years ago, Belgium, ever fruitful in its apostleship, sent to Canada several of its zealous missionaries to plant here the Congregation of the Most Holy Redeemer. Most of them have died in their adopted country after perfuming it with all the virtues that make a good Redemptorist and a true apostle; thus their name will ever be blessed among us. They have opened up the path for us and we must walk in their footsteps.

« Therefore, dear youths, in entering our Congregation, you undertake to labor to attain perfection by imitating the virtues of the Most Holy Redeemer. To endeavor to resemble your divine Model more and more in an Institute and according to rules approved by the Sovereign Pontiff, such for the future is your profession, the aim of your life. For this you must, like every good Redemptorist, be animated by a threefold spirit: the spirit of mortification, of prayer, of apostleship. Shut up in a convent, the true son of St Alphonsus must lead a life of humility, recollection and mortification, a life of abnegation, study and prayer. By complete self-immolation he must transform himself into Jesus Christ in such a manner as to be able to truly say: « I live, now not I; but Christ liveth in me. » (Galat. 11-20.)

« Constant prayer will be his invincible weapon. He will always keep before his eyes that great principle of our Father St Alphonsus: *he who prays assuredly saves himself; he who prays not damns himself*. By prayer he will sanctify himself and will make his apostleship fruitful; for we must not forget that the Redemptorist is an apostle; zeal for souls must incessantly consume his heart.

« At the hour marked by obedience, our religious issue from their silent retreat and go forth to evangelize nations; they preach eternal truths to them; make them tremble before God's justice; by this means they awaken remorse in guilty consciences and work miracles in conversions. O sublime and divine ministry, by which so many souls are snatched from the devil and brought back to Jesus Christ! In truth

they alone who have exercised it know how sweet and consoling it is. »

After the sermon, the ceremony continued according to the usual rites, to the chanting of psalms and orisons breathing sentiments of joy, of love, of gratitude. Amidst this chanting the novices removed the livery of the world, assumed the habit of St Alphonsus, girded themselves with the rosary of the Most Blessed Virgin and lovingly kissed the crucifix, which they may in future wear on their hearts, like the bundle of myrrh of the Bride in the Canticles. Finally gratitude to the Author of all good breathed forth from all hearts in the hymn that is ever new, the *Te Deum laudamus*.

We have now six more colleagues to whom we wish all the sweet and pure joys of religious life : beginning in this world, they will be made eternal in the next.

A. TRUDEL, C. SS. R.



**Apostolate among the Galicians in Manitoba.** — For some years the Redemptorist missionaries have had an establishment at Brandon, *Manitoba*. Three fathers and two brothers devote their lives there to the spiritual welfare of the French, Irish and German Catholics, scattered among the many Protestants of the town and surrounding country. One of them, Rvd Father Delaere devotes himself more especially to the Poles and Galicians whose language he has learned and who have no priest of their own nationality among them. Archbishop Langevin of *St Boniface* has confided to him the care of three principal places where the Galicians are gathered together in greater numbers. He visits these good people every month and on each occasion remains several days with them, hearing their confessions, blessing their marriages, baptizing their children and administering the sacraments to their sick.

In a report sent to his superior, the Rvd Father gives interesting information respecting these people, their religious dispositions and habits. We think the following extracts from the report will please our readers.

« The Galicians belong to the Greek rite. This element chiefly requires all our care, for if we do not attract them it would be enough for a Ruthenian priest to come here for all to follow him. Now the Ruthenian priests are married, and of course, the Archbishop will not have them.

As a rule these people are very well disposed as regards religion and the priests ; they are very eager for God's word and fairly assi-

duous in hearing mass and coming to confession. They still keep all the feasts that were kept in their own country.

On the feast of the Sacred Heart, I was at Hunsvalley and the church was full of people. A new church is wanted there, for the present one is too small and moreover, its site is unsuitable. A teacher knowing both English and Polish would also be needed to teach the children properly and make them learn the Catechism, for the present generation of children is very backward.

The material condition of these people is as a rule very wretched. Frequently two, three and four families live in a single room which serves at the same time as kitchen, dining and sleeping room.

The Galicians are eager for small crosses, medals and similar articles of devotion. I do not think there is a single man or woman who does not wear a small crucifix hung on his or her neck. Others, especially the women, wear their rosaries openly. They go thus among the Protestants who frequently laugh at them. This is all the more remarkable that, in their own country, the *Ruthènes* have no rosary and do not even know what it is.

At Easter, as it is their custom to have their food blessed, many of these good people wept because there was no priest to give that blessing.»



St Jean Baptiste de la Salle. — The Archbishop of Montreal published on the 4<sup>th</sup> September last a pastoral letter announcing to his diocesans the canonization of the holy Founder of the Brothers of Christian Schools and ordering the celebration of a solemn *triduum* in honor of the new Saint. We would like to lay this masterpiece in its entirety before our readers. They will at least, be pleased to read the principal passages.

The eminent prelate begins by recalling the canonization feasts celebrated in Rome on the 24<sup>th</sup> May last; then he gives a succinct summary of the admirably fruitful career of St Jean Baptiste de la Salle. Then he continues :

« Where must we look for the secret of so great a force, in a man devoid of all human means and the constant object of the liveliest opposition? We find it in the humility of Jean Baptiste de la Salle, in the piety and austerity of his life, his spirit of mortification and his conformity with all the designs of Providence, which God rewarded by blessing all his undertakings. Let us profit by the lesson and take the resolution, so opportune in our days, to renounce this soft and sensual life, those habits of pleasure and enjoyment which paralyse the life of

grace in us and cause such disastrous failings in all ranks of society. Then heaven will grant us its efficient aid and our labors, like those of the saints, will be fruitful. »

« The prodigious development of the Institute of the Brothers of Christian Schools is a striking example of this truth. Less than two centuries after the death of their Founder, in this year 1900, nearly twenty thousand Brothers live, animated by his influence and his spirit in 1530 houses, teaching in Europe, Asia, Africa, and America 400,000 children distributed in over 2000 schools. And since their establishment in Montreal in 1837 on the invitation of Bishop Lattigue and at the request of the gentlemen of St Sulpice, these religious have already founded in our territory and in the neighboring republic one hundred and sixty schools attended by forty five thousand pupils. In our diocese alone they now own and direct twenty schools with an average attendance of ten thousand. » . . . .

« There is not one fundamental idea, one practical idea in matters of education which the holy Founder has not revealed to his sons. »

« But that which must be most admired and has so greatly contributed to preserve faith itself amidst peoples tormented by a sectarian and impious spirit, is the basis on which that apostle of education has founded the instruction of his children. To cultivate youthful intellects without cultivating their hearts, to fill them with science without at the same time illuminating them with the light of faith, he foresaw would be a system which, being radically false, could never produce either Christians or men. And as the basis of his incomparable *Management of Schools* he has placed knowledge of with respect and love for religion.

« The Saint was right: to banish the religious idea from the education of children or to put it in the background means, not only bringing up for society generations without faith but, as a result which experience has never known to fail, it means bringing up citizens devoid of greatness of soul and of a sense of morality.

« Never forget that for the Catholic child the Catholic school is a necessity even if to that end it should be necessary to defy human respect, to trample upon temporal interests, even to impose some great sacrifices upon oneself. Let us therefore ask this favor of the admirable Saint whom the Church offers to our devotion. »



## Patrons of Parishes



St CECILIA



CECILIA, rich, beautiful and of exalted birth, combined with all these gifts of nature the still dearer gifts of grace. She was a Christian, though her family pagan and the best years of her youth were spent in prayer, in sweet meditation of God's law, in the austerities of penance and in the indefatigable practice of all good works.

The book of the Gospels, hidden under her garments, continually rested on her bosom. Burning with a holy and chaste love for Our Lord Jesus Christ, Cecilia had sworn that she would have no other spouse.

Meanwhile the hour was approaching when the Christian maiden was to be engaged in a fierce struggle to keep her promise. Unable to comprehend the sublime love which bound their daughter's heart to heaven, her parents had sought a husband for her and the betrothed of Christ was compelled to have a betrothed among men.

Valerian was the young Roman who was destined according to worldly views to receive Cecilia's hand. His nobility, his beauty and the qualities of his heart made him worthy of such an honor. He had a brother called Tiburtius whom he loved very tenderly and he rejoiced with him over the happiness that was in store for him. As yet neither of them was aware of the eternal duration and of the nature of the happiness that Cecilia was to bring them.

The virgin saw the approach of her nuptial day with dread, but also with that heavenly calm which faith alone gives to Christians. She had redoubled her prayers, her alms and her penances; under the gold embroidery of her dress a cilice bruised her innocent flesh; by voluntary suffering she was preparing for more redoubtable combats which doubtless she would soon have to endure for Jesus Christ.

The Lord came to her and to sustain her courage, He one day permitted her guardian angel to appear before her eyes and to promise her continual assistance on God's behalf.

Meanwhile the fatal day comes; Valerian's heart is thrilled with joy and all the nobility of Rome are present at the nuptials of the descendant of the Scipios.

In the evening of this great day as soon as Cecilia was alone with Valerian, filled with virtue from on high, she told her husband in sweet and naïve words that she was a Christian; that she had vowed her life to the Lord and no longer belonged to herself. She added that an angel of God watched over her and that if her husband would enter into her views the angel would love him as he did her and would manifest his heavenly beauty to him.

The young man, troubled by these words so new to him but captivated by the charm of the pure voice and perhaps already secretly touched by God's grace, replied to the virgin : « What sayest thou, Cecilia, and how can I believe these words ? Show me the angel and if, when I have seen him, I recognize him as the angel of God then I may obey thee ; but if thou lovest a man such as I am, I will pierce him with my sword and kill thee with him. »

The virgin answered calmly and sweetly : « If thou followest my advice, if thou purifiest thyself in the gushing waters of eternal life ; if thou believest in the only living God who reigns in heaven, thine eyes shall see the divine angel who watches over thy wife. »

« And who will purify me so that I may see thine angel ? » replied the astonished Valerian.

« Near here, » said Cecilia, « is a holy old man who purifies men and after that they may see the angel of God. »

« Where is this old man ? »

« Go out of the city ; at the third pillar thou wilt find poor people whom I love and who know me. Thou shalt say to them : « Cecilia sends me to you, lead me to the holy old man Urban. » Thou wilt see the old man and be docile to his words. He will clothe thee with new garments and on thy return thou wilt see the holy angel who will have become thy friend and he will grant thee all thou askest of him. »

Impelled by an unknown force, the young pagan leaves without effort the virgin whose chaste accents have changed his heart. He sets out and at early dawn he reaches the Catacombs. On being introduced to St Urban, he tells him what has happened. The holy bishop instructs him about Christianity, speaks to him of Jesus Christ, and replies to his doubts. While catechising him, a venerable old man clad in a snow-white garment and holding a gilt book in his hands, suddenly appeared among them ; a bright light shone around his head. This was the great Paul, the apostle of the Gentiles, the second pillar of the Roman Church. At this sight, Valerian, seized with terror, fell as if dead, with his face on the ground. The august old man kindly raised him and said to him : « Read the words of this

book and believe ; thou shalt become worthy of being purified and of contemplating the angel of the most faithful virgin Cecilia, thy wife.»

Valerian raised his eyes and read this passage :

« One Lord, one faith, one baptism; one God, father of all things, who is above all and in all of us. »

« Believest thou, said the old man. Believest thou that it is thus? » Valerian transported, exclaimed : « Nothing is truer under the sky, nothing that I believe more firmly. »

As he finished these words, the old man disappeared and Valerian remained alone with the pontiff. Urban soon led to the fountain of salvation him whom heaven itself had taught and when he had admitted him to the most august mysteries of Christ's faith, he told him to return to his wife.

Cecilia had not left the nuptial chamber all perfumed with the evening's sublime conversation. She had prayed all night. Valerian, still wearing the white robe of the neophytes which he had just put on, entered Cecilia's room and saw his young wife prostrated. Before her, his face shining with a thousand fires, stood the angel of the Lord holding in his hands two crowns of lilies and of roses. He laid one on Cecilia's head and the other on Valerian's. « Be worthy, he said, of retaining these crowns by the purity of your hearts and the holiness of your bodies. Now, Valerian, son of the truth of Christ, because thou has granted Cecilia's chaste wishes, the Son of God has sent me to thee to grant all thy requests. »

Valerian, full of gratitude asked only that his brother's soul be enlightened from on high and regenerated as his had been.

« Blessed be thou, child of God, replied the angel. The Lord likes thy request. He grants thee the soul of thy beloved brother and soon ye shall both be glorified with the palm of martyrdom.»

It is impossible to describe the joy of Cecilia and Valerian. Shortly afterward Tiburtius entered in order to be the first to congratulate his brother and sister. « What is this intoxicating perfume I smell? It seems to me that I am in the midst of lilies and roses and there are none at this time of the year. » Valerian seized the opportunity to relate to his brother the mysteries of that sacred night. Tiburtius could not believe his ears ; he

raised objections and argued. Cecilia explained Christianity to him with all the authority of tried faith and with the charming grace that accompanied all her words. At the end of two hours, vanquished by truth Tiburtius, a candidate for baptismal grace, left with Valerian to see the holy old man of the Catacombs.

Some months afterward Valerian and Tiburtius were summoned before the tribunal of the cruel Almachus, prefect of Rome who cruelly persecuted the Christians; they generously confessed the name of Jesus Christ and were sentenced to die by the sword.

The two brothers were taken outside of Rome to have their heads cut off. While on their way they told the centurion Maximus who had charge of them about the true God and they won him over to Jesus Christ. They spent the night in a house near the place of execution. There Cecilia came to give them a farewell embrace. With the help of Valerian and Tiburtius she converted the troop of soldiers who formed their escort, all of whom asked to be baptized. Priests were at once summoned who instructed and baptized these new children of God. The night was spent in prayer, in thanksgiving and touching adieus. At daybreak the sacrifice of the two noble martyrs was consummated; their heads had rolled to the feet of the idol Jupiter and their souls had entered into possession of eternal happiness. The centurion Maximus soon followed them. Having refused to command the execution of the martyrs he was summoned before Almachus, confessed Jesus Christ and was immediately beaten to death with whips loaded with lead.

Full of mingled sorrow and joy, Cecilia herself gathered up the precious remains of her husband, his brother and Maximus and St Urban solemnly deposited them in the crypts of the Catacombs.

Cecilia, knowing that her hour was drawing near prepared with fervor for the combat. She gave all the remainder of her property to the poor. She preached Jesus Christ with fresh ardor, and during the last days of her life she won over to the Christian faith over four hundred persons, whom the Pope came himself to baptize in the house of the holy spouse of Christ.

While engaged in these holy works she received orders to appear at the pretorium.

This was the 19<sup>th</sup> November. Cecilia, adorned like the noble Roman ladies on festival occasions, went to the tribunal.

« What is thy name ? » asked Almachus. »

« Before men I call myself Cecilia, replied the virgin ; but Christian is my finest name. »

« What is thy condition ? »

« A Roman citizen, of noble and patrician birth. »

« I know that. It is about thy religion that I wish to question thee. »

« Thy question therefore was not correct since it required two answers. »

Almachus, disconcerted, asked :

« Whence comes thine assurance ? »

« From a pure conscience and certain faith in Christ. »

« Knowest thou not, proud woman, that our divine emperors have given me power of life and death over you ? »

« Pride is one thing and firmness is another, replied Cecilia. If thou fearedst not to hear the truth, I would show thee that thou hast just uttered a falsehood. »

« How ! said the astonished prefect.

« Thou hast said that thine emperors had given thee power of life and death. In saying so thou hast lied.

« I have lied in saying so ? » said Almachus aghast.

« Yes, » replied Cecilia. « Thou has only the power of death ; thou canst kill but canst thou give or restore life ? Thou shouldst say that thine emperors have made thee a minister of death but no more. »

« Wretch ! » exclaimed Almachus, with difficulty repressing his rage ; « abandon thine idle dreams. Thou art in error and thine example leads others astray. Why prefer to suffer when thou mayest enjoy wealth and pleasure ? »

« Thou speakest like a man of little wisdom, » said the virgin with severe majesty. « For us, children of light, we live in privations and penance it is true but behold the day cometh when we shall reap the fruit of our sacrifices. Then we shall rejoice ; »

but the blind who now triumph in their pleasures will weep for ever.»

« We have had enough speeches, » said the prefect, beside himself. And, pointing to the statues of Jupiter and Mars, he added : « Sacrifice to the gods or thou shalt die. »

« To the gods? » gravely said Cecilia. « Hast thou lost thy sight. Where seest thou gods, ? For my part I see only stones carved by the hands of man and for two golden talents I will make thee as many gods as thou wishest. God is in heaven. Since you have been speaking to me, thou hast said nothing whereof I have not shown thee the injustice and falseness. Do with me what thou wilt. Christ is in my heart and he will make me triumph over the whole universe. »

Furious, Almachus commanded that the generous Christian be led back to her house; executioners followed her thither with orders to suffocate her in the burning steam from the boiler in the bath. Had the torture been inflicted in public, the people would doubtless have risen, so beloved was Cecilia by the poor of Rome.

The virgin was imprisoned in the room which may still be seen in Rome under the altar of St Cecilia's basilica. For an entire day and night, the executioners kept up the fires under the boiler, but in vain. Like the young Hebrews in the fiery furnace of Babylon, Cecilia was miraculously preserved, sang the praises of the Lord and felt the sweetness of a heavenly dew.

Almachus heard with terror of this wonder. Dismayed, he sent a lictor with orders to stop useless efforts and to cut off the head of this woman whom fire could not touch.

The executioner struck her three times but his trembling hand could not inflict death and he fled leaving Cecilia stretched out, all bleeding on the floor of the bath-room.

The holy martyr lived three days in slow agony. Surrounded by the poor whose mother she was, she preached Jesus Christ to them with her dying voice. The holy pontiff Urban received her last breath. Before her death she gave her house to the Roman church to serve as a shrine.

Urban, out of respect for St Cecilia's body, forbade its being touched and he himself laid it in a cypress coffin in the same

position as when it had been abandoned by the virgin martyr's soul when it soared to God's bosom. It was solemnly borne into the Catacombs and placed near the bodies of Sts Valerian, Tiburtius and Maximus.

St Urban soon followed St Cecilia to the grave or rather to heaven. A month afterwards he was brutally arrested notwithstanding his great age, was dragged before the magistrates with two priests and died in his turn for the name of Jesus Christ. On his way to execution he exhorted his companions, saying to them : « The Lord himself calls us, He who has said : Come to me all ye that are weary and burdened and I will give you relief. Hitherto we have seen the Lord only as in a mirror and enigma ; in a few moments we shall see him face to face. »

After his death the faithful gathered up his remains and laid them near those of St Cecilia whom he had loved as a favorite daughter.

About three hundred years ago, under the pontificate of Clement VIII, while excavating in the Catacombs, the body of St Cecilia was found. It was intact, lying on the right side, both hands clasped and near the knees, the head hacked by the sword and the face turned to the ground. One would have said that it had only just been laid in the grave. The saint was clothed in a white robe richly embroidered with gold. Cloths dyed with blood were at her feet. Her precious relics were placed with those of her husband, his brother, St Maximus and St Urban and transported to the basilica of St Cecilia, the very house wherein Cecilia had died. They are still venerated at the present day under the main altar of that celebrated church and four lamps burn night and day before them. The feast of St Cecilia is celebrated on the 22<sup>nd</sup> November.

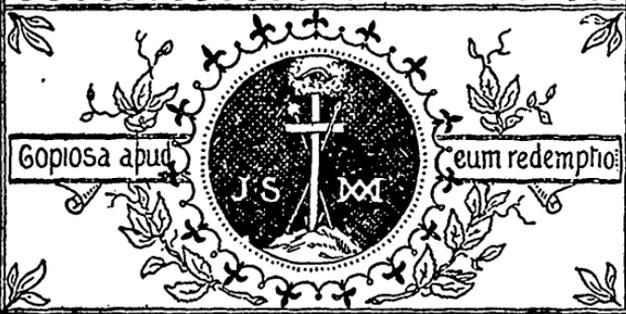
I add nothing to this admirable story, which is more eloquent than any words. Let us pray to St Cecilia ; let us pray to all these holy martyrs whose combats and glory I have just described and let us repeat these words of Holy Writ : « Blessed are the dead who fall asleep in the peace of the Lord. »

(Marquis de Segur.)

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RVD FATHER LOUIS SAVARD





ON Tuesday night, the 11<sup>th</sup> September a valiant soldier of Jesus Christ fell on the field of battle ; Rvd Father Louis Savard fell asleep in the Lord in our convent of St Anne, Montreal.

Rvd Father Savard was born at *Malbaie* on the 21<sup>st</sup> April 1851. After studying for some years at the Normal School in Quebec, he entered the minor seminary of the same city and completed his course, including philosophy, in 1874. God had marked him out for a savior of souls and it may safely be said that the great passion of his life was to win souls to Jesus Christ. Young Savard put on the ecclesiastic's gown in September 1874, continued his theological studies and was ordained priest on the 8<sup>th</sup> April 1878. After two years spent in the exercise of the holy ministry as vicar of Baie St Paul, we find him as pastor of St Fulgence on the banks of the Saguenay river some miles below Chicoutimi.

For some years the attraction of grace inclined him to a religious life ; his ardent and expansive soul wearied in the solitude of a country presbytery and his devouring activity made him desire a vaster field where he could give full scope to his zeal. An expression of St Alphonsus which a Redemptorist Father quoted to him one day, finally decided him. « A priest » writes the holy doctor in a circular of the 8<sup>th</sup> August 1754 — « a priest in the Congregation contributes to the salvation of « more souls in one year than he could in a lifetime outside of it.» In truth this assertion of St Alphonsus de Liguori is calculated to tempt a sacerdotal heart burning with the flame of apostolic zeal. The pastor of St Fulgence was fortunate enough to allow himself to be won. He abandoned all: relatives, friends, parishioners, works already begun and on the 13<sup>th</sup> November 1884, in the novitiate of St Trond, Belgium, Father Savard pronounced his religious vows and added the oath to remain a Redemptorist to his last breath. He kept his word.

On the order of his superiors, he returned to Canada in September 1885. For nearly three years he remained attached to the house of Beaupré and in 1888, the Superiors transferred him to the community of St Anne in Montreal which he never left.

During those fifteen years of very active ministry, he preached missions and retreats in a great many parishes of the Province of Quebec; his voice was heard in most of the Canadian of the Eastern States. Those of Chicago and its vicinity also had occasion to benefit by his indefatigable zeal.

Rvd Father Savard was highly popular and was favorably appreciated in nearly all the places where he preached. His ardent words, like his zeal, went straight to the heart. He could chide his auditors when necessary but it was easily seen that his most vehement chidings had but one object: to inspire horror of sin, to instil a salutary fear of God's judgments in souls, to prostrate the guilty at the foot of the tribunal of penance, and tear them away for ever from the snares of the tempter. The *good Father*—as he was often called—loved sinners as Jesus Christ loved them. He liked to run after the grossest and most hardened; to greet them with a kind smile; to speak to them with that genial cordiality which was one of the features of his character; to urge them to return to God by a good confession; to importune them until at last he saw them fall at his feet and humbly confess their sins. In all this Father Savard displayed such ingenuous kindness, combined with such fatherly firmness, that he seldom had to mourn for a repulse from souls that he wished to give to Jesus Christ. God knows how many hardened sinners he thus brought back to the path of duty.

But the true source of the efficacy of his ministry lay in the fact that the ardent missionary was a fervent religious. Though essentially active by temperament, he never robbed prayer and spiritual exercises of the hours that a true son of St Alphonsus should devote to them. His free and agreeable intercourse saved him from ever having an enemy. He could understand a joke perfectly and could indulge in joyous recreation. Consequently his piety, his obedience and his meekness won for him at all times the confidence of his superiors and the affection of his colleagues. Everybody loved good Father Savard.

A life so full of good works and of merit deserved a worthy crown and this God did not refuse him. Rvd Father Savard had a first stroke of paralysis on the last day of the great mission preached in Montreal, last December. He partially recovered.

without however regaining sufficient strength to resume his apostolic labors. As it would have been too hard for him to give them up entirely, he loved to respond to the appeal of those who sought his ministry in the holy tribunal. It was thus that he was struck down last Monday by a second attack which ended in death after a day of cruel suffering.

Let us pray the Lord to give him as soon as possible the glory specially promised to those who spend their lives in teaching justice to others. « And they that instruct many to justice, « as stars to all eternity. » (Dan XII. 3)

C. LECLERC, C. SS. R.



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

**T**HE eleventh Christian rule of life explains what is meant by keeping the commandments.

Can we keep the commandments? No doubt Our Divine Master was obedient unto death, and His Blessed Mother was, by special grace, free from all sin whatever. And there have been saints of whom it could have been truly said, as the Holy Ghost says of the parents of St John the Baptist, that « they walked in all the commandments and justifications of the Lord without blame. » (Luke 1-6.) There are also some men, and still more women, who, through freedom from strong passions, or singular advantages of education, or the shelter of homes where temptations cannot enter, can keep the commandments at least without any very gross violations of them.

But can we do this, men of the world, men engaged in commerce, laboring men, ignorant as many of us are, and exposed to many and almost hourly temptations? It is easy to say to us: If you wish to go to heaven, keep the commandments. But is it not like saying to a drowning man: If you wish to save

your life, swim? No, it is not. Jesus Christ was not speaking ironically, He was not jeering at us nor flouting, (as some have blasphemously said) when He pronounced the words: «Keep the commandments.» He was teaching us the true and only way of life, and He has made it possible and easy to walk along it. I shall confine myself now to explaining what is meant by keeping the commandments. We have thus two points to investigate.

First, *what are the commandments?*

There is no doubt that the commandments we have to keep in order to obtain life everlasting are the commandments of the moral law, first written by the finger of God in the minds and hearts of men in their very creation, and afterwards externally promulgated on Mount Sinai, and written on the two tables of stone given by God's angel to Moses, and which are known as the *Ten Commandments*. — This moral law is founded on our very nature and is unchangeable. The natural precept requiring us to set apart some portion of our time to the special care of our souls and the public worship of God can never be changed. But lawful authority may determine how much of our time must be thus set apart and what acts of divine worship shall be required. The Catholic Church has appointed the first day of each week and certain great commemorations throughout the year as holidays of obligation, and has required our presence at the great Christian sacrifice on those days.

Now that these are the commandments by the observance of which we must save our souls, was taught most clearly by Our Redeemer Himself. «If thou wilt enter into life, keep the commandments.» (Matt. 19-17.) Our Lord teaches that the road to salvation is open to all, to the poor, as well as the rich, and that it is the same for all; namely, to keep the ten commandments, understanding them properly as the practical carrying out of the two great precepts of the love of God and of our neighbor. A man will not have life everlasting simply by keeping one or other of the commandments, as by not stealing, not committing adultery, not bearing false witness. It is much indeed to be an honest man, a faithful husband, an upright citizen; but that is not the whole law. The first commandment of all is:

« I am the Lord thy God ; thou shalt have no other gods but me. » And we do not fulfil this unless we believe in God, hope in Him, and love Him above all things. Nor do we fulfil our duties to our neighbor merely by not injuring him. We must love him as ourselves for God's sake. This is the road to heaven for all.

There are some, indeed, who aim at a higher degree of the love of God and the neighbor than falls under strict precept. They aspire to be perfect, and hope not only for life everlasting, but for « treasures in heaven. » And Our Lord showed that low birth, imperfect education, manual employment are no hindrance even to this highest perfection, much less than to obedience to the commandments. For while the well-born, highly-educated, virtuous young men shrank back from the higher paths of life, the poor illiterate fishermen were not only keeping the commandments but following the counsels also.

Secondly, let us now see exactly *what is meant by keeping the commandments.*

Though there is no ambiguity about Our Lord's teaching, yet you must not think we were left to gather for ourselves the way of salvation from this or any other passage of the Gospel. It is from the Church we are to learn the moral law as well as the doctrines of faith. « Teach all nations, » said Our Lord, in sending forth His apostles to found the Church, « baptising them . . . teaching them to observe all things whatsoever I have commanded you. » (Matt. 28-19. . .)

What, then, has been the teaching of the Church on the observance of the commandments as she heard from the Apostles and from Our Lord?—The Church carefully distinguishes between the commandments necessary to salvation and the counsels of perfection. Thus you are commanded to hear one mass on Sunday ; it is a counsel to hear a second mass, or to go to Vespers, or Catechism, or Benediction, or to hear Mass on week-days, or to join confraternities and attend their meetings. It is a precept to keep the fast-days appointed by the Church as far as she intends to include you in her law. To fast and abstain beyond this, to practise other mortifications of the flesh, as to give up smoking in Lent, or to abstain from all intoxicating

drink, even when you could take it moderately — these are counsels. With regard to these I will merely say that, on the one hand, we must be careful not to neglect precepts, while following counsels ; and, on the other, that we must not be satisfied with what is of strict obligation. For, there is no good Christian who does not practise some counsels over and above the precepts.

The would-be reformers of the sixteenth century, wearied of keeping the commandments, thought to throw off the yoke in an honorable manner, by giving glory to God and to Our Divine Redeemer. They invented a fantastic doctrine of imputed righteousness, and of justification by faith alone, without good works. The first step necessary to make this doctrine plausible was to prove that the observance of the law of God was impossible. To do this, they confounded together precepts and counsels, so as to make the law heavier than it is ; and then they confounded together mortal and venial sin, so as to make the violation of the law grievous and universal ; and, having thus driven men to despair, they proposed their quack medicine of imputed righteousness. I have not taken any notice of this because it hardly concerns you ; but I have tried to show the hollowness of its foundation. I have distinguished between strict precepts and counsels of perfection, and also in another consideration, between mortal and venial sin. And we have seen that what is absolutely necessary for life everlasting is to keep the commandments of God by freedom from all mortal sin. We have seen, too, that it is possible to do that, and even to do much more, by the assistance of God's grace, which we ask through the intercession of Good St Anne, and in the words of St Paul :

« The end of the commandments is charity from a pure heart and a good conscience, and an unfeigned faith. From which things some going astray are turned aside unto vain babbling, desiring to be teachers of the law, understanding neither the things they say, nor whereof they affirm. But we know that the law is good, if a man use it lawfully, knowing this, that the law is not made for the just man, but for the unjust and disobedient, for the ungodly and for sinners, for the wicked and defiled . . . and whatever other thing is contrary to sound doctrine.» (Tim.

1-5 . . .) Therefore, if we have sinned it was, as we say in our prayer, « through our own fault, through our own most grievous fault. » And let us ask pardon for our transgressions by a most sincere and earnest act of contrition, accompanied with a firm resolution, to sin no more, but to walk ever on the road that leads to life everlasting.

• A. M. BILLIAU, C. SS. R.

Quotations from St. Alph. Tract on the Command.

St. Thos. 1-2 q. 100 a. 5.

St. Franc. Sal. Traité de l'Am. D. L. VIII C. 5 to C. 9.

Imit. J. C. L. II. C. 12, and L. III C. 13.



## MAN'S HEALTH

### and the practice of virtue

WERE I a writer, dear readers of the *Annals* of good St Anne, I would write a fine book. And do you know what name I would give it? *The hygiene of God's commandments.*

I would prove that there is nothing more beneficial to health than the observation of those divine laws, just as there is nothing more wretched than their violation: in a word, that Christian morality, whose sanction lies in the conscience and in the rewards and punishment of another life, also has its sanction even here-below in health and in sickness.

And my thesis to which I should give as its epigraph these words of count de Mewiske: Man dies not; he kills himself: would assuredly be easy to set forth. See for instance:

Is not atheism or the denial of God which leads to all *crimes*, one of the highways to insanity and suicide? Is not Sunday labor, labor without relaxation or rest, admitted by all to be as baleful to the health of the body as to that of the mind? Is not the want of authority in the family a powerful source of wretchedness and of scenes whereof sicknesses and death are but too frequently the result?

What shall we say of the abuse of alcohol? Facts speak of themselves. Let us open the prisons and ask the wretches there to what their presence in those places is due. All or nearly all will reply that it is to alcohol. What is more murderous than impurity condemned by the sixth commandment? That vice kills soul and body after causing the most horrible ravages in the individual and it is but too well known that in this vice we must most frequently seek the cause of crime and of the most dreadful catastrophes. According to the most eminent physicians over seventy diseases are caused by impurity. What a revelation?

Robbery leads to murder; it is also a source of wretchedness to the robber who can no longer earn his livelihood honestly and who accustoms himself to give way to all his passion, and to the person who is robbed who may be plunged into the greatest despair.

False evidence, calumnies, lies are the cause of unjust condemnations and penalties of which death is often the end.

Seeing that the divine Savior condemns even the thought of evil we recognize his profound knowledge of the human heart which so easily passes from thought to deed, how much guilty thoughts are themselves baleful even to physical health. Moreover, who does not know to what extent envy and covetousness directly injure health by exciting desire that cannot be satisfied. How many languishing illnesses and premature deaths are due to no other cause?

« The devil is a murderer from the beginning » Our Lord Jesus Christ has said; the devil is an inspirer of evil, of revolt against God and against His laws and thus he is a *murderer*, for nothing so weakens the human body and shortens life as the violation of God's commandments.

The first violation of divine command brought death into the world; our individual failings weaken our health and hasten the moment of death. If we fail to observe morality we fail to observe the first laws of hygiene.

Therefore the practice of virtue is a law of hygiene.

## Bulletin of the Archconfraternity

**I. Affiliations.** — The following were affiliated to the Archconfraternity of Ste Anne de Beauré : 1 Confraternity of the Ladies of Ste Anne, canonically erected in the church of *Sie Philomène de Bonfield* diocese of Pembroke, through Rvd H. Martel, pastor ; 2. The confraternity of Ste Anne canonically erected in the church of *St Jean Baptiste, Duck Creek*, diocese of Green Bay, Wisconsin, U. S. through Rev. F. Vollebrun, pastor ; 3. the confraternity of the Ladies of Ste Anne, canonically erected in the church of *St Anne, Somerse'*, diocese of Lacrosse, Wisconsin, U. S. through Rvd F. C. Couture, pastor. The latter writes us : « At first the patron of the Somerset church was St Vincent of Paul. On the 24<sup>th</sup> June 1898, at my request and in consequence of the extraordinary cure of Mr and Mrs Lagrandeur and of Mr C. Auréa Dufresne, the Bishop of Lacrosse, by decree, gave it St. Anne for patroness, wishing thereby to give that saint as special protectress of the people of Somerset who are all French Canadians.

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

1. The 1<sup>st</sup> November, All Saints Day and the 30<sup>th</sup> November, the feast of St Andrew for every associate who at least once a week, *recites the rosary* or *hears mass* or *assists the poor* or *visits the sick* or *teaches Christian doctrine*. To gain this indulgence one must, in addition to the usual conditions, carry on one's person or keep with respect in one's house the medal of St Anne.

**III. List of parishes or Confraternities affiliated to the Archconfraternity of Ste Anne de Beauré from its erection on the 26<sup>th</sup> April 1887.**

PARISHES	COUNTIES	DATES
62 Ste-Cecile de Milton	Shefford	August 1888
63 St-Alphonse de Granby	"	" "
64 St-Cesaire	Rouville	" "

## Signal favors

### SIGNAL VICTORY

**K**eeseville, N. Y. — I wish to thank Good St Anne for a great favor. I was ill for three years with scrofula and for three months was confined to my bed. My physician did not think it advisable that I should go on the pilgrimage to Ste Anne, but I knew it was the only way that I could get cured. So I left my sick bed for the first time to go on the pilgrimage organized by Rvd Mr Charbonneau, pastor of St John's church, which left Keeseville, N. Y. on the 2<sup>nd</sup> July 1900. To prove how serious my condition was, I could walk only with extreme difficulty with the assistance of my most devoted sisters. After much confusion and attracting the attention of thousands of people, they succeeded in getting me into Ste Anne's church. I was so exhausted that I could not endure the heat and the crowd. My grief-stricken sisters assisted me out into the fresh air on the steps of the church and after remaining there a brief while, I made another effort to enter the church again where I might pray among so many others begging for sympathy from Good St Anne and divine grace from God through her intercession ; but without avail. It was more than my failing strength could endure. But in spite of all my useless attempts, I never lost courage nor hope, but continued to pray for God's mercy. My prayers were at last favorably answered for when the time came to take our departure for the boat, I stood up all alone and started to walk unassisted. From that hour I have not required human aid. I therefore wish to express my profound gratitude and loving thanks to God, to the Sacred Heart of Jesus and to Good St Anne.

Miss LIBBIE ROCK.

## CURED OF SCIATIC RHEUMATISM.

**G**lens Falls, Mass. August 14<sup>th</sup> 1900.—Mrs Andrews was cured last year of sciatic rheumatism. She had suffered during six months, she was unable to raise the left foot, the left side being nearly paralysed. Four doctors attended her : but their cares were useless.

Then she made a novena to good St Anne, and promised if she was spared she should come to the shrine. She felt better and came to Beaupré last year. On the feast of St Anne she was cured : all pain was gone.

This year she came back to the shrine to return thanks to Good St Anne. To testify the fact she has signed, as also her daughter :

MRS. J. ANDREWS. MARY ANDREWS.



## THANKSGIVINGS



**O**ntario, Peterboro : « Thanks to Good St Anne, for several favors granted. »  
A Subscriber.

Thessalon : « I wish to return many thanks to Good St Anne for a favor obtained. »

Worth : « Thanks to St Anne for having cured my little son. » A Subscriber.

Maine, Lewiston : « Thanks to St Anne for a cure obtained three years ago on a pilgrimage to the Blessed Shrine. » Mrs P. X. Angers.

Michigan, Ludington : « I had a very bad disease a few months ago ; nothing could help me. I then prayed to Good St Anne promising to have this favor published in the *Annals* if it was granted. Now I am perfectly cured ; and I wish to return my best thanks for so great a benefit from our Great Thaumaturga. » A Subscriber.

Wilson : « Thanks to Good St Anne for a cure obtained. » Mrs Beaudry.

Minnesota, Hamel : Many thanks to St Anne for a special favor obtained. »  
Mrs N. H.

St Paul : Thanks for favor received. » Off. \$ 1.00. A Subscriber.

North St Paul : « I wish to thank St Anne for the many favors I have obtained through her intercession. » A Subscriber.

New-York, Albany : Miss Mary Kelly broke her leg in August 1899. Her family then prayed to Good St Anne, and she made use of blessed oil burned before the statue of St Anne ; she left her crutches in December ; and in September 1900 she came to Ste Anne de Beaupré to thank the Good Saint and placed her crutches at the feet of her statue. »

Rochester : « Thanksgiving to Good St Anne for a favor received after novenas in her honor. » E. S., Child of Mary.

West Tray : « Many thanks to St Anne for a cure obtained. » Off. \$ 1.00.  
A Subscriber.



## RECOMMENDATIONS TO PRAYERS



### General Intentions

**T**HE triumph of the Holy Catholic Church and of His Holiness Leo XIII.  
The Catholic Hierarchy of Canada and the United States.

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

The Canonization of the Saints of Ireland and a speedy restoration of her rights.

The Benefactors of St. Anne's Basilica.

Persons already recommended and whose prayers have not been granted.

### DECEASED

Ste Anne of Montréal : R. F. Ls. Savard, C. SS. R.

STE ANNE DE BEAUPRÉ : Mrs. Justine Montminy.

ST CLET : QUÉBEC : F. Bourbonnais.

N. CAMBRIDGE, MASS : Bridget Callaghan.

“ “ “ Thos Hazes.

STE CROIX, QUÉBEC : Mr. Côté.

### Special Intentions

A family to be kept from sickness ; a husband to get work. A Father of family to stop drinking. »

NORTH ST PAUL, MINN. : « A special favor. » — NOTRE DAME BAY, Nfld. : « A temporal favor. » E. de M. — SAN FRANCISCO, CAL. : « Health and suitable employment. »





W. H. & A. Co. 1882

**GOOD SAINT ANNE**  
teaching the B. V. Mary